

Commentaries on the Holy Books

AND OTHER PAPERS



Aleister Crowley, H. P. Blavatsky,
J. F. C. Fuller and Charles Stansfeld Jones

THE EQUINOX

*Commentaries on the Holy Books
and Other Papers*



Aleister Crowley

WITH

*H. P. Blavatsky, J. F. C. Fuller and
Charles Stansfeld Jones*

COMMENTARIES

on the

HOLY BOOKS

and Other Papers

THE EQUINOX

VOLUME FOUR



NUMBER ONE



SAMUEL WEISER, INC.

York Beach, Maine

This edition first published in 1996 e.v. by

Samuel Weiser, Inc.

P.O. Box 612

York Beach ME 03910-0612

Copyright ©1996 Ordo Templi Orientis, International Headquarters, P.O. Box 684098, Austin, TX 78768 USA.

All rights reserved. No part of this publication may be reproduced in any form or by any means, including photocopy and digital reproduction, without permission in writing from the copyright proprietor. Reviewers may quote brief passages.

Library of Congress Cataloging-in-Publication Data

Crowley, Aleister, 1875–1947.

Commentaries on the Holy Books and other papers : being the Equinox, volume four, number one / Aleister Crowley; with contributions by H.P. Blavatsky, J.F.C. Fuller, Charles Stansfeld Jones ; edited by A.:A.:.

p. cm.

Includes bibliographic references.

1. Magic. 2. Occultism. 3. A.:A.: (Order)

I. A[symbol for hence] A[symbol for hence] (Order) II. Title.

BF1611.C753 1996

133--dc20

96-7858

CIP

ISBN 0-87728-888-7 (Hardcover)

ISBN 0-87728-905-0 (Paper)

ISSN 1050-2904

EB

Cover illustration: J.F.C. Fuller, painting for the Temple of Ordo A.:A.:, Harry Price Collection, University of London, used by permission of the Mary Evans Picture Library, London.

Design by Spirit Vision, Inc.

Typeset in Adobe Sabon with Monotype Fairfield display.

Printed in the United States of America.

03 02 01 00 99 98 97 96

10 9 8 9 7 6 5 4 3 2 1



The paper used in this publication meets the minimum requirements of the American National Standard for Permanence of Paper for Printed Library Materials Z39.48–1984.

Contents

List of Figures	vii
Præmonstrance	ix
Occultism	1
One Star in Sight	5
Liber XXXIII. An Account of A.:A.:	23
Liber XIII vel Graduum Montis Abiegni	31
Liber Collegii Sancti sub figura CLXXXV	39
Liber Vesta vel פִּרְכָּה sub figura DCC	53
Four Paintings by J.F.C. Fuller	73
Liber VIII	79
Liber LXV with Commentary	85
Prefatory Note	87
Chapter I	89
Chapter II	101
Chapter III	119
Chapter IV	135
Chapter V	181
Liber LXXI, The Voice of the Silence with Commentary ...	221
Prefatory Note	225
The Voice of the Silence	227
The Two Paths	255
The Seven Portals	289

The Shorter Commentaries to the Holy Books	337
Liber B vel Magi sub figura I	339
Liber Liberi vel Lapidis Lazuli sub figura VII	341
Liber Trigrammaton sub figura XXVII	346
Liber Stellæ Rubeæ sub figura LXVI	348
Liber A'ash sub figura CCCLXX (I)	350
Liber A'ash sub figura CCCLXX (II)	351
Liber Tau sub figura CD	357
Liber DCCCXIII vel Ararita sub figura DLXX	358
Abbreviations and Editorial Conventions	359
Editorial Notes	361
Works Cited	365
Index	373
Acknowledgments	379

Figures

Figure 1.	Gradua Montis Abiegni.	33
Figure 2.	The Robe of the Probationer (1).	57
Figure 3.	The Robe of the Probationer (2).	57
Figure 4.	The Robe of the Neophyte.	57
Figure 5.	The Robe of the Zelator.	57
Figure 6.	The Robe of the Practicus.	58
Figure 7.	The Robe of the Philosophus.	58
Figure 8.	The Robe of the Dominis Liminis (1).	58
Figure 9.	The Robe of the Dominis Liminis (2).	58
Figure 10.	The Portal of the Outer Order.	75
Figure 11.	The Portal of the Second Order.	76
Figure 12.	The Portal of the Abyss.	77
Figure 13.	Baphomet.	78
Figure 14.	The Way.	224
Table of Attributions and The Tree of Life. facing page		358

Præmonstrance

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

THE PUBLICATION of Volume IV of *The Equinox*, the first new Volume since 1919 E.V., will continue in its tradition of elucidating the spiritual heritage of Humankind, exemplified by the syncretic method of the A.:A.:. As *The Holy Books* are the cornerstone of the religious and theurgic philosophy of Thelema, the Commentaries contained in this number are intended to aid in the Next Step for Humanity, the Knowledge and Conversation of the Holy Guardian Angel and the attainment of the Grade of Adeptus Minor. The next number, *The Vision and the Voice with Commentary and Other Papers*, will treat of the mysteries of the Crossing of the Abyss and the attainment of the Grade of Magister Templi.

The O.T.O. has a long history of close alliance with the A.:A.:, having jointly published *The Equinox* virtually since its inception. While membership in the O.T.O. may prove a valuable source of experience in the Great Work of establishing the Law of Thelema, all that is required of an Aspirant to the A.:A.: is the Will to Attain. The best preparation for the Work of the Outer College of the A.:A.: is that established by the Order itself—the Student curriculum. The A.:A.: does not mandate or recommend association with any other organization as a necessary prerequisite for admission, or accept such associations as equivalent to the curricula established by its Authority.

Since its establishment, the many, whose name is legion, have sought to profit by the reputation of the A.:A.:, and some have been deceived thereby. How can one tell the false from the True? The principles of the Order of A.:A.: are clear and unequivocal; those who act in a manner contrary to them are automatically excluded from its fold. It requires no oaths of secrecy, or vows of obedience to any individual. No money is ever requested when its teachings are dispensed or when an attainment is recognized by its Authority. The Order does not operate in lodges, campuses, lecture circles or groups of any kind. From the start the Work is individual and private; every Aspirant to the Order has the benefit of working under the direction of one who has trod the Path before him or her, and who in turn can seek assistance from one yet more experienced.

The Order is One, unbroken in its Chain of succession from V.V.V.V.V. through its senior living Adepti. The Order is One, although it functions in a threefold manner: Speech in Silence, Silence, and Silence in Speech. The Order is One, as there is but One Eye in the Triangle.

The door is open to all persons who in sincerity wish to join themselves to a Body of Initiates pledged to the Service of Humanity.

Love is the law, love under will.

Occultism

INTRODUCTORY ESSAY BY ALEISTER CROWLEY

“How if 'a will not stand?”

“Why, then, take no note of him, but let him go; and presently call the rest of the watch together and thank God you are rid of a knave.”¹

ONLY ONE SCIENCE IS NESCIENCE. Occultism. Why? Never studied properly. What students! Cranks, degenerates, old maids! What methods? Gossip. Lectures—to geese by asses.

Are the terms of the science defined? Ask a Theosophist, who puts *karma* under his pillow at night, the meaning of the word. Nine times it has no idea; the tenth a false one. There are no facts in Occultism, no axiomata, no definitions. Any person can set up as a teacher—no qualifications are necessary. The education of a scholar is a handicap; that of a gentleman a disqualification.

Is it not right that the world should treat the subject with scorn, its professors as reptiles?

It is right.

There is one organization and one only to which these remarks do not apply. It is known as the A.:A.:. To all applicants it prescribes study; definite, hard study. The same kind of

¹ [Shakespeare, *Much Ado about Nothing*, iii, 3.]

study as is asked for of those who would be doctors, lawyers, engineers, soldiers or even cab-drivers.

The classics of the subject must be mastered, not because they are authoritative, but that the Student may know what has been said on the subject by the best thinkers of all ages. After three months (at least) an examination is set. Here is the 1913 paper.

1. Write down the principal correspondences of the signs Leo and Aquarius, the planet Jupiter, and the sephira Tiphareth.
2. Make a study of all the multiples of the number 17 below 1000, and endeavour to trace a connection between them.
3. Make a study of the various methods recommended by the A.:A.:, and endeavour to classify them under as few heads as possible.
4. Give an interpretation of *Tannhäuser*, "Adonis," and *Sir Palamedes the Saracen* in terms of the Qabalah.
5. Write an essay on the mystical meanings of the *vesica piscis*, the Right-Angled Triangle and the Hyperbola.
6. Compare the mystical methods of Molinos and Lao-tzu.
7. Give some account of the Hindu idea of the parts of the Body and Soul.
8. Compare the wands described by Éliphas Lévi, Abramelin, the Author of the *Goëtia*, and Frater Perdurabo, stating which you would prefer, and why.
9. Design a Pantacle to synthesize the number 666.
10. Write out a Ritual complete with Talismans, Plan of Temple, etc., for producing a thunderstorm.
11. Discuss the difference between Hinduism and Buddhism with regard to *ātman*, stating to which doctrine you incline, and why.
12. Give either (a) a full and careful comment of any five consecutive chapters in *The Book of Lies*, or (b) a commentary and criticism on "The Psychology of Hashish," or "The Training of the Mind," or "The Soldier and the Hunchback."¹

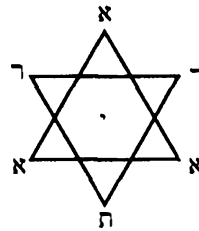
¹ [A note to the 1913 examination: "The Student may consult his works of reference in answering this paper. He should remember that a full and satisfactory reply would entitle him, as far as intellectual attainment is concerned, to the grade of Exempt Adept, so that he should not imagine that too much is expected of him."]

This paper is not to be answered at haphazard, or by those who like to talk about occultism. Only serious students can hope to pass. One set of answers to this paper occupied over 60 pages of closely-written foolscap.

Proceed to the next stage. The Student, having passed, becomes a Probationer. For a whole year he occupies himself with such experiments as he may think fit—he is left to his own judgment—and he must keep a record of every day's work. At the end of the year this record is studied by the examiners, and criticized in detail. Only continuous and intelligent hard work enables the Probationer to pass to Neophyte.

Proceed to the next stage. The Neophyte for at least eight months must work at the acquisition of knowledge and control of what is called his "Body of Light" and the "Astral Plane." These are no vague terms. He is again examined. Symbols are given him of such a character that no rational process can decipher them, and he must clearly and in detail give the meaning before he can pass to Zelator, the next grade. Here is one of the examination papers set in 1913. There are several other powers to be gained, but this example will suffice.

1. Go through a door on which is engraved this figure and explain the figure in detail by means of your visions.
2. Invoke Mercury and Hod, and travel till you meet the Unicorn mentioned in "Liber LXV," Cap. III, verse 2. Report its conversation fully.
3. Discover by visions the nature of the Alchemical principles, Sulphur, Mercury, and Salt. How do they differ from the 3 *gunas*, and the elements Fire, Water, Air?
4. Give an account of the sign Aquarius in the Four Worlds, Assiah, Yetzirah, Briah, and Atziluth.
5. Visit and describe fully the Qliphoth of Aries.
6. Visit Iophiel and Hismael, and report their appearance, mode of life, and conversation.



The Zelator of the A.:A.: is therefore one who has passed certain definite ordeals and examinations, and acquired certain

powers. A charlatan cannot pass himself off for a member of that grade. Further there is no vagueness possible. Slipshod work will not do. Generalities will not do. The difficulties of the work are not to be evaded; all easy-going platitudes, all fatuities, are barred.

It is unnecessary to pursue this train of thought. From the beginning to the End the principle is the same. The masters know, and they insist on the pupil knowing.

Is this written to discourage the aspirant? Anyone who is discouraged thereby is unworthy of the knowledge. Is it wonderful that the most difficult of all subjects, the science which above all others has occupied the minds of the greatest thinkers from the dawn of history until today, the pyramid to which the greatest builder would hardly dare to claim that he had added a single stone, should need more work, and harder work, than any other? The subtlest of sciences, is it not the most in need of precision? The most dangerous, is it not that which must be fenced with every armour of caution, and cool judgment, and common sense?

Does any man expect to learn trigonometry from a popular handbook in an hour? Does any man throw away a treatise on conic sections with the remark that it is "obscure" or "all rubbish"? What is the cost to life of every advance in knowledge? How many men have died that other men might fly? How many lives were lost in the mere building of the Forth Bridge?

Do you think that you will succeed where Plato half failed, rush in where Aristotle feared to tread? You may. But not without giving all that you have and are.

Does this discourage you? Then it is not written in vain.

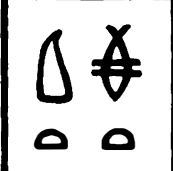
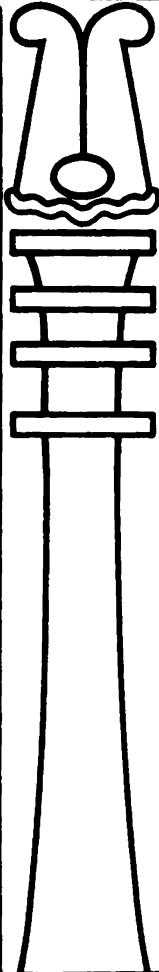
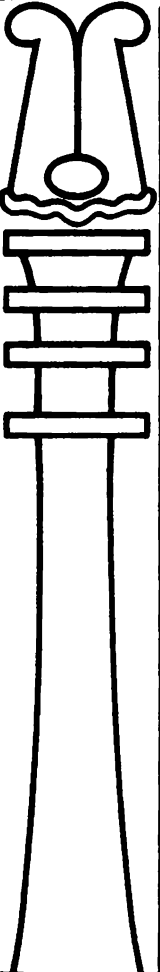
Does this encourage you? Then you have passed the first ordeal. You are chosen. To the work!



ONE
STAR
IN
SIGHT

A
GLIMPSE
OF THE
STRUCTURE
AND
SYSTEM
OF THE
GREAT WHITE
BROTHERHOOD

A.:.A.:.





A.: A.:
Publication in Class B.

Issued by Order:

O.M. 7° = 4°

One Star in Sight

A GLIMPSE OF THE STRUCTURE AND SYSTEM OF THE GREAT WHITE BROTHERHOOD A.:A.:¹

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 Love’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.

¹ 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.

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!

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. 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° = 1°
Magus	9° = 2°
Magister Templi	8° = 3°

The Order of the R. C.

(Babe of the Abyss—the link)

Adeptus Exemptus	7° = 4°
Adeptus Major	6° = 5°
Adeptus Minor	5° = 6°

The Order of the G. D.

(Dominus Liminis—the link)

Philosophus	4° = 7°
Practicus	3° = 8°
Zelator	2° = 9°
Neophyte	1° = 10°
Probationer	0° = 0°

(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 777.¹

Student.	His business is to acquire a general intellectual knowledge of all systems of attainment, as declared in the prescribed books. ²
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 <i>āsana</i> and <i>prāṇāyāma</i> . 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 <i>pratyāhāra</i> and <i>dhāraṇā</i> .
Adeptus (without).	Is expected to perform the Great Work, and to attain the Knowledge and Conversation of the Holy Guardian Angel.

¹ [See also *Book 4*, Appendix V.]

² [See "Curriculum of A.:A.:," *Book 4 (Parts I-IV)*, rev. ed., App. I.]

- Adeptus (within). Is admitted to the practice of the formula of the Rosy Cross on entering the College of the Holy Ghost. He should be a master of *dhyāna*.
- 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 *samādhi*.
- 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(10), 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 of these.

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 Æthyrs in particular.

All members of the Order are in full possession of the Formulæ 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 Æon, 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 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.¹ 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

¹ [“The Fox of the Balkans,” to be issued in *The Equinox* IV(2).]

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."¹

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 Æthyrs.

There is also a full and precise description of the attainment of this Grade in the Magical Record of the Beast 666.²

The essential characteristic of the Grade is that its possessor utters a Creative Magical Word, which transforms the planet on 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 "Æon"; 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 "Æon," whose "Word" is "Eating.")

¹ ["Liber 813 vel Ararita" VII:13.]

² ["The Diary of a Magus," to be published in *The Equinox* IV(2).]

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 Æon, so far as the Order is concerned. A man can make personal progress equivalent to that of a "Word of an Æon"; 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 Æon 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 Æthyry; 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,¹ 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 Work is to comprehend the existing Universe in accordance with His own Mind. He is the Master of the Law of Sorrow (*dukkhā*).

To attain the Grade of Magus he must accomplish Three 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

¹ [Charles Stansfeld Jones or Frater Achad.]

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.

(Éliphas Lévi's *Clef des grands mystères*, the works of Swedenborg, von Eckartshausen, Robert Fludd, Paracelsus, Newton, Bolyai, Hinton, Berkeley, Loyola, *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 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 by 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 aggrandize himself by predatory practices. He may indeed prosper for a while; but in the end he must perish, especially when with a new Æon 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 *sattva, rajas, tamas*), with their corresponding natures on 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, Semelé, Miriam, Pasiphaë, 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 characterized 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 Æthyr;¹ also "Liber Samekh,"² 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 of 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—symbolized by his heart, his phallus, and his legs. It is impossible to lay down precise rules by which a man may attain to the Knowledge and Conversation of his Holy

¹ [See "Liber VIII," page 79 below.]

² [For "Liber Samekh" see *Book 4*, Appendix IV.]

Guardian Angel; for that is the particular secret of each one of us; a 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 generalized instructions in *Liber 418* (the 8th Æthyr), 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 recognized 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 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,"¹ 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.²

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 for 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 Æon.

They must accept *The Book of the Law* as the Word and the Letter of Truth, and the sole Rule of Life.³ They must acknowledge the Authority of the Beast 666 and of the Scarlet Woman as in the Book it is defined, and accept Their Will⁴ as concentrating

¹ [See "Liber Collegii Sancti sub figura 185," page 39 below.]

² "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.

³ 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.

⁴ "Their Will"—not, of course, their wishes as individual human beings, but Their Will as officers of the New Æon.

the Will of Our Whole Order. They must accept the Crowned and Conquering Child as the Lord of the Æon, and exert themselves to establish His reign upon Earth. They must acknowledge that “The word of the Law is *Θελημα*”, 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.¹

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, 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

¹ 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.

hath begotten one more Babe in the Womb of Our Lady, His Concubine, the Scarlet Woman, BABALON.

There is no 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 Mahātmāship, 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.¹ But the system here given shows

¹ The natural talents of individuals 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 entitles 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.

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 standardized test. In *āsana*, for instance, the candidate must remain motionless for a given time, his success being gauged by poising 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 whence 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.

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.

By 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 practiced, it is because the abuses connected with the name of occult science disincite 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° = 4° A.:A.:
Præmonstrator of the
Order of the R... C...

Given from the Collegium ad Spiritum Sanctum, Cefalù, Sicily, in the Seventeenth Year of the Æon of Horus, the Sun being in 23° ♃ and the Moon in 14° ♋.



LIBER
XXXIII

AN
ACCOUNT
OF

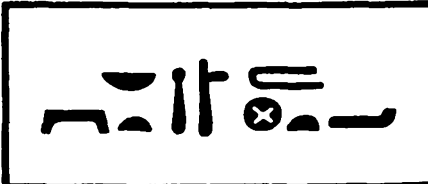
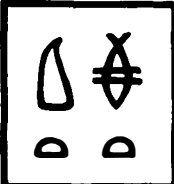
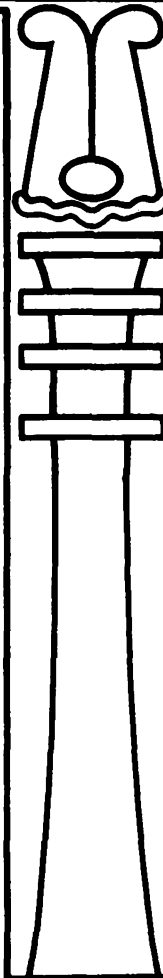
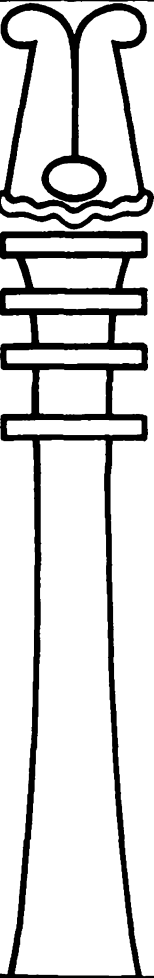
A.:A.:

FIRST WRITTEN IN THE
LANGUAGE OF HIS PERIOD

BY

THE COUNCILLOR
VON ECKARTSHAUSEN

AND NOW REVISED AND
REWRITTEN IN THE
UNIVERSAL CIPHER





A.: A.:
Publication in Class C.

Issued by Order:

D.D.S. 7° = 4°
O.S.V. 6° = 5°
N.S.F. 5° = 6°

Liber XXXIII

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 nigh 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 the 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.

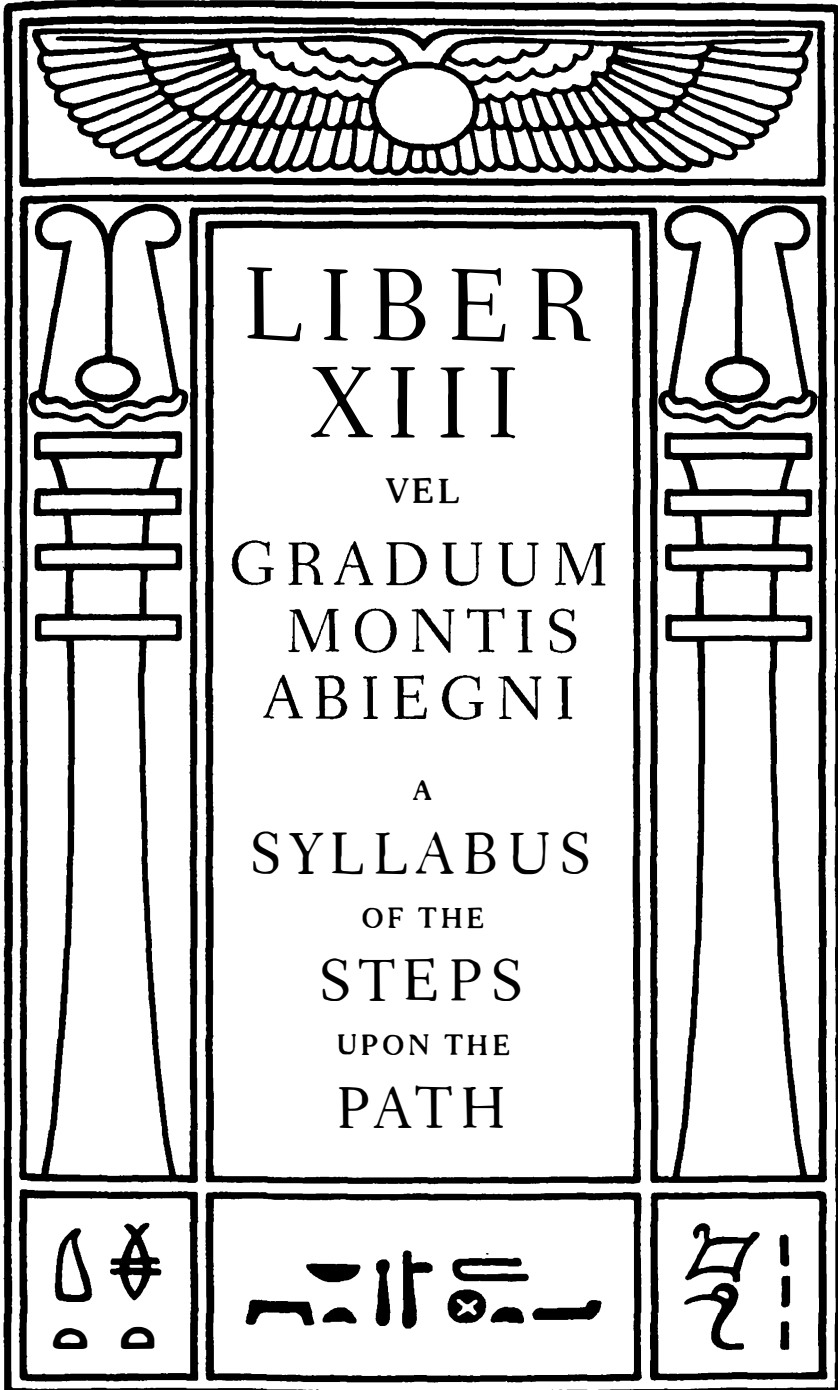
Unprepared men occasion disorder in a community, and disorder is not compatible with the Sanctuary. Thus it is impossible to profane the Sanctuary, since admission is not formal but real.

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 thought 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.



LIBER
XIII

VEL

GRADUUM
MONTIS
ABIEGNI

A

SYLLABUS

OF THE

STEPS

UPON THE

PATH



A.:A.:
Publication in Class D.

Issued by Order:

D.D.S.	7° = 4°	Præmonstrator
O.S.V.	6° = 5°	Imperator
N.S.F.	5° = 6°	Cancellarius

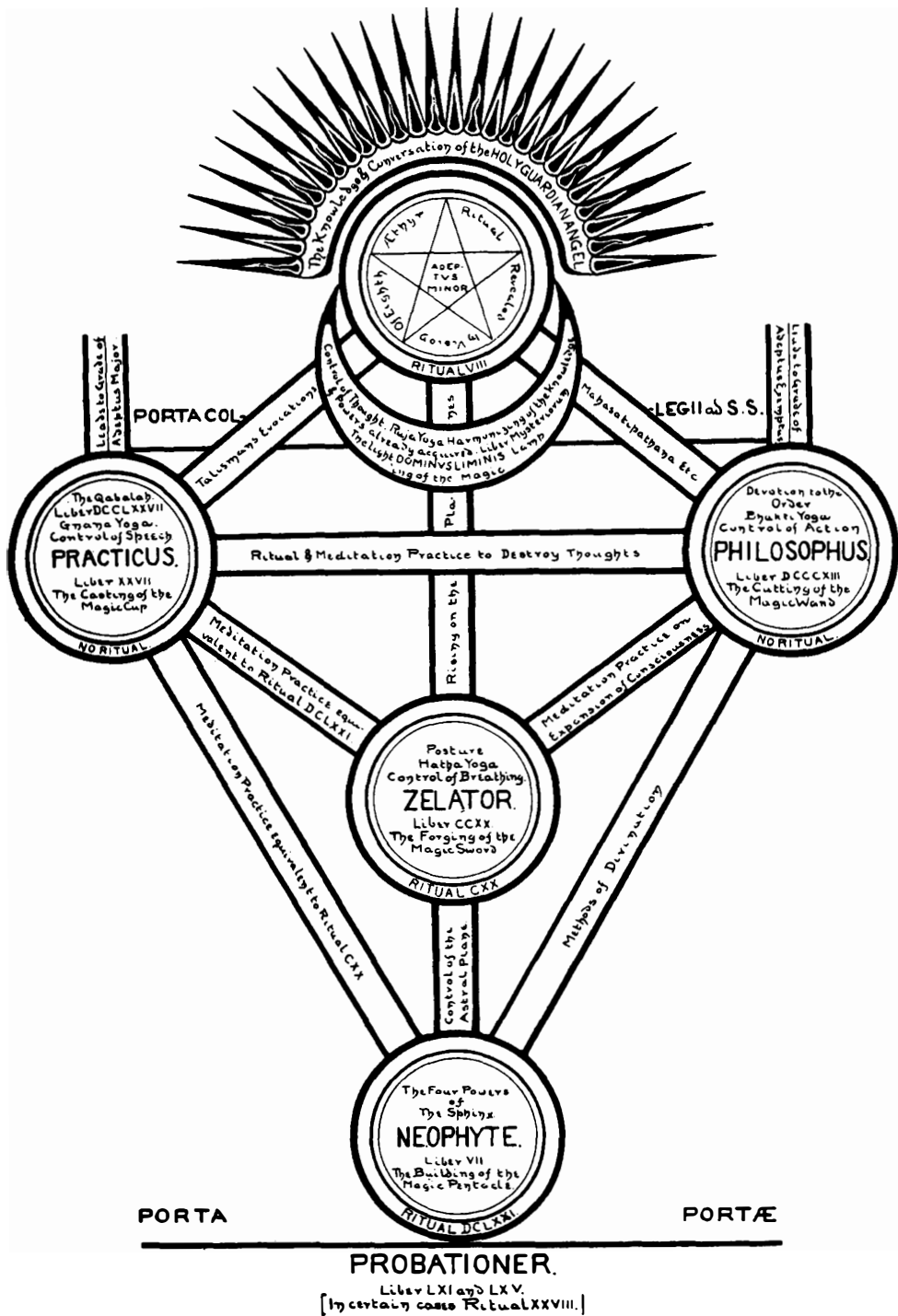


Figure 1. *Gradua Montis Abiegni*.

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 Uræus 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 Uræus serpent, and the poison of the fang was established in him and his seed even for ever and for ever.

LIBER LXV, CAP. V

Liber XIII vel Graduum Montis Abiegni

A SYLLABUS OF THE STEPS UPON THE PATH

1. The Probationer

His duties are laid down in Paper A, Class D.¹ 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.

¹ [Papers A-G are sections of "Liber 185." See page 39.]

3. *The Zelator*

His duties are laid down in Paper C, Class D. He receives Liber CCXX, XXVII, and DCCCXIII.

Examinations in Posture and Control of Breath.¹ 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 (*jñānāyoga*).²

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.

¹ See ["Liber E vel Exercitiorum" in *Book 4*, Appendix VII, and] *Equinox* I(1).

² All these instructions will be issued openly in *The Equinox* in due course, where this has not already been done. [This was later done. See *Book 4*, rev. ed., Appendix I, for curricula and references.]

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 (*bhaktiyoga*).

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 *mahāsatiṣaṭṭhāna*.¹

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 *rājayoga*.

He receives Liber Mysteriorum and obtains a perfect understanding of the Formulæ of Initiation.

He meditates upon the diverse knowledge and power that he has acquired, and harmonizes it perfectly.

Further, he lights the Magic Lamp.

At last, Ritual VIII admits him to the grade of Adeptus Minor.²

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 Æthyr 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.


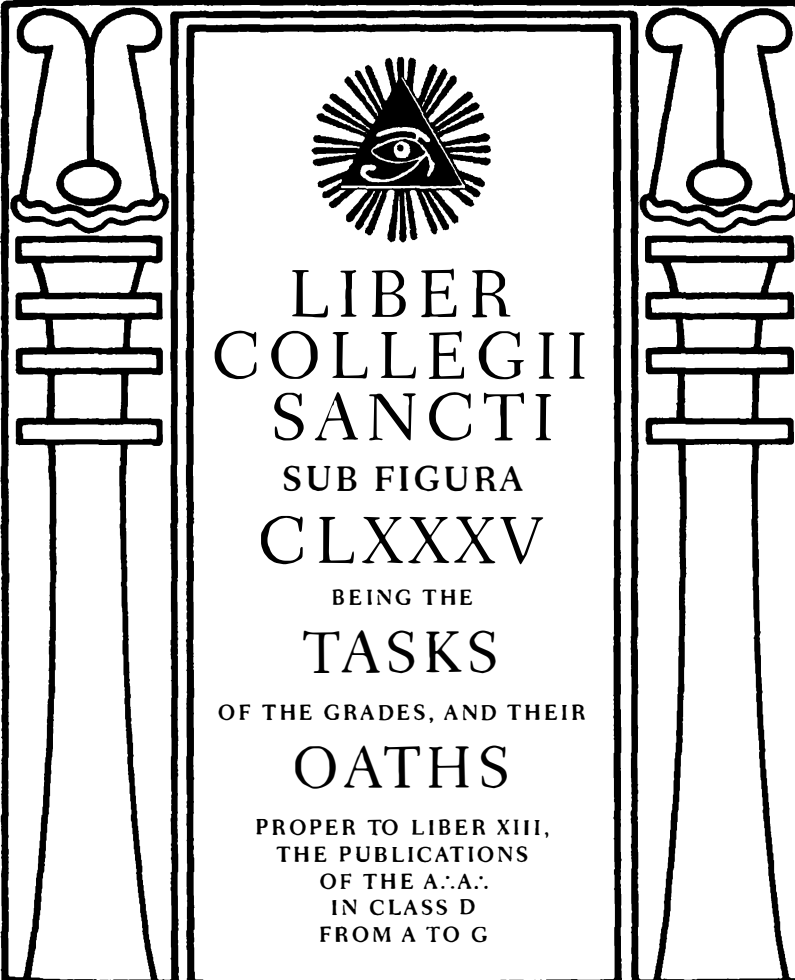
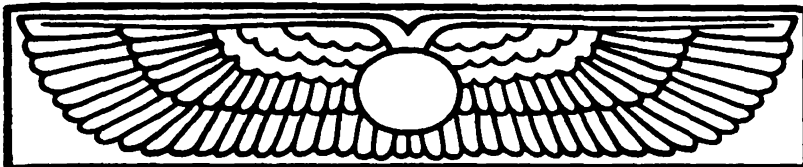
¹ See *The Sword of Song*, "Science and Buddhism."

² [See "Liber VIII," page 79 below.]

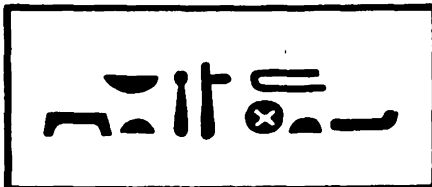
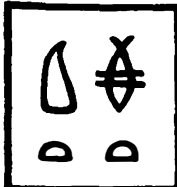
Moreover, once this task has been accomplished, there is no more need of human help or instruction; for by this alone may the highest attainment be reached.

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 the 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.)



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





A.: A.:

Publication in Class D.

Published by Authority:

V.V.V.V.V.	8° = 3°	Fra. A.: A.:
D.D.S.	7° = 4°	Praemonstrator.
O.S.V.	6° = 5°	Imperator.
N.S.F.	5° = 6°	Cancellarius.

Liber Collegii Sancti sub figura CLXXXV

PAPER A

The Oath of a Probationer

I,, being of sound mind and body, on this ... day of ... {An ... ☉ in ...° of ...} do hereby resolve: in the Presence of a Neophyte 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, assiduity, trust do I bring to the A.:A.: and in one year from this date may I be admitted to the knowledge and conversation of the A.: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 Lecture (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 as 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 the last two months of his Probation.
10. Thus and not otherwise may he attain the great reward:
YEA, MAY HE OBTAIN THE GREAT REWARD!

PAPER B

The Oath of a Neophyte

I {old motto}, being of sound mind and body, and prepared, on this ... day of ... {An ... ☉ in ...° of ...} 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 knowledge and conversation of the A.:A.:!

The 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 given to 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 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 Liber O in all its branches; also he shall begin to study Liber H and some one 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° 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 Neophyte, 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!

PAPER C

The Oath of a Zelator

I. {motto}, being of sound mind and body, and prepared, on this ... day of ... {An ... ☉ in ...° of ...} 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 knowledge and conversation of the A.:A.:!

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 the grade of Practicus at any time that 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 stady 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 the 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 work for 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 within 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 after his admission to the grade, he shall go 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 the great reward:
YEA, MAY HE OBTAIN THE GREAT REWARD!

PAPER D

The Oath of a Practicus

I {motto}, being of sound mind and body, and prepared, on this ... day of ... {An ... ☉ in ...° of ...} 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 knowledge and conversation of the A.:A.:!

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 that authority confers it.
2. He shall pass examinations in Liber DCCLXXVII, the Qabalah, and the 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 construct the magic Cup, according to the instruction in Liber A.

One month after his admission to the Grade he shall go to his Practicus, 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 the great reward:
YEA, MAY HE OBTAIN THE GREAT REWARD!

PAPER E

The Oath of a Philosophus

I {motto}, being of sound mind and body, and prepared, on this ... day of ... {An ... ☉ in ...° of ...} 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 knowledge and conversation of the A.:A.:!

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 proceed to the grade 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 further show some acquaintance with and experience of Liber O, Caps. V, VI. Whereof his Record shall be his 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 instruction 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 his chosen chapter of Liber DCCCXIII.

9. He shall in every way 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 the great reward:
YEA, MAY HE OBTAIN THE GREAT REWARD!

PAPER F

The Oath of a Dominus Liminis.

I {motto}, being of sound mind and body, and prepared, on this ... day of ... {An ... ☉ in ...° of ...} 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 knowledge and conversation of the A.:A.:!

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 title of Adeptus Minor at any time that authority confers it.
2. He shall pass examination 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 Præmonstrator of the A.:A.:.

4. He shall accept an office in a Temple of Initiation, and commit to memory a part appointed by the Emperor of the A.:A.:.
5. Besides all this, he shall 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 to 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 the instruction 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 the great reward:
YEA, MAY HE OBTAIN THE GREAT REWARD!

PAPER G

The Oath of an Adeptus Minor

I. {motto}, being of sound mind and body, and prepared, on this ... day of ... {An ... ☉ in ...° of ...} 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 knowledge and conversation of the A.:A.:!

The Task of an Adeptus Minor

Let the Adeptus Minor attain to the Knowledge and Conversation of his Holy Guardian Angel.



LIBER
VESTA

VEL

פרכת

SUB FIGURA

DCC

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת



A.: A.:
Publication in Class D.

Issued by Authority:

V.	7° = 4°	Præmonstrator	} Pro Coll. Int.
V.V.	6° = 5°	Imperator	
S.U.A.	5° = 6°	Cancellarius	

Liber Vesta vel פרכת *sub figura DCC*

Now let there be a veiling of this shrine: now let the light
devour men and eat them up with blindness!

Liber CCXX II:14

This is the Book of the Robes of the Outer.

The Robe of a Probationer

The Probationer shall wear a Robe of White Linen or Wool or Silk in the Shape of the Tau, trimmed in Gold at the neck, sleeves and hem. On the front of the Robe in Scarlet shall be the Upright Pentagram; on the back, the Hexagram of Nature with the golden Tau in the midst, for “the blue triangle that descendeth is Nuit, and the red triangle that ascendeth is Hadit.” There is no Hood.

The Robe of a Neophyte

The Neophyte shall wear a Robe of Black Linen or Wool or Silk, in the Shape of the Tau, with the Red Triangle upon the breast, the *Θελημα* symbol of “the red three-angled heart set up in the shrine.” The Hood is of the same material, with the Golden Eye in the Silver Triangle upon the brow.

*The Robe
of a Zelator*

The Zelator shall add a Square of Violet to the Neophyte's Robe below the level of the knees.

*The Robe
of a Practicus*

When this Grade is confirmed by Authority, the Practicus shall add a Sash of Orange to the right sleeve of the Zelator Robe.

*The Robe
of a Philosophus*

When this Grade is confirmed by Authority, the Philosophus shall add a Sash of Green to the left sleeve of the Practicus Robe.

*The Robe
of a Dominus Liminis*

When this title is conferred by Authority, the Philosophus shall replace the Black Hood with a White Hood of the same material, with the Three Neteru in Blue below the eyes. Adepti appearing as Lords of the Paths shall cover the entire garment with Silver Gauze from head to foot.¹

¹ N.B. The Robes only correspond to the Grades; they do not indicate them. Any of these Robes may be worn by a person of whatever grade on appropriate occasions.



Figure 2. The Robe of the Probationer (front).



Figure 3. The Robe of the Probationer (back).



Figure 4. The Robe of the Neophyte.



Figure 5. The Robe of the Zelator.



Figure 6. *The Robe of the Practicus.*



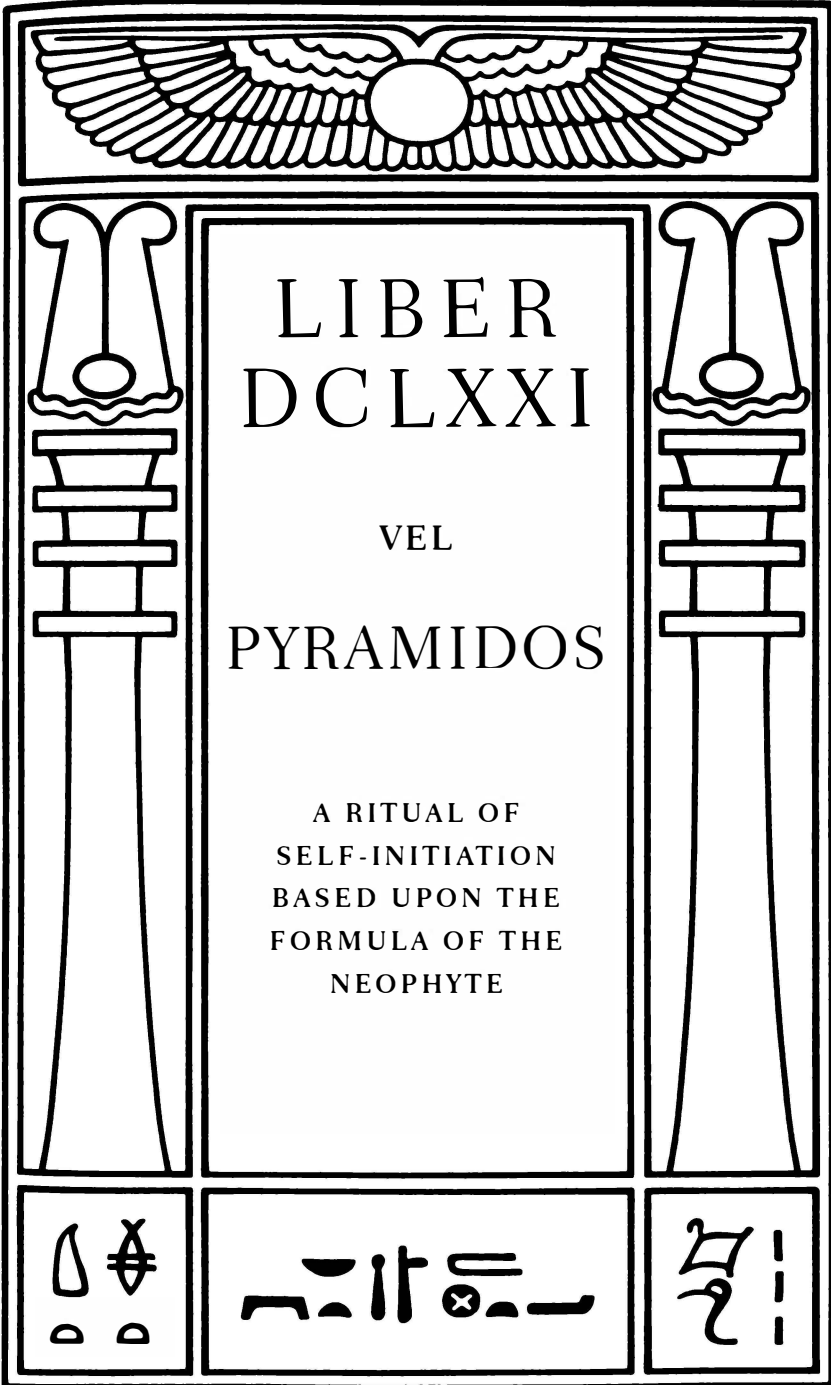
Figure 7. *The Robe of the Philosophus.*



Figure 8. *The Robe of the Dominus Liminis (1).*



Figure 9. *The Robe of the Dominus Liminis (2).*

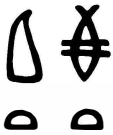


LIBER
DCLXXI

VEL

PYRAMIDOS

A RITUAL OF
SELF-INITIATION
BASED UPON THE
FORMULA OF THE
NEOPHYTE

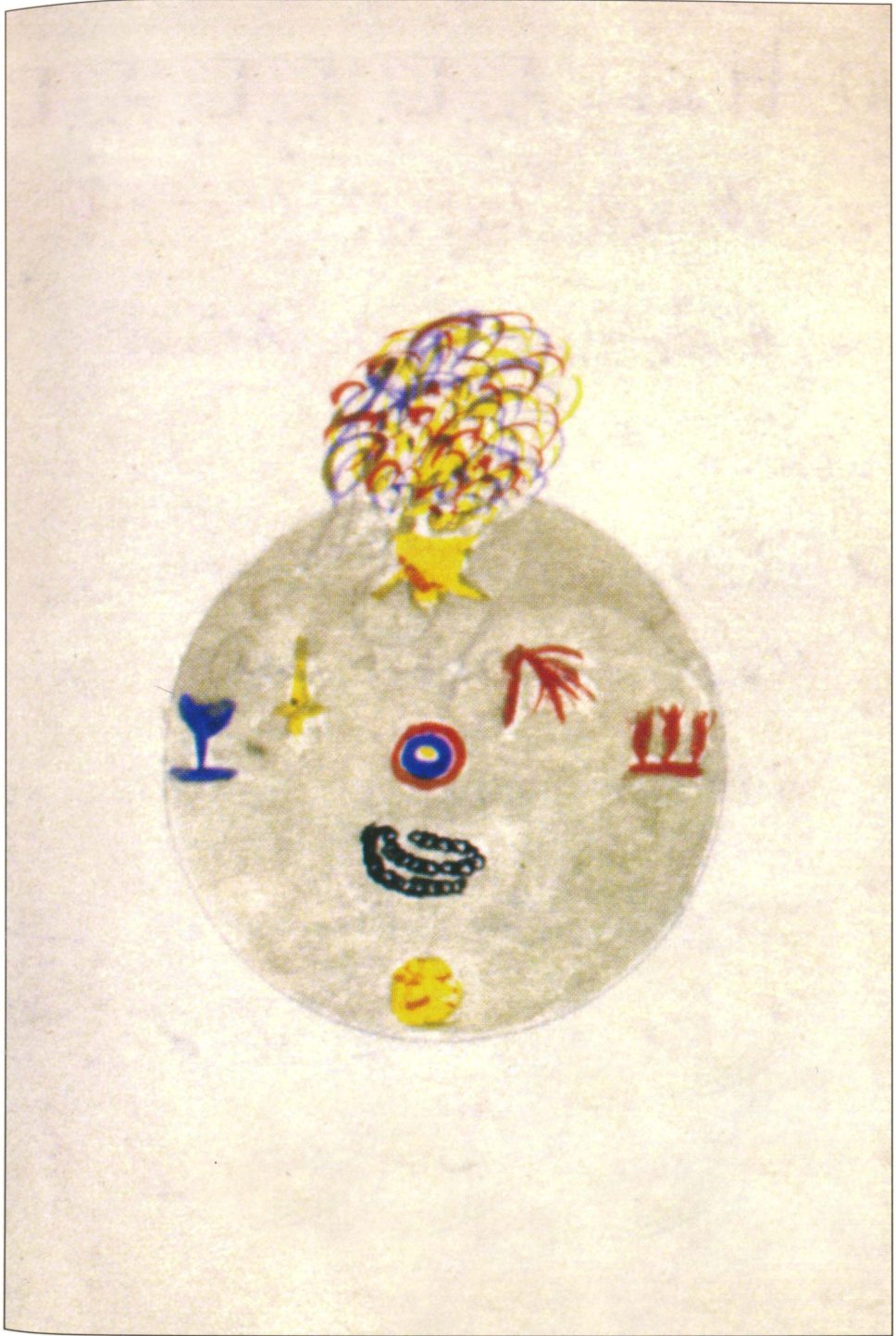




A.: A.:
Publication in Class D.


Imprimatur

93	$10^\circ = 1^\circ$	} Pro Coll. Summ.
666	$9^\circ = 2^\circ$	
V.V.V.V.V	$8^\circ = 3^\circ$	
V.	$7^\circ = 4^\circ$	} Pro Coll. Int.
V.V.	$6^\circ = 5^\circ$	
S.U.A.	$5^\circ = 6^\circ$	



Building of the

The Magus with Wand. On the Altar are Incense
Fire, Bread, Wine; the Chain, the Scourge, the Dagger,
and the Oil. In his left hand the Bell he taketh.

Hail, Asi! hail, Höör-Apep! Let  The Bell

The Silence speech beget!

The Words against the Son of Night.

Tahuti speaketh in the Light.

Knowledge and Power, twin warriors, shake

The Invisible; they roll asunder

The Darkness; matter shines, a snake.

Sebet is smitten by the Thunder —

The Light breaks forth from under!

He goes to the West, in the centre of the base
of the Δ of Perou *Asi*, and Höör.



O Thou, the Apex of the Plane,

With Ibis head and Phoenix wand

And wings of Night! Whose serpents strain

Their bodies, bounding the Beyond

Thou in the Light and in the Night

Art One, above their moving might!

He lays the Wand ^{to} on the altar, uses the
Scourge on his buttocks, cuts a Cross like

The Bell
The Serpents
Spine of Snake

the Dagger upon his Breast and I, follow
the Chain of the Bell about his forehead

▼ saying: The Lustral Water! Smite thy flood
Through me - Lymph, marrow, and Blood! ¹²
▲ Anointing the Wounds, say: The Fire Informing!

Let the Oil Balance, assise, assoil! ⁹

So Life takes Fire from Death, and runs

Whirling amid the Sams. ¹²

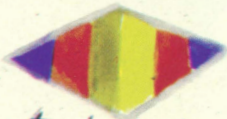
Hail, Asi! Pace the Path, bind on
The girdle of the Starry One! ¹³



Honour to Thee, Lord of the
Word!
Lord of the Silence, Honour
to Thee!



Lord, we adore Thee, still and stilled
Beyond Infinity

The Secret Word . 

For from the Silence of the Wand
Unto the Speaking of the Sword,
And back again to the Beyond,
This is the toil and the Reward.

This is the Path of HVA — Ho!

This is the Path of AΩ



Hail, Asi! Hail, Non Wanded Wheel!
Alpha and Delta kissed and came
For Fire that feed the Flame.



Hail, Hoor-Apep! Non Sword of Steel!
Alpha and Delta and Epsilon
Met in the Shadow of the Pylon
And in Iota did proclaim
That fourfold ear and crown of flame
Hail, Hoor-Apep! Unspoken Name!

This is the Great Pyramid duly bridled

INITIATION followeth



The First Pylon



I know not who I am; I know not whence I came
I know not whither I go: I seek - but what I do not know:
I am blind and dumb; but I have heard one cry
Being things to Eternity: Arise and follow me!

Asar Un-refer! I invoke
The Fourfold Horror of the Snose



Unloose the Pet! by the dread Word
 Of Power - That Set-Typhon hath heard -
SAZAZAZAZAN DATSAN SAZAZ



The Fear of Darkness and of Death.
 The Fear of Water and of Fire.
 The Fear of the Chasm and the Chasm.
 The Fear of Hell and the dead Breath
 The Fear of Him, the demon dire
 That on the Threshold of the Name
 Stands with his Dread Face to slay
 The Pilgrim of the Way

Thus I pass by with force and care
 Advance with Fortitude and Wit
 In the straight Path; or else their snare
 Were surely infinite
The Passing of the Second Pylon

Asar! who clutches at my throat?
 Who pins me down? Who stabs my heart?
 I am unfit to pass within this Pylon of the Hall of Maat.



The Lustral Water! Let thy flood
 Cleanse me - lymph, marrow
 and blood!
 The Scourge, the Dapple,
 and the Cham

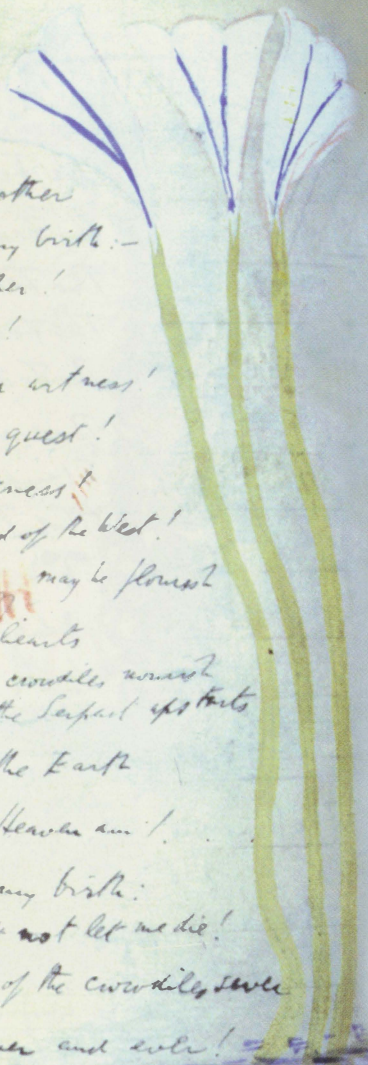

Purge ~~my~~ body, breast, and brain!



The Fire Informing! Let the oil
 Balance, assain, as soil!





St. 11 in *Corbse-position*. For I am come with all this pain
To ask admission to the Shrine
I know not why - I ask in vain -
Unless it be that I am Thine



I am Master his truth-telling brother
Who was Master of Phibes from my birth: -
O heart of me! least of my number!
O heart that I had upon earth!
Stand out from up against me a witness!
Oppose me not, judge in my quest!
Accuse me not now of unfitness!
Before the great God, the dread Lord of the West!
Speak fair words for **OPHI** may be flowered
In the place of the washing of hearts
By the Rush of the dead, where the crowsdiles narrow
Pave lies on the lost, where the Serpent up starts
- For though I be joined to the Earth
In the holiest Shrine of the Heaven am I!
I was Master of Phibes from my birth:
Hail I die like a dog? None shall not let me die!
But my Kru that the teeth of the crowsdiles sever
Shall be my Kru in heaven for ever and ever!

Yea! but I am a fool, a flatterer!



I am under the Shadow of the Wings!

I am a liar and a sycophant
 I am so feeble that I scorn the trifle
 I am unchaste, voluptuous and idle
 I am a bully and a tyrant cross
 I am as subtle and shrewd as an ox
 I am untruthful, cruel and vexed
 I am a fool and frivolous and vain
 I am a weakling and a coward slung
 I am a caterer and cannibals
 I am a glutton, a besotted wight
 I am a satyr and a sodomite
 I am as deep and selfless as the sea
 I am a thing of vice and vanity
 I am most violent and unkillable
 I am a blind man and heartless
 I am a man of wit and craft - no wiser!
 I am a blackguard, spendthrift and a miser
 I am obscure and devious and dull
 I am my father's and base and dull
 I am not marked with the white flame of breath
 I am a Traitor! - die the traitor's death!



I am under the Shadow of the Wings!



Now let me pace the Path, blind on
The guide of the Starry One!



Asar! e.t.d.



In N.
 Sail-mastering Terror is my name!
 Lord of the Gods! Dread lord of Hell!
 I come, I fear Thee not, Thy flame
 Is mine to weave my maiden spell!
 I know Thee, and I pass Thee by.
 For more than Thou am I!



Asar! K.T.A. Sorrow that eateth up the soul

Dam of the Gods! The blue sky's Queen.

This is Thy Name. I come. Control
and pass! I know Thee, Lady of Teem!

I know Thee, and I pass Thee by.

For more than Thou am I.

Asar! K.T.A.



Asar! K.T.A.

I will not look upon thee more

For False is thy Name. Beyond!

False Phanta, thou shalt pass before

The passing forefront of the Sun

I know Thee; and I pass thee by.

For more than Thou am I.



Now witness Ye upon the Earth

Spirit and Water and Red Blood!

Witness above, bright Bale of Birth,

Spirit, and Father - that are God!

For Silence duly is kept
and darkness duly brought to bed
The Shroud is figured in my Thought
The truest Light is on my head.

Unhinder

Attack! I cut up the story lines

There is a Seth, or Men that dwell therein
Behold the radiant Virtue of the Lord!

Defence! I close the mouth of Seth, thy
My fear on Nile, Aser that held out in!
Behold my radiant Power, ye things abhorred

For see! the Gods have broad mine hands.
Asar unfettered stands.

Hail, Asi, hail! Hor-apep cries:

Now I the Son of Men arise

And follow — dead where Asar lies!

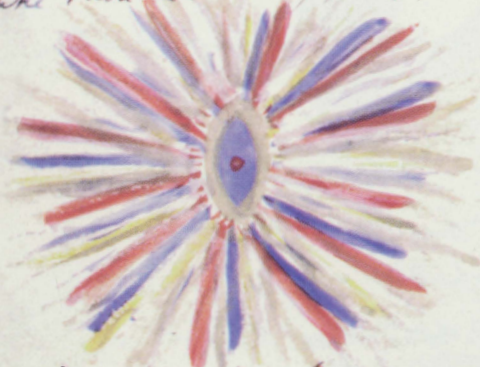


I gild my left foot with the light
I gild my Phallus with the light
I gild my right knee with the light
I gild my right foot with the light
I gild my left knee with the light
I gild my Phallus with the light
I gild mine allons with the light
I gild my navel with the light
I gild my heart-edge with the light
I gild my blood throat with the light
I gild my forehead with the light
I gild my Phallus with the light

Asar Un-nefer! I am Thine
Waiting my glory in the shrine
Thy bride, Thy virgin! Ah, my Lord!
Smite through the spirit with Thy Sword!

Asar Un-nefer! rise in me
[redacted] of Thee! the chosen
Come! He, come now! I wait, I wait, ^{atone}
Patient - impatient slave of Fate
Bought by Thy glance - Come now! Come now!
Touch and warm this burning brow




Asar Un-nefer! in the shrine
Make Thou me wholly Thine!



I am Asar - walking alone
To sit upon the Double Throne
Attack is mine, and mine defamed.
And these are one. Arise, go hence!
For I am Master of my Fate
Wholly initiate.





The Words are spoken duly : The deeds are duly done.
 My soul is risen newly to greet the risen Sun.

One! Four! Five! Hail! 
 One! Four! Five! Ten! All hail 
 I give the sign that rends the Veil;
 The sign that closes up the Veil 



Sealing of the

Proceed as in the Building, into the world "Suns"
 Now let mine hands unloose the sweet
 And shining girdle of Matt! 
 The Adoration, and the Word. Then at altar.
 Behold! the Perfect One hath said:
 These are my body's elements
 Fried and found pure, a golden spoil,
 Incense and Wine and Fire and Bread
 These I consume, true sacraments,
 For the Perfection of the Oil
 For I am clothed about with flesh
 And I am the Eternal Spirit
 I am the Lord that riseth fresh
 From Death, whose glory I inherit
 Since I partake with Him. I am
 The Manifestor of the Unseen
 Without me all the land of Aheon
 As it had not been. 

Proceed as in Building to end

Hail, Hoor! Haul, Ase! Haul, Tahuti! Hail,
Aseer Uu-reefer! through the randed Veil
I am Thyself, with all Thy brilliance decked —
Khalrs Am Pekht.

Four Paintings

FRATER PER ARDUA (J.F.C. FULLER)



Figure 10. *The Portal of the Outer Order.*



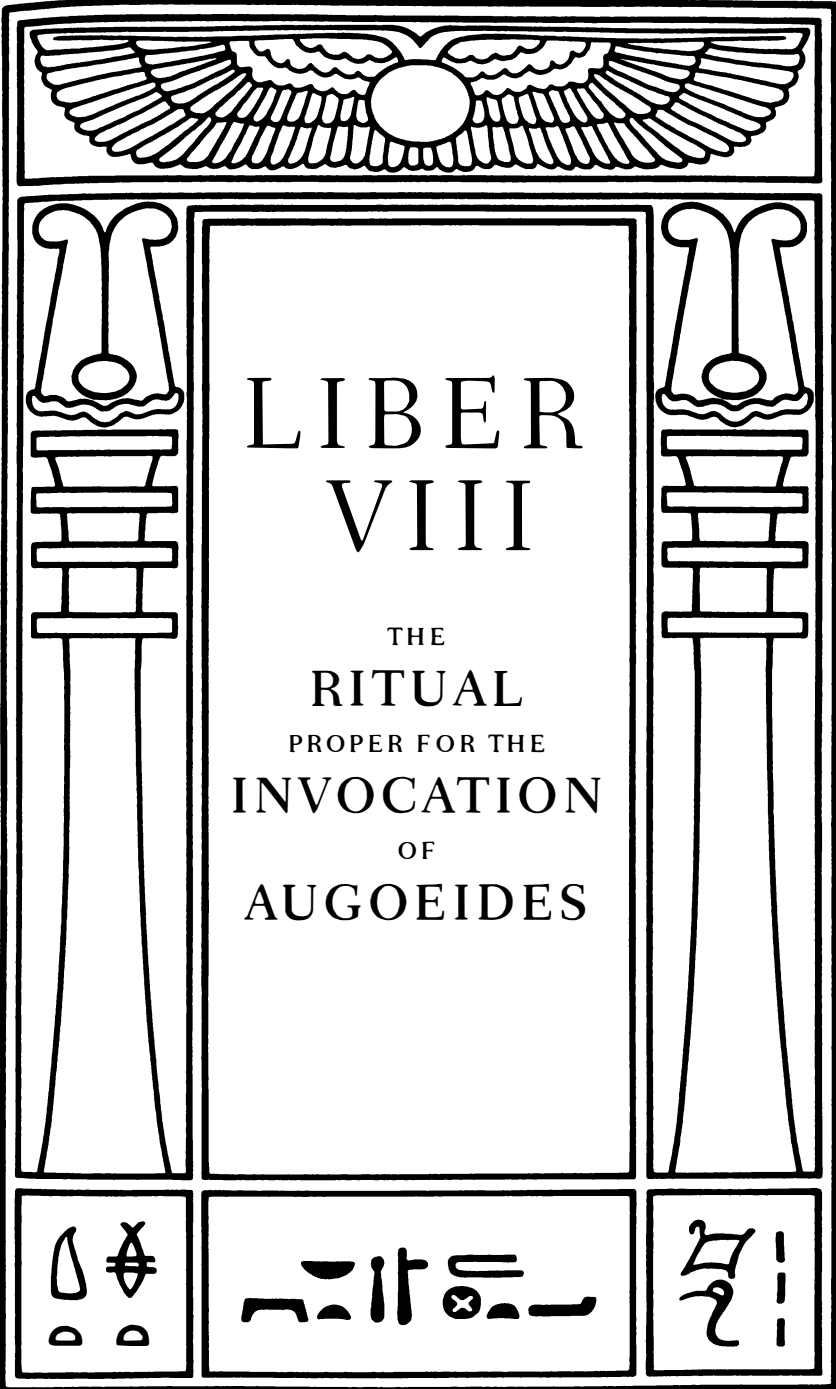
Figure 11. *The Portal of the Second Order.*



Figure 12. The Portal of the Abyss.

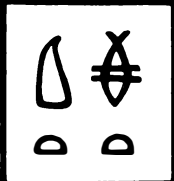


Figure 13. Baphomet.



LIBER
VIII

THE
RITUAL
PROPER FOR THE
INVOCATION
OF
AUGOEIDES





A.: A.:
Publication in Class D.

Imprimatur

93	$10^\circ = 1^\circ$	} Pro Coll. Summ.
666	$9^\circ = 2^\circ$	
V.V.V.V.V	$8^\circ = 3^\circ$	
V.	$7^\circ = 4^\circ$	} Pro Coll. Int.
V.V.	$6^\circ = 5^\circ$	
S.U.A.	$5^\circ = 6^\circ$	

Liber VIII

000. 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 sword.
00. 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.
0. And thus shall he do who will attain unto the mystery of the knowledge and conversation of his Holy Guardian Angel:
 1. 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.
 2. 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.

3. 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, and the height shall be thrice half of the breadth or double the breadth.
4. And upon the altar shall be a censer, 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.
5. And he shall also keep ready in a flask of crystal within the altar, holy anointing oil made of myrrh and cinnamon and galangal.
6. 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.
7. 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.
8. And he shall engrave with his own hand upon a plate of gold the Holy Sevenfold Table, or the Holy Twelfold 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.
9. 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 censer.

10. 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.
11. 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.
12. 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.
13. 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 censer shall stand.
14. 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.
15. 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.
16. Then, at his prayer, shall the chamber be filled with a 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.
17. All that day shall he remain in the enjoyment of the knowledge and conversation of the Holy Guardian Angel.
18. 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.

19. And for ten days thereafter shall he withdraw himself as shall have been taught unto him from the fulness of that communion, for he must harmonize the world that is within with the world that is without.
20. 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.
21. 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 invoked. 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.

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.



LIBER
CORDIS
CINCTI
SERPENTE

VEL

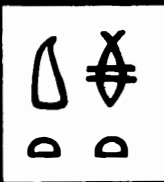
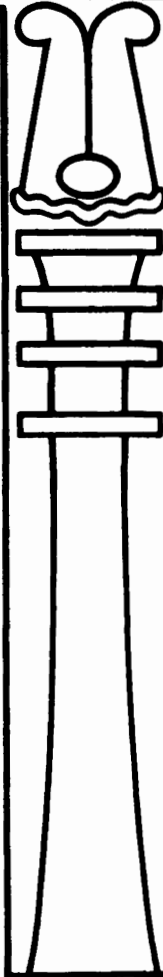
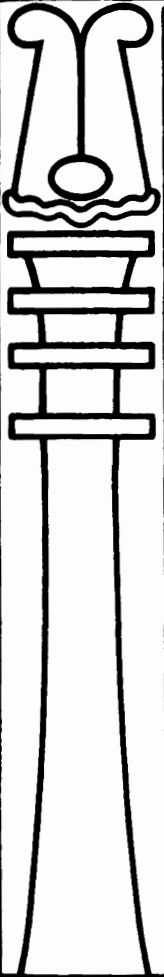
LXV

SUB FIGURA

אדני

WITH A COMMENTARY BY

666





A.:A.:

Publication in Classes A and B

V. Praemonstrator

V.V. Imperator

S.U.A. Cancellarius

Prefatory Note

LIBER CORDIS CINCTI SERPENTE [is] an account of the relations of the Aspirant with his Holy Guardian Angel. This book is given to Probationers, as the attainment of the Knowledge and Conversation of the Holy Guardian Angel is the Crown of the Outer College. Similarly, “Liber VII” is given to Neophytes, as the grade of Master of the Temple is the next resting-place, and *Liber CCXX* to Zelator, since that carries him to the highest of all possible grades. “Liber XXVII” is given to the Practicus, as in this book is the ultimate foundation of the highest theoretical Qabalah, and “Liber DCCCXIII” to the Philosophus, as it is the foundation of the highest practical Qabalah.

LXV [is] the number of Adonai [אדני].

Chapter I

The five chapters refer to the five Elements.

1 – Earth, 2 – Air, 3 – Water, 4 – Fire, and 5 – Spirit.

*Each shows its Element in the light of the relation
between the Adeptus Minor and his
Holy Guardian Angel.*

*Thus in Chapter I the material world or sensible aspect
of Nature is shown to be a mere symbolic picture of
something altogether different.*



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 æons 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!

Verse 1. Invocation of *kunḍalini*.

The Adept “dies” to the natural world and blooms as a Lotus. He ceases: and enters the midnight silence where he adores Khephra. Then he awaits the coming of his Lord.

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.

Verses 2–11. The Angel says: Each man sees Nature in his own particular way. What he sees is only an image. All images must be ignored; the Adept must aspire single-heartedly to the Smooth Point. This matter cannot be discussed in common language; the king must speak of kingly things in a kingly way.

12. Then was there silence. Speech had done with us awhile.
 There is a light so strenuous that it is not perceived as light.

Verse 12. Silence. The Adept reports his impressions. The highest degree of any given kind of energy surpasses the receptive power of the observer. Thus it appears as if of some other order.

13. Wolf's bane is not so sharp as steel; yet it pierceth the body more subtly.

Verse 13. The subtler the form of energy, the more potent, but it is less easily observed.

14. Even as evil kisses corrupt the blood, so do my words devour the spirit of man.

Verse 14. Truth destroys the reason.

15. I breathe, and there is infinite dis-ease in the spirit.

Verse 15. Life disturbs the placidity of the mind's acceptance of dead symbols as reality.

16. As an acid eats into steel, as a cancer that utterly corrupts the body; so am I unto the spirit of man.

Verse 16. The Knowledge and Conversation of the Holy Guardian Angel gives a new and higher form of energy which destroys the grosser types of existence.

17. I shall not rest until I have dissolved it all.

Verse 17. The process continues until complete.

18. So also the light that is absorbed. One absorbs little and is called white and glistening; one absorbs all and is called black.

Verse 18. Phenomena result from resistance to "love." Perfect union is silent.

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.

Verse 19–21. V.V.V.V.V. being perfectly Adeptus Minor appears evil.

22. Happy are they that praise thee; for they see thee with Mine eyes.

Verse 22. Those who understand all this Work praise V.V.V.V.V.

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.

Verses 23–24. They do so in secret ways.

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.

Verse 25. Perdurabo hindered his own success by over-eagerness.

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!

Verses 26–27. Union once made is permanent.

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.

Verse 28. The Angel is crowned with the Zodiac. His body is that of Nuit.

29. I have found that which could not be found; I have found a vessel of quicksilver.

Verse 29. Stability has been found on a basis of continual change.

30. Thou shalt instruct thy servant in his ways, thou shalt speak often with him.

Verse 30. Seems an injunction to the Holy Guardian Angel to keep in close touch with the Adept.

31. (The scribe looketh upwards and crieth) Amen! Thou hast spoken it, Lord God!

Verse 31. The Adept accepts this as a definite promise.

32. Further Adonai spake unto 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!

Verses 32–33. Proposal to view phenomena from the new standpoint.

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
engulph their continent.

Verses 34–36. Two points of view: as a girl's smile involves the death of many cells in her body.

37. So they will reproach thy servant, saying: Who hath set
thee to save us?

Verse 37. The above explains why men should resent their saviour. They misinterpret his acts as destructive.

38. He will be sore distressed.

Verse 38. He in his human mind is distressed at this.

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.

Verses 39–40. But the whole relation is illusion. In reality the Angel and the Adept are simply arranging to sail through eternity together; the Work of the Adept in redeeming Mankind is only an image seen as he fashions his 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.)

Verses 41–42. The human mind demands to be relieved of its sorrow by seeing Nature in this light on the ground that it has served the Masters with unselfish devotion.

43. (Nay; but not therewith was he content. By an infinite abasement unto shame did he strive. Then a voice:)

Verse 43. The mind demanded complete relief.

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!

Verses 44–46. The method. Know everything possible, become indifferent to all. This attained, become perfectly passive.

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.

Verses 47–48. Persephone, the earth-bound soul. Corn = material nourishment; its result is sorrow. Narcissus = the sexual instinct flowering as Beauty.

Instantly the soul forgets the “corn” and desires the flower, Hades comes and carries her off. Hades is the lord of “Hell,” i.e., the dark and secret but divine Soul within every man and woman. The rape thus means that the desire for Beauty awakes the Unconscious Self who then takes possession of the Soul, and enthrones her, only allowing her return to earth (Knowledge of the material world) at certain seasons, in order to attend to the welfare of mankind.

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.)

Verse 49. I was seized by the impulse to adore Beauty, and felt ashamed at my inability to write a poem on the spot which should be worthy of the theme.

Verses 50–58. An elaborate Parable in dialogue.

50. Adonai spake yet again with V.V.V.V. and said:
The earth is ripe for vintage; let us eat of her grapes,
and be drunken thereon.

Verse 50. The Angel bids the Adept rejoice in certain events which are about to occur on earth.

51. And 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?

Verse 51. The Adept doubts whether his doctrine will be understood rightly by mankind.

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.

Verse 52. The Angel agrees; but is more sceptical still, suggesting that any event may be taken as meaning anything one chooses.

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.

Verse 53. The Adept claims to be able to interpret phenomena rightly; that there is one special relation which is true, and all others false. He reminds the Angel that he realizes Himself (as an unique Being always identical with Itself) alike in the lowest matter and the highest spirit.

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?

Verse 54. The Angel asks why one who possesses absolute Sight and Lordship and power to soar (the Head of the Hawk), who has creative energy able to fertilize Nature, his mother, sister, and wife (the Phallus of Asar), one who knows the paris of opposites, and the fact of their identity, should trouble to calculate the equations which express the relations between the illusory symbols of diversity.

55. And he said: That my Work may be right.

Verse 55. The Adept replies that he must understand the laws of illusion in order to work in the world of illusion.

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!

Verse 56. The Angel replies that such calculations lead one to believe in the reality of the illusions, to become confused by their complex falsities, and ultimately, mistrusting one's own powers, to fail to act for fear of making mistakes; whereas it does not really matter what one does, since one set of illusions is just as good as another. The business of the Adept is to do his Work manfully and joyously, without lust of result or fear of accident. He should exercise his faculties to the full; the free fulfilment of their functions is sufficient justification. To become conscious of any organ is evidence that it is out of order.

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!

Verse 57. The Adept takes this advice, and puts forth his energy. The apparent result of his Work is disaster.

58. And the grape fell ripe and rich into his mouth.

Verse 58. But the whole idea of his relations with Mankind as a Redeemer proves phantasmagoric. The truth of the matter is that he has "eaten a grape," i.e., begun to enjoy the banquet with his Angel proposed in verse 50.¹

59. Stained is the purple of thy mouth, O brilliant one, with the white glory of the lips of Adonai.

Verse 59. Every act of the Adept is really the kiss of his Angel.

¹ Cf. CCXX, I:31.

60. The foam of the grape is like the storm upon the sea;
the ships tremble and shudder; the shipmaster is afraid.

Verse 60. The ecstasy of the relation between the Adept and his Angel disperses “normal” thoughts; the Ego fears to lose control of the course of the mind. This (of course) occurs in a less real sphere, that of normal consciousness. The Ego is justly apprehensive, for this ecstasy will lead to a situation when its annihilation will be decreed so that the Adept may cross the Abyss and become a Master of the Temple. Remember that the Ego is not really the centre and crown of the individual; indeed, the whole trouble arises from its false claim to be so.

61. That is thy drunkenness, O holy one, and the winds
whirl away the soul of the scribe into the happy haven.

Verse 61. The ecstasy of the Knowledge and Conversation of the Holy Guardian Angel brings peace to “the soul of the scribe” (his conscious mind) by impressing such energy on his thoughts that their normal conflict (which causes sorrow) becomes negligible, just as the personal antagonisms in a cavalry regiment are forgotten in the excitement of a charge.

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!

Verse 62. But the mind, knowing that the old quarrels will revive when the ecstasy has passed, asks that this anæsthesia may be removed. It aspires to enter into the rapture with every element of its being, no matter for the pain. It knows that it can never be truly content until each separate fibre thrill harmoniously to that supreme enchantment.

63. Bacchus grew old, and was Silenus; Pan was ever Pan
for ever and ever more throughout the æons.

Verse 63. It knows that the lower types of intoxication were excitements, and end in stupor and senility. It demands the Madness of Pan, the building up of every particle of its being into a single symbol to include All. This symbol is to combine the intelligence (omniscience) of Man with the omnipotence typified by horns, and the creative rapture of the leaping Goat. This

Pan is not intoxicated, but wholly insane, being beyond distinction (knowledge) as including all in itself; he is also immune to time, since whatever happens can only be within himself; that is, all events are equally the exercise of his functions, and therefore accompanied by rapture, since He has included all possibilities in His unity so that any change is part of His life, an act of love under will.

64. Intoxicate the inmost, O my lover, not the outermost!

Verse 64. This is presumably once more the voice of the Angel. He bids the Adept pay less attention in the future to the transmutation of gross impressions into the raptures of union. The greater work is to cause the Unconscious to interpenetrate with the Angel. For such is the ultimate Sacrament. The Adept is only too liable to be contented with the conscious joy of causing just those thoughts which have always been the source of error to glow with purity and splendour at the touch of the Angel. But it is far more important to renounce those rewards, ineffably holy and delightful though they be, in order to perfect the inmost Self, to purge it of personality and unite it with the Universe, though such Attainment lie too deep for direct conscious apprehension.

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.

Verse 65. In a secret code the Adept affirms that he is of the same sex (so to speak) as his Angel. It is not a union of opposites to produce a *tertium quid*,¹ but a realization of identity, like the return to consciousness from delirium, whose ecstasy bears no fruit involving new responsibilities, new possibilities of sorrow, but is all-sufficient to itself, with neither past nor future.

The “peeled wand” is the creative Energy of the Angel, stripped of all veils, pointing to the Zenith, ready and eager to act. The Adept exclaims with joy that he has aspired to unite himself with this Idea, and has attained.



¹ [*Lat.*, “third thing.”]

Thus concludes the description of the relations of the Adept and his Angel so far as the element of Earth, the concrete and manifest aspect of Nature, is concerned. The whole illusion has been destroyed; the bread has become the body of God. Yet this is but the lowest form of existence; in the next chapter we shall understand how the mind—as distinct from the matter of thought—is concentrated and sanctified by the Magick of the Adept.¹



¹ [One typescript has the variant reading “Angel.”]

Chapter II

The previous chapter describes the effect wrought by the Knowledge and Conversation of the Holy Guardian Angel upon the outward appearances of things and the sensations caused thereby; it is the transmutation of the element of Earth, and the corresponding part of the soul, Nephesch.

We now turn to the element of Air, the faculties called Ruach, that is, the mind considered as an instrument of intellectual apprehension, a machine proper to the analysis of impressions and their interpenetration in terms of conscious thought. The Work of attaining to the Knowledge and Conversation of the Holy Guardian Angel being in Tiphareth, the centre of the Ruach, the result of success is to harmonize, concentrate, and glorify the medley of loose ideas which are suggested by the meaningless multiplicity of mental concepts.

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.

Verse 1. Describes the passage of the Divine Consciousness (the Hawk) coloured by love (green) into the world of starry space (lapis-lazuli, which is blue with specks of gold) by a balanced path from earth to heaven (the pillars of turquoise). The East is the quarter attributed to Air, and the Hawk is there "seated," i.e., stable, not to be distracted by whatever thoughts arise in the mind.

2. So came I to Duant, the starry abode, and I heard voices crying aloud.

Verse 2. Being now open to the whole Universe, the Soul hears whatever is spoken. (Air is the vehicle of sound.)

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.

Verse 3. A "Veiled One" (Isis) explains that no individual consciousness can be more than the sphere of which it is born and which constitutes its environment. It is equally supreme and vile, these qualities being illusions produced by artificial relations, which may be chosen at will.

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.

Verse 4. The Godhead, in order to realize itself, must involuntarily submit to undergo the experience of imperfection. It must take the Sacrament which unites it with the dark glamour of "Evil," the counterpart of that which exalts the "Sinner" to Godhead.

5. I suffered the deadly embrace of the Snake and of the Goat; I paid the infernal homage to the shame of Khem.

Verse 5. It accepts the formulæ of

- (a) Duality, i.e., life as vibration.

- (1) Death.
- (2) The Illusion of Knowledge.
- (b) Exile.
 - (1) The Hunger of Lust.
 - (2) Labour.

It acquiesces in the shame of being a God concealed in animal form.

6. Therein was this virtue, that the One became the all.

Verse 6. The object of this act is to realize the possibilities of one's unity by representing its wholeness as an infinite number of particular cases, just as one might try to get an idea of the meaning of "poetry" by studying all available poems. None of these can be more than one imperfect illustration of the abstract idea; yet only through these concrete images can one get any understanding of what it means.



Verses 7–16. The river is the stream of thought. The boat is the consciousness. The purple sails are the passions that direct its course, and the woman is the pure Ideal which one seeks to make the constant occupant and the guiding principle of one's conscious life. This "woman," though of gold, is only a lifeless image. The river is of blood; that is, the current of thought must be identified with the object of one's life, not a mere medium for reflecting every casual impression.

- 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.**

[*Verse 7.*] The boat is of steel; that is, the consciousness must be able to resist the intrusion of all undesired thoughts.

Loving this ideal, the Aspirant frees himself from all that binds him (shame, selfishness, etc.—"loosing my girdle") and loses his ego in Thought itself ("cast myself into the stream").

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.**

Verse 1. Describes the passage of the Divine Consciousness (the Hawk) coloured by love (green) into the world of starry space (lapis-lazuli, which is blue with specks of gold) by a balanced path from earth to heaven (the pillars of turquoise). The East is the quarter attributed to Air, and the Hawk is there "seated," i.e., stable, not to be distracted by whatever thoughts arise in the mind.

2. **So came I to Duant, the starry abode, and I heard voices crying aloud.**

Verse 2. Being now open to the whole Universe, the Soul hears whatever is spoken. (Air is the vehicle of sound.)

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.**

Verse 3. A "Veiled One" (Isis) explains that no individual consciousness can be more than the sphere of which it is born and which constitutes its environment. It is equally supreme and vile, these qualities being illusions produced by artificial relations, which may be chosen at will.

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.**

Verse 4. The Godhead, in order to realize itself, must involuntarily submit to undergo the experience of imperfection. It must take the Sacrament which unites it with the dark glamour of "Evil," the counterpart of that which exalts the "Sinner" to Godhead.

5. **I suffered the deadly embrace of the Snake and of the Goat; I paid the infernal homage to the shame of Khem.**

Verse 5. It accepts the formulæ of

- (a) Duality, i.e., life as vibration.

(1) Death.

(2) The Illusion of Knowledge.

(b) Exile.

(1) The Hunger of Lust.

(2) Labour.

It acquiesces in the shame of being a God concealed in animal form.

6. Therein was this virtue, that the One became the all.

Verse 6. The object of this act is to realize the possibilities of one's unity by representing its wholeness as an infinite number of particular cases, just as one might try to get an idea of the meaning of "poetry" by studying all available poems. None of these can be more than one imperfect illustration of the abstract idea; yet only through these concrete images can one get any understanding of what it means.



Verses 7–16. The river is the stream of thought. The boat is the consciousness. The purple sails are the passions that direct its course, and the woman is the pure Ideal which one seeks to make the constant occupant and the guiding principle of one's conscious life. This "woman," though of gold, is only a lifeless image. The river is of blood; that is, the current of thought must be identified with the object of one's life, not a mere medium for reflecting every casual impression.

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.

[*Verse 7.*] The boat is of steel; that is, the consciousness must be able to resist the intrusion of all undesired thoughts.

Loving this ideal, the Aspirant frees himself from all that binds him (shame, selfishness, etc.—"loosing my girdle") and loses his ego in Thought itself ("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.

Verse 8. He identifies himself with pure consciousness—immune from, yet floating upon, the course of Thought—and devotes himself to this Ideal, with poetical and religious fervour.

9. Yea! I gave her of the flower of my youth.

Verse 9. He consecrates his creative energy to the Ideal.

10. But she stirred not; only by my kisses I defiled her so
that she turned to blackness before me.

Verse 10. This process destroys the superficial beauty of the Ideal. Its purity is corrupted by the contact of mortality.

11. Yet I worshipped her, and gave her of the flower of my
youth.

Verse 11. Despite the disappointment, the Aspirant persists in “love under will.” He gives himself up utterly to Truth, even now when it seems so dark and dreadful.

12. Also it came to pass, that thereby she sickened, and
corrupted before me. Almost I cast myself into the
stream.

Verse 12. The Ideal now breaks up into loathsome forms, no longer recognizable as the object of his love. He is tempted to abandon her, and to seek refuge from Consciousness by drowning himself in those distracting thoughts which surround him.

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.

Verse 13. This despair suddenly vanishes. His ideal appears in its true form, a living woman instead of a dead image of gold. Her substance is now purer than starlight itself; her lips—the instruments of her speech and her caresses—are full of life and warmth as the sunset—i.e., they promise repose, love and Beauty (Hathor, goddess of the West). She is alive with the pure energy

of the centre of the system to which the Aspirant belongs; i.e., she is the realization of the creative idea of which he has till now been only one part.

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.

Verse 14. The darkness of the past disappears as his Ideal possesses the Aspirant; and his Ego dissolves in the ecstasy of union with her; he becomes the essence of all Joy.

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.

Verse 15. Now then do his thoughts themselves become immortal; his consciousness is understood to be the vehicle of his physical life—instead of vice versa, as the uninitiate supposes. His passions are no longer symptoms of discontent, but identical with his individual life itself. There is thus no conflict with Nature. The Will is itself the Self.

16. O serpent woman of the stars! I, even I, have fashioned Thee from a pale image of fine gold.

Verse 16. My own conception of Nuit is the result of the Magical Operation which I performed to give life to the ideal which I originally had in my heart, adored, and resolved to realize.

The whole passage describes the process of dealing with any given idea so as to bring it to perfection.

17. Also the Holy One came upon me, and I beheld a white swan floating in the blue.

Verse 17. The swan is the ecstatic Consciousness of the Adept. It is poised in infinite space, supported by Air—i.e., the medium of thought.

18. Between its wings I sate, and the æons fled away.

Verse 18. In Ecstasy time does not count.

19. Then the swan flew and dived and soared, yet no
whither we went.

Verse 19. The Ecstasy moves from one sublimity of Joy to another; but there is no progress possible in perfection, therefore no aim to be attained by such movements.

20. A little crazy boy that rode with me spake unto the
swan, and said:

Verse 20. The boy is the human reason, which demands measurement as the first condition of intelligible consciousness. Aware of time, he cannot understand why all this motion has not brought the swan nearer to some fixed point, or how the relation of the point of origin to its present position is not an ever-present anxiety. He cannot conceive of motion without reference to fixed axes.

21. Who art thou that dost float and fly and dive and soar
in the inane? Behold, these many æons have passed;
whence camest thou? Whither wilt thou go?
22. And laughing I chid him, saying: No whence! No
whither!

Verse 22. I reply that, apprehending the continuum (Nuit) as such, no "space-marks" exist.

23. The swan being silent, he answered: Then, if with no
goal, why this eternal journey?

Verse 23. The swan is of course silent: Ecstasy transcends expression. Reason asks the motive of motion, in the absence of all destination.

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?

Verse 24. The Adept, bringing this thought closer to Ecstasy, laughs, both for pure joy, and as amused by the incongruous absurdities of "rational" arguments from which he is now forever free, expresses his idea thus: The free exercise of one's faculties is pure joy; if I felt the need of achieving some object

thereby, it would imply the pain of desire, the strain of effort, and the fear of failure.

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!

Verse 25. Ecstasy remains undisturbed. But the dialogue has caused the Adept to reflect more deeply on his state of bliss, so that the Ecstasy becomes motionless, realizing its perfect relation to the Infinity of the continuum.

The Adept demands that ecstasy shall be constant.

26. O silence! O rapture! O end of things visible and invisible! This is all mine, who am Not.

Verse 26. Silence ends the imperfection implied in speech—all words being evidence of duality, of a breach of Perfection.

Rapture: the end of the conflict between any two things, they are dissolved by Love; and, losing the sense of the Ego which causes the pain of feeling its separateness from the All, its imperfection, the release from strain is expressed as rapture.

“O end of things visible and invisible!” This not only means that all things—being imperfect—are destroyed, but that this is their true end—τέλος—their perfection.

“This is all mine, who am Not.” The Adept is now possessed of all things, being come to the state called “Not” which contains them all, and of which they are merely images.

So long as he was a positive Ego, he was one of them, and opposed to them; they were not his. To make them his he must become the continuum in which all things exist potentially as members of any series that may be selected to illustrate any desired properties of its Nature.

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.

Verse 27. The Adept is moved to manifest the Godhead which he has beheld by means of poetry. He foresees that the vulgar will be enraged, despise his books and stamp them under foot;

but by their thus acting, their eyes will be opened to the glory of the God. This may mean that my work may reawaken real religious fervour in those who have lost all faith and vision; their wrath against me will arouse them to realize that at the bottom of their hearts there is the instinct that they are spiritual beings.

28. Nor shall it be spoken in the markets that I am come
who should come; but Thy coming shall be the one
word.

Verse 28. My religious work will not result in my being acknowledged as the Redeemer: but men will admit that the Spirit of the Sun God Horus has breathed upon them and infused their clay with life.

29. Thou shalt manifest Thyself in the unmanifest; in the
secret places men shall meet with thee, and Thou shalt
overcome them.

Verse 29. Horus¹ will be recognized as the explanation of all those energies of the Universe which we know must exist, although our senses cannot perceive them. Men shall perceive Horus when they explore the mysteries of Nature—e.g., the Unconscious in Man, or the structure of the Atom. He shall compel them to admit that He is the ultimate principle underlying all manifestation, against their old theories.



Verses 30–36. The boy is Ganymede, the eagle the bird of Jupiter. Here he is an image of the Adept.

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.

Verse 30. He is pale, as having given his blood to his Work.

He is sad, as understanding the Sorrow of the Universe. (His Work has itself made him aware of this.)

He is lying down, as weary and in doubt whether it be worthwhile to work.

¹ The exact meaning of “Horus” in this passage must be drawn from CCXX, Cap. III.

He is on the marble; that is, the hard bare facts of existence, despite all polish, hurt his flesh.

He is in the sunlight; he sees only too clearly into Nature. His Angel shines upon him, but from inaccessible heights.

He weeps: he whose duty it is to pour wine for the Gods, can but shed forth salt water upon the bare ground.

He has laid down and even forgotten his lute. He cannot make music; he has even lost the memory that he could do so of old.

31. Then came an eagle from the abyss of glory and overshadowed him. So black was the shadow that he was no more visible.

Verse 31. The Eagle symbolizes the influence of the Father of the Gods, also the highest form of Magical Life, and the Lordship of Air, i.e., power to rule the world of thoughts. This overshadows him so as to conceal his personality from sight.

32. But I heard the lute lively discoursing through the blue still air.

Verse 32. Thus inspired, he resumes his music joyfully. The Air itself becomes still; that is, no thoughts disturb him, and it is blue, being filled with the spirit of holiness, love, and purity.

33. Ah! messenger of the beloved One, let Thy shadow be over me!

Verse 33. The Adept invokes the Word of his Angel to silence all personal thoughts.

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.

Verse 34. He will accept this in whatever form it may appear; whether death itself be necessary to end the annoyance of the Ego, or Disgrace to make it ashamed to assert itself, or Love to destroy its ambitions.

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.

Verse 35. His “rational” prejudices will presumably ask—in such a case—“What of your magical ambitions? You are not the

Master that you wanted to be; you are simply the slave of this Angel of yours—whatever that may mean—your personality smothered, your ambitions crushed, your sole occupation to echo his remarks, of which you do not even approve.

“You have destroyed your Self; you have earned the abuse of your friends; you have abandoned your career, and tied yourself to a woman’s whims.”

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.

Verse 36. The Adept admits that his body and mind, left to their fate, have met with those disasters. But the intimacy with his Angel, to attain which he deliberately dismissed all care of his personal affairs, justifies his conduct; and the reproaches of his intellectual ideas are not realized as such. They are, to him, a stirring of the hair of the Beloved One (radiant energies of the Individuality of the Angel); that is, they call his attention to one of His Glories.



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!

Verses 37–44. This passage is a parable with several applications.

1. It describes the method of attaining Concentration by “the Ladders.”¹
2. It indicates how to deal with people whom one wishes to initiate.
3. It gives a method for passing from one state of mind to another at Will.

The main idea, in all three matters, is that one must apply the appropriate remedy to whatever malady may actually exist, not some ideally perfect medicine.

The first matter must be brought step by step through each stage of the process; it is useless to try to obtain the Perfect Tincture from it by making the Final Projection.

4. It describes the whole course of Initiation.

These four meanings demand detailed exposition, verse by verse.

1 • On Concentration²

Verse 37. The Abyss is the Mind; the Dolphin the uneasy Consciousness.

Verse 38. The harper is the teacher whose praise of the Path of the Wise induces the profane to seek initiation; he is the *guru* who stills the mind by making it listen to harmonious sounds, instead of torturing itself by thinking of its pains and its passions. These sounds are produced by mechanical means; they refer to practices like *āsana*, etc.

Verses 39–40. Freed from its grossness and violence, the consciousness aspires to lofty ideals. It is, however, unable to keep quiet, and has little intelligence. It is trained by hearing the harmony of life—breath inspiring the reed, instead of muscle agitating metal. This refers to *prāṇāyāma*, but also to apprehending that inspiration is in itself mere fluttering; it must learn the art of using every breath to produce harmony.

¹ See *Liber Aleph* [chapters 179–182].

² [For clarity, topical subheads have been added for the four groups of commentaries to verses 37–44.]

Verse 41. The consciousness now acquires divine and human completeness. The faun symbolizes firm aspiration, creative power, and human intelligence. The wings of ideal longing are laid down; the thought accepts the fact of its true nature, and aims only at possible perfections.

Verse 42. It now hears the harmony of the Universe as expressed in the human voice; that is, as articulate and intelligible, so that every vibration, besides its power to delight the senses, appeals to the soul. This represents the stage of concentration when, being fixed in meditation upon any subject, one penetrates the superficial aspect and attempts to reach its reality, the true meaning of its relation with the observer.

Verse 43. The final stage is reached. All possible positives are known to be errors from the Negative. There is Silence. Then the faun becomes the All. Gone is the limited forest of secondary ideas in which he once dwelt, and left in order to follow the Word that enchanted him. He is now in the world of Ideas whose nature is simple (primal) and are not determined by such conditions as Time.

(A tree is an idea, being phallic and bearing branches.)

Verse 44. Practice Elementary Yoga until you are perfect; do not try to attain *nibbana* till you know how.

2 • On Initiating

Verse 37. Men are ruled by pride and other passions.

Verse 38. They are best reached by praise of beauty, shown in its most glittering dress.

Verses 39–40. When taught to aspire, and clean of the baser appetites, teach them the seven sciences.

Verses 41–42. Having instructed them till they are really complete and ready for true initiation, tell them Truth.

Verse 43. Once they are on the Path, be silent; they will naturally come to Attainment.

Verse 44. Many are the virtues of Silence: but whoso is vowed to help men must teach them the Next Step.

3 • On Changing States of Mind

Verse 37. The dolphin signifies any state of mind that is uneasy, ill-content, and unable to escape from its surroundings.

Verse 38. Cure this by reflecting that it is the material of Beauty, just as Macbeth's character, Timon's misfortunes, etc., gave Shakespeare his chance. Make your own trouble serve your sense of your own life as a sublime drama.

Verse 39. Your thought will thus become lyrical; but this will not satisfy your need. You will feel the transitory nature of such a thought.

Verse 40. Transform it by looking at it as a necessary and important fact in the framework of the Universe.

Verse 41. The lyrical exaltation will now pass into a deep realization of yourself and all that concerns you as an Inhabitant of Nature, containing in your own consciousness the elements of the Divine, and the Bestial, both equally necessary to the Wholeness of the Universe. Your original discomfort of mind will now appear as pleasant, since, lacking that experience, you would have been eternally the poorer.

Verse 42. Now interpret that experience "as a particular dealing of God with your soul." Discover an articulate explanation of it: compel it to furnish an intelligible message.

Verse 43. Follow up this train of thought until you enter into Rapture, caused by the recognition of the fact that you—and all else—are ecstatic expressions of a sublime Spiritual Spasm, elements of an omniform Eucharist. Truth, no matter how splendid, will now lose all meaning for you. It belongs to a world where discrimination between Subject and Predicate is possible, which implies imperfection; and you are risen above it. You thus become Pan, the All; no longer a part. You thrill with the joy of the lust of creation, become a virgin goddess for your

sake. Also, you are insane, sanity being the state which holds things in proper proportion; while you have dissolved all in your own being, in ecstasy beyond all measure.

Verse 44. Do not attempt to cure a fit of melancholy by lofty ideas: such will seem absurd, and you will only deepen your despair.

4 • On the Course of Initiation

Verse 37. The dolphin is the profane.

Verses 38–39. Realizing his evil state, and delighting in the prospects offered by initiation, he renounces all and becomes a pure Aspirant.

Verse 40. He learns that the Adept is not a perfection of what he feels to be the noblest part of him, but a Microcosm.

Verse 41. He completes the formation of himself as an image of the All.

Verse 42–43. He then understands all Things, and at last becomes the All.

Verse 44. The profane cannot imagine what the Masters mean when they work with those nearest to them.



Verses 45–49. This passage describes the Adept's reaction to Rapture. The main point is that all articulate description is futile.

45. Then the adept was rapt away in bliss, and the beyond of bliss, and exceeded the excess of excess.

Verse 45. Extravagant phrases attempt to record the Event.

46. Also his body shook and staggered with the burden of that bliss and that excess and that ultimate nameless.

Verse 46. The physical body, its nerves trying to react sympathetically to the experience, and being charged beyond their capacity, is stricken.

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.

Verse 47. The observer (others, or his own rational mind) misunderstands what is happening.

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?

Verse 48. All this is altogether beyond expression.

49. Behold! I am a man. Even a little child might not
endure Thee. And lo!

Verse 49. Even the innocence of a child could not endure the impact of the Angel. A man, having fixed ideas of truth, finds it terrible when they are all shattered, as they are in this experience.

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.

Verses 50–52. The park is the world of well-planted and carefully tended Ideas: such as the scholar and the Man of Letters enjoy. Here I found a place where I could exalt myself (the hillock). Thereby was a ring (my poetry) in which were fairies (my character, my phrases, my rhythm, etc.).

51. In their play I came even unto the land of Fairy Sleep.
All my thoughts were clad in green; most beautiful
were they.

Verse 51. Playing thus, I reach a state of poetic ecstasy (Fairy Sleep). Here I was happy.

52. All night they danced and sang; but Thou art the
morning, O my darling, my serpent that twinest Thee
about this heart.

Verse 52. But all this took place during the night: my highest poetic rapture is as darkness to the light of the Knowledge and Conversation of the Holy Guardian Angel.

53. I am the heart, and Thou the serpent. Wind Thy coils
closer about me, so that no light nor bliss may
penetrate.

Verse 53. I am the feminine sense that accepts the embrace of
the male Holy Guardian Angel. I demand closer contact; even
the light and bliss of Rapture distract me from the Union with
Him.

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.

Verse 54. His presence must leave me no light of my own.

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!

Verse 55. The End means "The True Self." Terminus is the
Phallic Stone which lies beyond the mind (city) and its thoughts
(roads). By this Union with the Angel I hope to come to the True
Self, the fixed eternal creative individual.

56. Nay, Lord! but I am come to Thee. It is I that wait at
last.

Verse 56. Having attained the Knowledge and Conversation of
the Holy Guardian Angel (by a male effort so to speak) the
Adept becomes receptive, feminine, patient, surrendering his will
wholly to that of his Angel.

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.

Verses 57–60. It is equally vain to summon what one wants,
or to go to seek it. To do so is to assert its absence, and the truth

is that it is with one all the time, if one will but kill out one's restlessness.

61. This now I know, O my beloved, and we are stretched
at our ease among the vines.

Verse 61. Realizing this, effort is at an end: one has only to enjoy.

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.

Verse 62. As things are, though, one is so constituted as to be unable to rest in simplicity. One must go through the mill in order to learn how to wait!

63. Let darkness cover up the writing! Let the scribe depart
among his ways.

Verse 63. The consciousness of the scribe, hitherto required that he might record the sayings of that part of his Being which we call "the Adept" and of his Angel, is now released to attend to its normal affairs.

64. But thou and I are stretched at our ease among the
vines; what is he?

Verse 64. The Adept and his Angel remain reposing in Rapture: they do not cease to exist when the scribe no longer perceives them. On the contrary, he seems rather unreal to them.

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.

Verse 65. Union with his Angel is not the sole goal of the Adept. There is an "end", a Purpose proper to his individuality.

The Angel therefore bids him withdraw from the Trance of Union. He is to assume the form of Hermes (runner—Word-bearer) and deliver the Word entrusted to him to the "mighty cities". This may mean "to the greatest minds of the world."

Chapter III

This chapter is attributed to Water; it deals with the preliminary reflections of Truth as apprehended by intuition, beyond any intellectual apprehension; and with the nature of the Understanding and the sexual instinct.



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*.

Verses 1–2. The sea is the Sensorium of the Soul, and the currents his tendencies—those activities in which he finds pleasure. Until one has passed through the totality of possible experience (as divined by estimation of the actualities available in one’s own case) one cannot reach the state in which all Desire is recognized as futile. Only when this is fixed can one perceive the Unicorn—*μονόκερως de Astris*¹—the single pure Purpose (it is white) whose name is written in the way now to be explained.

The collar represents completeness—the “infinity” or “eternity” symbolized by a ring. It is round the neck, i.e., the seat of

¹ [*Grk.* and *Lat.*, “unicorn of the stars.”]

knowledge (Daäth—the *visuddhi-cakra*) and made of silver—the metal of the Virgin Isis-Urania, who informs Pure Aspirations.

The name of this Unicorn (whose horn signifies the creative power) is “The Green Line winds about the Universe.”¹ Note the etymology of *viridis*, connected with *vir* and *vis*; also the idea of *gyrat*, reminding one of the aphorism “God is He with the Head of the Hawk ... having a spiral force.”² The Green Line, here chosen to connote the Limit of the Universe, suggests the Girdle of Venus. The boundary of Existence is thus not a fixed idea, but an ever-growing Vegetable Principle of Life, of the nature of Love. Summing up the doctrine, one may say that the intelligible expression of the pure creative Idea is the omniform principle of Growth.

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!

Verse 3. The Angel then speaks to the human consciousness of the Adept through the medium of his Initiated Self—otherwise he could not understand so exalted a message. He bids the man as a man (the heart, Tiphareth, the seat of the conscious Ego) acquire the point of view of the Initiate. The old serpent represents the natural Desire, which is the “cause of Sorrow,” binds man to grovel in the dust, and unites him with base animal life.

4. But I remembered. Yea, Than, yea, Theli, yea, Lilith! these three were about me from of old. For they are one.

Verse 4. Than, Theli, and Lilith are three serpentine forms described in the Qabalah.

¹ [*Linea viridis gyrat universa*” is aphorism 36 in the “Kabbalistic Dogmas” attributed to Pistorius, quoted with commentary by Éliphas Lévi, in *The Mysteries of Magic*, ed. A.E. Waite, p. 36. See Works Cited.]

² [*The Chaldean Oracles* 1,3, trans. Westcott. See Works Cited.]

Than is really *tanhā*¹—no pun is suggested, but Th is the letter of Matter, and N represents the reptilian or piscian idea of Life. It is connected with the “gluten in the blood” which von Eckartshausen calls “the body of sin.”²

Theli: *li* means secret satisfaction—an idea connected with shame.

Lilith: *li* reduplicated and so become tedious ending in material darkness.

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.

Verses 5–12. The Adept analyzes this Demon-Queen of his Nephesch. He recalls her sensory appeal, and notes that, the dissolution of all things being inevitable, the love of them leads to sorrow and destruction. In verses 11–12, furthermore, he shows that apart from all considerations of time, the nature of this Desire, properly apprehended, is 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.

¹ [*Pali*, “craving, desire.”]

² [Karl von Eckartshausen, *The Cloud upon the Sanctuary*, trans. de Steiger, letter V, p. 65 ff. See Works Cited.]

Verses 13–14. It is useless to ask the Angel to free the Adept from such coercion; his magical force, which is necessary for this Work, is prevented by Desire from so much as beginning.

15. Also I prayed unto the Elephant God, the Lord of Beginnings, who breaketh down obstruction.

Verse 15. The Adept invokes Ganeśa, who represents the power of breaking down obstructions. The elephant, “the half-reasoner with the hand,” is the moral force in man, partly intelligent and docile to the control of its Spiritual Master.

16. These gods came right quickly to mine aid. I beheld them; I joined myself unto them; I was lost in their vastness.

Verse 16. This moral force brought into action, the Angel also becomes an efficient assistant, and the constraint of Desire disappears altogether.

17. Then I beheld myself compassed about with the Infinite Circle of Emerald that encloseth the Universe.

Verse 17. The Adept now realizes himself as bounded only by the Green Line of verse 2.

18. O Snake of Emerald, Thou hast no time Past, no time To Come. Verily Thou art not.

Verse 18. This Line is recognized as equivalent to the Negative—to Nuit Herself.

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.

Verses 19–20. This Idea of Pure Love is free from all bonds. It gives the true utmost gratification; its perfume (spiritual significance) is not mingled with any imperfect conception (ambergris is the perfume of Kether; musk refers to Love in a somewhat animal sense).

20. Also Thy coils are of infinite range; the Heart that Thou dost encircle is an Universal Heart.

Verse 20. The Angel also is identified with this Green Line, and thereby the consciousness of the Adept expands to include the Universe.

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.

Verses 21–26. The idea of the Ego must not be used to unite the experience of the Adept. The music of life ceases (in such a case) whenever doubt darkens, trouble disturbs, or time wearies the consciousness. The Adept must lose himself wholly in the consciousness of his Angel, which is beyond all such limitations and immune to all attacks—for He is not to be expressed by any fixed Image, such as might be destroyed.



Verses 27–30. The Adept learns to control all varieties of image which present themselves, and to create any he may wish. But his Angel represents the Ideal which is his limit in this matter. All ideas of which he may be capable are comprised in the nature of his Angel.



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.

Verses 28–29. These verses are especially obscure, and must to a certain extent so remain. For they contain an allusion to the

most secret and critical issue of the Magical career of TO ΜΕΓΑ ΘΗΠΙΟΝ. “The red three-angled heart” is the peculiar symbol of Ra-Hoor-Khuit; and the Prophet objected to accepting *The Book of the Law*, which proclaims Him, as being incompatible with his Oath to attain the Knowledge and Conversation of his Holy Guardian Angel. Not until nineteen years later did he fully realize that the Holy Guardian Angel was concealed in this symbol Ra-Hoor-Khuit. The “priests” seem here to represent the Secret Chiefs of the A.:A.: who executed their purpose of establishing the Law by means of TO ΜΕΓΑ ΘΗΠΙΟΝ in complete disregard of his personal ideas of what his Work (“shrine”) and the object of his adoration (“god”) might be. The metaphor at the end of verse 29 reminds us that the lotus (Isis—Nature) conceals beneath its outward semblance the secret perfections of the Child.

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!

Verse 30. The Holy Guardian Angel is now further identified not only with cognate symbols like Ra-Hoor-Khuit but with ostensibly hostile glyphs. He is to be found in all phenomena soever.

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.

Verses 31–32. In whatever direction the Adept chooses to move, he must come eventually to his Angel. All that he sees is but a veil upon His Face.

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!

Verses 33–36. This passage, purely lyrical, requires no special comment. It asserts the ultimate identity of all ideas with the Angel, including himself, whom he recognizes as united with Him in the triune relation of Father, Ruler, and Bridegroom, the source of his Being, the determinant of his Will, and the inspiration of his Joy and his Fertility.

37. I am like the little red dog that sitteth upon the knees of the Unknown.

Verse 37. The dog is the base animal nature—“red” the symbol of its energy, sensibility, and power to love. It is helpless (“upon the knees of”) the surrounding Mystery of Existence (“the Unknown”) but it remains still and trusts.

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.

Verse 38. The Angel replaces this attitude by full satisfaction and nourishment. It is in Him that the Adept lives, and His Life that intoxicates him.

39. Thou hast fastened the fangs of Eternity in my soul, and the Poison of the Infinite hath consumed me utterly.

Verse 39. The enemy Time has been devoured, and the limited Ego dissolved in Infinity.

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.

Verse 40. The reference is to the Marquise de Brinvilliers;¹ she represents the Nephesh or animal Soul. This Soul has tried to satisfy its passions in various strange ways.

41. She hath slain her kinsfolk with strong venom of toads; she hath been scourged with many rods.

Verse 41. Hatred for other souls—pain of receiving truths.

¹ [The French murderess Margu rite d’Aubray, Marquise de Brinvilliers (1630–1676) who with her lover poisoned her husband and inlaws, a celebrated crime of passion and revenge in French literature.]

42. She hath been broken in pieces upon the Wheel; the hands of the hangman have bound her unto it.

Verse 42. This ends in her unity being destroyed by Change. She has been bound to the cycle of *samsāra* by the Minister of Justice.

43. The fountains of water have been loosed upon her; she hath struggled with exceeding torment.

Verse 43. Her solidity can no longer resist the action of Purity; her complexes are invaded by the Universal Solvent. Her resistance is extreme torment.

44. She hath burst in sunder with the weight of the waters; she hath sunk into the awful Sea.

Verse 44. Finally it breaks up her coherence, and her sense of self crumbles and dissolves in the boundless Ocean of Love.

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.

Verses 45–46. The text confirms this interpretation of Initiation as equivalent to extended psychoanalysis.

47. I am shed out like spilt blood upon the mountains; the Ravens of Dispersion have borne me utterly away.

Verse 47. The life of the Ego is dispersed over all salient ideas. The ravens are the birds of Netzach, the sphere of Venus; i.e., the life of the Adept is carried away aloft by Universal Love.

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.

Verse 48. This process leads to the full crossing of the Abyss—for which see *Liber 418* and “*Liber VII.*”

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.

Verses 49–50. The above ideas are here repeated in another symbol. The “fount” is Salmacis.¹ The Positive Individuality becomes the Universal and perfect Virgin of the World. See again *Liber 418*.

- 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!

Verses 51–52. A lyrical outburst on this theme. Note Nuit, and the new True Self born of Her, now that the old False Ego is annihilated.

- 53. Behold! I am a butterfly at the Source of Creation; let me die before the hour, falling dead into thine infinite stream!

Verse 53. The reference is to Atu XVII. The butterfly is the Neschamah (pure ψυχή).² Its nature is that of a being separated momentarily and painlessly from Nuit.

- 54. Also the stream of the stars floweth ever majestic unto the Abode; bear me away upon the Bosom of Nuit!

Verse 54. The stream of souls (“stars”) flows ever towards Nuit; i.e., each man and woman has the same True Will—to regain its original Mother.

- 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!

Verse 55. The above is declared to be a Mystery of the Atu XII. The “drowning” of the Adept transforms the Trance of Sorrow

¹ [A nymph who lived in a fountain of the same name in Caria. She loved Hermaphroditus, who rejected her. He then bathed in her fountain. She seized him, praying that they might never be separated, and their bodies fused into that of a hermaphrodite. Traditionally, any man who bathes in the fountain in Caria becomes effeminate.]

² [Grk., *psyche*, “soul.”]

into that of Love. The Angel is seen as a positive symbol of this “Great Sea.”

56. I follow Thee, and the waters of Death fight strenuously against me. I pass unto the Waters beyond Death and beyond Life.

Verse 56. By His Knowledge and Conversation this transmutation is accomplished.



Verses 57–59. The “foolish man” is the natural man, the uninitiate. “Foolish” is empty, vain full of wind ($\Delta = \aleph =$ “The Fool”):

He is an epicene creature, soft and sottish, with an imbecile laugh and a pretty taste in fancy waistcoats. He lacks virility, like the ox which is the meaning of the letter *aleph* which describes the Trump, and his value is Zero, its number. He is air, formless and incapable of resistance, carrier of sounds which mean nothing to it, swept up into destructive rages of senseless violence from its idleness, incalculably moved by every pressure or pull. [...] We have here a picture of the average man, of a fool. He has no will of his own, is all things to all men, is void, a repeater of words of whose sense he knows nought, a drifter, both idle and violent, compact partly of fierce passions that burn up both himself and the other, but mostly of inert and characterless nonentity, with a little heaviness, dullness, and stupefaction for his only positive qualities.¹

He is contrasted with the “Great Fool” *Atu 0, aleph*, who is the first path from *Kether*.

Hoor-paar-kraat or *Harpocrates*, the “Babe in the Egg of Blue,” is not merely the God of Silence in a conventional sense. He represents the Higher Self, the Holy Guardian Angel. The connection is with the symbolism of the Dwarf in Mythology. He contains everything in Himself, but is unmanifested. See [CCXX] II:8.

¹ [Commentary to *Liber CCXX III:57, The Law is for All*, ed. Louis Wilkinson and Hymenaeus Beta, p. 183. See Works Cited.]

He is the First Letter of the Alphabet, *aleph*, whose number is One, and his card in the Tarot is “The Fool,” numbered Zero. *Aleph* is attributed to the “Element” (in the old classification of things) of Air.

Now as “One” or *aleph* he represents the Male Principle, the First Cause, and the free breath of Life, the sound of the vowel A being made with the open throat and mouth.

As Zero he represents the Female Principle, the fertile Mother. (An old name for the card is “Mat,” from the Italian *matto*, “fool,” but earlier also from Maut, the Egyptian Vulture-Mother-Goddess.) Fertile, for the “Egg of Blue” is the Uterus, and in the Macrocosm the Body of Nuit, and it contains the Unborn Babe, helpless yet protected and nourished against the crocodiles and tigers shown on the card, just as the womb is sealed during gestation. He sits on a lotus, the *yoni*, which floats on the “Nile,” the amniotic fluid.

In his absolute innocence and ignorance he is “The Fool”; he is the “Saviour,” being the Son who shall trample on the crocodiles and tigers, and avenge his father Osiris. Thus we see him as the “Great Fool” of Celtic legend, the “Pure Fool” of Act I of *Parsifal*,¹ and, generally speaking, the insane person whose words have always been taken for oracles.

But to be “Saviour” he must be born and grow to manhood; thus Parsifal acquires the Sacred Lance, emblem of virility. He usually wears the “Coat of many colours” like Joseph the “dreamer”; so he is also now the Green Man of spring festivals. But his “folly” is now not innocence but inspiration of wine; he drinks from the Graal, offered to him by the Priestess.

So we see him fully armed as Bacchus Diphues, male and female in one, bearing the Thyrsus-rod, and a cluster of grapes or a wineskin, while a tiger leaps up by his side. This form is suggested in the Tarot card, where “The Fool” is shown with a long wand and carrying a sack; his coat is motley. Tigers and crocodiles follow him, thus linking this image with that of Harpocrates.

Almost identical symbols are those of the secret God of the Templars, the bisexual Baphomet, and of Zeus Arrhenothelus, equally bisexual, the Father-Mother of All in One

¹ [Richard Wagner, *Parsifal* (1882).]

Person. (He is shown in this full form in the Tarot Trump XV, "The Devil.") Now Zeus being lord of Air, we are reminded that *aleph* is the letter of Air.

As Air we find the "Wandering Fool" pure wanton Breath, yet creative. Wind was supposed of old to impregnate the Vulture, which therefore was chosen to symbolize the Mother-Goddess.

He is the Wandering Knight or Prince of Fairy Tales who marries the King's Daughter. This legend is derived from certain customs among exogamic tribes, for which see *The Golden Bough*.¹

Thus once Europa, Semelé and others claimed that Zeus—Air—had enjoyed them in the form of a beast, bird, or what not; while later Mary attributed her condition to the agency of a Spirit—*spiritus*, "breath," or "air"—in the shape of a dove.

But the "Small Person" of Hindu mysticism, the Dwarf insane yet crafty of many legends in many lands, is also this same "Holy Ghost," or Silent Self of a man, or his Holy Guardian Angel.

He is almost the "Unconscious" of Freud, unknown, unaccountable, the silent Spirit, blowing "whither it listeth, but thou canst not tell whence it cometh or whither it goeth."² It commands with absolute authority when it appears at all, despite conscious reason and judgment.³

57. How shall I answer the foolish man? In no way shall he come to the Identity of Thee!

Verse 57. This man cannot be brought to perfection, for he is composed of Qliphoth or excrement. His emancipation is from just such parts of his being; they are not of his essence.

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.

¹ [Sir J.G. Frazer, *The Golden Bough: A Study in Magic and Religion* (1890, 1911-15). See Works Cited.]

² [John 3:8.]

³ [Commentary to *Liber CCXX* I:7; see Crowley, *The Law is for All*, rev. ed., pp. 29-31.]

Verse 58. The Adept identifies himself with this Pure Fool. He is indifferent to the Illusion of Phenomenal Existence caused by the Magician (*pekht*, “extension,” Atu I, 2, 8, Mayan).

The Woman of the Mysteries (Isis, Atu II, 3, 9) does not spoil his purity with her phantastic reflections of Truth.

He is no more at the mercy of “The Empress” (Atu III, 4, 10, ♀), “The Emperor” (Atu IV, 5, 11, ♂) and “The Hierophant” (Atu V, 6, 12, ♀).

That is, neither the subtle distinctions (I, II) of Truth nor their gross images (III, IV, V) injure his perfection of Zero.

59. Therefore is the Eagle made one with the Man, and the gallows of infamy dance with the fruit of the just.

Verse 59. It follows that the symbols of Royalty and Spirituality are now equivalent to those of plastic life (≡ and ♀) and vibratory manifestation.

The gallows is found in Atu XII (12, 40, ♁),¹ and on it is suspended, free from earth, the joyously moving (“dance”) form of the extended or manifested man, Atu VIII (8, 30, ♁), the positive or expressed form of Atu 0 (0).

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.

Verses 60–61. (These verses might be read as Strophe and Antistrophe; but before when the Angel speaks, we are told so.)

The “black shining waters” are those of the *ākāśa*, the menstruum of manifestation: the “pearl” is the rounded perfection of the Angel, who is thus a tangible symbol of the Formlessness of Nuit. (For “black”, again, see Cap. I, vv. 18–20.)

¹ Cf. verse 55.

² *Aleph* [0] and *lamed* [3], the Key of CCXX.

62. But as Thou art the Last, Thou art also the Next, and as the Next do I reveal Thee to the multitude.

Verse 62. Although thus ultimate, the Angel is also in close touch with the Man. This explains the policy of 666, as outlined below.

April 24th [1906 E. v.]. Could I use Aiwass to help me with A[ugœides]¹ I[nvocation]? I should think yes: I ought to use every power I have.

A[ugœides] fair only; though I invoked all these powers of mine. Yet, after, by a strong effort of will, I banished my sore throat and my surroundings and went up in Astral Body. Reached a room, in which a table was spread — thus, a naked man being nailed thereto. Many venerable men sat around, feasting on his living flesh and quaffing his hot blood. These (I was told) were the adepts whom I might one day join. This I understood to mean that I should get the power of taking only spiritual nourishment—but probably it means much more than this. Next I came into an apparently empty hall, all being in white ivory, worked in filigree, as the Chinese do. A square slim altar was in the midst. I seemed to be questioned as to what I would sacrifice on that altar. I offered all save my will to know A.: that I would only exchange for its own realization. I now became conscious of vast God-forms of Egypt sitting, so vast I could only see their knees. “Would not knowledge of the Gods suffice.” No! said I. It was then pointed out that I was being critical, i.e. rationalistic, and made to see that A.: was not fashioned in my image. Necessarily, that is. I apologized, and knelt at altar, placing my hands on it, right over left. Then One human, white, self-shining (my idea after all) came forth and put his hands over mine, saying “I receive thee into the Order of the —.” Then, with advice to return, I sank back to earth in a cradle of flame.

April 25th. N.B. Yesterday's vision a real illumination, since it showed me an obvious mistake which yet I had utterly failed to see. The word in my *kamma*-work was A.: and the method “*invoking often*”! Therefore a Self-glittering One, whether my conscience approves or not, whether my desires

¹ [Augœides is one of Crowley's synonyms for the Holy Guardian Angel, frequently abbreviated as A.: in his diaries.]

fit or not, is to be my guide. I am to invoke often, not to criticize.¹

63. They that ever desired Thee shall obtain Thee, even at the End of their Desire.

Verse 63. The Knowledge and Conversation of the Holy Guardian Angel represents the supreme need, and its attainment coincides with the final destruction of Desire (in the Buddhist sense).

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.

Verses 64–65. The chapter ends with an outburst of lyrical exaltation.

4. Every number is infinite; there is no difference.

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.²

The Knowledge and Conversation of the Holy Guardian Angel resolves all thought into the identity of insignificance. He exists equally in the Unity of Ra-Hoor-Khuit and in every detail of phenomenal manifestation.

¹ [Crowley, 1906 Diary, typescript, Harry Ransom Humanities Research Center, University of Texas at Austin; published with variants in "The Temple of Solomon the King," *The Equinox* I(8) (1912), pp. 21–22, and in Crowley, *Confessions*, abridged ed., pp. 525–527.]

² *Liber CCXX* I:4 and 22.

Chapter IV

This chapter is attributed to Fire. It deals with the salient rays of Positive Idea, beyond any intuition to apprehend, and with the nature of the Will and the sexual energy, the dynamic shape of the Self.

Being thus actually beyond Understanding, being the Utterance of the Unconscious, it becomes naturally impossible for even the Initiate to apprehend the chapter as it stands. It deals with the Original Unities; and it is for the Master of the Temple (the Adept in Tiphareth cannot understand the Chapter at all) to receive, interpret, bring to birth and conscious expression Their sublime gesture.



Verses 1–10. This section is the address of the Angel. He explains His Knowledge and Conversation from His own standpoint. The aspiration towards Him is masculine. At the moment of achievement it is replaced by passivity as explained in previous chapters. The aspiration has its parallel in the will of the Angel to communicate. But this will is superficially of a different character. Its nature is now to be explained.



1. O crystal heart! I the Serpent clasp Thee; I drive home mine head into the central core of Thee, O God my beloved.

Verse 1. He calls the Adept “crystal heart” implying that he is a concentration of light, energy, love, lucidity, and purity. It is these qualities in the Adept with which He communicates. This is the object of the preparation. The Adept must present this image perfectly before the Knowledge and Conversation can operate. That is, purification and consecration must precede invocation. It is extremely difficult, even for the Master of the Temple, even after years of contemplation, to get it firmly into his consciousness that his material part is not he at all, any more than any other collection of phenomena.

The Angel describes Himself as the Serpent. The serpent is, of course, the symbol of wisdom, immortality, royalty and other similar qualities.

The Angel not only winds Himself about the heart of the Adept but drives His head into the centre. He addresses the Adept as “God my beloved”; obviously any member of so high an order of being has long assimilated the truth of Pantheism.

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!

Verse 2. The reference is to Sappho who was in love with the Sun, and threw herself into the sea to attain him. She is here the symbol of the Angel as represented by the Path of *gimel* where is “The High Priestess.” This Path connects Macroprosopus (Kether) and Microprosopus (Tiphareth), the supreme divinity and its human manifestation. The Sun is attributed to Tiphareth and so symbolizes the Adept. The Angel thinks of Himself as plunging “into the wet heart of the creation”, i.e., the reflection in matter of the True Self of the Adept whom He loves.

3. There is a beauty unspeakable in this heart of corruption, where the flowers are aflame.

Verse 3. The Angel finds beauty in “this heart of corruption” by which He means the life of mutability. “the flowers are aflame.” Phenomena blossom and enkindle, i.e., touch.

4. Ah me! but the thirst of Thy joy parches up this throat,
so that I cannot sing.

Verse 4. The intensity of the passion of the Angel is so great that He cannot express it even in music.

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.

[*Verse 5.*] The boat is here the symbol of consciousness, as in Chapter II, vv. 7–16. The tongue is the *logos* of the Angel, and the unknown rivers new spheres of thought. The everlasting salt is the sorrow which tinctures the great sea of Binah, and he hopes by the above method to transcend the Trance of Sorrow in reference to all these possibilities.

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.

Verse 6. He is reminded of the parallel but contrary custom of men to seek satisfaction in the object of desire. Water is a symbol of pleasure, and desire is impregnated with sorrow. To act in this way maddens the deluded race of men. He bids them “Come up through the creeks,” i.e., the narrow passages of thought, the concentrated currents of thought which lead to pure pleasure—“the fresh water.” When men succeed in travelling by means of controlled will to true pure pleasure they find Him waiting to administer the Sacrament.

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.

Verses 7–8. The bezoar-stone is a ball composed chiefly of hairs which represent closely-woven forces. He compares the Adept to this stone seeing him as a complex of divers energies. The limbs of the Adept are the instruments of his activity. The Angel invites him to repose with Him in the orchard, i.e., in the place where

natural processes have culminated in fructifying. The cool grass seems to be a symbol of vegetative life, and the Angel proposes to use this evergreen freshness of Nature as the field for rejoicing and nourishment. He calls to the slaves, that is, to the instruments of action controlled and put to use, to bring wine, i.e., to furnish the means of ecstasy, for He wishes the Adept to be enkindled with rapture and manifest its glow in his face, i.e., his outer consciousness.

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.

Verse 9. A garden usually symbolizes a place of cultivated beauty; Oriental poets use it to express a collection of poems or wise sayings. The immortal kisses are the tokens of the operation of “love under will” which is perpetual. The Angel calls upon the Adept to display his brilliance as if the Knowledge and Conversation were a transcendental sacrament beyond that implied in all acts.

The opium poppy is a symbol of peace, exaltation, and delight, the giver of sleep, by which is meant the silencing of all possible distractions. The mouth of the Adept, the organ by which he is nourished, expresses his thoughts, and symbolizes his passions; by the kiss of this mouth is meant its surrender to the Angel, the act of marriage, and this is “the key to the infinite sleep and lucid”. Sleep has been explained above. It is infinite, being freed from the limitations of condition, and lucid as being characterized by pure vision. *Shi-loh-am*: the word means peace.
 $\psi = \triangle$, $\zeta = \Omega$, $\eta = \nabla$. ✨.

10. In my sleep I beheld the Universe like a clear crystal
without one speck.

Verse 10. The Angel explains that (in the reposeful ecstasy of love—I might even say in the orgasm of love)¹ in his “sleep” he

¹ The reference is to the particular *samadhi* of the attainment of the Knowledge and Conversation of the Holy Guardian Angel.

obtained the vision of the Universe as a continuous and immaculate phenomenon. This is contrasted implicitly with the effect of the same act on the Adept, to whom it simply means Union with Godhead. The Angel has found perfection in His own Adept: this completes Perfection.



Verses 11–14. The Adept now speaks, or rather, the Master of the Temple speaks.



- 11. There are purse-proud penniless ones that stand at the door of the tavern and prate of their feats of wine-bibbing.**

Verse 11. The tavern is the temple of spiritual intoxication. Without it are the Black Brothers boasting of their own attainments.

- 12. There are purse-proud penniless ones that stand at the door of the tavern and revile the guests.**

Verse 12. They are purse-proud, i.e., mean and selfish, yet penniless, i.e., their attainments are worthless. They also revile those who have attained the Knowledge and Conversation of the Holy Guardian Angel: the Black Brother for all his arrogance is aware (like Klingsor) of his real condition, and he therefore blasphemes the White Lodge.

- 13. The guests dally upon couches of mother-of-pearl in the garden; the noise of the foolish men is hidden from them.**

Verse 13. The couches symbolize repose. The mother-of-pearl the opalescence of phenomena when observed by the Initiate.¹ Note that they are in the garden, not the tavern. This may mean that they have passed beyond the stage where the act is unique with one such as described in vv. 8–9. The foolish man: see Cap. III, v. 57. Noise is a symbol of distraction and lack of harmony.

¹ Compare the symbolism of the Rainbow.

It is “hidden from them”—a stronger phrase than “unheard by them.”

14. Only the inn-keeper feareth lest the favour of the king
be withdrawn from him.

Verse 14. The inn-keeper is the Guardian of the Mysteries, and the king the authority by which men’s lives are governed. It is his business to protect the guests from the arrogance of the Black Brothers, but also to prevent their malice from making the sacrament unlawful.¹ It seems strange that the Magister in the midst of his rapture with the allocution of his Angel yet ringing in his ears should find nothing less incongruous in reply. The difficulty is easily explained. For one thing, his ecstasy is ineffable. For another, it is perfect, so that he cannot possibly speak about it. Thirdly, he is aware that part of the price of his attainment is his responsibility as Guardian of the Mysteries. He therefore calls the attention of his Angel to what I may describe as the political situation.



Verses 15–21. The above peculiarity of the previous dialogue is the subject of part of this passage. Generally it discusses the question of the relations between certain powers of Nature.



15. Thus spake the Magister 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.

¹ Lévi has a passage on this point. He says that when the arcanum was divulged in the time of the French Revolution it became impossible to put it into practice. The adepts consequently quarreled among themselves, and chaos resulted. We must not suppose that this is a mere matter of the vow of secrecy. Nor does it imply that the publication of the means of attainment may lead to disaster. It is the fourth power of the Sphinx which was somehow lost. [See Éliphas Lévi, *Transcendental Magic*, part I, ch. 18, p. 156.]

Verse 15. The circumstances of the dialogue are carefully explained. He is the Master of the Temple, V.V.V.V.V., not merely the Adept who has simply attained union. The Angel is moreover identified specifically with the symbol of Adonai. They are playing together, i.e., in conscious communion; in the starlight, i.e., in the presence of Nuit; and the place of their meeting is the “deep black pool” symbolic of Binah, the sphere of the sorrow of Motherhood, the place of conception and the abode of Understanding. The Holy Place is the three first Sephiroth, i.e., above the Abyss. The Holy House is the Tree of Life. And the Altar of the Holiest One is Kether.

16. But Adonai laughed, and played more languidly.

Verse 16. Adonai replies to the passage, vv. 11–14, by simply changing the rhythm of his music to a more languid measure. In this way he implies that there is no need for haste or anxiety.

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.

Verse 17. The scribe who is the conscious human being charged to report these matters understands by this that all is well. “The Magician” is Atu I, Mayan.¹ The Angel has no fear that the forces of illusion can ever interfere with the Great Work. He is himself Macroprosopus. This phrase needs explanation. Just as a man aspires to the Knowledge and Conversation of the Holy Guardian Angel and attains it, so too does the Angel aspire to the “unity uttermost showed”; for his position is the Path of *gimel*. In his attainment he has therefore reached Kether, from which spring not only his own Path of *gimel* (leading to Tiphareth) but that of *beth* (leading to Binah). To understand properly the full nature of Binah we must remember this point. The Sorrow connected with the idea of this Sephira is due to the fact that she is the recipient of the original illusion. There is no

¹ See Cap. II, v. 58, and the references in *Liber 418*.

sorrow in the other current, the Path of *daleth* through which her lord communicates his essence.

18. And the Magister entered into the play of the Magician.
When the Magician laughed he laughed; all as a man
should do.

Verse 18. The Magister whose abode is Binah now uses illusion itself as a means of enjoyment. He behaves naturally like a child without fear that there may be some sinister significance in the operations of Nature.

19. And Adonai said: Thou art enmeshed in the web of the
Magician. This He said subtly, to try him.

Verse 19. To test him the Angel suggests that his enjoyment of illusion is identical with that of the profane.

20. But the Magister gave the sign of the Magistry, and
laughed back on Him: O Lord, O beloved, did these
fingers relax on Thy curls, or these eyes turn away from
Thine eye?

Verse 20. The Magister replies that although apparently enjoying the good things of life (so to speak) he has never for one instant forgotten that he is enjoying the love of his Angel. Neither by action of the fingers which grasp the curls or spiral energies of the Angel, nor by loss of concentration upon the eye¹ of his lover did he fall from the summit of his *samādhī*.

The Magister is therefore shown as perfectly initiated; he has deliberately embraced the terrible illusion which is the source of all sorrow, and made it part, integrally, of the Great Work. There being no other direction from which misfortune might touch him, since he is protected by the Guardians of the Abyss from the interference of the Paths of *zain* and *cheth*, he is henceforth immune.

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 Philæ not in vain.

¹ Symbol of sight, creative energy, unity, etc. See also "Eye of Horus."

Verse 22. 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 Æon.¹

ψ.χ. [i.e., year of the pseudo-Christ]	1900	Aiwass, TO ΜΕΓΑ ΘΗΡΙΟΝ.
	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.
B.χ. [before Christ]	300	Gautama Buddha.

Philæ is an island in the Nile, now submerged by industrialism, famous for its Temple of Athathoor.

In “Liber VII,” VII:27, the Bennu Bird is identified definitely with the Phœnix—or Set the Wild Ass—through the symbolism of the Wand of the Second Adept in the Ritual of Adeptus Minor of R.R. et A.C.²

The text affirms the Mission of TO ΜΕΓΑ ΘΗΡΙΟΝ 666 9°=2° A.:A.: as *logos* of the Æon. The speaker seems to be the scribe, that is, the individual Aleister Crowley through whom these energies 666 etc. manifest. He rejoices in the Attainment of the Knowledge and Conversation of the Holy Guardian Angel.

The remainder of this chapter concerns in great part the relation of this scribe with the Adept and the Angel who complete and crown his personality. The following verses describe the Equinox of the Gods and the Attainment of the Knowledge and

¹ NOTE. Scale of Time—resolved images dilated presentation. Race-horse legs. *n* 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.)
² [See “The Temple of Solomon the King,” *The Equinox* I(3), pp. 211 and 225. See Works Cited.]

Conversation of the Holy Guardian Angel. They indicate the effect thereof upon the individual; for this chapter refers to Fire, the *yod*¹ of Tetragrammaton, that is, to the essence of the personality of the man concerned as a man. The Knowledge and Conversation of the Holy Guardian Angel represents the descent of the element Spirit into the midst of his being, according to the regular formula of the formation of the Pentagram יהשׁוה from יהוה. The chief difficulty of interpretation lies in the complication introduced by the Equinox of the Gods.

- 22–27 describes this Event.
- 28–29 describes the state of the scribe.
- 30–32 describes the preparation of the scribe for his Attainment.
- 33–37 describes the Threshold of his Initiation.
- 38–41 describes the Initiation itself.
- 42–44 describes an Understanding thereby given of the necessary relations of Spirit and Matter.
- 45–53 describes the results of Initiation.
- 54–56 brings together the Attainment and the Equinox of the Gods.
- 57–60 answers the question thus propounded.
- 61–65 a prophecy concerning the future of the individual scribe, the circumstances in which he shall come to the Perfection of his Attainment.



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!

Verse 23. The scribe recalls his incarnation as a priestess of Ahathoor, goddess of Love and Beauty. He calls upon the forces of the Nile and of Sebek the crocodile that is dweller thereof. They are to put an end to the regimen of the Mother (Æon of Isis).

¹ [All typescripts have “God,” almost certainly in error.]

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!

Verse 24. Apophis replaces Isis.

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!

Verse 25. AIWASS (identified with the Holy Guardian Angel of Aleister Crowley) is to destroy the formulæ of Isis and Osiris (Æon of the Dying God).

There is no Æon of Apophis; His function is always to destroy. Now the Destroyer shall devour Destruction itself. There is here a reference to the Legend of Śiva who drank up the poison caused by the churning of the “Milk of the Stars” or manifestation of Phenomenal Existence. His throat became black (or indigo blue) as a result. AIWAZ has thus turned Apophis against himself, to make way for the Æon of Horus, the Crowned and Conquering Child. Apep is loved; i.e., vanishes in ecstasy at the caress of AIWAZ the “mighty serpent” of verse 26.¹ The meaning is that the formula given by AIWAZ destroys the idea of Destruction as such.² What was until now called “Death,” the means of resurrection in the Formula of Osiris IAO, is to be understood henceforth as “love under will.”

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.

¹ The throat is the seat of the element of Spirit—*akāśa* dwells in the *viśuddhi-cakra*.

² [“Cf. “Liber XV,” “O Lion and O Serpent that destroy the destroyer, be mighty among us.” See Works Cited.]

Verse 26. This Day of Vengeance is the Æon of Horus—beginning with the Spring Equinox of 1904 E.V.¹

The “little secret bone” is found in the Phallus of the Bear.² This is an anatomical fact. The nature of this animal—which is of great importance in Alchemy—may be studied in the *Æsch Metzareph*.³ The Bear is symbolic of part of ΤΟ ΜΕΓΑ ΘΗΡΙΟΝ 666 according to the description given of Him in the Apocalypse:

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

If any man have an ear, let him hear.

He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

¹ Note CCXX III:3 and ΑΛΛΑΣΤΩΡ the Avenger.

² *Heb.* בַּר, 6.

³ [*Æsch Metzareph*, ch. 3. See Works Cited.]

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Here 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 threescore and six.¹

This bone is consequently the Quintessential Individuality of the Unconscious of Aleister Crowley; he having retained his human personality in order to serve as the Instrument of the *logos* of this *Æon*. He now demands that the “fang” (tooth = ϖ = Spirit) of his Angel shall penetrate to his inmost self.

Khephra, the Scarabæus Beetle, is the Sun at midnight. He appears in Atu XVIII (“The Moon,” referred to Pisces in the Zodiac) at the bottom of the hieroglyph, in a pool (the firmament of the Nadir). Above this is a path leading between two mountains crowned by towers. Beneath the Moon (symbolic of glamour and illusion as opposed to the Moon of the Path of *gimel*, symbolic of Purity, Aspiration, etc., where goes the Holy Guardian Angel) this path is guarded by two dogs or jackals, symbolic of Anubis, Warder of the Threshold.²

¹ Rev[elation] 13.

² See verse 34.

The meaning of the verse is thus that AIWAZ (revealed “as a mighty serpent”—see above) has destroyed the principle of illusion. In particular, the belief of man that he is mortal (Osiris) must yield to the consciousness that he is the Crowned Child (Horus). My “heart”—i.e., the human will and consciousness of Aleister Crowley—is identified with the essence of the life of AIWAZ.¹

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?

Verse 27. Aleister Crowley has abandoned all his personal ambitions to “die” at the caress of AIWAZ in His function as his Holy Guardian Angel. (The Microcosmic “little asp” as opposed to the “mighty serpent” who is responsible for the Macrocosmic Event, the Equinox of the Gods.) The images of the love-sick courtesan and of Cleopatra show the implication of the Nephesch or “animal soul” of Aleister Crowley in this matter.

28. Weary, weary! saith the scribe, who shall lead me to the
sight of the Rapture of my master?

Verse 28. The scribe confesses the utter weariness of his human consciousness so far as it is divorced from communion with the rapture of the Adept (“my master”) who controls him.

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!

Verse 29. The “soul” here means Nephesch. The scribe is supported, even in his conscious weariness, by the certainty of his “Unconscious” that he has come to his Attainment, despite his human conscious forgetfulness of the fact.

He appeals to the Angel to flood the human consciousness with the “bliss of the Beloved,” as heretofore expressed in this Book.

¹ The blood of his body is used by Him as the physical basis of His manifestation in CCXX.

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.

Verse 30. This is granted: the human consciousness enters into the Pleasure-House of Adeptship. The wine of spiritual rapture which intoxicates him is likened to “fire that flieth” (פ) “with green wings” (ג, love) “through the world of waters” (נ). Previous passages should enable the aspirant to understand this symbolism quite thoroughly. פפ is in the Qabalah “The Name” and “Heaven”;¹ פ means “Almighty Power,”² and נפ means “Blood.” These symbols thus explain the text in detail.

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.

Verse 31. Nature and perfection are Isis and Nephthys, who prepare Osiris for Initiation.³ The Candidate is here represented as their brother (Aleister Crowley is *van* of יהוה, “the Son,” the human consciousness in Tiphareth—male) but decked out as a bride (for he is symbolically feminine towards his Holy Guardian Angel, the Heart about to meet the embrace of the Serpent.⁴

32. They fled away at Thy coming; I was alone before Thee.

Verse 32. The Ego is deprived of its attributes before it can receive the impact of the Holy Guardian Angel. It must be the pure Human Self as an Individual independent of its manifestations as such, the phenomena of its relation with its environment.

¹ [“Heaven” is פמ in “Liber D.”]

² [Crowley refers to פ, “Shaddai.”]

³ See *Papyrus of Ani* and *The Book of the Dead* generally.

⁴ See, too, chapter III, vv. 49–50. [Crowley made the following observation in his diary for May 4, 1906: “Indeed, this work of A. requires the Adept to assume the woman’s part: to long for her bridegroom, it may be, and to be ever ready to receive his kiss; but not to pursue openly and to use as it were force. Yet the K[ingdom] of H[eaven] suffereth violence [Matt. 11:12]; may it not be, though, that such violence should be used in order to attain that passive state? And of course, to shut out all rivals?”]

33. I trembled at Thy coming, O my God, for Thy messenger was more terrible than the Death-star.

Verse 33. The Ego realizes that the Holy Guardian Angel will annihilate it. It trembles, and this shaking of its identity is the token of its surrender.¹ Also, the first appearance of the Angel is necessarily misunderstood; for while the human Ego exists, it is bound by the conditions of its being, and this implies a certain falsity of apprehension, the root of which is in the very Illusion of Separateness which makes the Idea of an Ego possible.

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.

Verse 34. The “threshold” is before the “door” or “pylon” of *daleth*.² The “threshold” is then below the Path of *daleth* on the Tree of Life; i.e., it is in the Abyss.

The above symbolism refers strictly to the Attainment of Master of the Temple; but its Truth is reflected into the technically correct account of the Initiation of the Dominus Liminis to Adeptus Minor. Here the “door” is the third Reciprocal or Transverse Path (*daleth* is the first), *pe*, which means mouth—the door of the vital organs. *Pe* is the letter of Atu XVI, “The House of God” or “Blasted Tower.” The Hieroglyph represents a Tower—symbolic of the Ego in its Phallic Aspect, yet shut up, i.e., separate. This Tower is smitten by the Lightning Flash of Illumination, the impact of the Holy Guardian Angel and the Flaming Sword of the Energy that proceeds from Kether to Malkuth. Thence are cast forth two figures forming by their

¹ Compare the ecstasy of fear of Amfortas at the onset of his Healing [Richard Wagner, *Parsifal*]; and see chapter II, vv. 60 and 62, with several similar passages elsewhere. The doctrine is everywhere implicit; but compare also *Liber 418*, 14th Æthyr, etc.

² *Daleth* means a door; its attribution is Venus, pure Love, and its Path is from Chokmah to Binah, the base of the triangle of the Supernals. This “door” is thus in all ways a fit symbol of the entrance to Initiation.

attitude the letter ν : these are the twins Ἥ (Horus and Harpocrates) born at the breaking-open of the Womb of the Mother (the second aspect of “The Tower” as a “spring shut up, a fountain sealed”). They represent (in respect of the male aspect of “The Tower”) the spermatozoa¹ emitted when the Phallus is smitten by the ecstasy of the Orgasm (Lightning Flash) and “blasted” by losing its erection.²

On the “threshold” the Dominus Liminis is menaced by the Paths of Ἥ , Ἄ and ν , the Atus XIII, XIV, XV (“Death,” “Temperance” or “Restriction,” and “The Devil”), which issue from Tiphareth, the abode of His Angel, to ward off the profane of the Outer Order of G.:D.:.

The main difference (in essence) between the formulæ of the two Initiations, into the R.R. et A.C. and the A.:A.:, respectively, are that the Adeptus Exemptus is below *daleth* altogether (though he has crossed the Second Reciprocal Path *teth* on his way to become an Adeptus Exemptus), and has no Path by which he may travel,³ while the Dominus Liminis has already traversed the Path of *pe* to attain the Grade of Philosophus, and the threshold is within, instead of without, the Pylon.

The significance of this is as follows:—

In crossing the Abyss the aim is to annihilate the Ego and its appurtenances altogether. In Qabalistic symbolism, to attain to Zero. The peril is therefore that of identification with any of the products of disintegration. Choronzon, therefore, by which name we signify the idea of Dispersion, has no place within the Supernal Triad. The threshold of initiation, the Abyss, lies wholly without the door of *daleth*. The completeness of the disintegration, the impotence (*ἀκράτεια*) and idleness (*ἀεργία*), is

¹ ν is ἄ , the sign in which is the Sun at the Winter Solstice, when the New Year begins. [Crowley normally placed the New Year at the Spring Equinox, as with the calendar of the A.:A.:.]

² [See “Liber A’ash sub figura 370,” verses 0–6.]

³ Save *gimel*, which leads from Tiphareth to Kether, not from Chesed to Binah, whither he is bound. This is to ward off the profane of the Inner Order of R.R. et A.C.

guaranteed by the absence of love (*daleth*), which might otherwise bind together the dissipated events to form a unity.¹

In the Initiation to Adeptus Minor, the conditions are altogether other. The aim is the attainment of unity, not negativity, and there is no such perfection in the Sephiroth of the Ruach which compose the Grades of the Inner Order (R.R. et A.C.)—Chesed, Geburah, Tiphareth—as necessarily excluding Choronzon from the three Grades of the A.:A.:.

The student is now referred to the Elemental Watch-Towers of Sir Edward Kelly.² The four Elemental Tablets (12 × 13) are bound together by the little Tablet of Spirit (4 × 5), or, when the Tablets are arranged to show them each as a sub-section of the unity of Tetragrammaton, by a black cross containing the letters of this little Tablet of Spirit. The names of evil demons are found notably by taking some imperfect and unbalanced symbol from the Watch-Towers—such as a biliteral name from beneath the bar of the Calvary Cross in any of the Lesser Angles—and prefixing the appropriate letter from the Black Cross.

The doctrine implied is that the nature of Spirit is not only represented by *shin*, the Holy Spirit, whose descent into the midst of Tetragrammaton sanctifies and illuminates the blind forces of the Elements, but is also soulless matter, dark, formless and void, the mere basis or background for the manifestation of all phenomena indifferently; and this truth is also symbolized by the blackness and undeveloped potentiality of *ākāśa* as explained by the legend of Śiva mentioned in a previous paragraph.

Spirit may therefore be manifested either as the Holy Guardian Angel or as the Evil Persona, the Dweller on the Threshold, portrayed sensationally for trade by Sir Edward Bulwer-Lytton in his romance *Zanoni*. The doctrine is also frequently found in folklore, where man is represented as attended by both a good and an evil genius. The horror of the

¹ In the 7th Æthyr, *Liber 418*, we learn that if the Black Brothers were only able to look up to the Goddess of Love (*daleth*) above them, they might yet attain to Understanding.

² See ["Liber 84 vel Chanokh" in] *The Equinox* I(7–8).

latter is intensified by his function as the alternative to the Holy Guardian Angel. No other evil intelligence can compare with this either as subjectively terrible and loathsome or as objectively hostile. For the evil genius is no less a possibility of Attainment than the Holy Guardian Angel.

Now, in the case of Exempt Adept, should he be beaten back from the City of the Pyramids by failure to comply perfectly with the formula of “love under will” he remains lost in the Abyss, with no future possibility other than to identify himself in turn with each incoherent and unintelligible phenomenon that appears in the sensorium of the man, who has been disintegrated as the first effect of his operation, whose essence is to refuse recognition to each and every imperfection which claims to be.

Entirely different is the case of the Dominus Liminis whose operation, if unsuccessful, may be a simple failure perhaps due to no serious error of his own. Apart from slight discouragement he should be able to try again without disadvantage. Indeed he should have used his failure as a means of instruction. But he may also fail from not having thoroughly assimilated the injunction of the Hieres in the ceremony of his initiation into the Grade of Neophyte: “Fear is failure: be thou therefore without fear! for in the heart of the coward Virtue abideth not!”¹ Similarly, he may have been unable to fulfil the formula of the Hierophant in that ceremony: “Remember that Unbalanced Force is evil. Unbalanced Mercy is but weakness: Unbalanced Severity is but oppression.”² Once more the fascination of evil may be no less perilous than the fear. In any case he may expect to be confronted first of all by his Evil Genius.³ He may fail to abide the onslaught. He may be thrust back from the threshold, and his defeat may be more or less damaging according to circumstances. But his fear may be so great as to induce him to

¹ [Golden Dawn Ceremony of Neophyte. See “The Temple of Solomon the King,” *The Equinox* I(2) (1909), p. 256. See Works Cited.]

² [Op. cit., p. 257.]

³ Cf., further, the ceremony of Zelator in G.D.—the appearance of the Angels Samael, Metatron, and Sandalphon. [Op. cit., pp. 262–263.]

transform it into fascination, or his exhaustion so complete that he is prepared to purchase rest at any price. In either case the result may be that he accepts his Evil Persona as his Guardian Angel.

I should be loth to assert that even so fearful a form of failure is necessarily fatal and final, although evidently it must always create a disastrous *karma*—as involving the assertion (fortified by the most solemn oaths and sealed by the most intense ecstasy) of the absolute existence of evil (in a sense of the word actually *ad hoc* defined by himself)—i.e., he has acquiesced in duality, established an interior conflict in himself, and ceremonially blasphemed and denied the unity of his own True Will. Appalling as is such a catastrophe, it lacks the element of finality since the principles involved do not extend above Tiphareth. He has become a Black Magician no doubt, but this is far indeed from being a Black Brother. It cannot even be said that such an one thereby manifests any tendency to become a Black Brother when the time is ripe; for his union even with the personification of Evil is also an act of love under will, though that will be false and vitiated by every conceivable defect and error. His chief danger is presumably that the intensity of the suffering which results from his *ἀμαρτία*¹ may, as in the case of Glyndon in *Zanoni*, lead him to seek to escape altogether from Magick, to refrain from any act of love for fear lest he stray still farther from his true path. Let him remember the words of my brother: “If the fool would persist in his folly he would become wise.”² Let him resolutely continue in iniquity, invoking the vengeance of the Gods, so that at the end the excess of his love and its transcendence of anguish may bring him back into the way of truth.

From the above it should have become clear how it is that the Evil Genius is within the Sanctuary of the Temple of the Rosy Cross whose formula is “love under will”, while Choronzon is excluded alike from that shrine and from the City of the Pyra-

¹ [Grk., “failure, error, sin.”]

² [William Blake, “Proverbs of Hell,” *The Marriage of Heaven and Hell*.]

mids whose law, although still “love under will”, understands both these terms as without limit.

Verse 34 [continued]. The Evil Genius is now described. The language is of course symbolic. At the same time the appearance here given might correspond very closely with the actual sensory expressions of experience.

We are twice told that he “stood,” which is to be contrasted with the activity of “going” of the Holy Guardian Angel (see vv. 37–41). It is the peculiar token of any God that he should go. For this reason he bears the *ankh* or sandal-strap in the Egyptian monuments. This antithesis is connected with the conception of the Black Brothers as shutting themselves up, or resenting change. The thelemic conception of the Universe is dynamic, so that stasis is inevitably the symbol of conflict with Nature. It is the equivalent of Death; for Death being a change, it is an event, i.e., a phenomenon of activity, of life. This doctrine should be studied very thoroughly in CCXX.

Let the student attend, moreover, to the contrast between the symbols of the Holy Guardian Angel and those of the Evil Genius. The former (see verses 38–41) are positive, active, solid, dynamic; of chariots, horsemen, spearmen—the weapons of Jupiter and Pan are tremendously vital in his hands. *Per contra* the Evil Genius is vague, unreal and inactive. His characteristics are horror and emptiness. His eyes are ghastly, which I take in its strict sense as connected with *geist*.¹ And this epithet is peculiarly abhorrent since the sense of sight is attributed to Fire, and should be clear-cut and luminous. Such activities as he commands are slow, oozy and vermicular. They resemble wells of poisoned water, i.e., they lurk and receive as little light as possible, whereas the ideal eye should dart forth flame. He causes even the air about him to stagnate and stink. Anatomically he resembles a fish, a cold-blooded inhabitant of the passive element.² Even so, he is old, slow-moving, while the chief virtue of a fish is to be quickly gliding. And he is gnarled, offering

¹ [*Ger.*, “spirit” or “ghost.”]

² Note the fish as the accepted symbol of Jesus.

unnecessary resistance to his own movement, and increasing its friction. Hideous!

Shells or Qliphoth are lifeless excrement; and Abaddon is the destroyer or disperser—the destroyer by dispersion.

35. He enveloped me with his demon tentacles; yea, the eight fears took hold upon me.

Verse 35. His methods of combat (as distinct from that of the Angel which is to pierce with a spear or smite with a thunderbolt) is to envelope with his demoniacal and therefore illusory tentacles. This method is to restrict the Aspirant, well knowing that the “word of Sin is restriction.” He succeeds in communicating the “eight fears”, which are connected with the eight heads of the stooping dragon.¹ They are the restrictions of the Supernal Triad attempted by the seven lower Sephiroth and Daäth. Hence the Stooping Dragon is shown on the Tree of Life below the Abyss after the Fall, and on the floor of the Vault of Christian Rosencreutz. In the older symbolism they are the eight Kings of Edom.

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.

Verse 36. The Aspirant is “anointed with the right sweet oil of the Magister”. The Magister pertaining to Binah, this oil may be taken to symbolize his Neschamah or aspiration. See the account of the Holy Oil given in *Book 4, Part II*:

The Holy Oil is the Aspiration of the Magician; it is that which consecrates him to the performance of the Great Work; and such is its efficacy that it also consecrates all the furniture of the Temple and the instruments thereof. It is also the grace or chrism; for this aspiration is not ambition; it is a quality bestowed from above. ... It is the pure light translated into terms of desire. It is not the Will of the Magician, the desire of the lower to reach the higher; but it is that

¹ See, for this symbolism, “The Temple of Solomon the King,” *The Equinox* I(1-3).

spark of the higher in the Magician which wishes to unite the lower with itself.¹

Also the essential property of oil is to diminish friction and increase ease of movement. It is therefore the precisely right reply to this type of attack.

Furthermore, the Aspirant compares himself to a stone, which refers to the cubic stone symbolic of perfect Adeptship, being the squared and equilibrated perfection of the spiritual Masonry; it is bounded by six squares which signify protection by Macroprosopus. See also the symbolism of the Stone in the *Zohar*, a subject far too extensive to make more than this single indication practicable.² There is, furthermore, an identification of the Stone with the Sacred Phallus, and of the Sun as worshipped in the Temple of Diana at Ephesus and in the word *ABRASAX*. In our own *Holy Books*, see Cap. V, vv. 6 and 58 of this Book, and “Liber VII,” Cap. VI, v. 2:

We made us a temple of stones in the shape of the Universe,
even as thou didst wear openly and I concealed.

In this last connection note the proper juxtaposition of stones as symbolic of the Great Work. This is to be found also in *The Voice of the Silence*, where those who have attained build themselves into a wall to protect mankind.³ See also “Liber VII,” Cap. VII, v. 6:

We know why all is hidden in the stone, within the coffin,
within the mighty sepulchre, and we too answer Olalám!
Imál! Tutúlu! as it is written in the ancient book.

This stone is a missile in the “sling of a boy of the woodlands” who may be taken to represent the most youthful and active form of Pan, i.e., the aspirant considers himself as flung forth from the infinite and released from his swathings⁴ that he may perform the Great Work.

¹ [*Book 4*, Part II, chap. 5, rev. ed., p. 60. Emphasis in original.]

² [Knorr von Rosenroth, *Kabbalah Unveiled*, trans. Mathers, Greater Holy Assembly, ch. 31, 622–634, pp. 188–189.]

³ [See “Liber LXXI” below, pp. 317 ff.]

⁴ Cf. “Liber VII,” VII:3–5.

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.

Verse 37. The aspirant is smooth; his qualities have been perfectly harmonized. He is hard, having perfected his resistance to extreme pressure. The analogy is with ivory. Ivory is the substance of the tooth, the letter *shin* of the Holy Spirit and also of the substance of the skeleton on which his being is being built. The sound *Sh* moreover represents the power of silence as well as the activity and alertness which accompany the will to manifest oneself through one's True Will. I here quote from my original notes on the intrinsic meaning of the letter:

"S" is the serpent-hiss, the sharp breath, teeth bared yet clenched, which is the natural token of alarm, hate, defiance, natural to a man who meets his fellow-aberration from legitimate monkeyhood. By it he recognizes his brother, and names him accordingly, when need was. (Later, when alarm had died, we have still "*Sh!*"—Hush!—not a call for Silence, which it breaks, but a claim on the attention of other men.) In *S* is this idea of fear and anger, also of air, because of the breath's quickening rush. "Storm" combines these ideas: so the first *S*-gods were storm-gods.

Later, this breath, air moving in man, might be known for a proof that he lived; then this breath-letter, *S*, might come to mean "life." For instance, God breathes on Adam to make him a "living soul"; and Elisha raises a boy to life by breathing on him. The Ruach Elohim, again, is a Breath that broods on Chaos. At last we find a Holy Ghost begetting by dint of breath. And was not Maut the Mother-Vulture impregnated by the wind? Perhaps, too, the hiss of the rain which fertilizes earth, as even a savage must observe in tropical lands where the result is so swift, may have helped him to the convention that *S* should mean Life. This rain comes from the air which he breathes, though from beyond him; it seems then to him natural to make Zeus or Shu rain-gods and life-gods as well as air-gods, storm-gods, names for the fierce, the fearful anger which at first only meant "an enemy"—his fellow-man!¹

¹ Diary, June 1920. [Also in Crowley, *The Magical Record of the Beast 666*, ed. Symonds and Grant, p. 181; see Works Cited.]

The Evil Genius is accordingly unable to dominate the aspirant. He having proved his virtue is now ready to receive the Holy Guardian Angel. Firstly is the noise of His coming. “For the Lord shall descend from Heaven, with a shout, with the voice of the Archangel, and with the trump of God.”¹ “The Lord” is Adonai—which is the Hebrew for “my Lord”; and He descends from Heaven, the supernal Eden, the *sahasrāra-cakra* in man, with a “shout,” a “voice,” and a “trump,” again airy symbols, for it is air that carries sound. These sounds refer to those heard by the Adept at the moment of rapture.”² This by itself is sufficient to destroy the illusion of the Evil Genius. The “abyss of the great void” is unfolded before the aspirant, i.e., all positive phenomena disappear. What remains is the “infinite space” of Nuit, the continuous body of infinite possibilities.

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.

Verse 38. “the waveless sea of eternity” repeats this idea. It is the timeless menstruum of action, unstirred by any vibration, while ready to receive and transmit that which is imposed thereupon by the will. The Holy Guardian Angel approaches rapidly (rides) accompanied by his hosts.³

39. Before I saw Thee Thou wast already with me; I was
smitten through by Thy marvellous spear.

Verse 39. The arrival of the Angel is too rapid for the perception of the Adept.⁴ The symbolism of the spear should be studied in the legends of the Crucifixion, of Parsifal, and others. The matter is further elucidated in *Bagh-i-Muattar*.⁵

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.

¹ [I Thessalonians 4:16, slightly paraphrased.]

² *Book 4*, Part II. [See ch. 8; rev. ed., p. 91.]

³ Note אַחַד, an host = 93.

⁴ Cf. Cap. II, v. 60, etc.

⁵ [Crowley, *The Scented Garden of Abdullah* (1910); see Works Cited.]

Verse 40. The Thunderer is Jupiter, here considered as the creative paternal, and warrior Lord of the Air. The bolt is the Swastika, or Disc of Zeus. Its symbolism is ultimately identical with that of the sphere. The bird is the natural symbol of the aspiring soul.¹ The Swastika has the shape of the letter *aleph* whose Temurah is פלא,² by which we mean the instantaneous destruction of the Ego in *samādhi*. The second phrase echoes the two former. The Lord of the Garden is Pan or Priapus whom my brother Catullus constantly represents as punishing thieves in his peculiar manner.³ There is a special symbolism of the thief of which perhaps we find traces in the legend of the Crucifixion, and in the ritual of the priest of Nemi,⁴ but its detailed signification has been to a great extent lost or abandoned.

41. O my Lord, let us sail upon the sea of blood!

*Verse 41.*⁵ Immediately the Adept has attained to the Knowledge and Conversation of his Holy Guardian Angel he loses no time, but goes on the way of his True Will, borne upon the flood of the physical life which he has spilt in order to enjoy the impersonal and effortless life in communion with his Angel.



Verses 42–44. Verses 42–44 present a lyrical picture of the Mystery of Evil.



42. There is a deep taint beneath the ineffable bliss; it is the taint of generation.

¹ Cf. Cap. II, vv. 39–41.

² See “Sepher Sephiroth.” [פלא, 111, is “hidden wonder,” a title of Kether. See also *Liber 418*, 15th Æthy, where the word PLA occurs. In the 15th and 14th Æthyrs “thick darkness,” an attribute of Chaos, suggests לפא also.]

³ [*Catullus*, xx.]

⁴ [See J.G. Frazer, *The Golden Bough*, and Crowley’s short story “The King of the Wood” in *Golden Twigs*. See Works Cited.]

⁵ Cf. Cap. II, v. 15, similar passages. I:33–41 especially vv. 33 and 39.

Verse 42. The bliss of the union of the Adept and his Angel appears to contain a flaw, in that being an operation of change (“the taint of generation”) it shares the impermanence of all complex phenomena and therefore the liability to sorrow. See verse 21.

43. Yea, though the flower wave bright in the sunshine, the root is deep in the darkness of earth.

Verse 43. Admits that the most admirable manifestations spring from deep-seated mysteries. Corruption lies at the heart of all things.

44. Praise to thee, O beautiful dark earth, thou art the mother of a million myriads of myriads of flowers.

Verse 44. No attempt is made to contradict the above or to explain it away. The solution comes from looking at the other side of the matter. Corruption itself and all the mysteries of sorrow are to be held matters for rejoicing, since they are the engines whose work results in truth and beauty.¹



Verses 45–53. This passage is the most difficult in the chapter. It is difficult to consider its verses separately. Yet there seems to be no proper coherence in them, no single orderly idea in their diversity. The solution seems to be in the direction of a realization that the passage is in the nature of progressive discovery. It resembles the account of a mental journey. One of the keys to it is the sudden shifting of the point of view noted above, vv. 43–44. The contemplation of Beauty leads to the reflection upon the elements of Beauty which we do not recognize as beautiful because our sensorium is not adjusted to that stage of existence.² Yet the beauty reappears in a different form when the cells of which she is composed are examined under the microscope. Let us apply this key to the passage here under consideration.



¹ Cf. CCXX I:29–30.

² Cf. my poem on “Ovariectomy,” where the plastic beauty of woman seems to be destroyed by cutting her up. [See *Konx Om Pax*, p. 79.]

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.

Verse 45. In the first sentence attention is called to the brilliance of the appearance of the Angel. The second sentence recognizes that beneath this appearance is a symbol of terror, viz., Saturn, who is here understood by his astrological and legendary attributions. We must be at pains to note that Saturn is the god of generation. This establishes a reference to verse 42. Saturn is called the devourer of his children because he is Time who conceals in oblivion the phenomena he has brought forth from the inane. But there is a further meaning which is that he is not bound by the results of his action. Whatever he does results only in a transitory phenomenon which vanishes automatically as time goes on. Shallow-minded people are accustomed to regret impermanence. They fail to realize that if everything that happened remained in existence the burden of facts would soon become intolerable. Nature requires an excretory system or she would soon become clogged with the multiplicity of her own illusions. The progress of the human mind depends upon its power to assimilate the details of any work. They constitute the finished product and appear therein only in a changed form. The rough working must be destroyed. The process is continuous. The art of progress is to compose constantly more complex and more comprehensive syntheses; just as the words of a poem surrender their intrinsic meaning in order to compose the unity of the impression made by the poem as a whole, so again the poems themselves must be absorbed in the simpler concept of the message of the poet. This formula is universally applicable. It is particularly the subject of biology.

46. In the height and the abyss, O my beautiful, there is no
thing, verily, there is no thing at all, that is not alto-
gether and perfectly fashioned for Thy delight.

Verse 46. Verse 46 is to verse 45 as verse 44 is to verse 43. The work of Saturn seems no longer mysterious and terrible because its nature changes and is lost in the admirable result of its operation.

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.

*Verse 47.*¹ It is natural to us to make a distinction between things, to prefer one thing to another. But the Angel is above such duality. All things equally contribute to his perfection. He is said to be “absolved from the Division of the Shadows”, i.e., from the illusion of dividuality. It is only an illusion that difference is apparent between diverse phenomena. The most fatal mistake that the Adept can make is to emphasize the desirability of one set of things and the undesirability of another. If he persist in so doing his sectarianism will thwart his ideal so that his Angel, instead of being complete, comprehensive, and perfect, will represent his personal prejudices. In such a case the Adept will suffer whenever his attention is called to any idea in Nature which is not successfully transmuted and included in the scope of his aspiration.

48. O day of Eternity, let Thy wave break in foamless glory of sapphire upon the laborious coral of our making!

Verse 48. This doctrine is restated. The coral is the *karma* produced by the accumulation of our acts. This construction has taken place in time and its need is to be covered by the rhythm of Eternal Delight. The Knowledge and Conversation of the Holy Guardian Angel act as a point of contact between two continua. Neither is comprehensible without the other.

49. We have made us a ring of glistening white sand, strewn wisely in the midst of the Delightful Ocean.

Verse 49. The symbolism of the previous verse is carried on. The ring indicates the perfection of our own being on the synthesis of our actions. We have constituted ourselves as a positive phenomenon situated in a realm of infinite possibilities, with which we can make contact, as we choose. To understand this passage properly we must keep in mind the teaching of CCXX about the

¹ Cf. CCXX I:22–23 and similar passages.

nature of existence. The appearance of the Khu, a series of marriages of Hadit and Nuit, lead to the congregation of what may be called a positive individuality of the Second Order which is ready to act as an unit, and to invoke Nuit.



Verses 50–51. Verses 50–51 show the two forms in which this plan can be executed.



50. Let the palms of brilliance flower upon our island; we shall eat of their fruit, and be glad.

Verse 50. Acts of love under will may be directed to the creation of masterpieces. These are the “palms” whose flower delights, whose fruit nourishes our personality. Such acts may also be directed inwardly—the mystical process as opposed to the magical, the dissolution of the personality regarded as imperfection. The text indicates a preference for the latter process. This is natural, the work at issue being the Knowledge and Conversation of the Holy Guardian Angel, and this is primarily a work of dissolution rather than of further construction.

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.

Verse 52. The symbolism is here particularly obscure. The son is presumably Ruach and the daughter Nephesch. The former seems to be described in respect of its capriciousness and the latter of its poor development in the matter of aspiration. They are to be furnished with the means of rhythmical motion. The defect of the goat is its wantonness, the erratic character of its leaping. That of the Nephesch is its idleness, its lack of wings. They are then to be rendered capable of ordered movement within the element of the nature of the Angel.

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.

Verse 54. The symbols of the heart and the serpent are retained to represent the Adept and the Angel, but the Angel is now shown as identical with the great Snake, Ananta, which surrounds the Universe and by constantly devouring its own coils gradually restricts the manifested Cosmos.

55. When shall there be an end, O my darling, O when shall the Universe and the Lord thereof be utterly swallowed up?

Verse 55. The Adept enquires with regard to the process. (The answer is apparently given in verse 65.) Despite the perfection of his rapture, the Adept appears to recognize that it is only so to speak an oasis in the desert. He extends his aspiration from the personal problem of his own sorrow to the contemplation of the Universal Sorrow.

56. Nay! who shall devour the Infinite? who shall undo the Wrong of the Beginning?

Verse 56. The Adept appears to be overwhelmed by this consideration. It seems to him theoretically impossible to “undo the Wrong of the Beginning”. This means that he has now understood the doctrine that the beginning (*berashith*) is necessarily of the nature of error. Any separateness, any sense of finitude, represents imperfection. It is a matter of plain logic that it should be so. He has of course succeeded in making his personal imperfection the means of attaining self-consciousness and thereby a spiritual state beyond anything of which he seemed capable. But his attainment having made him aware of the whole Universe and identified it with the conditions of his own sublime being, he experiences the Trance of Sorrow.

It must be borne in mind that Qabalistically the Adept has no special cognizance of any Sephira above Tiphareth until he has

attained thereto. This postulate is promulgated simply for convenience of calculation. In actual practice it is of course usual for the aspirant to be imbued by wiser motives than those determined by his recognition of his personal imperfections.

The point of the passage is to show how the attainment, instead of being (as the postulate was apt to imagine) the completion of the Great Work, may extend his conception of that work from a personal to an impersonal sphere. The first lesson that he learns in fact is that he must apply himself immediately to fitting himself to enter the Third Order, now that at last he is admitted to the Second. I quote *Liber 418*, the 14th Æthyr. It states the doctrine with singular insight and eloquence.

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.

57. Thou criest like a white cat upon the roof of the Universe; there is none to answer Thee.

Verse 57. This verse throws light on the three previous. The Angel is now clearly understood as only concerned with the Adept as such in total fraction of his whole function. He is no longer the goal and crown of the Adept. That work being accomplished it is seen in proper perspective. The Adept begins to apprehend the nature of the Angel as he is in himself, i.e., as he is a relation of the Macrocosm. Now in the particular case of

666, the Angel being Aiwass, the pertinence of verses 54–56, which were at first rather puzzling, as indicating a new and unfamiliar aspect of the Angel, is seen to be absolute. Aiwass is the *logos* of the Æon, his number being 93, like that of Thelema the word of the Law. 666 is the instrument which he and the Secret Chiefs of the A.:A.: prepared and employed as an instrument by which the Law might be proclaimed. 666 is the fourth number of Sol whose house is Leo, the Lion, which again is the sign of the man 666 (rising at his birth). This man, therefore, apprehending his Angel as the perfection of his own symbol, likened him to a “white” (Kether) “cat” (lion) and, since he is the *logos*, says to Him “Thou criest”. This is the link with verses 54–56, for 666 looks to Aiwass to undo the Wrong of the Beginning by the utterance of a Word. It seems, however, to 666 that this Word is cried “upon the roof of the Universe,” i.e., the nature of the Word is altogether sublime. The roof of the Universe is a symbol of Kether, or of Kether with the Paths *aleph* and *beth* which issue from it forming symbolically a roof to the Tree of Life.

“there is none to answer Thee.” Above Kether is None or the Negative, the three kinds of Ain or Nothing. The complaint of 666 is therefore that this Word will find no echo save in the heart of Nuit.

58. Thou art like a lonely pillar in the midst of the sea;
there is none to behold Thee, O Thou who beholdest
all!

Verse 58. Verse 58 repeats the idea of verse 57. The “lonely pillar” represents Chokmah, the Creative Word, the Phallic Mercury, the Wisdom by which the worlds were created. The sea is Binah, the natural abode of Chokmah. The nature of Binah though indeed to *understand* is to be the great darkness. This is the conventional symbolism. Many examples of it are given in this and other sacred books. But see in particular *Liber 418*:

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 strength. 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."¹ 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 with 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."²

O Babylon, Babylon, thou mighty Mother, that ridest upon the crownèd 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 Æthyr.³



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 egg? 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.⁴



28. I am the One beyond these all; and I bear the symbols of the mighty darkness.
29. There shall be a sigil as of a vast black brooding ocean of death and the central

¹ ["Liber VII," VII:41, paraphrased.]

² ["Liber VII," VII:43-44, paraphrased.]

³ Twelfth Æthyr. [For the City of the Pyramids in the Fourteenth Æthyr see p. 166 above.]

⁴ Fourteenth Æthyr.

- blaze of darkness, radiating its 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, O God! ¹

A principal symbol of Chokmah as the Phallic Mercury is the eye. I quote from the vision of Him as observed in “The Paris Working”:

He {Mercury} is essentially phallic, but he has a book in his hand, the Book II which has one hundred and six pages. On the last page, as a colophon, is a four-pointed star, very luminous, and this is to be identified with the eye of Śiva, and the book pertains to the Grade of 7°=4°. The subtitle of the Book is *BIA*, which is said to mean “force.”²

In this aspect, although Chokmah is the Word, he sees and does not speak. The Word is in fact *Act* itself, rather than any intelligible utterance. The complaint of 666 seems then to be that neither by word nor deed can Aiwass undo the Wrong of the Beginning. Thelema (which is itself an absolute symbol of Chokmah) is beyond the comprehension of the Universe whose imperfection its function is to remedy.

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.

Verse 59. The epithet “desolate” attracts the attention immediately. The word is derived from *de-solare*, *de* having an intensive force, so that desolate means “utterly alone.” The Hierophants have however been accustomed to communicate arcana in the presence of the profane by taking advantage of the similarity of sound between *sol*³ and *solus*,⁴ especially in such parts of the

¹ “Liber VII,” VII:28–33.

² [“Liber 415, The Paris Working,” esoteric record of the Third Working (Jan. 2–3, 1914 E.V.); see *The Equinox* IV(2).]

³ [*Lat.*, “Sun.”]

⁴ [*Lat.*, “alone.”]

declension as *solī* which is genitive singular of *solus* and dative singular of *sol*, and *solis*, genitive singular of *sol* and ablative plural of *solus*. The word desolate may therefore be intended to indicate the attribution of the Angel both to Kether (*solus*) and to Tiphareth (*sol*). The *de* may imply a reference to his relation with the Adept through the Path of *daleth*, Love, especially in view of the fact that His Word Thelema, 93, contains the idea of Agapé, 93.

The verse is a direct reply of Aiwass to 666 who was actually very disheartened at realizing that the Great Work which he had accomplished, for all its rapture of his personal sorrow, was but the gateway of the Path of the stupendous task of rediscovering the Universe as he had done for himself. Aiwass explains that He has actually made the magical link necessary between Himself and the World through the man 666. My fainting under the sense of my responsibility, my feeling that my work for the world was foredoomed to failure, were due to my ignorance of what Aiwass had done.

He claims that He has filled me with “a wine whose savour thou knowest not.” Wine is the universal symbol for spiritual ecstasy and the means of producing it. 666 does not know precisely how this ecstasy which throbs his life will affect others.

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.

Verse 60. “the old gray sphere that rolls in the infinite Far-off” is the earth; for the place into which the Adept is caught up to hold communion with his Angel is remote from the material Universe. Nevertheless this wine, which may symbolize CCXX itself, or even the poetry or the biography of the man 666, is guaranteed to possess the virtue of intoxicating the inhabitants of this planet.

The final symbol is strangely and even formidably vivid. The reference to the dogs, the blood, and the swift rider suggest the story of Jehu and Jezebel, but the allusion is not accurate or altogether intelligible. The general symbolism is nevertheless

sufficiently clear.¹ Blood is constantly used as a symbol of the flowing life, the vehicle of animal energy.

The meaning of the verse is then that this spilth of the *orgia*² of the Knowledge and Conversation of the Holy Guardian Angel becomes the nourishment and the means of intoxication of the dogs, i.e., of animals of a lower stage of evolution. It is however hinted that they contain in themselves the hidden godhead. See CCXX II:19. They have only to reverse their magical formula to attain the divinity. Note also the use of the word “lap” which suggests their thirst, eagerness, and enjoyment, but also is connected with the symbolism of the number 111. This implies the “thick darkness” and the “sudden death” involved in the process of Initiation. There is also the whole doctrine of “The Fool.” Besides all this, the word *lap* is in the Angelic Language “because,”³ thus indicating that the limitation and sorrow of these dogs is due to their subservience to the faculty of reason.

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 nought.
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.

¹ Cf., in the first place, III:40, V:8, “Liber VII,” VII:15–16. Cf. also the uniform representation of the Adept as a maiden or harlot. For the “swift rider”, cf. IV:38–39 and the general symbolism of the Angel as bearer of the sacred lance or phallus and as mounted on a horse to indicate his swiftness and his power over the animal nature.

² [*Lat.*, “works.”]

³ [Enochian ⚔Ω, “for.”] See *The Equinox* I(8), [“Liber Chanokh sub figura 84,” Part II] “The 48 Calls or Keys.”

33. Enough of Because! Be he damned for a
dog!¹

The student should meditate upon these considerations until he has thoroughly assimilated them, severally and in combination. He should then construct a visual projection of the scene described in this verse. In this way he should eventually arrive at a direct intuitive apprehension of the way in which the life work of 666 may avail him to become a partaker of the sacrament of initiation.²

I have emphasized the importance of this passage on the following consideration:

My own magical career began by my taking an oath to attain Knowledge and Conversation of the Holy Guardian Angel on entirely selfish and personal grounds. I had, it is true, experienced the Trance of Sorrow, but the motive power in this Trance to formulate the oath was strictly confined to my individual dissatisfaction with the situation in which I found myself—as far as I know without any intention of my own. In the course of preparing to carry out the Operation of the Sacred Magic of Abra-Melin the Mage,³ I discovered that my interests were inseparable from those of humanity at large. I however formulated my True Will in this way. My mission on earth was to teach men “the next step,” i.e., to induce them to devote themselves to attain the Knowledge and Conversation of the Holy Guardian Angel as opposed to more philosophically universal tasks such as the Hindu and Buddhist sages proposed. It was my own attainment that compelled me to extend the scope of my Work to the function of the *logos* of the Æon, much as has been explained in the passages of this Chapter just discussed. The two most important works of strictly inspired origin which I have produced are

¹ *Liber CCXXII*:27–33.

² Cf. also “*Liber VII*,” III:16, 20–25 (24!), 49–50, 56–60; IV:17–24; VII:47–49.

³ [*The Book of the Sacred Magic of Abra-Melin the Mage* (see Works Cited) gives an elaborate set of ritual instructions for the invocation of the Holy Guardian Angel. Crowley taught that these had been superseded by “*Liber 8*,” q.v.]

“Liber LXV” and “Liber VII,” and it now becomes clear that it is natural and necessary that this should be so. For “Liber LXV” covers every possible point that may arise in connection with the Grade of Adeptus Minor, and “Liber VII” of Magister Templi.



Verses 61–63. Beginning with verse 54 the subject of this chapter and indeed of the whole book has undergone a process of modification. Previously it had been concerned almost exclusively with the relations between the Angel and the man, the only variety being due to the division of the man for convenience into Nephesch, Ruach, and so on. Indeed if we identify the Angel with Jechidah it might be fair to say that “Liber LXV” is nothing but an extended comment upon Column LXVII of *Liber 777*.¹ But now we reach firstly the consciousness of the Universe in its totality and then the peculiar relation of 666 with his fellow men. We have seen that his function in the life of the Planet has been defined, and it is consequently not unnatural that the Angel should indicate the actual physical condition of His future relations with 666.

61. I too am the Soul of the desert; thou shalt seek me yet
again in the wilderness of sand.

Verse 61. The Angel declares Himself to be the Soul of the Desert. This remark may be taken generally as a reference to His attribution to the Path of *gimel* which joins Kether and Tiphareth, crossing the Abyss or Desert whose essential characteristic is the absence of a soul.² Choronzon is defined as soullessness. Protean as are the forms of his appearance, this quality is common to them all: that there is no essence behind them. They are the Qliphoth (shells or husks), devoid of meaning or substance because mere categories uninformed by any individuality. *Gimel* incidentally means a camel, “the ship of the desert.” Cf. “Liber VII,” VII:22–23, and *Liber 333*, Chapter 73:

¹ [*Liber 777*, p. 17. Column LXVI gives the Hebrew parts of the soul; see also *Book 4*, rev. ed., Appendix V, cols. 82–84, p. 551.]

² See *Liber 418*, 10th Æthyr.

THE DEVIL, THE OSTRICH,
AND THE ORPHAN CHILD

Death rides the Camel of Initiation.¹

Thou humped and stiff-necked one that groanest in Thine
āsana, 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 fire-
brand 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 multi-
plicity, thou Ghost of a Non-Ego!

Could but Thy mother behold thee, O thou UNT!²

The Infinite Snake Ananta that surroundeth the Universe is
but the Coffin-Worm!

V.V.V.V.V. is the Motto of 666 in his Grade of Magister
Templi.³ The function of the Magister Templi is to cause the
desert to blossom by transmitting the *logos* of the Æon to those
that are below the Abyss.

Apart from this general signification there is a personal allu-
sion to 666 who is Alastor, the Spirit of Solitude.⁴ Foolish
Rabbins have included this symbol in their list of demons. To the
well-fed Pharisee as to the modern bourgeois nothing seems
more frightful than solitude in which the mind is compelled to
face reality. Such people fear nothing so much as the wilderness.
The very legend of their tribe deals with the “land of milk and
honey,” the Promised Land, the wish-phantsm of the sensual.

Observe that this is merely a matter of point of view.⁵ What
is to the smug Jew with his Œdipus complex the extreme abomi-
nation is to us a “land beyond honey and spice and all perfec-
tion”,⁶ though we call it “Naught.” We consider them “weary

¹ [“Death is said by the Arabs to ride a camel.”—Crowley, note to
Liber 333, chap. 73.]

² [“UNT, Hindustani for camel. I.e., Would that BABALON might look
on thee with favour.”—*Ibid.*]

³ See “*Liber* LXI,” 29–30. [For V.V.V.V.V. see p. 194 below.]

⁴ [*Grk.*, Ὁ ΑΛΛΑΣΤΟΡ.]

⁵ [See] chapter V, vv. 59–62.

⁶ [“*Liber* LXV,” V:60.]

ones” and their ideal of comfort and civilization as “old grey land.”¹ *De gustibus non est disputandum.*² But there is a criterion in this case by which we can determine whether we or they have chosen the better part. For it is evident that no condition of existence can be really satisfactory if its joy is liable to be disturbed. The question is whether its nature is harmonious with that of the Universe. For stability depends thereon. We should find consequently that the ideal of the bourgeois is repose and his conception of the Cosmos static. Now we find that this is not the case. The Universe is a constant flux. To desire repose is thus contrary to Nature herself. We accept this fact and define the Black Brothers directly as those who seek to check the course of events. The bourgeois is for us therefore a clumsy ignorant amateur Black Magician. Our idea of joy is unchecked free motion, and the stability of our joy is assured by our very conception of Yesod. We find the foundation of the Universe to be continuous change. The more we change the more fixed we are in our joy.³ We are guaranteed by the nature of things in themselves whereas the bourgeois is constantly upset by such trivial matters as the efflux of time and the rate of exchange.

The hardships of desert life and in particular its psychological horror indicate this correspondence emphatically.

Apart from this reference to Alastor the word *again* recalls the historic events of the 3rd of December 1909 E.V. at Bou Saada, when 666 ceremonially underwent the Initiation into the Grade of Magister Templi.⁴ This points the allusion. From this it is evident that the import of these verses is entirely practical. They are not to be taken in a mystical sense, but as definitely predicting a Great Magical Retirement, to be undertaken by 666 at some period in the future. There do not seem to be any clear indications as to the date of this journey, but its conditions are laid down with considerable precision and the actual place of the

¹ [“Liber LXV,” V:61.]

² [*Lat.*, “there is no arguing about tastes.”]

³ Refer to the 11th and 3rd Æthyrs, and several similar passages in the *Holy Books*.

⁴ [See *Liber 418*, 15th and 14th Æthyrs.]

“consummation” is described in terms which should leave no room for doubt.

The student should refer to the accounts of such events as the finding of the Villa Caldarazzo if he would learn to interpret the instructions communicated by means of visions and oracles.¹

I have always taken this passage in this sense. I have expected to find sooner or later that my circumstances were such that the proper course of action would be to take a journey such that afterwards it would be found to have been a precise and exact fulfilment of this prediction. At the moment of writing this Comment some such journey is actually in contemplation, and it may be part of the preparation for that journey that I should have been moved to devote my energies to the analysis of this Book. It is therefore immediately pertinent to my own work and should be exceedingly useful in the most practical way to the student to trace out as minutely as possible the probable bearings of the symbolism of the text.

In view however of the extreme importance of this Great Magical Retirement it would be in the last degree improper to discuss it *coram populo*² while yet inchoate. Moreover it is a well-known characteristic of all true prediction that while some of the allusions should be intelligible at the time of utterance, so that its general bearing should be unmistakable, there should be other passages altogether beyond the possibility of interpretation until the occurrence of the event foretold.³ The student is also referred to the interpretation and fulfilment of CCXX III:47:

The verse, III:47, “one cometh after him, whence I say not, who shall discover the Key of it all”, has been fulfilled by “one” Achad [Charles Stansfeld Jones] discovering the number 31 as the key in question. But the work of Achad is

¹ [This is the Abuldiz incident leading to *Book 4*; see Crowley, *Confessions*, abridged ed., pp. 676–680, and *Book 4*, rev. ed., Editor’s Introduction, pp. xlix–lviii.]

² [*Lat.*, “in public.”]

³ In *Macbeth* and Part II of *Henry VI*, Act I, Scene 4. Act IV, Scene 1, lines 30–35, and Act V, Scene II, lines 67–69, illustrate this condition.

not said to extend beyond this single exploit. [...] Achad has proved himself and proved the Book, by his one achievement; and this shall suffice.¹

No amount of investigation would have enabled me to say in what sense the words of the prediction would justify themselves.

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.

[Verses 62–63.] In the case of the Great Magical Retirement indicated in these verses the data are singularly precise. Even in the matter of the effect of the Work, verse 63, there are a number of unusual expressions—“bedecked”, “anointed”, “Consummation”—which are at present and must be, until the event, perfectly obscure. The verse is superficially the maximum of vagueness. These expressions might apply to almost any form of intercourse between Aiwass and the Beast. When the Retirement is a matter of history it will appear that these express with almost mathematical precision the nature of the *orgia*, and that no other words exist which could replace them adequately. This

¹ [Crowley, *Book 4*, Part IV, chap. 7, rev. ed., pp. 438–439. Charles Stansfeld Jones (1886–1950) was Frater Achad (*Heb.*, “one”) and Frater O.I.V.V.I.O. Crowley later wrote that “This ‘one’ is not to be confused with the ‘child’ referred to elsewhere in [*Liber CCXX*]. It is quite possible that O.I.V.V.I.O. [Jones] (who took the grade of 8° = 3° by an act of will without going through the lower grades in the regular way) failed to secure complete annihilation in crossing the Abyss; so that the drops of blood which should have been cast into the cup of Babalon should ‘breed scorpions, and vipers, and the Cat of Slime.’ In this case he would develop into a Black Brother, to be torn in pieces and reduced to his Elements against his Will.” Crowley, unabridged commentary to *Liber Legis* II:76. For an account of Jones’ later career, and Crowley’s final views, see *Liber CXI vel Aleph*, 2nd ed., editor’s introduction. See also p. 212 below.]

circumstance should be irrefutable proof to those who understand anything of the laws of Nature, especially in regard to the doctrine of probability that Aiwass possesses the power of foretelling future events and bringing them to pass in conformity with His plans. The vagueness of the expression at present is evidently an essential part of this proof. For if I were able to interpret them with certainty in the striking and convincing way which time will permit me to do, I should be able by the exercise of prudence to arrange for the fulfilment of the prediction and thereby destroy its evidential character.¹

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.

Verse 64. The language of this verse is curiously extravagant yet curiously exact. The impression is that the Angel is doing violence to the language by compelling ambiguous glyphs to assume definite form.

Refer to Chapter III, verses 5–12 and my Comment upon them. Verses 64–65 apparently fix the connotation of the word “Consummation” in verse 63.

It is difficult to assign any exact reason for my impression, but that impression is that the love will extend no more as hitherto merely to Tiphareth (“Liber LXV”) or to Binah (“Liber VII”) but to Kether and the Ain Soph (Limitless). The “endless One” seemed to be Kether. At least, I cannot think of any alternative. It may legitimately be described as endless on account of its unity. But in that case what meaning can we assign to “permitted end”? The suggestion is that there are really two ends, one permitted, i.e., *arbitrarily* assigned, the other inherent

¹ This paragraph was dictated by me to Frater O.P.V. [Norman Mudd] on the evening of 17th July, 1923, E.V. (In fact 10–10:20 p.m. Tuesday, 17th July, 1923, at the Hotel Au Souffle du Zephir, Marsa Plage, Tunisia.) (An. XIX, ☉ in 24° ♁, ☾ in 14° ♃.) The passage will be shown for confirmation to Eddie [Saayman]. [See *The Magical Diaries of Aleister Crowley* 1923, ed. S. Skinner, pp. 88–89; see Works Cited.]

in its nature. The reference might then be either to Malkuth or to the Ain.

Alternative[ly] “end” may not represent *finis* but *τέλος*. The permitted end may be paraphrased the lawful goal.

Again “endless” might be taken as equivalent to objectless. The canon of perfection of will is given in CCXX I:44:

For pure will, unassuaged of purpose, delivered from the
lust of result, is every way perfect.

Kether as unity may be described as endless because it is itself a result, a product of “love under will,” the resolution of the Dyad.

The Universe is compared to a “girdle for the midst of the ray of our love,” as if that ray were a limitless line of light. The totality of manifested existence would then be the boundary of the ^{simple} } SECTION of this love.
_{central} }

This state of things will arise when each of the two lovers has become identified with the infinite idea of which he is naturally a (centralized or constricted) particular case. In other words, the Angel and the Adept will each have attained to self-annihilation or dissolution in the being of Nuit and Hadit respectively, and thus the point of junction, the bridal chamber, will be in the midst of the Universe of the finite phenomena precipitated by the union of the infinite complementaries. The Universe will in fact be determined by the ray which represents the will to love of these two. The phenomenon is therefore parallel with that of the fundamental act of creation. This formula is so profound and important that it must be apprehended and assimilated by study of the theories concerning it in CCXX before the student can expect to attach any truly definite meaning to the ideas which I have endeavoured to translate into the language of intellectual concepts.

Besides all this there is undoubtedly a Neschamic or *samādhic* meaning to verse 64 which is not in any way susceptible of intellectual interpretation unless by a Magister Templi who has made a special effort to construct a language capable of bridging the Abyss between Neschamah and Ruach, between the *samādhic* and the normal conditions of consciousness.

65. Then, O thou heart, will I the serpent eat thee wholly up; yea, I will eat thee wholly up.

Verse 65. The conclusion—and be it remembered that this whole chapter concerns itself with the expression of the Unconscious Will—is that the “Consummation” of the Knowledge and Conversation of the Holy Guardian Angel whose connotation is fixed by verse 64 is the complete and irrevocable absorption of the human consciousness of the Adept in that of his Holy Guardian Angel. The symbol of the heart, i.e., of the passive passionate life of the Adept, is consumed (“Consummation”) in the divine and eternal life represented by the serpent. The serpent is a vibration of energy whose complementary curves appear as death and life. It is the change of direction at the solstitial points of the curves which produce the illusion of stasis and therefore invite nomenclature on the part of those who fail to understand the continuity of the line, seeing as they do only a minute arc of it. The idea is cognate when the serpent is taken as in verse 54. Whatever glyph be chosen the thought is the same. The consummation implies the transformation of the reverberatory vibration of human life into the continuous serpentine spiral vibration of that pure energy which is *not assuaged* by its results, which neither lusts for its results nor is assuaged by them.

Chapter V

This Chapter is attributed to the element of Spirit; it deals consequently with the harmonization, in terms of humanity, of the Four Blind Forms of Energy. In previous chapters the man 666, being so gross and complex an idea, had no natural right to any place in the relations of his Angel and the Adept which he has selected and perfected in himself. 666, "the scribe" (etc., as he is called in various passages) must formulate a link between himself and those others.¹

But as Spirit, descending into the midst of Fire, Water, Air and Earth, constitutes them an Unity, Microproposus, so this Chapter resumes the previous four; it applies them to 666. It explains how the Chymical Marriage of his Magical Self with his Angel affects the totality of his being. The language is consequently less technical; indeed, some passages are intelligible as they stand to quite uninitiated minds.

¹ See I:31, 41–49, etc.

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.

Verse 1. 666 has begun to understand his relation with the Marriage in Chapter IV:54 seq. For the root of *yod* (in Tetragrammaton) is in the “Unconscious” which connects the human consciousness with the Magical; cf. I:41, “the echo of your kisses”, because the reality of such relations is beyond articulate apprehension. One can be conscious only of the reflection (in terms of the Ruach) of Neschamic intuition.

This fact accounts for the impotent babble of the Mystics of old time: they are compelled to rely on rhetorical devices like the use of such words as “ineffable” and of magnificently mysterious metaphors. But now at last S.H. Frater V.V.V.V.V., 8°=3°, has collaborated with G.H. Frater O.M., 7°=4°, to construct a true language with accurately defined symbols in which the *gesta*¹ of the A.:A.: (above the Abyss) may be translated into those of the R.R. et A.C. (below the Abyss). See “Liber DCCCXIII vel Ararita”: several passages, but especially V:1–8. The bulk of my writings upon the *orgia* of the Holy Spirit of Man, from *The Sword of Song, Konx Om Pax* and 777, to the *Bagh-i-Muattar* and my Magical Records, are perhaps principally valuable to mankind as the first systematic essays in the interpretation of the Intuition of Neschamah to the Intellect of Ruach.

“The Treasure-House of Pearls”. See 777, Column 127, where Pearls are attributed to the First Palace (the Three Super-nals) and to the Seventh (Yesod and Malkuth). But the symbolism of the Pearl—or of Dew—is peculiarly appropriate to descriptions of the Chymical Marriage. The Pearl is zro,² a cloudy Nebula containing the Rashith-ha-Gilgalim of the new Universe created of the Quintessence of the Substance of the Unity of the Angel and the Adept, expressed therefrom by virtue of “love under will” at the moment of Rapture.

¹ [Lat., literally “deeds.”]

² See the *Bagh-i-Muattar, The Lost Continent*, etc. [Crowley, *The Scented Garden of Abdullah*, and *Liber LI, Atlantis (The Lost Continent)*; see Works Cited.]

In Chapter I, the Chapter of Earth, the scribe or prophet 666 is wroth, importunate, laborious, and ashamed. He had not succeeded in establishing the proper relations. He has now succeeded; “let me listen” is not a demand or request. It implies the power as in a true subjunctive. Cf. “let there be light.” He does not wait for an answer.

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?

Verse 2. He continues with absolute confidence to indicate the source of his powers. He notes that the starry heaven (Nuit) is “shaken,” i.e., its continuum is disrupted by the Chymical Marriage. At the other extreme his own static condition is destroyed. He understands himself not as a fixed being of earth but as the “the flying spark of light”—a pure dynamic vibration. This conception, first formulated in *Liber CCXX*, and explained already in this Comment, is in fact the first condition of what the Buddhists call *sammādit̥ṭhi*—right views. So long as a man thinks of himself as a being rather than as an energy he attributes to himself not (as the profane suppose) stability, but stagnation, which is death. Moreover this spark is practically identified with the rapture of the Chymical Marriage.

3. Yea, cried the Holy One, and from Thy spark will I the Lord kindle a great light; I will burn through the grey city in the old and desolate land; I will cleanse it from its great impurity.

Verse 3. It has been explained that the absolute surrender of the false self is the first condition of the existence of the True Self. While 666 seemed to himself a separate existence he remained impotent. Immediately he understands himself as “whirled away by the great wind of your perfection” the Angel tells him of his success on just that plane of illusion which he has abandoned. The sorrow and failure of 666 arise from his contemplation of his fellow men, of the imperfection and wretchedness, the weariness of existence of this planet. He had found that his personal efforts, so far from remedying the mischief, tended rather to

increase it. Now however that his personality has been destroyed, it becomes efficient. It is impossible to change any fixed state by working upon it from the same level. At most one can rearrange its character by the formula of ALIM, the formula of witchcraft.¹ However one may manipulate the digits of a number divisible by 9, it remains a multiple of that number. (Consider attentively the whole doctrine connected with the number 9. The references have already been indicated in this Comment.)

The world of Assiah is a crystallization of the Atziluthic idea through Briah and Yetzirah. It can be effectively modified by the import of some other Atziluthic quintessence. It is therefore useless for 666 as a being of Assiah to attempt to redress it. He can only do so by exalting himself to Atziluth by the Attainment of the Knowledge and Conversation of the Holy Guardian Angel, and approaching Assiah through Briah from Yetzirah.

The Angel spontaneously promises 666 that his True Will shall be made operative. The minute spark of his individuality shall be enkindled to a great light and this light shall consume the impurity of the "grey city in the old and desolate land".

This Book was written down in London, and the apparent reference in the first instance is to that city. The text may mean that in some way or other 666 will become "a great light," a portentous phenomenon pregnant with destruction in the eyes of its inhabitants.

On this interpretation it is not clear what is meant by "its great impurity" or how the manifestation of 666 should "cleanse it therefrom." The proper method of exegesis which immediately suggests itself is to collate the passages in the *Holy Books* which refer to that city, and to study them in the light of the historical events in which 666 has taken part. Even so, despite certain possibly significant incidents it would appear that some such event is still in the future.

There is of course no sure token that this interpretation is valid. An alternative might be sought in the numerical value of

¹ See *Book 4*, Part III, Chapter IV.

the Greek equivalent of “grey city” or it may transpire that some city has a peculiar right to be designated as grey.

Further, the allusion may be strictly poetic metaphor; “grey city” may mean no more than a place where men assemble, a gloomy, foggy place where men assemble.¹

4. And thou, O prophet, shalt see these things, and thou shalt heed them not.

Verse 4. Cf. verse 21, *Liber CCXX* III:16, also I:44. It seems to be implied throughout that the work of 666 should be in a peculiar sense secret. See *Liber CCXX* I:10. I am to operate important changes in human society apart from the cardinal change affecting the onset of the Æon of Horus and the proclamation of the Law of Thelema. I shall further see the results of my work at least in a certain measure, and it is important that I shall not permit myself to be disheartened by contemplation of them or satisfaction with them.

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.

Verse 5. This verse confirms the interpretation of verse 3. There is a quite different reference to the Equinox of the Gods. ABRAHADABRA, the Magical Formula of the Æon (not to be confused with the Word of the Law of the Æon) represents the establishment of the pillar or phallus of the Macrocosm of 6 positive ideas in the void of the Microcosm of 5 *alephs*. *Aleph* is a void or *kteis*,² being the Atu marked 0.

The general symbol is repeated in particular terms. Isis and Osiris govern respectively the two Æons (of the Mother and the Dying God) through which we have passed. The fulfilment of Asi by Asar indicates that their operation is complete, their conjunction having resulted in the appearance of Horus (Heru-Ra-Ha in his twin aspects (a) Force and Fire, and (b) Silence).

¹ Vide IV:59–60.

² [*Grk.*, lit. “comb,” meaning “vulva.”]

The verse tells us that that has come to pass which it was the Great Work of 666, in his official relation to the A.:A.: as opposed to his personal career as a magician, to proclaim.

The “Animal Soul of Things,” i.e., the Nephesh of the World. The Lord of the Æon represents more than a new stage in the progressive infiltration of the darkness of matter by light. He acts directly on the World of Assiah.

Note in particular the form which he assumes—that of a “fiery star that falleth upon the darkness of the earth.” It is as a meteor or thunderbolt that he invades the planet. (Note that he is “let down”; from the earth he appears as of terrific import, but from the point of view of the Gods he is imbued with all possible gentleness.)

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.

Verse 6. The symbolism of midnight and of the “black gnarl'd glittering stone” suggests a reference to Atu XVIII where Khephra the Beetle, the Sun of Midnight, appears travelling in his bark under the Heaven. (The stone is everywhere conventionally accepted as a symbol of Sol.) Despite the promise of the symbol—“there is a budding morrow in midnight”—this first appearance of Horus is obscure and frightful. Yet He is found in this form and worshipped.

The nature of the symbol is rendered unmistakable by the additional epithets; a “child” indicates the irresponsible and innocent mischievousness. “My conqueror” further defines Him as overcoming the opposition of the inertia or natural prejudice of the “old guard” of the profane.¹

“my sword-girt captain.” This emphasizes the warrior aspect in which Horus is to make his first appearance.

Taking these verses as having direct reference to the first publication of *The Book of the Law* in London, observe that

¹ Cf. *Liber CCXX*, [chap.] III as a whole, and in particular verses 3–9, 11, 17–18, 28, 32, 42, 46, 49–55, 59, 70–72.

nine months after *The Equinox* I(10),¹ the War broke out so that Horus was actually worshipped in exactly this aspect in the quite unreasonable way predicted.

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.

Verse 7. “My prophet,” as in verse 4, refers to 666. Cf. *Liber CCXX* I:26, etc. This title is given to him more frequently than any other. The term “prophet” or “forth-speaker” is contrasted with “The Beast” which is connected with my function in Tiphareth, implying my manhood, kingship, my mastery of ecstasy, and as fulfilling the function referred to in the Apocalypse so far as the confusion caused by the deliberate corruption of the text of that Book permits us to calculate.

The title “priest” refers to the function of serving the Gods proclaimed in *Liber CCXX*, and administering the Sacrament (the new Magick, formula AB A, etc.). The title “prince” may be connected with the attribution to Tiphareth, since Microprosopus is the *vau* of Tetragrammaton, *vau* having the value of 6, and corresponding to the four Princes (sometimes called Emperors) of the Tarot.

The “prophecy” here mentioned is first of all *CCXX*, Chapter III, this book itself, and various other poems, essays and rituals.²

The second paragraph indicates Horus in his active and adult aspects. The student is referred to the complete exposition of the meaning of the letter *aleph*,³ in particular to that part of it in which it is explained that the babe in the egg of blue, Harpocrates (in whom all power is latent in the first stage of

¹ [This number appeared in fall 1913 E.V.]

² [See also] *Liber 418*, Æthyr 1.

³ [See pp. 128–130 above.]

pantomorphous innocence),¹ develops at puberty into Parzival the Knight-errant, who obtains the Crown by winning the King's daughter.²

The Lord of the present Æon, two in one (*vau*, *he*, Atu VI, born of union of *yod* and *he*) has thus been the subject of prophecy throughout history. His nature, function, and relation with the other Gods, is thus a matter of common knowledge among initiates or even scholars. At the same time his present appearance is in a sense an original phenomenon. For He is represented in CCXX as the third to Nuit and Hadit, nay rather as the first, Nuit and Hadit being wholly beyond the comprehension of any but "the Beast & his Bride" and "the winners of the Ordeal x."³ He is therefore shown as springing spontaneously. There is no reference to Isis and Osiris, the traditional father and mother of Horus in the Egyptian theogony.

"around thee the maidens shall dance, and bright babes be born unto them." One is reminded of the almost universal practice of circumambulating or dancing round the *liṅga*, Maypole, or other cognate symbol of the creative faculty. The voice of scandal suggests that the women who adopted this rite made it effective by physiological precautions. But even so the aptness (congruity) of the two methods is evident and philoprogenitiveness is justified of her children no less than Wisdom. The Puritans rightly asserted that the Maypole was a *liṅga* and May-day a Priapic festival.

¹ He being Harpocrates, Bacchus Diphues, Zeus, Baphomet, Parsifal as the "Pure Fool," the Great Fool of the Celtic legends, the wanton child Hermes, etc.

² A mystery on which the actual customs of many primitive races are founded. See J. G. Frazer in *The Golden Bough*. [See also] the phallic Hermes, the Baphomet of Atu XV, Zeus who assumes the form of a beast in order to impregnate various women (the Scarlet Woman) as in Atu XI. See also the legends of Beauty and the Beast, the Devil of the Sabbath, the Minotaur, Hercules (at first disguised as weaponless and ambisexual), many Asiatic legends.

³ CCXX III:22.

The remaining section of the verse is extremely obscure. Humility seems to be discountenanced by *The Book of the Law* as incompatible with the proper understanding of oneself as a star, a king, divine or sovereign being, no less than the greatest of the Gods. It is further likely to lead to Sin, i.e., Restriction, since the humble are liable to fail to assert their independence and their right. From this it would appear that in some sense or other humility must be a positive virtue whose climax in an “ecstasy of abasement” is no less worthy of respect than any other form of trance. See *I Ching*, XV, on the *Ch'ien* Hexagram. This Hexagram is composed of the trigram of the former principle ☵ modifying the symbol ☷ of earth. See the last Trigram in “Liber Trigrammaton”:



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.¹

Abasement means movement towards the base, i.e., towards the foundation, Yesod, which represents the resolution of the antinomy Stability–Change. Observe the sympathetic harmony of all these symbols and compare them further with the doctrine of the *Tao Te Ching* with regard to the supreme strength of water, low-lying and the apotheosis of weakness in the sense understood in the *Tao Te Ching* throughout. I take this opportunity, moreover, to quote *The Book of Lies*.

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 hereafter.
 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.²

¹ “Liber XXVII.”

² [*Liber* 333, chap. 4.]

TAT

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

AIΘHP.¹

From this it is manifest that the humility and abasement referred to have no relation to the Xth “virtue” to which that name is given.² The humility of Uriah Heep and Pecksniff, of Tartuffe, the “crucified Jesus” of the Y.M.C.A., C.I.C.C.U., and similar associations of the herd, which goes with hypocrisy, envy, low cunning, and that whole complex of fear qualities which are characteristic of those who know themselves inferior. It is curious to reflect that in England we associate this frame of mind with Christianity, especially with Romish Christianity, whereas on the Continent those precise recessions are attributed to Judaism.

The “humble ones” in this passage are evidently employing a definite magical formula with their absolute energy and confidence.

The results of the manifestation of Horus are now said “to transcend the Known and the Unknown with somewhat that hath no name.” It is quite clear that this is so, but far from obvious why the fact should be so firmly emphasized and explained, especially in such unusual and obscure terminology.

¹ [*Ibid.*, chap. 86. “AIΘHP” is *Grk.*, “ether,” the “upper air.”]

² [This may refer to a list of virtues, as in late Stoicism, but may also be a corrupted abbreviation in the dictation draft for “Christian.”]

The word “it” in the last sentence may refer to the nameless “somewhat” or to “all this.”

The “secret Place of Silence” is the womb of Nuit or “egg of blue” which conceals the babe Harpocrates.

The “Arcanum that is opened” may perhaps be paraphrased “the secret truth that is manifested.” The Abyss may always be taken to signify “absence of ground.” It is the form or means of manifestation of anything which is not so manifested. Alternatively, it may be the Abyss that is opened, that is to say made available for investigation.

“All this” has no name because it is the “Unity uttermost showed”¹ of Horus. His identity absorbs these diverse phenomena with equal absoluteness. In the perfect purity of the child, or pure fool,² all differences vanish forever.³ This verse 7 may therefore be summarized somewhat as follows:

The proclamation of Horus by 666 will enable every person to fulfil his proper function or True Will, and by so doing to reach the perfection of his own nature, whereas the illusion of dividuality is entirely destroyed. As it is written in *Liber CCXX I:44–45*:

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!
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

¹ See CCXX III:37.

² Parsifal, asked his name, answers “*Ich weiss nicht*” [Ger., “I know not”]. [Wagner, *Parsifal*, Act I.]

³ See CCXX I:4 and 22–23.

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.

Verse 8. The essence of this rhapsody is clear; yet the plane on which it may best be interpreted will differ according to the degree of initiation which the reader has attained.

Roughly, however, for all alike, it may be paraphrased “thy soul has undergone the contamination of material and phenomenal illusion.”¹

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.

Verse 9. Despite the above, the Holy Guardian Angel has always indwelt the being of the Adept, not even needing the nourishment represented by “oil.”²

The Angel exceeds alike Sol, Luna and *agni*, the three principles which (in the Hindu symbolism) come into course successively during each twenty-four hours, thus determining the character of *dhyānā* attained at any given period of the day.³

10. Therefore thou art wholly pure before Me; therefore thou art My virgin unto eternity.

Verse 10. The relation of the man with his Angel is independent of his acts *qua* man. His Nephesch, considered as in relation to the non-Ego, is incapable of interfering with his true Nephesch.

11. Therefore I love thee with surpassing love; therefore they that despise thee shall adore thee.

¹ Cf. II:4–6, 7–16, III:4–12, 40–48, IV:2–3, 5, 33–37, 42–44. See also “Liber VII,” several passages, which may be discovered by the right ingenium of the Exempt Adept.

² For this symbol see *Book 4*, Part II, Chapter 5.

³ [The typescripts have “For full explanation see [...]”; this doctrine is common to *hathayoga*.]

Verse 11. This being understood by the profane, they take the proper view of the Man. They realize (e.g.) that the “vices” of Shakespeare and Shelley do not detract from their genius.

12. Thou shalt be lovely and pitiful toward them; thou shalt heal them of the unutterable evil.

Verse 12. The profane being thus purified are capable of receiving the benefit of the Initiation of the Adept.

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.

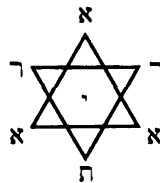
Verse 13. The reference seems to be to a theory (at present unfashionable) of the formation of nebulæ. The point here is simply that the intimate contact of two apparently “dark” or “evil” ideas leads to their transmutation into light. It is “love under will.”

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.

Verse 14. Adonai: אדני. *Aleph* is the swastika or Thunderbolt by shape; *daleth* means Door or Pylon; *nun* refers to Scorpio, the Serpent; *yod* is the Phallus (*yod* of יהוה) considered as the inmost and simplest idea.

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.

Verse 15. See “Liber Ararita (DCCCXIII sub figura DLXX)” for this. The symbolic mode of writing the Word is



A separate volume might be—and should be and shall be!—written upon the Arcana of this Hieroglyph.

16. For the Magistry of this Opus is a secret magistry; 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.

Verse 16. The reference is to a material ring.¹ The lettering about the Eye is V.V.V.V.V.² These are the initials of the Motto of 666 as Magister Templi, $8^{\circ}=3^{\circ}$, “Vi Veri Vniversum Vivus Vici”;³ also V is the Latin letter signifying 5, and its value (γ or \mathcal{F}) is 6. The allusion is thus to $5^{\circ}=6^{\circ}$, the Great Work. Again, the arrangements of the letters on the lapis lazuli indicated the Pentagram.

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.

Verses 17–18. The instruction in personal and practical. Cf. CCXX, I:10 and 50. The Magister Templi communicates, as such, only with the Adeptus Exemptus: that is, directly.

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.

Verse 19. Again personal and practical to 666. I have done much mischief by insisting on making everything clear to people who were not ready for it.

“Ghebers”: fire-worshippers in Persia.⁴

¹ See *The Spirit of Solitude [Confessions]* for some account of it. [See the poetic description quoted in *Confessions*, abridged ed., p. 531–532; also in “The Wake World,” *Konx Om Pax*, pp. 4–5.]

² See “Liber LXI” verses 29 seq.

³ [*Lat.*, “By the force of Truth I have conquered the Universe while living.”]

⁴ See Comte de Gobineau, *Trois ans en Asie*. [See Works Cited.]

Generally, the abuse of a formula does not injure the passive party, who is unconcerned, and incurs no responsibility.

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.

Verse 20. Still personal and practical. 666 is to continue to live his normal life as a man of the world, unrecognized for what He is save by the “just merchant” the man who can rightly assess values. It is the duty and privilege of some such man to bring to 666 his due measure of fame.

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 æons. Neither change nor sorrow nor unsubstantiality shall have thee; for thou art passed beyond all these.

Verse 21. 666 will (naturally) care as little for fame as he has always done for misunderstanding, abuse, and infamy. He will be wholly absorbed in His attainment of the Knowledge and Conversation of the Holy Guardian Angel. This is the sempiternal. Change, sorrow, unsubstantiality: *anicca*, *dukkhā*, *anatta*; the Three Characteristics.¹

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.

Verse 22. “Impressions”: *vṛttis*. The True Self is independent of all phenomena. See numerous explanations of these matters in very many of my writings. See, in particular, my *Tao Te Ching*. The Magister Templi reacts with perfect elasticity to all impacts, appearing to be wholly passive to all alike, yet really uninfluenced in the slightest degree by any.

23. I am thou, and the Pillar is 'stablished in the void.

¹ See my “Science and Buddhism” and other references. [See Works Cited.]

Verse 23. Compare this refrain with verses 5, 24, 25. In verse 5 the Great Work is announced impersonally. Here it is identified with the Attainment.

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.

Verse 24. "Being", "Consciousness", "Bliss": *sat, cit, ānanda*.¹ Contrast with verse 21. The Attainment emancipates the Adept from all conditions soever.

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.

Verse 25. The human consciousness of Aleister Crowley is to be enlightened on this point. He is to be sanctified thereby, and "consumed" or "consummated." This Chymical Marriage unites him with the Angel and the Adept, Three in One and One in Three; this is the final perfection of union. Hence the repetition for the fourth time of the symbol of the Pillar in the Void.²

It must not surprise the Practicus—"him, even!"—to find the private affairs of 666 discussed in a Class A publication of A.:A.: purporting to deal with the Great Work of 5°=6°. This book is primarily concerned with the Attainment of 666 to that Grade; and it is only because all true Attainment is so almost wholly impersonal that its contents are actually valid for the Aspirant in general.

26. From the Crown to the Abyss, so goeth it single and erect. Also the limitless sphere shall glow with the brilliance thereof.

Verse 26. The Crown, Kether; the Abyss, either Daäth or that which is beyond Malkuth. The limitless sphere, the Ain Soph.

¹ See my writings on Hindu Philosophy. [See "The Psychology of Hashish" and his later work *Eight Lectures on Yoga* in Works Cited.]

² Cf. the four consecrations in the Neophyte Ritual of G.:D.: [See "The Temple of Solomon the King," *The Equinox* I(3), pp. 254–258.]

The general meaning is that the Attainment fills the whole Universe.

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.

Verse 27. The pools, and the flame between them, refer to the Sephiroth and the Paths.

The general meaning is that the Attainment has fitted the Adept to perform creative work in all spheres.

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.

Verse 28. It enables him, moreover, to perform transmutations: it is not clear why these special examples should have been chosen, save on purely poetic grounds. (They are in essence Air to Water, and Earth to Fire.)

29. Ruddy are the gleams of ruby and gold that sparkle therein; one drop shall intoxicate the Lord of the Gods my servant.

Verse 29. For the colours in this and the last verse, cf. CCXX II:50–52:

50. Blue am I and gold in the light of my bride: but the red gleam is in my eyes; & my span-gles are purple & green.
51. Purple beyond Purple: it is the light higher than eyesight.
52. There is a veil: that veil is black. It 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.

The lord of the Gods is presumably Jupiter; he may be chosen because the whole transmutation refers to Chesed, or because of his position as the highest Sephira of Microprosopus.

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.

Verses 30–33. The identification of the various elements into which Initiation has analyzed the original individual is now complete.

The Great Work—*Solve et Coagula*¹—has been accomplished. There is no distinction between the personal Attainment of Aleister Crowley and the Proclamation of the Word of the Law of Thelema through him.

Those who realize what this means rightly assume that it marks the end of an Æon.

Verses 34–40. This passage is perhaps the most obscure in the whole book.

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.

Verse 34. “parricidal”: They have slain their fathers; i.e., they have won to manhood and the consciousness of the Independence of their Individuality.

“pomp”: They celebrate their attainment of Freedom by means of a Pageant. They manifest the Godhead which they have won.

“atheists”: “Allah’s the atheist! He owns no Allah.”² They are free of the obsession of mortality and dependence.

“coupled”: They unite with their comrades in “love under will,” being equal and identical despite their apparent differ-

¹ [Lat., “dissolve and coagulate.”]

² *Bagh-i-Muattar* [ch. 25; see *The Scented Garden*, Works Cited].

ence,¹ by virtue of the ecstasy of their common relation to Nuit. “laugh and rejoice”.²

“purple”:³ Purple is the royal colour and that of ecstasy, in particular, of the Chymical Marriage of Nuit and Hadit.

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.

Verse 35. This verse carries on the idea of “atheists”.⁴ Their natural place being Yesod (whose colour is purple) they, having destroyed the Foundation, are risen to Hod (whose colour is also purple).⁵

The “sword”: their weapon of Intellectual Destruction.

“Hope” is a crawling worm, being the token of non-realization of one’s Self as supreme Enjoyment.

36. Even as their rapture shore asunder the visible Hope, so also the Fear Invisible fled away and was no more.

Verse 36. Cf. *The City of Dreadful Night*.⁶

37. O ye that are beyond Aormuzdi and Ahrimanès! blessed are ye unto the ages.

Verse 37. In Persian Theology, the principles of Good and Evil. Cf. Nietzsche; and in our own doctrine, expressed in many ways in many places.

“unto the ages”: “*Le-Olahm*,” לעולם. See Ritual of the Pentagram.⁷ The value of the word is 176; this is 8 × 22 or 16 × 11 and this means the Redemption of the Serpent (22 letters) or the Magical Power (11) applied to “The Blasted Tower” (Atu XVI), for whose significance see this Comment, above.

¹ See CCXX I:1–4, 22, 50, etc.

² See CCXX I:26, 58, II:9, 19–26, 35–44, 62–64, 70, III:46.

³ See CCXX I:61, II:24, 50–51.

⁴ Cf. too Chapter I:7–9, etc.

⁵ See *Liber 777*, Column XVII.

⁶ [James Thomson, *The City of Dreadful Night*. See Works Cited.]

⁷ [Given in “Liber O.” See Works Cited.]

38. They shaped Doubt as a sickle, and reaped the flowers
of Faith for their garlands.

Verse 38.

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!¹

39. They shaped Ecstasy as a spear, and pierced the ancient
dragon that sat upon the stagnant water.

Verse 39. “spear”: the weapon of Sol (and Mars).

“dragon”: the Stooping Dragon.²

“stagnant water”: the “soul,” in its uninitiated state, passive, corrupt and motionless, reflecting wrongly the imagery of the non-ego. (The Buddhist idea of the Mind is identical with this.) The Words “sat” and “stagnant” connect this with the doctrine of the Black Brothers, and the theory of CCXX of the Universe as Going, or Energy.

Hadit is Motion, that is, Change or “Love.” The symbol of Godhead in Egypt was the *ankh*, which is a sandal-strap, implying the Power to Go; and it suggests the Rosy Cross, the Fulfilment of Love, by its shape.³

Harpocrates is also the Dwarf-Soul, the Secret Self of every man, the Serpent with the Lion’s Head. Now Hadit knows Nuit by virtue of his “Going” or “Love.” It is therefore

¹ *Liber 333*, chapter 51.

² See “The Temple of Solomon the King,” diagram of the Fall [*The Equinox*] I(2), page 283.

³ [Commentary to CCXX II:7, in *The Law is for All*, rev. ed., p. 93.]

wrong to worship Hadit; one is to be Hadit, and worship Her. This is clear even from His instruction “To worship me” in verse 22 of this chapter. Confer Cap. I, v. 9. We are exhorted to offer ourselves unto Nuit, pilgrims to all her temples. It is bad Magick to admit that one is other than One’s inmost self. One should plunge passionately into every possible experience; by doing so one is purged of those personal prejudices which we took so stupidly for ourselves, though they prevented us from realizing our true Wills and from knowing our Names and Natures. The Aspirant must well understand that it is no paradox to say that the Annihilation of the Ego in the Abyss is the condition of emancipating the true Self, and exalting it to unimaginable heights. So long as one remains “one’s self,” one is overwhelmed by the Universe; destroy the sense of self, and every event is equally an expression of one’s Will, since its occurrence is the resultant of the concurrence of the forces which one recognizes as one’s own.¹

40. Then the fresh springs were unloosed, that the folk athirst might be at ease.

Verse 40. The destruction of this illusion releases the soul to Purity and Motion, to “ease,” which is not idleness but freedom of action, for which men thirst. Pure water is the Principle of Elasticity, the Transmitter of Energy. The Pure Soul is identified with the Moving Spirit which informs it, reflecting it truly with perfect understanding. See the whole symbolism of the Cup.² See in particular Chapter III and my Comment.

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.

Verse 41. The passage 34–40 was “in the spirit vision.” It follows 30–33. 34–40 thus become intelligible; it is my vision of mankind in the New Æon of which I have proclaimed the Word. I now return to the contemplation of my personal relation with mine Angel.

¹ [Commentary to CCXX II:8, op. cit., p. 95.]

² See *Book 4*, Part II, Chapter VII.

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.

Verse 42. I repeat the Invocation. He is the Image of Nuit. The propriety of these phrases becomes manifest on studying the account already given of this nature.

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.

Verse 43. The first sentence is an acrostic of "Ada Laird." This was one of the girls with whom I was intimate at the time of writing this Book.

In these verses I deliberately identify my sexual exhilaration with my spiritual ecstasy, thus finally denying any difference between any two parts of my conscious being.

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.

Verse 44. This constitutes a profound Riddle of Holiness.¹

Those only understand it who combine in themselves the extremes of Moral idea, identifying them through transcendental overcoming of the antinomy. They must have gone further yet, beyond the fundamental opposition of the sexes. The male must have completed himself and become androgyne; the female, and become gynander.

¹ Note $\eta \Sigma\phi\acute{\iota}\gamma\epsilon\varsigma = \text{'}\Gamma\rho\acute{\alpha}\iota\omicron\varsigma = 781 = 71 \times 11$. See authorities for special meanings of these words. [$\eta \Sigma\phi\acute{\iota}\gamma\epsilon\varsigma$ is "the Sphinx," or "the stranger." $\text{'}\Gamma\rho\acute{\alpha}\iota\omicron\varsigma$ is not a Greek word but adds to 781, and appears to be a transliteration of "uræus."]

This incompleteness imprisons the soul. To think “I am not woman, but man,” or vice versa, is to limit one’s self, to set a bar to one’s motion. It is the root of the “shutting-up” which culminates in become “Mary inviolate” or a “Black Brother.” By “the old Slime of Khem” is meant the principle of stagnation which was symbolized in Egypt (Khem) by Sebek, the dweller in the mud of Nile.¹ Note that this is not “evil,” but merely the stoppage of the Energy of the Universe. The “contending forces” of Good and Evil are complementary, and to be united by “love under will” (as I too often do loosely and clumsily, thanks to my education and the limitations of language) to mean “that which is against my True Will”; the implication is not of anything active, however loathsome or terrible it might appear. Any such idea is to be assimilated by “love under will” with its contradictory, thus reaching, in ecstasy, to a new conception transcending the plane of these opposites.

Thus, my chief obstacle is the belief that any active Idea soever is “evil,” and it is therefore the main tenet of the Slave Gods—“Original Sin,” the existence of a “Personal Devil” opposed to an Almighty Goodness²—which threatens my Will.

“Amennti”: the West—the Place of Death—is the quarter attributed to Osiris in his aspect as the Slain God, that is, in modern slang, to “Jesus.” To us “The word of Sin is Restriction.”³ The only possibility of “evil” is that the Will may be hampered. On the contrary, to the slaves of “Jesus,” there is scarce an act which is not of the nature of “sin.” Even our “righteousness is as filthy rags.”⁴ “There is none good, no, not one,”⁵ etc., etc., etc., *ad nauseam—et præter!*⁶ To us, then, “Jesus” is the very fount and origin of all possible “evil,” for he is synonymous with the idea of Restriction on every plane. The Christian

¹ See above, and in *Liber 418* for the full account.

² Ahrimanes and Aormuzdi as above [verse 37].

³ [*Liber CCXX* I:41.]

⁴ [Isaiah 64:6.]

⁵ [Romans 3:10–12, paraphrased; see also Psalms 14:1,3.]

⁶ [*Lat.*, lit. “to [the point of] nausea—and beyond!”]

conception of sin as the will of the natural man, the “Old Adam,” is the basis of all internal conflict—of moral insanity.

It is true that some writers calling themselves Christian have declared for Antinomianism; but orthodoxy has always condemned these; it is evident that these doctrines imply Pantheism. The sophisms of Paul demonstrate clearly enough how deeply false to one’s self one must be, even to make the essay to disengage the mind from the dilemma implicit in the theses that “Salvation” emancipates from “Sin,” and that the “Saint” is morally bound by the “laws of God.” The passages here following would be laughable had not History stigmatized them as atrocious:

Therefore we conclude that a man is justified by faith without the deeds of the law... Do we then make void the law through faith? God forbid: yea, we establish the law. ...

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? ...

For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid.... For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. ...

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.¹

¹ [Romans 3:28,31, 6:1–2,14–23, 8:2–4.]

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.

Verse 45. There is here an intentional identification of the very words of the Invocation of the Holy Guardian Angel with those appropriate to a fervent rhapsody addressed to an whore.

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.

Verse 46. “the land of the Elephant”: India. The reference is to Dionysus—to Bacchus Diphues. The symbol of Atu 0 has already been explained in detail.¹ Note the emphasis laid upon his attributes—the male animal lust, courage, and ferocity of the tiger, the voluptuous female passivity, sensual (garlanded) yet spiritual, of the lotus; yet from these—whose Chymical Marriage is that of Nuit and Hadit—He is immune. (He is Innocence and Silence—the Babe in the Egg of Blue.)

I invoke Him to “inebriate my life” with His “madness”; to inspire me with his essential ecstasy.

Hail, child of Semelé!
 To her as unto thee
 Be reverence, be deity, be immortality!

Shame! treachery of the spouse
 of the Olympian house,
 Hera! thy grim device against the sweet carouse!

Lo! in red roar and flame
 Did Zeus descend! What claim
 To feel the immortal fire had then the Theban dame!

Caught in that fiery wave
 Her love and life she gave
 With one last kissing cry the unborn child to save.

¹ [See pp. 128–130 above.]

And thou, O Zeus, the sire
 Of Bromius—hunter dire!—
 Didst snatch the unborn babe from that Olympian fire:

In thine own thigh most holy
 That offspring melancholy
 Didst hide, didst feed, on light, ambrosia, and moly.

Ay! and with serpent hair
 And limbs divinely fair
 Didst thou, Dionysus, leap forth to the nectar air!

Ay! thus the dreams of fate
 We dare commemorate,
 Twining in lovesome curls the spoil of mate and mate.

O Dionysus, hear!
 Be close, be quick, be near,
 Whispering enchanted words in every curving ear!

O Dionysus, start
 As the Apollonian dart!
 Bury thy hornèd head in every bleeding heart!¹

The last phrase “that She leap at my passing” is peculiarly obscure. “She” may be taken to refer to Μαρία²—to Ada Laird—to I wot not what!

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!

Verse 47. Finally pleasure and pain themselves must be mingled, identified, in a Chymical Marriage of their own. For all possible elements of sensation must take part in the supreme Sacrament. To omit aught thereof would be to leave it imperfect and therefore “evil”; to exclude a guest from the Wedding Feast; to restrict the Universe in that particular dimension.

¹ *Orpheus* [bk. 4, in *Collected Works*, vol. III, pp. 205–206.]

² [Grk., “Maria”; Crowley gives *Μαριε* (with the value 156) in *Liber Aleph*, ch. 109. Another typescript has the reading *Μαρία*, “magick.”]

48. Also I heard the voice of Adonai the Lord the desirable one concerning that which is beyond.

Verse 48–52. Once more the plane of the Communion between the Adept and his Angel changes: This passage is a simple instruction. It should be read in connection with Cap. I, v. 9 and similar texts where there is question of “that which is beyond.” I am told here, as first in my Initiation of 1905–1906, that my Mission to Mankind concerns the Next Step on the Jacob’s Ladder of the Spiritual Ascent of the Race.¹ They must progress in a sane and orderly manner, not soaring Icarus-like toward ill-defined perfections like *nibbana*, but steadily and critically using their existing faculties to the best advantage, fulfilling each function adequately, accurately, with intelligent aspiration, not shirking the hard work of evolution, not trying to run before they can walk, making sure of every step as it is taken, and fortifying each position as it is won before proceeding to attach the next line of entrenchments.

Napoleon’s campaign of 1812—Moscow—should warn the Aspirant.

In my experience, I have found this error to be the most dangerous to which really promising young Magicians are liable; while in the case of the vast majority, it simply prevents them from making any progress at all.

I quote the case of Meredith Starr as instructive in the highest degree.

Meredith Starr, whose real name was Herbert Close, was a typical mattoid. There are two classes of disciples who turn one’s hair prematurely white. There is the stolid class who find it very difficult to make out what I mean, and who are resistant to the practices. I do not mind taking trouble with such people, despite the patience required, for when they at last succeed in getting results it is sure to be something

¹ [Crowley noted “quote dates, and give essential passage in diary”; the principal initiatory passage (April 25, 1906 E. V.) is quoted on p. 132. By July 6 Crowley had seemingly accepted his role, writing “Unto thee Adonai do I commit my way. Unto thee the Augœides, unto thee the Self-glittering one. I put my trust in the power that hath devised me as I am for the achieving of a purpose: the Next Step.”]

worth having, and one can rely on its genuineness. Their difficulty comes from the best qualities of their minds: scepticism and common sense. The other class has no brains at all. It lives by the breath of its vanity. These people attain more sublime mystic success in an hour than the greatest men in history have ever managed in a quarter of a century. Meredith Starr was an extreme case.

One of his delusions was that he was a great poet. I was at first surprised when he came along with a poem so clearly imitated from the last that I happened to have written that it seemed more like an inaccurate copy than anything else. When this was pointed out, he claimed vehemently and quite seriously that it was an independent inspiration. One could not convince him about even the most glaring cases.

In one sense, the inspiration was, now and again, quite original. When I brought out *Amphora*,¹ the Spirit, by a strange coincidence, moved him also to write hymns to the Blessed Virgin. He may have thought that he ought to go one better by introducing learned allusions. He produced one couplet which I regard as more worthy of immortality than anything else he wrote. It ran:

In Khem of old thou wast a cow;
Thou art the Virgin Mary now.

I had very little experience of disciples in those days, and simply could not understand people claiming success in such subtle and difficult matters without having applied every possible sceptical safeguard. For the first few days, I was actually fooled into believing that Starr had really attained the success he claimed. But when I found that he completely forgot his successes 24 hours later, I saw that there must be something wrong, and it did not take me long to understand that his infantile vanity simply took every wish-phantasm for absolute truth. It was simply impossible to keep track of the miraculous powers which he possessed. It was also impossible to shake his belief in the powers of his *puruṣa* on its at home day.

However, as luck was with me, he turned up one afternoon and informed me that he had just acquired the power of taking any poison without affecting him. I suggested that

¹ [Crowley's volume of devotional verse to the Virgin Mary (1909), later republished as *Hail Mary!* (1912). See Works Cited.]

I try him out, and he was besotted enough to receive the suggestion joyfully. “Ring up Whineray,”¹ I said to Neuburg,² with the aplomb and *savoir faire* peculiar to the English race, “and tell him to send a boy down at once with 1/4 ounce of Strychnine.” Neuburg went to the telephone—and a faint gleam of common sense flashed across Starr’s mind. He asked me if I could not think of something that would be less devastating in its effect in case he had not got the power quite perfect yet. I said yes, I could accommodate him, and fetched 10 grains of Calomel³ from my medicine case. He placed the tablets in his open left hand and picked them up one by one and swallowed them, on each occasion grinding out between his teeth, with the most horrific groans—which he intended to represent the power of will—“Strength beyond Strength, Pow-er beyond Pow-er, Adonai!”

We then proceeded to talk about other matters. An hour or so later, he said he would go home, having demonstrated his power over Calomel. I suggested that perhaps something might happen later on. But he laughed the idea to scorn. He promised, however, to let us know if anything happened after all.

About 11 o’clock that night, the telephone rang. It was Meredith Starr to explain that the incident in his career which had recently embellished it was due to the normal operation of nature and not in any way to the Calomel. When we had mastered ourselves sufficiently to reply, we congratulated him on the efficiency of his alimentary arrangements and hoped to hear from him shortly. We stopped counting after a time, but the telephone calls became constantly more frequent and urgent, and his explanation of the facts progressively more ingenious, though sometimes a little difficult to follow or even to catch, perhaps because, he being destined to attain the mastery of the fourth power of the Sphinx, or for some other reason which I will not venture to suggest, his voice had become strangely weak.

¹ [E.P. Whineray, Crowley’s favorite pharmacist and the author of “A Pharmaceutical Study of *Cannabis Sativa*,” *The Equinox* I(1) (1909).]

² [Victor Benjamin Neuburg (1883–1940), poet, coeditor of *The Equinox*, and early A. A.: member.]

³ [A laxative.]

As I said above, this is an extraordinary case. But the general type constitutes, as a moderate estimate, at least 70% of so-called occult students. Even quite serious aspirants fall into the trap before they are any good. I have to drill them in scepticism and the scientific method of verifying one's results for months on end.

My honesty in this matter is, I firmly believe, the main reason for my unpopularity as a teacher. I refuse to flatter people's vanity. I may as well say that I doubt whether even the best minds can be trusted on this point, unless they have been previously trained pretty thoroughly in some physical science. Few people have any idea of what is meant by "possible sources of error," even when they are anxious to maintain an agnostic attitude.

Descartes said that there must be a moment in the life of every teacher when he resolved to stand outside all his preconceived ideas, without exception, no matter how apodeictically certain they appear. I entirely agree. Let me add that I attach no value to any experiment of any sort unless it is not only checked and verified in every possible way, but is itself the logical result of previous work. I believe it is quite useless to go out for a casual stroll, so to speak, on the Astral Plane, or even into high spiritual states. The disconnectedness of the experience constitutes a liability to delusions. It should be obvious from the fact that *sammāsati* is the effective test of spiritual progress, that any experiment which is outside the true path of the individual is not in the least likely to mean anything to him. All magical work ought to be rigidly systematic.

It may be objected to, that in my own case, the most important events in my magical career came entirely unsought and indeed altogether against my will. But the exception is only apparent. Indeed my failure to understand it as the necessary climax of my previous work threw my career into absolute confusion until I had succeeded in reconciling the seeming opposites. But, of course, it was not merely my own *karma* but that of the planet that was involved. Unknown to myself, I had brought myself to a state which made me useful to the Chiefs of the Order in a way which I had not contemplated, even though I had formally requested to be employed on such a business. In any case, the character of the exception is such that nothing of the sort is likely to arise again for some hundreds of

years, so that the general rule here laid down may very well be taken as absolute.

Later developments of this remarkable youth were interesting. People began to notice something, don't you know, and acted accordingly on certain occasions. But in one interval, he beat it over to Steiner,¹ where anyone who was not a little crazy would have been regarded as both abnormal and immoral.

Steiner was at that time just degenerating from an initiate into a petty sectarian of Jesus. His brain had failed to stand the strain of the Secret of the O.T.O.² But Starr was not content to be with a mere disciple of Jesus. Nothing would do for him but the Master himself. He discovered this amiable Semite somewhere in India.³ He had given up carpentering and set up as a school master, and was very anxious to get English and American parents to send their boys to him for training. But as the chief merit in the school was to go into long trances and lose sleep and appetite, I am sometimes tempted to surmise that his scheme will break down at this point.⁴

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?

Verse 49. Cf. Cap: II, vv. 37–44 and Comment. Living in Thebes, seek your water in the Nile instead of wasting your time in vast vague vapourish vagaries about the Atlantic. In Plain English, follow out precisely and patiently the systematic course of Initiation prescribed by the A.:A.:. BE THOROUGH. A bird in the hand is worth two in the bush. Take care of the pence and the pounds will take care of themselves. Those who despise detail are eventually destroyed by these very things which they thought trivial; and their discomfiture and disgrace are all the more humiliating.

¹ [Dr. Rudolf Steiner (1861–1925) was a prolific author and founder of the Anthroposophical Society. Crowley discusses him on p. 291 below.]

² [Steiner was initiated into the Antient and Primitive Rite of Masonry and the IX° of O.T.O., and was briefly a leader of its German section.]

³ [Meher Baba (1894–1969).]

⁴ [Crowley, *Confessions*, unpublished passage.]

Lord Nose-in-the-Air stumbled over his own door-stoop.

An actor—Gibbs, of Drury Lane—
 Of very decent station,
 Once happened in a part to gain
 Excessive approbation:
 It sometimes turns a fellow's brain
 When he believes that he receives
 Tremendous approbation.

His great success half drove him mad,
 But no one seemed to mind him;
 Well, in another piece he had
 Another part assigned him.
 This part was smaller, by a bit,
 Than that in which he made a hit.
 So, much ill-used, he straight refused
 To play the part assigned him.¹

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.

Verse 50. Every incident in life is of combined importance. No man can afford to lose the experience proper to his actual stage of initiation. Fulfil the formula of Isis—never mind, for the moment, Isis being a “Lower” manifestation of the principle *yin* than Nuit is!—and you come immediately to be priest of Nuit, and receive Her infinite bounty.² I refer the Aspirant to the diary of S.H. Frater O.I.V.V.I.O. who instead of plodding steadily through the appointed Task of a Zelator, took advantage of a subtle Regulation of the A.:A.: which permits any man, whatever his grade, to declare himself a Master of the Temple, and by mere virtue of the Oath, to become one.³ In this case the intense

¹ [W. S. Gilbert, “The Haughty Actor,” *Bab Ballads*. See Works Cited.]

² See my “Across the Gulf,” *Equinox* I(7), pp. 295–354.

³ [Charles Stansfeld Jones (Frater Achad or Frater O.I.V.V.I.O.), “Liber CLXV, A Master of the Temple,” part I, *The Equinox* III(1) (1919). Part II was to have been issued in *The Equinox* III(2), but this number did not appear. See Works Cited. See also p. 176 above.]

purity of the aspiration of our Brother, and the Magical Necessity—in a matter not directly connected with his personal career in the Order—that he should take this appalling step, with his eyes open to the responsibility and danger involved, saved him from the consequences which would have smashed any arrogant, insolent, or presumptuous pretender. Nevertheless, his ignorance of the details of the intermediate Grades, led him constantly into the most deplorable errors, from the devastating penalties of which he was saved by the loving vigilance of his Superior in the Order, at least insofar as the more critical catastrophes were concerned.¹

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?

Verse 51. There is yet a third consideration to be made in connection with this doctrine of The Next Step. It does in fact seem far easier to wander in the Wonderland of the Supernal Triad than to dig one's way painfully through the Path of *tau*, to make the Renunciation of a *dhamma-buddha* than to acquire *āsana* by dint of anguished application and acutest agony of that detested and despised physical phantom, the body, whose obsession is at once an insult, an annoyance, and the very soul of Distraction, Dispersion, Degradation, Distress, and Despair!

But this is a “damnable heresy and a dangerous delusion” arising from the simple fact that nobody can possibly form any idea soever of the Nature of the Task of any Grade beyond his own—and I say this with every emphasis, despite by devotion and determination to describe the details of the Path of the Wise—even being at the pains of inventing what is practically a new language for this very purpose.

¹ [This was written in 1923 E.V. Crowley eventually concluded that Jones had become clinically insane, and took a dim view of his spiritual standing; see note to p. 176 above.]

True, I have succeeded thus far, that the Initiate, on arriving at any given Grade, instantly recognizes the accuracy of my account, thus confirming his confidence in my knowledge of the matter, and his assurance that he has really attained thereto and is not being fooled by his own vanity. But, until he has actual experience of this part of the Path, he is bound to misunderstand my plainest presentation of its most evident symptoms.

Unless the Aspirant fully comprehend and freely acquiesce in this inherent incapacity, he is only too likely to try to sneak through the dim dreary dreadful discipline of his Grade—the more loathsome precisely because it represents his actual limitation of the moment—and have a perfectly lovely time fancying himself an Exempt Adept or an *arhat* or even—I have known one such unhappy expert in self-delusion—an Ipsissimus! It was nothing to the great Him that the only reference to that Grade in all our *Holy Books* is to indicate a certain practice (itself beyond comprehension of any but the mightiest-minded Masters of the Temple!) as “the *opening* of the Grade.”¹

The Parable of the Pyramid requires no commentary: it is as lucid as it is sublime.

The whole passage (vv. 48–51) may be summed as an appeal to ordinary Good Sense—called “Common Sense” (*lucus a non lucendo*)² as being the rarest of human qualities. Yet the truth lies deeper than this cynical apothegm. Good sense is in reality common to all men: it is the property of the Unconscious whose Omniscience matches its Omnipotence. The trouble is that in practically every particular case the Intellect insists on interfering: Vanity craves to be flattered by “improving” what is by nature perfect—with uniformly disastrous results. This is one of the main interpretations of the repeated diatribes in *The Book of the Law* against the “Reason,” against “because and his kin”³ or any similar usurpation of the royalty of the Individual by his

¹ [“Liber I vel Magi,” verse 18. Emphasis Crowley’s.]

² [*Lat.*, lit. “a grove from not being light,” implying an absurd derivation.]

³ CCXX II:27–33, etc.

own self-created illusions. The intellect should be a machine whereby one can express the facts of Nature. But it cannot even interpret them; that is the function of Neschamah. Even its critical faculty is limited to the object of seeming internal coherence, of avoiding any appearance of conflict. When it arrogates to itself any further function it is *ultra crepidam*.¹

Note the word “But” in CCXX II:34, marking the antithesis of the right course of action (vv. 34–51) against the wrong (vv. 27–33).

52. There was also a humming-bird that spake unto the horned cerastes, and prayed him for poison. And the great snake of Khem the Holy One, the royal Uræus 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 Uræus serpent, and the poison of the fang was established in him and his seed even for ever and for ever.

Verses 52–56. The Parable of the Ibis, the Humming-Bird, and the Uræus Serpent.

¹ [Lat., lit. “above the foundation,” a paraphrase of *ne sutor supra crepidam judicaret*, “let not the shoemaker criticize beyond his last”; the meaning here is “beyond its competence.”]

Any comment would be impertinent: the signification of the Parable, deep though it be, is lucid as any passage in literature; and the language, exquisitely ornate as it is, possesses a sublimity and a simplicity all its own.

The moral value, in particular, challenges that of the boasted parables of the Gospels. Contrast their sectarianism, their triteness, and (too frequently) their moral obliquity with this masterpiece.

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.

Verse 57. This verse completes the conception of time set forth in the Parable. In the Knowledge and Conversation of the Holy Guardian Angel the divisions of time cease to imply difference. To use the Roman metaphor, every day is marked with a white stone. But there is no difference between them; they seem all alike monuments of glittering candour unsoiled by the details of life. All ordinary events cease to perturb the even brilliance of Pure Consciousness of the Timeless Communion.

Verses 58–65. The final passage summarizes the whole Book. It demands intimate study and adroit handling on the part of the Commentator; for each verse, while complete in itself, is an integral and necessary element of the whole.

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.

Verse 58. “I”: the Scribe. Cf. verse 48.

The significance of the number LXV has been explained in the prefatory note.¹ The metaphors in this text are peculiar. One

is of gold—fine gold—beaten with fine gold to form a circlet to adorn a bride and queen. The reference is to the Adept in this relation with Adonai.

The metaphor of the stones is, on the other hand, of Tiphareth. (The text assumes that the Great Pyramid of Giza is in fact designed as a Temple of Initiation wherein right fitly he celebrated the Ritual of the Slain God.) For the whole symbolism of the stone, see the Qabalah, the rituals of Freemasonry, etc.

Note that words and deeds, being rightly wrought into one, lose their grossness and become pure Thought. (The capital letters, T, H, M, A may be read תמא, “truth.”)

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.

Verse 59. Intellectual criticism of this Book leads to barren controversy—the wilderness of pedantry. It must be appreciated as a poem (sealed up into the blood) taken as the nourishment of the inmost life itself. Those who do this become chosen candidates for the Knowledge and Conversation of the Holy Guardian Angel. Their Aspiration (Thought) is then crystallized into Word and Deed: they accomplish the Operation of the Sacred Magick.

The “Land”: the reference is to Nuit. They become conscious that they are Stars in Space.

60. O land beyond honey and spice and all perfection! I will dwell therein with my Lord for ever.

Verse 60. Here is the idea of the life of the Adept in itself:

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.

¹ [Crowley did not prepare a prefatory note for the commentary. One has been provided for this edition; see p. 87.]

Verse 61. And here, in reference to his fellow-men. My own Magical career should be an adequate explanation of these two verses.

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.

Verse 62–64. This doctrine is the most deadly poison for the unworthy. (Even the Christian Mystics gathered some faint idea of this “eating and drinking damnation unto themselves.”)¹

It is strange that the text refrains from specifying the nature of the error: apparently the only point at issue is whether one is or is not “chosen.” (v. 63).

Note the word “weary”, and the symbols of stagnation and passivity: (a) “hath hold upon them”, (b) “thick”, (c) “black”, (d) “smoke”, (e) “abode.” Contrast with these the stigmata of Attainment in v. 64, all fiery, active, and eager, even in the sphere ordinarily associated with the idea of repose—“eventide”. The Crown of the Sun himself is their “girdle”²—the girdle of the “death-kisses” thus identifying death with love, the creative energy.

The mystery becomes clear on reference to verse 59. To be “chosen” is a matter for one’s own Will to decide. If this Book be alien to the student, it will poison him through and through; he must “seal” it up into his blood; then, drinking of it as a Wine which is identical with his life itself, it intoxicates him to

¹ [I Corinthians 11:29.]

² Cf. the Rosicrucian adjuration “Be thy mind open,” etc. [Israel Regardie, *The Complete Golden Dawn System of Magic*, Adeptus Minor 5°=6° Ritual, vol. 7, p. 52; see Works Cited.]

the realization of himself as the Lord Adonai, the Soul of the Book itself.

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.

Verse 65. Cf. verse 14: meditate strictly upon the propriety of the first appearance of this particular symbol in just this place.

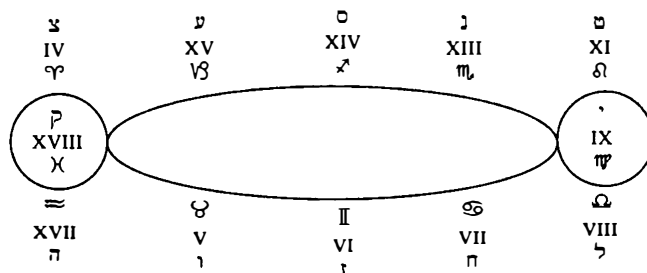
The symbol is now completed by the introduction of Nuit into its midst. Compare the similar appearance of *shin* in IHVH.

What letter, then significant of Nuit, will transmute אדני as *shin* does יהוה? The usual letter is *he*, “The Star,” Atu XVII, ≈.¹ We thus obtain a Pentagrammaton אדנה whose value is 70, ע, the Eye, Set or Saturn, Atu XV “The Devil.”

¹ Note that by the precession of the Equinoxes the Sun is now in Aquarius instead of Pisces at the Vernal Equinox. In the Æon of the Dying God men worshipped (♃ and) ♋, (the Virgin and) the Fish. We replace this by ≈, Nuit, and ♂ (Babalon and the Beast conjoined). But as “♃ is not the Star” [CCXX I:57], ≈ and ♃ swing around ♋ as ♂ and ♁ about ♃ (Atus VIII and XI interchanged, and so Atus XVII and IV).

But the actual God worshipped (☉ in the North) has progressed from ♃, the laborious slain Bull of Mithras, to ♋, the Children Ra-Hoor-Khuit and Hoor-paar-kraat.

[See Crowley, *The Book of Thoth* (1944), pp. 8–11. His diagram “The Double Loop in the Zodiac” illustrates this (Hebrew added):]





LIBER
LXXI

THE VOICE
OF THE
SILENCE

THE
TWO PATHS

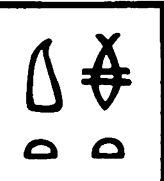
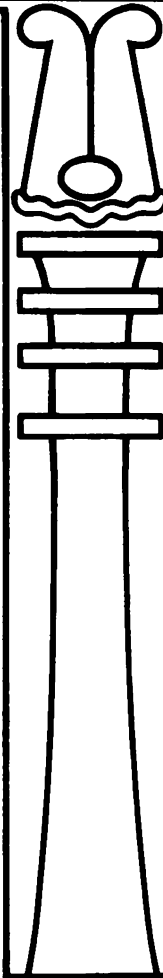
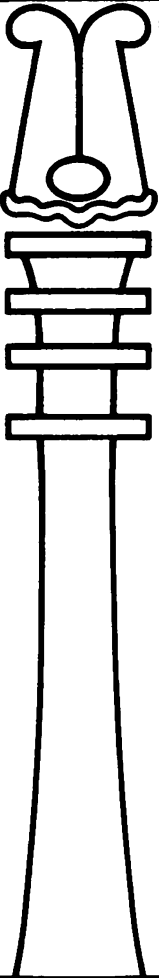
THE
SEVEN PORTALS

BY

HELENA PETROVNA
BLAVATSKY 8°=3°

WITH A COMMENTARY BY

FRATER O.M. 7°=4°





A.: A.: Publication in Class B.

93	$10^\circ = 1^\circ$	} Pro Coll. Summ.
666	$9^\circ = 2^\circ$	
V.V.V.V.V	$8^\circ = 3^\circ$	
D.D.S.	$7^\circ = 4^\circ$	} Pro Coll. Int.
O.M.	$6^\circ = 5^\circ$	
O.S.V.	$5^\circ = 6^\circ$	
Parzival	$5^\circ = 6^\circ$	
V.N.	Præmonstrator	} Pro Coll. Ext.
P.	Imperator	
Achad	Cancellarius	

EXTRACTS
FROM THE
BOOK
OF THE
GOLDEN PRECEPTS

卐



Figure 14. The Way.

LAM is the Tibetan word for Way or Path, and LAMA is He who Goeth, the specific title of the Gods of Egypt, the Treader of the Path, in Buddhistic phraseology. Its numerical value is 71, the number of this book.

Prefatory Note

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

IT IS NOT VERY DIFFICULT to write a book, if one chance to possess the necessary degree of Initiation, and the power of expression. It is infernally difficult to comment on such a Book. The principal reason for this is that every statement is true and untrue, alternately, as one advances upon the Path of the Wise. The question always arises: For what grade is this Book meant? To give one simple concrete example, it is stated in the third part of this treatise that Change is the great enemy. This is all very well as meaning that one ought to stick to one's job. But in another sense Change is the Great Friend. As it is marvelous well shewed forth by The Beast Himself in *Liber Aleph*, Love is the law, and Love is Change, by definition. Short of writing a separate interpretation suited for every grade, therefore, the commentator is in a bog of quandary which makes Flanders Mud seem like polished granite. He can only do his poor best, leaving it very much to the intelligence of each reader to get just what he needs. These remarks are peculiarly applicable to the present treatise; for the issues are presented in so confused a manner that one almost wonders whether Madame Blavatsky was not a reincarnation of the Woman with the Issue of Blood familiar to readers of the Gospels. It is astonishing and distressing to notice how the Lanoo, no matter what happens to him, soaring aloft like the *phang*, and sailing gloriously through

innumerable Gates of High Initiation, nevertheless keeps his original Point of View, like a Bourbon. He is always getting rid of Illusions, but, like the entourage of the Cardinal Lord Archbishop of Rheims after he cursed the thief, nobody seems one penny the worse—or the better.

Probably the best way to take the whole treatise is to assume that it is written for the absolute tyro, with a good deal between the lines for the more advanced mystic. This will excuse, to the *mahātmā*-snob, a good deal of apparent triviality and crudity of standpoint. It is of course necessary for the commentator to point out just those things which the novice is not expected to see. He will have to shew mysteries in many grades, and each reader must glean his own wheat.

At the same time, the commentator has done a good deal to uproot some of the tares in the mind of the tyro aforesaid, which Madame Blavatsky was apparently content to let grow until the day of judgment. But that day is come since she wrote this Book; the New Æon is here, and its Word is Do what thou wilt. It is certainly time to give the order: *Chautauqua est delenda*.¹

Love is the law, love under will.

¹ [*Lat.*, “Chautauqua must be destroyed.” Chautauqua is a small upstate New York town where the educational system of that name was founded in 1874 E.v.]

FRAGMENT I

The Voice of the Silence

1. These instructions are for those ignorant of the dangers of the lower *iddhi* (magical powers).

Do what thou wilt shall be the whole of the Law. Nothing less can satisfy than this Motion in your orbit.

It is important to reject any *iddhi* of which you may become possessed. Firstly, because of the wasting of energy, which should rather be concentrated on further advance; and secondly, because *iddhi* are in many cases so seductive that they lead the unwary to forget altogether the real purpose of their endeavours.

The Student must be prepared for temptations of the most extraordinary subtlety; as the Scriptures of the Christians mystically put it, in their queer but often illuminating jargon, the Devil can disguise himself as an Angel of Light.

A species of parenthesis is necessary thus early in this Comment. One must warn the reader that he is going to swim in very deep waters. To begin with, it is assumed throughout that the student is already familiar with at least the elements of Mysticism. True, you are supposed to be ignorant of the dangers of the lower *iddhi*; but there are really quite a lot of people, even in Boston, who do not know that there are any *iddhi* at all, low or high. However, one who has been assiduous with *Book 4*, by Frater Perdurabo, should have no difficulty so far as a general comprehension of the subject-matter of the Book is concerned. Too ruddy a cheerfulness on the part of the assiduous one will however be premature, to say the least. For the fact is that this

treatise does not contain an intelligible and coherent cosmogony. The unfortunate Lanoo is in the position of a sea-captain who is furnished with the most elaborate and detailed sailing-instructions, but is not allowed to have the slightest idea of what port he is to make, still less given a chart of the Ocean. One finds oneself accordingly in a sort of "Childe Roland to the Dark Tower came" atmosphere. That poem of Browning owes much of its haunting charm to this very circumstance, that the reader is never told who Childe Roland is, or why he wants to get to the Dark Tower, or what he expects to find when he does get there. There is a skilfully constructed atmosphere of Giants, and Ogres, and Hunchbacks, and the rest of the apparatus of fairy-tales; but there is no trace of the influence of Bædeker in the style. Now this is really very irritating to anybody who happens to be seriously concerned to get to that tower. I remember, as a boy, what misery I suffered over this poem. Had Browning been alive, I think I would have sought him out, so seriously did I take the Quest. The student of Blavatsky is equally handicapped. Fortunately, *Book 4*, Part III, comes to the rescue once more with a rough sketch of the Universe as it is conceived by Those who know it; and a regular investigation of that book, and the companion volumes ordered in "The Curriculum of the A.:A.:,"¹ fortified by steady persistence in practical personal exploration, will enable this *Voice of the Silence* to become a serious guide in some of the subtler obscurities which weigh upon the Eyelids of the Seeker.

2. He who would hear the voice of *nāda*, the "Soundless Sound," and comprehend it, he has to learn the nature of *dhāraṇā*.²

The voice of *nāda* is very soon heard by the beginner, especially during the practice of *prāṇāyāma* (control of breath-force). At first it resembles distant surf, though in the adept it is more like the twittering of innumerable nightingales; but this sound is

¹ [See Crowley, *Book 4, Parts I-IV*, rev. ed., Appendix I, §2.]

² Concentrated thought.

premonitory, as it were, the veil of more distinct and articulate sounds which come later. It corresponds in hearing to that dark veil which is seen when the eyes are closed, although in this case a certain degree of progress is necessary before anything at all is heard.

3. Having become indifferent to objects of perception, the pupil must seek out the *rāja*¹ of the senses, the Thought-Producer, he who awakes illusion.

The word “indifferent” here implies “able to shut out.” The Rajah referred to is in that spot whence thoughts spring. He turns out ultimately to be Mayan, the great Magician described in the 3rd Æthyr.² Let the Student notice that in his early meditations, all his thoughts will be under the *tamas-guṇa*, the principle of Inertia and Darkness. When he has destroyed all those, he will be under the dominion of an entirely new set of the type of *rajas-guṇa*, the principle of Activity, and so on. To the advanced Student a simple ordinary thought, which seems little or nothing to the beginner, becomes a great and terrible fountain of iniquity, and the higher he goes, up to a certain point, the point of definitive victory, the more that is the case. The beginner can think, “it is ten o’clock,” and dismiss the thought. To the mind of the adept this sentence will awaken all its possible correspondences, all the reflections he has ever made on time, as also accidental sympathetics like Mr. Whistler’s essay; and if he is sufficiently far advanced, all these thoughts in their hundreds and thousands diverging from the one thought, will again converge, and become the resultant of all those thoughts. He will get *samādhi* upon that original thought, and this will be a terrible enemy to his progress.

4. The Mind is the great Slayer of the Real.

In the word “Mind” we should include all phenomena of Mind, including *samādhi* itself. Any phenomenon has causes and

¹ King.

² See [Liber 418, *The Vision and the Voice*, in] *Equinox* I(5), Supplement. [With commentary in *Equinox* IV(2).]

produces results, and all these things are below the “REAL.” By the REAL is here meant the *nibbānadhatu*.

5. Let the Disciple slay the Slayer.

For—

This is a corollary of Verse 4. These texts may be interpreted in a quite elementary sense. It is of course the object of even the beginner to suppress mind and all its manifestations, but only as he advances will he discover what Mind means.

6. When to himself his form appears unreal, as do on waking all the forms he sees in dreams;

This is a somewhat elementary result. Concentration on any subject leads soon enough to a sudden and overwhelming conviction that the object is unreal. The reason of this may perhaps be—speaking philosophically—that the object, whatever it is, has only a relative existence.¹

7. When he has ceased to hear the many, he may discern the ONE—the inner sound which kills the outer.

By the “many” are meant primarily noises which take place outside the Student, and secondly, those which take place inside him. For example, the pulsation of the blood in the ears, and later the mystic sounds which are described in Verse 40.

8. Then only, not till then, shall he forsake the region of *asat*, the false, to come unto the realm of *sat*, the true.

By “*sat*, the true,” is meant a thing previous to the “REAL” referred to above. *Sat* itself is an illusion. Some schools of philosophy have a higher *asat*, Not-Being, which is beyond *sat*, and consequently is to *śivadarśana* as *sat* is to *ātmadarśana*.² *Nirvāṇa* is beyond both these.

9. Before the soul can see, the Harmony within must be attained, and fleshly eyes be rendered blind to all illusion.

¹ See [“The Temple of Solomon the King,”] *Equinox* I(4), p. 159.

² [*Ātmadarśana* is defined by Crowley as “the universal vision of Pan, or the vision of the Universal Peacock. It has many forms.”]

By the “Harmony within” is meant that state in which neither objects of sense, nor physiological sensations, nor emotions, can disturb the concentration of thought.

10. Before the Soul can hear, the image (man) has to become as deaf to roarings as to whispers, to cries of bellowing elephants as to the silvery buzzing of the golden fire-fly.

In the text the image is explained as “Man,” but it more properly refers to the consciousness of man, which consciousness is considered as being a reflection of the Non-Ego, or a creation of the Ego, according to the school of philosophy to which the Student may belong.

11. Before the soul can comprehend and may remember, she must unto the Silent Speaker be united just as the form to which the clay is modelled, is first united with the potter’s mind.

Any actual object of the senses is considered as a precipitation of an ideal. Just as no existing triangle is a pure triangle, since it must be either equilateral, isosceles, or scalene, so every object is a miscarriage of an ideal. In the course of practice one concentrates upon a given thing, rejecting this outer appearance and arriving at that ideal, which of course will not in any way resemble any of the objects which are its incarnations. It is with this in view that the verse tells us that the Soul must be united to the Silent Speaker. The words “Silent Speaker” may be considered as a hieroglyph of the same character as ΛΟΓΟΣ, יְיָ, or the Ineffable Name.

12. For then the soul will hear and will remember.

The word “hear” alludes to the tradition that hearing is the organ of Spirit, just as seeing is that of Fire. The word “remember” might be explained as “will attain to memory.” Memory is the link between the atoms of consciousness, for each successive consciousness of Man is a single phenomenon, and has no connection with any other. A looking-glass knows nothing of the different people that look into it. It only reflects one at a time. The brain is however more like a sensitive plate,

and memory is the faculty of bringing up into consciousness any picture required. As this occurs in the normal man with his own experiences, so it occurs in the Adept with all experiences. (This is one more reason for His identifying Himself with others.)

13. And then to the inner ear will speak—

THE VOICE OF THE SILENCE

And say:—

What follows must be regarded as the device of the poet, for of course the “Voice of the Silence” cannot be interpreted in words. What follows is only its utterance in respect of the Path itself.

14. If thy soul smiles while bathing in the Sunlight of thy Life; if thy soul sings within her chrysalis of flesh and matter; if thy soul weeps inside her castle of illusion; if thy soul struggles to break the silver thread that binds her to the MASTER; know, O Disciple, thy Soul is of the earth.

In this verse the Student is exhorted to indifference to everything but his own progress. It does not mean the indifference of the Man to the things around him, as it has often been so unworthily and wickedly interpreted. The indifference spoken of is a kind of inner indifference. Everything should be enjoyed to the full, but always with the reservation that the absence of the thing enjoyed shall not cause regret. This is too hard for the beginner, and in many cases it is necessary for him to abandon pleasures in order to prove to himself that he is indifferent to them, and it may be occasionally advisable even for the Adept to do this now and again. Of course during periods of actual concentration there is no time whatever for anything but the work itself; but to make even the mildest asceticism a rule of life is the gravest of errors, except perhaps that of regarding Asceticism as a virtue. This latter always leads to spiritual pride, and spiritual pride is the principal quality of the brother of the Left-hand Path.

“Ascetic” comes from the Greek *ἀσκέο*, “to work curiously, to adorn, to exercise, to train.” The Latin *ars* is derived from this same word. Artist, in its finest sense of creative craftsman, is therefore the best translation. The word has degenerated under Puritan foulness.

15. When to the World's turmoil thy budding soul lends ear; when to the roaring voice of the great illusion thy Soul responds; when frightened at the sight of the hot tears of pain, when deafened by the cries of distress, thy soul withdraws like the shy turtle within the carapace of SELFHOOD, learn, O Disciple, of her Silent "God," thy Soul is an unworthy shrine.

This verse deals with an obstacle at a more advanced stage. It is again a warning not to shut one's self up in one's own universe. It is not by the exclusion of the Non-Ego that saintship is attained, but by its inclusion. Love is the law, love under will.

16. When waxing stronger, thy Soul glides forth from her secure retreat; and breaking loose from the protecting shrine, extends her silver thread and rushes onward; when beholding her image on the waves of Space she whispers, "This is I," — declare, O Disciple, that thy Soul is caught in the webs of delusion.

An even more advanced instruction, but still connected with the question of the Ego and the non-Ego. The phenomenon described is perhaps *ātma-darśana*, which is still a delusion, in one sense still a delusion of personality; for although the Ego is destroyed in the Universe, and the Universe in it, there is a distinct though exceedingly subtle tendency to sum up its experience as Ego.

These three verses might be interpreted also as quite elementary; v. 14 as blindness to the First Noble Truth "Everything is Sorrow"; v. 15 as the coward's attempt to escape Sorrow by Retreat; and v. 16 as the acceptance of the Astral as SAT.

17. This Earth, Disciple, is the Hall of Sorrow, wherein are set along the Path of dire probations, traps to ensnare thy EGO by the delusion called "Great Heresy."

Develops still further these remarks.

18. This earth, O ignorant Disciple, is but the dismal entrance leading to the twilight that precedes the valley of true light—that light which no wind can extinguish, that light which burns without a wick or fuel.

“Twilight” here may again refer to *ātmadarśana*. The last phrase is borrowed from Éliphas Lévi,¹ who was not (I believe) a Tibetan of antiquity.²

19. Saith the Great Law:—“In order to become the KNOWER of ALL-SELF, thou hast first of SELF to be the knower.” To reach the knowledge of that SELF, thou hast to give up *Self* to Non-Self, Being to Non-Being, and then thou canst repose between the wings of the GREAT BIRD. Aye, sweet is rest between the wings of that which is not born, nor dies, but is the AUM throughout eternal ages.

The words “give up” may be explained as “yield” in its subtler or quasi-masochistic erotic sense, but on a higher plane. In the following quotation from the “Great Law” it explains that the yielding is not the beginning but the end of the Path.

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.

¹ [Éliphas Lévi, *The Magical Ritual of the Sanctum Regnum*, ed. Westcott, p. 37, paraphrase; see also “Liber A.” See Works Cited.]

² Madame Blavatsky humorously pretended that this Book is an ancient Tibetan writing.—Ed.

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.¹

Aum̄ is here quoted as the hieroglyph of the Eternal. “A” the beginning of sound, “u” its middle, and “m̄” its end, together form a single word or Trinity, indicating that the Real must be regarded as of this three-fold nature, Birth, Life and Death, not successive, but one. Those who have reached trances in which “time” is no more will understand better than others how this may be.

20. Bestride the Bird of Life, if thou would'st know.

The word “know” is specially used here in a technical sense. *Avidyā*, ignorance, the first of the fetters, is moreover one which includes all the others.

With regard to this Swan *Aum̄* compare the following verses from the “Great Law,” “Liber LXV,” II:17–25.

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 æons 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 æons 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

¹ [“Liber LXV” II:55–62.]

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!

21. Give up thy life, if thou would'st live.

This verse may be compared with similar statements in the Gospels, in *The Vision and the Voice*, and in the Books of *Thelema*.¹ It does not mean asceticism in the sense usually understood by the world. The 12th Æthyr² gives the clearest explanation of this phrase.

22. Three Halls, O weary pilgrim, lead to the end of toils.
Three Halls, O conqueror of Mara, will bring thee through three states into the fourth and thence into the seven worlds, the worlds of Rest Eternal.

If this had been a genuine document I should have taken the three states to be *śīrotāpanna*,³ etc., and the fourth *arhat*, for which the reader should consult "Science and Buddhism"⁴ and similar treatises. But as it is better than "genuine," being, like *The Chymical Marriage of Christian Rosencreutz*, the forgery of a great adept, one cannot too confidently refer it thus. For the "Seven Worlds" are not Buddhism.

23. If thou would'st learn their names, then hearken, and remember.

The name of the first Hall is IGNORANCE —*avidyā*.
It is the Hall in which thou saw'st the light, in which thou livest and shalt die.

¹ [Θελημα, *The Holy Books of Thelema* (*The Equinox* III(9)).]

² See [Liber 418, *The Vision and the Voice*].

³ [*Pali*, one who has "entered the stream," or path to *nirvāṇa*; it may signify a beginner, and does not guarantee the attainment of *nirvāṇa*. Crowley however states that "a *śīrotāpanna* becomes an *arhat* in seven more incarnations"; see p. 276, although he questions the canonical authority for this doctrine on p. 277.]

⁴ See Crowley, *Collected Works* [vol. II. See Works Cited.]

These three Halls correspond to the *gunas*: Ignorance, *tamas*; Learning, *rajas*; Wisdom, *sattva*.

Again, Ignorance corresponds to Malkuth and Nephesch (the animal soul), Learning to Tiphareth and Ruach (the mind), and Wisdom to Binah and Neschamah (the aspiration or Divine Mind).

24. The name of Hall the second is the Hall of LEARNING.
In it thy Soul will find the blossoms of life, but under
every flower a serpent coiled.

This Hall is a very much larger region than that usually understood by the Astral World. It would certainly include all states up to *dhyāna*. The Student will remember that his “rewards” immediately transmute themselves into temptations.

25. The name of the third Hall is Wisdom, beyond which
stretch the shoreless waters of *akṣara*,¹ the indestruc-
tible Fount of Omniscience.

Akṣara is the same as the Great Sea of the Qabalah. The reader must consult *The Equinox* for a full study of this Great Sea.²

26. If thou would'st cross the first Hall safely, let not thy
mind mistake the fires of lust that burn therein for the
Sunlight of life.

The metaphor is now somewhat changed. The Hall of Ignorance represents the physical life. Note carefully the phraseology, “let not thy mind mistake the fires of lust.” It is legitimate to warm yourself by those fires so long as they do not deceive you.

27. If thou would'st cross the second safely, stop not the
fragrance of its stupefying blossoms to inhale. If freed
thou would'st be from the *karmic* chains, seek not for
thy *guru* in those *māyāvic* regions.

¹ [*Skt.*, literally “a letter,” meaning imperishable; a name for the immutable transcendental aspect of reality.]

² [See especially the exposition of the elements of Qabalah in “The Temple of Solomon the King,” and *Liber 418*, in *The Equinox* I(5).]

A similar lesson is taught in this verse. Do not imagine that your early psychic experiences are Ultimate Truth. Do not become a slave to your results.

28. The WISE ONES tarry not in pleasure-grounds of senses.

This lesson is confirmed. The wise ones tarry not. That is to say, they do not allow pleasure to interfere with business.

29. The WISE ONES heed not the sweet-tongued voices of illusion.

The wise ones heed not. They listen to them, but do not necessarily attach importance to what they say.

30. Seek for him who is to give thee birth, in the Hall of Wisdom, the Hall which lies beyond, wherein all shadows are unknown, and where the light of truth shines with unfading glory.

This apparently means that the only reliable *guru* is one who has attained the grade of Magister Templi. For the attainments of this grade consult [*Liber 418*], etc.¹

31. That which is uncreate abides in thee, Disciple, as it abides in that Hall. If thou would'st reach it and blend the two, thou must divest thyself of thy dark garments of illusion. Stifle the voice of flesh, allow no image of the senses to get between its light and thine that thus the twain may blend in one. And having learnt thine own *ajñāna*², flee from the Hall of Learning. This Hall is dangerous in its perfidious beauty, is needed but for thy probation. Beware, Lanoo, lest dazzled by illusive radiance thy Soul should linger and be caught in its deceptive light.

This is a résumé of the previous seven verses. It inculcates the necessity of unwavering aspiration, and in particular warns the advanced Student against accepting his rewards. There is one

¹ *Equinox* I(5), Supplement. [With commentary in *Equinox* IV(2); see also "Liber VII."]

² [*Skt.*, ignorance.]

method of meditation in which the Student kills thoughts as they arise by the reflection, “That’s not it.” Frater P. indicated the same by taking as his motto, in the Second Order which reaches from Yesod to Chesed,¹ “OY MH,” “No, certainly not!”

32. This light shines from the jewel of the Great Ensarner,
(Māra). The senses it bewitches, blinds the mind, and
leaves the unwary an abandoned wreck.

I am inclined to believe that most of Blavatsky’s notes are intended as blinds. “Light” such as is described has a technical meaning. It would be too petty to regard Māra as a Christian would regard a man who offered him a cigarette. The supreme and blinding light of this jewel is the great vision of Light. It is the light which streams from the threshold of *nirvāṇa*, and Māra is the “dweller on the threshold.” It is absurd to call this light “evil” in any commonplace sense. It is the two-edged sword, flaming every way, that keeps the gate of the Tree of Life. And there is a further Arcanum connected with this which it would be improper here to divulge.

33. The moth attracted to the dazzling flame of thy night-
lamp is doomed to perish in the viscid oil. The unwary
Soul that fails to grapple with the mocking demon of
illusion, will return to earth the slave of Māra.

The result of failing to reject rewards is the return to earth. The temptation is to regard oneself as having attained, and so do no more work.

34. Behold the Hosts of Souls. Watch how they hover o’er
the stormy sea of human life, and how exhausted,
bleeding, broken-winged, they drop one after other on
the swelling waves. Tossed by the fierce winds, chased
by the gale, they drift into the eddies and disappear
within the first great vortex.

¹ [Crowley is alluding to the Ruach, which he is indirectly equating with the “Hall of Learning.” The Second Order as usually understood reaches from Tiphareth to Chesed.]

In this metaphor is contained a warning against identifying the Soul with human life, from the failure of its aspirations.

35. If through the Hall of Wisdom, thou would'st reach the Vale of Bliss, Disciple, close fast thy senses against the great dire heresy of separateness that weans thee from the rest.

This verse reads at first as if the heresy were still possible in the Hall of Wisdom, but this is not as it seems. The Disciple is urged to find out his Ego and slay it even in the beginning.

36. Let not thy "Heaven-born," merged in the sea of *māyā*, break from the Universal Parent (SOUL), but let the fiery power retire into the inmost chamber, the chamber of the Heart, and the abode of the World's Mother.

This develops verse 35. The heaven-born is the human consciousness. The chamber of the Heart is the *anāhata* lotus. The abode of the World's Mother is the *mūlādhāra* lotus. But there is a more technical meaning yet—and this whole verse describes a particular method of meditation, a final method, which is far too difficult for the beginner.¹

37. Then from the heart that Power shall rise into the sixth, the middle region, the place between thine eyes, when it becomes the breath of the ONE-SOUL, the voice which filleth all, thy Master's voice.

This verse teaches the concentration of the *kuṇḍalīnī* in the *ājñā-cakra*. "Breath" is that which goes to and fro, and refers to the uniting of Śiva with Śakti in the *sahasrāra*.²

38. 'Tis only then thou canst become a "Walker of the Sky" who treads the winds above the waves, whose step touches not the waters.

This partly refers to certain *iddhi*, concerning Understanding of *devas* (gods), etc.; here the word "wind" may be interpreted as "spirit." It is comparatively easy to reach this state, and it has no

¹ See, however, *The Equinox*, on all these points. [See especially "The Temple of Solomon the King" in *The Equinox* I(3).]

² See *The Equinox*. [Ibid.]

great importance. The “walker of the sky” is much superior to the mere reader of the minds of ants.

39. Before thou set'st thy foot upon the ladder's upper rung,
the ladder of the mystic sounds, thou hast to hear the
voice of thy *inner* GOD in seven manners.

The word “seven” is here, as so frequently, rather poetic than mathematic; for there are many more. The verse also reads as if it were necessary to hear all the seven, and this is not the case—some will get one and some another. Some students may even miss all of them.¹

40. The first is like the nightingale's sweet voice chanting a
song of parting to its mate.
The second comes as the sound of a silver cymbal of the
dhyānis, awakening the twinkling stars.
The next is as the plaint melodious of the ocean-sprite
imprisoned in its shell.
And this is followed by the chant of *vīṇā*.²
The fifth like sound of bamboo-flute shrills in thine ear.
It changes next into a trumpet-blast.
The last vibrates like the dull rumbling of a thunder-
cloud.
The seventh swallows all the other sounds. They die,
and then are heard no more.

The first four are comparatively easy to obtain, and many people can hear them at will. The last three are much rarer, not necessarily because they are more difficult to get, and indicate greater advance, but because the protective envelope of the Adept is become so strong that they cannot pierce it. The last of the seven sometimes occurs, not as a sound, but as an earthquake, if the expression may be permitted. It is a mingling of terror and rapture impossible to describe, and as a general rule it completely discharges the energy of the Adept, leaving him weaker than an attack of Malaria would do; but if the practice

¹ This might happen as the result of his having conquered, and uprooted them, and “fried their seeds” in a previous birth.

² The Hindu lute.

has been right, this soon passes off, and the experience has this advantage, that one is far less troubled with minor phenomena than before. It is just possible that this is referred to in the Apocalypse XVI, XVII, XVIII.

41. When the six are slain and at the Master's feet are laid,
then is the pupil merged into the ONE, becomes that
ONE and lives therein.

The note tells that this refers to the six principles, so that the subject is completely changed. By the slaying of the principles is meant the withdrawal of the consciousness from them, their rejection by the seeker of truth. Sabhapaty Swāmi has an excellent method on these lines;¹ it is given, in an improved form, in "Liber HHH."²

42. Before that path is entered, thou must destroy thy lunar
body, cleanse thy mind-body and make clean thy heart.

The Lunar body is Nephesh, and the Mind body Ruach. The heart is Tiphareth, the centre of Ruach.

43. Eternal life's pure waters, clear and crystal, with the
monsoon tempest's muddy torrents cannot mingle.

We are now again on the subject of suppressing thought. The pure water is the stilled mind, the torrent the mind invaded by thoughts.

44. Heaven's dew-drop glittering in the morn's first sun-
beam within the bosom of the lotus, when dropped on
earth becomes a piece of clay; behold, the pearl is now a
speck of mire.

This is not a mere poetic image. This dew-drop in the lotus is connected with the *mantra* "aum̐ maṇi padme hūm,"³ and to what this verse really refers is known only to members of the ninth degree of O.T.O.

¹ [Srī Sabhapaty Swāmi, *Vedantic Raj Yoga* (1977 ed.), pp. 43–45. See Works Cited.]

² See *The Equinox* I(5), p. 5. [Also in *Book 4*, Part III, Appendix VII.]

³ [Skt., "Aum̐, the jewel in the lotus."]

45. Strive with thy thoughts unclean before they overpower thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well, these thoughts will overpower and kill thee. Beware, Disciple, suffer not, e'en though it be their shadow, to approach. For it will grow, increase in size and power, and then this thing of darkness will absorb thy being before thou hast well realized the black foul monster's presence.

The text returns to the question of suppressing thoughts. Verse 44 has been inserted where it is in the hope of deluding the reader into the belief that it belongs to verses 43 and 45, for the Arcanum which it contains is so dangerous that it must be guarded in all possible ways. Perhaps even to call attention to it is a blind intended to prevent the reader from looking for something else.

46. Before the "mystic Power" can make of thee a god, Lanoo, thou must have gained the faculty to slay thy lunar form at will.

It is now evident that by destroying or slaying is not meant a permanent destruction. If you can slay a thing at will it means that you can revive it at will, for the word "faculty" implies repeated action.

47. The Self of Matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no place for both.

This is a very difficult verse, because it appears so easy. It is not merely a question of Advaitism, it refers to the spiritual marriage.¹

48. Ere thy Soul's mind can understand, the bud of personality must be crushed out, the worm of sense destroyed past resurrection.

This is again filled with deeper meaning than that which appears on the surface. The words "bud" and "worm" form a clue.

¹ Advaitism is a spiritual Monism.—Ed.

49. Thou canst not travel on the Path before thou hast become that Path itself.

Compare the scene in *Parsifal*, where the scenery comes to the knight instead of the knight going to the scenery. But there is also implied the doctrine of the *tao*, and only one who is an accomplished Taoist can hope to understand this verse.¹

50. Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.
 51. Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.
 52. But let each burning human tear drop on thy heart and there remain; nor ever brush it off, until the pain that caused it is removed.

This is a counsel never to forget the original stimulus which has driven you to the Path, the "first noble truth." Everything is now "good." This is why verse 53 says that these tears are the streams that irrigate the fields of charity immortal. (Tears, by the way. Think!)

53. These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal. 'Tis on such soil that grows the midnight blossom of Buddha, more difficult to find, more rare to view than is the flower of the *vogay* tree. It is the seed of freedom from rebirth. It isolates the *arhat* both from strife and lust, it leads him through the fields of Being unto the peace and bliss known only in the land of Silence and Non-Being.

The "midnight blossom" is a phrase connected with the doctrine of the Night of Pan, familiar to Masters of the Temple. "The Poppy that flowers in the dusk"² is another name for it. A most secret Formula of Magick is connected with this "Heart of the Circle."

¹ See "The Hermit of Æsopus Island," part of the Magical Record of 666, to be published in *The Equinox*, Vol. [IV, number 2].

² ["Bathyllus," in Crowley, *The Winged Beetle*, p. 87.]

54. Kill out desire; but if thou killest it take heed lest from the dead it should again rise.

By “desire” in all mystic treatises of any merit is meant tendency. Desire is manifested universally in the law of gravitation, in that of chemical attraction, and so on; in fact, everything that is done is caused by the desire to do it, in this technical sense of the word. The “midnight blossom” implies a certain monastic Renunciation of all desire, which reaches to all planes. One must however distinguish between desire, which means unnatural attraction to an ideal, and love, which is natural Motion.

55. Kill love of life, but if thou slayest *tanhā*,¹ let this not be for thirst of life eternal, but to replace the fleeting by the everlasting.

This particularizes a special form of desire. The English is very obscure to any one unacquainted with Buddhist literature. The “everlasting” referred to is not a life-condition at all.

56. Desire nothing. Chafe not at *karma*, nor at Nature’s changeless laws. But struggle only with the personal, the transitory, the evanescent and the perishable.

The words “desire nothing” should be interpreted positively as well as negatively. The main sense of the rest of the verse is to advise the Disciple to work, and not to complain.

57. Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

Although the object of the Disciple is to transcend Law, he must work through Law to attain this end.

It may be remarked that this treatise—and this comment for the most part—is written for disciples of certain grades only. It is altogether inferior to such Books as *Liber CXI Aleph*; but for that very reason, more useful, perhaps, to the average seeker.

¹ *Tanhā* is the instinct of self-preservation. [In his commentary to Part III, v. 93, Crowley adds that “*tanhā* is properly defined as the hunger of the individual for continuous personal existence, either in a material or a spiritual sense.” *Pali*, “craving, desire.”]

58. And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the depths of her pure virgin bosom. Unsullied by the hand of matter she shows her treasures only to the eye of Spirit—the eye which never closes, the eye for which there is no veil in all her kingdoms.

This verse reminds one of the writings of Alchemists; and it should be interpreted as the best of them would have interpreted it.

59. Then will she show thee the means and way, the first gate and the second, the third, up to the very seventh. And then, the goal—beyond which lie, bathed in the sunlight of the Spirit, glories untold, unseen by any save the eye of Soul.

These gates are described in the third treatise. The words “spirit” and “soul” are highly ambiguous, and had better be regarded as poetic figures, without a technical meaning being sought.

60. There is but one road to the Path; at its very end alone the “Voice of the Silence” can be heard. The ladder by which the candidate ascends is formed of rungs of suffering and pain; these can be silenced only by the voice of virtue. Woe, then, to thee, Disciple, if there is one single vice thou hast not left behind. For then the ladder will give way and overthrow thee; its foot rests in the deep mire of thy sins and failings, and ere thou canst attempt to cross this wide abyss of matter thou hast to lave thy feet in Waters of Renunciation. Beware lest thou should’st set a foot still soiled upon the ladder’s lowest rung. Woe unto him who dares pollute one rung with miry feet. The foul and viscous mud will dry, become tenacious, then glue his feet unto the spot, and like a bird caught in the wily fowler’s lime, he will be stayed from further progress. His vices will take shape and drag him down. His sins will raise their voices like as the jackal’s laugh and sob after the sun goes down; his thoughts become an army, and bear him off a captive slave.

A warning against any impurity in the original aspiration of the Disciple. By impurity is meant, and should always be meant, the

mingling (as opposed to the combination) of two things. Do one thing at a time. This is particularly necessary in the matter of the aspiration. For if the aspiration be in any way impure, it means divergence in the will itself; and this is will's one fatal flaw. It will however be understood that aspiration constantly changes and develops with progress. The beginner can only see a certain distance. Just so with our first telescopes we discovered many new stars, and with each improvement in the instrument we have discovered more. The second and more obvious meaning in the verse preaches the practice of *yama*, *niyama*, before serious practice is started, and this in actual life means, map out your career as well as you can. Decide to do so many hours' work a day in such conditions as may be possible. It does not mean that you should set up neuroses and hysteria by suppressing your natural instincts, which are perfectly right on their own plane, and only wrong when they invade other planes, and set up alien tyrannies.

61. Kill thy desires, Lanoo, make thy vices impotent, ere the first step is taken on the solemn journey.

By "desires" and "vices" are meant those things which you yourself think to be inimical to the work; for each man they will be quite different, and any attempt to lay down a general rule leads to worse than confusion.

62. Strangle thy sins, and make them dumb for ever, before thou dost lift one foot to mount the ladder.

This is merely a repetition of verse 61 in different language. But remember: "The word of Sin is Restriction." "Do what thou wilt shall be the whole of the Law."¹

63. Silence thy thoughts and fix thy whole attention on thy Master whom yet thou dost not see, but whom thou feelest.

This again commands the stilling of thoughts. The previous verses referred rather to emotions, which are the great stagnant pools on which the mosquito thought breeds. Emotions are

¹ [Liber CCXX I:40-41.]

objectionable, as they represent an invasion of the mental plane by sensory or moral impressions.

64. Merge into one sense thy senses, if thou would'st be secure against the foe. 'Tis by that sense alone which lies concealed within the hollow of thy brain, that the steep path which leadeth to thy Master may be disclosed before thy Soul's dim eyes.

This verse refers to a Meditation practice somewhat similar to those described in "Liber 831."¹

65. Long and weary is the way before thee, O Disciple. One single thought about the past that thou hast left behind, will drag thee down and thou wilt have to start the climb anew.

Remember Lot's wife.

66. Kill in thyself all memory of past experiences. Look not behind or thou art lost.

Remember Lot's wife.

It is a division of Will to dwell in the past. But one's past experiences must be built into one's Pyramid, as one advances, layer by layer. One must also remark that this verse only applies to those who have not yet come to reconcile past, present, and future. Every incarnation is a Veil of Isis.

67. Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Māra. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart.

This verse must not be taken in its literal sense. Hunger is not conquered by starvation. One's attitude to all the necessities which the traditions of earthly life involve should be to rule them, neither by mortification nor by indulgence. In order to do the work you must keep in proper physical and mental condition. Be sane. Asceticism always excites the mind, and the object of the Disciple is to calm it. However, ascetic originally meant

¹ See *The Equinox*. [See Works Cited.]

athletic, and it has only acquired its modern meaning on account of the corruptions that crept into the practices used by those in “training.” The prohibitions, relatively valuable, were exalted into general rules. To “break training” is not a sin for anyone who is not in training. Incidentally, it takes all sorts to make a world. Imagine the stupidity of a universe full of *arhats*! All work and no play makes Jack a dull boy.

68. The rose must re-become the bud born of its parent stem, before the parasite has eaten through its heart and drunk its life-sap.

The English is here ambiguous and obscure, but the meaning is that it is important to achieve the Great Work while you have youth and energy.

69. The golden tree puts forth its jewel-buds before its trunk is withered by the storm.

Repeats this in clearer language.

70. The Pupil must regain *the child-state he has lost* ere the first sound can fall upon his ear.

Compare the remark of “Christ,” “Except ye become as little children ye shall in no wise enter into the Kingdom of Heaven,” and also, “Ye must be born again.”¹ It also refers to the overcoming of shame and of the sense of sin. If you think the Temple of the Holy Ghost to be a pig-stye, it is certainly improper to perform therein the Mass of the Graal. Therefore purify and consecrate yourselves; and then, Kings and Priests unto God, perform ye the Miracle of the One Substance.

Here is written also the Mystery of Harpocrates. One must become the “Unconscious” (of Jung), the Phallic or Divine Child or Dwarf-Self.

71. The light from the ONE Master, the one unfading golden light of Spirit, shoots its effulgent beams on the disciple from the very first. Its rays thread through the thick, dark clouds of Matter.

¹ [Matthew 18:3, paraphrased, and John 3:7.]

The Holy Guardian Angel is already aspiring to union with the Disciple, even before his aspiration is formulated in the latter.

72. Now here, now there, these rays illumine it, like sun-sparks light the earth through the thick foliage of jungle growth. But, O Disciple, unless the flesh is passive, head cool, the soul as firm and pure as flaming diamond, the radiance will not reach the *chamber*, its sunlight will not warm the heart, nor will the mystic sounds of *ākāśic* heights reach the ear, however eager, at the initial stage.

The uniting of the Disciple with his Angel depends upon the former. The Latter is always at hand. “*Ākāśic* heights”—the dwelling-place of Nuit.

73. Unless thou hearest, thou canst not see.
 Unless thou seest, thou canst not hear. To hear and see
 this is the second stage.

.

This is an obscure verse. It implies that the qualities of fire and Spirit commingle to reach the second stage. There is evidently a verse missing, or rather omitted, as may be understood by the row of dots; this presumably refers to the third stage. This third stage may be found by the discerning in “Liber 831.”

74. When the disciple sees and hears, and when he smells and tastes, eyes closed, ears shut, with mouth and nostrils stopped; when the four senses blend and ready are to pass into the fifth, that of the inner touch—then into stage the fourth he hath passed on.

The practice indicated in verse 74 is described in most books upon the *tatwas*. The orifices of the face being covered with the fingers, the senses take on a new shape.

75. And in the fifth, O slayer of thy thoughts, all these
 again have to be killed beyond reanimation.

It is not sufficient to get rid temporarily of one's obstacles. One must seek out their roots and destroy them, so that they can never rise again. This involves a very deep psychological investigation, as a preliminary. But the whole matter is one between the Self and its modifications, not at all between the Instrument and its gates. To kill out the sense of sight is not achieved by

removing the eyes. This mistake has done more to obscure the Path than any other, and has been responsible for endless misery.

76. Withhold thy mind from all external objects, all external sights. Withhold internal images, lest on thy Soul-light a dark shadow they should cast.

This is the usual instruction once more, but, going further, it intimates that the internal image or reality of the object must be destroyed as well as the outer image and the ideal image.

77. Thou art now in *dhāraṇā*, the sixth stage.

Dhāraṇā has been explained thoroughly in *Book 4*, q.v.¹

78. When thou hast passed into the seventh, O happy one, thou shalt perceive no more the sacred three, for thou shalt have become that three thyself. Thyself and mind, like twins upon a line, the star which is thy goal, burns overhead. The three that dwell in glory and in bliss ineffable, now in the world of *māyā* have lost their names. They have become one star, the fire that burns but scorches not, that fire which is the *upādhi*² of the Flame.

It would be a mistake to attach more than a poetic meaning to these remarks upon the sacred Three; but Ego, non-Ego, and That which is formed from their wedding, are here referred to. There are two Triangles of especial importance to mystics; one is the equilateral, the other that familiar to the Past Master in Craft Masonry. The last sentence in the text refers to the “Seed” of Fire, the “Ace of Wands,” the “Lion-Serpent,” the “Dwarf-Self,” the “Winged Egg,” etc., etc., etc.

79. And this, O *yogin* of success, is what men call *dhyāna*, the right precursor of *samādhi*.

These states have been sufficiently, and much better, described in *Book 4*, q.v.³

¹ [*Book 4*, Part I, chap. 5. “Liber E” gives the A.:A.: instruction for its attainment. See Works Cited.]

² [*Skt.*, in this context, “vehicle.”]

³ [*Book 4*, Part I, chaps. 6 and 7. See also *Eight Lectures on Yoga*, 2nd ed., pp. 71–78. See Works Cited.]

80. And now thy *Self* is lost in SELF, *thyself* unto THYSELF, merged in THAT SELF from which thou first didst radiate.

In this verse is given a hint of the underlying philosophical theory of the Cosmos. See *Liber CXI* for a full and proper account of this.

81. Where is thy individuality, Lanoo, where the Lanoo himself? It is the spark lost in the fire, the drop within the ocean, the ever-present Ray become the ALL and the eternal radiance.

Again principally poetical. The man is conceived as a mere accretion about his "Dwarf-Self," and he is now wholly absorbed therein. For IT is also ALL, being of the Body of Nuit.

82. And now, Lanoo, thou art the doer and the witness, the radiator and the radiation, Light in the Sound, and the Sound in the Light.

Important, as indicating the attainment of a mystical state, in which you are not only involved in an action, but apart from it. There is a higher state described in the *Bhagavad-gītā*. "I who am all, and made it all, abide its separate Lord."¹

83. Thou art acquainted with the five impediments, O blessed one. Thou art their conqueror, the Master of the sixth, deliverer of the four modes of Truth. The light that falls upon them shines from thyself, O thou who wast Disciple but art Teacher now.

The five impediments are usually taken to be the five senses. In this case the term "Master of the sixth" becomes of profound significance. The "sixth sense" is the race-instinct, whose common manifestation is in sex; this sense is then the birth of the Individual or Conscious Self with the "Dwarf-Self," the Silent Babe, Harpocrates. The "four modes of Truth" (noble Truths) are adequately described in "Science and Buddhism."

84. And of these modes of Truth:—

¹ [Sir Edwin Arnold, *The Song Celestial, or Bhagavad-gītā*, chap. 10, final verse. See Works Cited.]

Hast thou not passed through knowledge of all misery—Truth the first?

85. Hast thou not conquered the Māras' King at Tsi, the portal of assembling—truth the second?
 86. Hast thou not sin at the third gate destroyed and truth the third attained?
 87. Hast thou not entered Tau, “the Path” that leads to knowledge—the fourth truth?

The reference to the “Māras' King” confuses the second truth with the third.¹ The third Truth is a mere corollary of the Second, and the Fourth a Grammar of the Third.

88. And now, rest 'neath the *bodhi* tree, which is perfection of all knowledge, for, know, thou art the Master of *samādhi*—the state of faultless vision.

This account of *samādhi* is very incongruous. Throughout the whole treatise Hindu ideas are painfully mixed with Buddhist, and the introduction of the “four noble truths” comes very strangely as the precursor of verses 88 and 89.

89. Behold! thou hast become the light, thou hast become the Sound, thou art thy Master and thy God. Thou art THYSELF the object of thy search: the VOICE unbroken, that resounds throughout eternities, exempt from change, from sin exempt, the seven sounds in one, the

VOICE OF THE SILENCE

Aum Tat Sat.

This is a pure peroration, and clearly involves an egocentric metaphysic.

The style of the whole treatise is characteristically occidental.

¹ See “Science and Buddhism.”

FRAGMENT II

The Two Paths

1. **And now, O Teacher of Compassion, point thou the way to other men. Behold, all those who knocking for admission, await in ignorance and darkness, to see the gate of the Sweet Law flung open!**

This begins with the word “And,” rather as if it were a sequel to “The Voice of the Silence.” It should not be assumed that this is the case. However, assuming that the first Fragment explains the Path as far as Master of the Temple, it is legitimate to regard this second Fragment, so called, as the further instruction; for the Master of the Temple must leave his personal progress to attend to that of other people, a task from which, I am bound to add, even the most patient of Masters feels at times a tendency to revolt!

2. **The voice of the Candidates:
Shalt not thou, Master of thine own Mercy, reveal the doctrine of the Heart? Shalt thou refuse to lead thy Servants unto the Path of Liberation?**

One is compelled to remark a certain flavour of sentimentality in the exposition of the “Heart doctrine,” perhaps due to the increasing age and weight of the Authoress. The real reason of the compassion (so-called) of the Master is a perfectly practical and sensible one. It has nothing to do with the beautiful verses, “It is only the sorrows of others Cast their shadows over me.” The Master has learnt the first noble truth: “Everything is

sorrow,” and he has learnt that there is no such thing as separate existence. Existence is one. He knows these things as facts, just as he knows that two and two make four. Consequently, although he has found the way of escape for that fraction of consciousness which he once called “I,” and although he knows that not only that consciousness, but all other consciousnesses, are but part of an illusion, yet he feels that his own task is not accomplished while there remains any fragment of consciousness thus unemancipated from illusion. Here we get into very deep metaphysical difficulties, but that cannot be helped, for the Master of the Temple knows that any statement, however simple, involves metaphysical difficulties which are not only difficult, but insoluble. On the plane of which Reason is Lord, all antinomies are irreconcilable. It is impossible for any one below the grade of Magister Templi even to begin to comprehend the resolution of them. This fragment of the imaginary “Book of the Golden Precepts” must be studied without ever losing sight of this fact.

3. Quoth the Teacher:

The Paths are two; the great Perfections three; six are the Virtues that transform the body into the Tree of Knowledge.

The “Tree of Knowledge” is of course another euphemism, the “Dragon Tree” representing the uniting of the straight and the curved. A further description of the Tree under which Gautama sat and attained emancipation is unfit for this elementary comment. *Aum maṇi padme hūm.*

4. Who shall approach them?

Who shall first enter them?

Who shall first hear the doctrine of two Paths in one, the truth unveiled about the Secret Heart? The Law which, shunning learning, teaches Wisdom, reveals a tale of woe.

This expression “two Paths in one” is intended to convey a hint that this fragment has a much deeper meaning than is apparent. The key should again be sought in Alchemy.

5. Alas, alas, that all men should possess *ālaya*,¹ be one with the great Soul, and that possessing it, *ālaya* should so little avail them!
6. Behold how like the moon, reflected in the tranquil waves, *ālaya* is reflected by the small and by the great, is mirrored in the tiniest atoms, yet fails to reach the heart of all. Alas, that so few men should profit by the gift, the priceless boon of learning truth, the right perception of existing things, the Knowledge of the non-existent!

This is indeed a serious metaphysical complaint. The solution of it is not to be found in reason.

7. Saith the Pupil:
O Teacher, what shall I do to reach to Wisdom?
O Wise one, what, to gain perfection?
8. Search for the Paths. But, O Lanoo, be of clean heart before thou startest on thy journey. Before thou takest thy first step learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate Head-learning from Soul-Wisdom, the “Eye” from the “Heart” doctrine.

The Authoress of these treatises is a little exacting in the number of things that you have to do before you take your first step, most of them being things which more nearly resemble the difficulties of the last step. But by learning to distinguish the “real from the false” is only meant a sort of elementary discernment between things that are worth having and those that are not worth having, and, of course, the perception will alter with advance in knowledge. By “Head-learning” is meant the contents of the Ruach (mind) or *manahs*. Chiah is subconsciousness in its best sense, that subliminal which is sublime. The “Eye” doctrine then means the exoteric, the “Heart” doctrine the esoteric. Of course, in a more secret doctrine still, there is an Eye Doctrine which transcends the Heart Doctrine as that transcends this lesser Eye Doctrine.

¹ [*Skt.*, in this context, the transcendent and eternal reality which is absolute consciousness.]

9. Yea, ignorance is like unto a closed and airless vessel; the soul a bird shut up within. It warbles not, nor can it stir a feather; but the songster mute and torpid sits, and of exhaustion dies.

The Soul, *ātman*, despite its possession of the attributes omniscience, omnipotence, omnipresence, etc., is entirely bound and blindfolded by ignorance. The metaphysical puzzle to which this gives rise cannot be discussed here—it is insoluble by reason, though one may call attention to the inherent incommensurability of a postulated absolute with an observed relative.

10. But even ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it.

The word “better” is used rather sentimentally, for, as “It is better to have loved and lost than never to have loved at all,” so it is better to be a madman than an idiot. There is always a chance of putting wrong right. As, however, the disease of the age is intellectualism, this lesson is well to teach. Numerous sermons on this point will be found in many of the writings of Frater Perdurabo.

11. The seeds of Wisdom cannot sprout and grow in airless space. To live and reap experience the mind needs breadth and depth and points to draw it towards the Diamond Soul. Seek not those points in *māyā*'s realm; but soar beyond illusions, search the eternal and the changeless *sat*, mistrusting fancy's false suggestions.

Compare what is said in *Book 4*, Part II, about the Sword. In the last part of the verse the adjuration is somewhat obvious, and it must be remembered that with progress the realm of *māyā* constantly expands as that of *sat* diminishes. In orthodox Buddhism this process continues indefinitely. There is also the resolution *sat = asat*.

12. For mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek, O Beginner, to blend thy Mind and Soul.

The charge is to eliminate rubbish from the Mind, and teaches that Soul-wisdom is the selective agent. But these Fragments will

be most shamefully misinterpreted if a trace of sentimentality is allowed to creep in. “Soul-wisdom” does not mean “piety” and “nobility” and similar conceptions, which only flourish where truth is permanently lost, as in England. Soul-wisdom here means the Will. You should eliminate from your mind anything which does not subserve your real purpose. It was, however, said in verse 11 that the “mind needs breadth,” and this also is true, but if all the facts known to the Thinker are properly coordinated and connected causally, and by necessity, the ideal mind will be attained, for although complex it will be unified. And if the summit of its pyramid be the Soul, the injunction in this verse 12 to the Beginner will be properly observed.

13. Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions; mistrust thy senses, they are false. But within thy body—the shrine of thy sensations—seek in the Impersonal for the “eternal man”; and having sought him out, look inward: thou art Buddha.

“Shun ignorance”: Keep on acquiring facts.

“Shun illusion”: Refer every fact to the ultimate reality. “Interpret every phenomenon as a particular dealing of God with your Soul.”¹

“Mistrust thy senses”: Avoid superficial judgment of the facts which they present to you.

The last paragraph gives too succinct a statement of the facts. The attainment of the knowledge of the Holy Guardian Angel is only the “next step.” It does not imply Buddhahood by any means.

14. Shun praise, O Devotee. Praise leads to self-delusion. Thy body is not self, thy SELF is in itself without a body, and either praise or blame affects it not.

Pride is an expansion of the Ego, and the Ego must be destroyed. Pride is its protective sheath, and hence exceptionally dangerous,

¹ [The Great Obligation of A.:A.: or Oath of the Abyss. See “John St. John,” *The Equinox* I(1), pp. 10–11.]

but this is a mystical truth concerning the inner life. The Adept is anything but a “creeping Jesus.”

15. Self-gratulation, O disciple, is like unto a lofty tower, up which a haughty fool has climbed. Thereon he sits in prideful solitude and unperceived by any but himself.

Develops this: but, this treatise being for beginners as well as for the more advanced, a sensible commonplace reason is given for avoiding pride, in that it defeats its own object.

16. False learning is rejected by the Wise, and scattered to the Winds by the good Law. Its wheel revolves for all, the humble and the proud. The “Doctrine of the Eye” is for the crowd, the “Doctrine of the Heart” for the elect. The first repeat in pride: “Behold, I know,” the last, they who in humbleness have garnered, low confess, “thus have I heard.”

Continues the subject, but adds a further Word to discriminate from Daäth (knowledge) in favour of Binah (understanding).

17. “Great Sifter” is the name of the “Heart Doctrine,” O disciple.

This explains the “Heart Doctrine” as a process of continual elimination which refers both to the aspirants and to the thoughts.

18. The wheel of the good Law moves swiftly on. It grinds by night and day. The worthless husks it drives from out the golden grain, the refuse from the flour. The hand of *karma* guides the wheel; the revolutions mark the beatings of the *karmic* heart.

The subject of elimination is here further developed. The favourite Eastern image of the Wheel of the Good Law is difficult to Western minds, and the whole metaphor appears to us somewhat confused.

19. True knowledge is the flour, false learning is the husk. If thou would'st eat the bread of Wisdom, thy flour thou hast to knead with *Amṛta's* clear waters. But if thou kneadest husks with *māyā's* dew, thou canst create but food for the black doves of death, the birds of birth, decay and sorrow.

“*Amṛta*” means not only Immortality, but is the technical name of the Divine force which descends upon man, but which is burnt up by his tendencies, by the forces which make him what he is. It is also a certain Elixir which is the Menstruum of Harpocrates.

Amṛta here is best interpreted thus, for it is in opposition to “*māyā*.” To interpret illusion is to make confusion more confused.

20. If thou art told that to become *arhat* thou hast to cease to love all beings—tell them they lie.

Here begins an instruction against Asceticism, which has always been the stumbling block most dreaded by the wise. “Christ” said that John the Baptist came neither eating nor drinking, and the people called him mad. He himself came eating and drinking; and they called him a gluttonous man and a wine bibber, a friend of publicans and sinners.¹ The Adept does what he likes, or rather what he wills, and allows nothing to interfere with it, but because he is ascetic in the sense that he has no appetite for the stale stupidities which fools call pleasure, people expect him to refuse things both natural and necessary. Some people are so hypocritical that they claim their dislikes as virtue, and so the poor, weedy, unhealthy degenerate who cannot smoke because his heart is out of order, and cannot drink because his brain is too weak to stand it, or perhaps because his doctor has forbidden him to do either for the next two years, the man who is afraid of life, afraid to do anything lest some result should follow, is acclaimed as the best and greatest of mankind.

It is very amusing in England to watch the snobbishness, particularly of the middle classes, and their absurd aping of their betters, while the cream of the jest is that the morality to which the middle classes cling does not exist in good society. Those who have Master Souls refuse to be bound by anything but their own wills. They may refrain from certain actions because their main purpose would be interfered with, just as a man refrains from smoking if he is training for a boat-race; and those in

¹ [Matthew 11:19 and Luke 7:34, paraphrased.]

whom cunning is stronger than self-respect sometimes dupe the populace by ostentatiously refraining from certain actions, while, however, they perform them in private. Especially of recent years, some Adepts have thought it wise either to refrain or to pretend to refrain from various things in order to increase their influence. This is a great folly. What is most necessary to demonstrate is that the Adept is not less but more than a man. It is better to hit your enemy and be falsely accused of malice, than to refrain from hitting him and be falsely accused of cowardice.

21. If thou art told that to gain liberation thou hast to hate thy mother and disregard thy son; to disavow thy father and call him "householder"; for man and beast all pity to renounce—tell them their tongue is false.

This verse explains that the Adept has no business to break up his domestic circumstances. The Rosicrucian Doctrine that the Adept should be a man of the world, is much nobler than that of the hermit. If the Ascetic Doctrine is carried to its logical conclusion, a stone is holier than Buddha himself. Read, however, "Liber CLVI."¹

22. Thus teach the *tīrthikas*,² the unbelievers.

It is a little difficult to justify the epithet "unbeliever"—it seems to me that on the contrary they are the believers. Scepticism is sword and shield to the wise man.

But by scepticism one does not mean the sneering infidelity of a Bolingbroke, or the gutter-snipe agnosticism of a Harry Boulter, which are crude remedies against a very vulgar colic.³

23. If thou art taught that sin is born of action and bliss of absolute inaction, then tell them that they err. Non-permanence of human action, deliverance of mind from

¹ ["Liber Cheth vel Vallum Abiegni sub figura CLVI." See Works Cited.]

² [*Skt.*, a Buddhist term denoting a member of another religion.]

³ [Henry St. John Bolingbroke, 1st Viscount (1678–1751) was an unscrupulous English Tory politician and rake. Harry Boulter was lecturer with the Rational Press Association; see *Confessions*, abridged ed., p. 538.]

thralldom by the cessation of sin and faults, are not for “*deva* Egos.” Thus saith the “Doctrine of the Heart.”

This Doctrine is further developed. The term “*deva* Egos” is again obscure. The verse teaches that one should not be afraid to act. Action must be fought by reaction, and tyranny will never be overthrown by slavish submission to it. Cowardice is conquered by a course of exposing oneself unnecessarily to danger. The desire of the flesh has ever grown stronger for ascetics, as they endeavoured to combat it by abstinence, and when with old age their functions are atrophied, they proclaim vaingloriously “I have conquered.” The way to conquer any desire is to understand it, and freedom consists in the ability to decide whether or no you will perform any given action. The Adept should always be ready to abide by the toss of a coin, and remain absolutely indifferent as to whether it falls head or tail.

24. The *dharma*¹ of the “Eye” is the embodiment of the external, and the non-existing.

By “non-existing” is meant the lower *asat*. The word is used on other occasions to mean an *asat* which is higher than, and beyond, *sat*.

25. The *dharma* of the “Heart” is the embodiment of *bodhi*, the Permanent and Everlasting.

“*Bodhi*” implies the root “Light” in its highest sense of L.V.X. But, even in Hindu Theory, *παντα ρει*.²

26. The Lamp burns bright when wick and oil are clean. To make them clean a cleaner is required. The flame feels not the process of the cleaning. “The branches of the tree are shaken by the wind; the trunk remains unmoved.”

This verse again refers to the process of selection and elimination already described. The aspiration must be considered as unaffected by this process except in so far as it becomes brighter and clearer in consequence of it. The last sentence seems again to

¹ Law.

² [*Grk.*, “all things flow.”]

refer to this question of asceticism. The Adept is not affected by his actions.

27. Both action and inaction may find room in thee; thy
body agitated, thy mind tranquil, thy Soul as limpid as a
mountain lake.

This repeats the same lesson. The Adept may plunge into the work of the world, and undertake his daily duties and pleasures exactly as another man would do, but he is not moved by them as the other man is.

28. Wouldst thou become a *yogin* of "Time's Circle"?
Then, O Lanoo:
29. Believe thou not that sitting in dark forests, in proud
seclusion and apart from men; believe thou not that life
on roots and plants, that thirst assuaged with snow
from the great Range—believe thou not, O Devotee,
that this will lead thee to the goal of final liberation.
30. Think not that breaking bone, that rending flesh and
muscle, unites thee to thy "silent Self." Think not, that
when the sins of thy gross form are conquered, O
Victim of thy Shadows, thy duty is accomplished by
nature and by man.

Once again the ascetic life is forbidden. It is moreover shown to be a delusion that the ascetic life assists liberation. The ascetic thinks that by reducing himself to the condition of a vegetable he is advanced upon the path of Evolution. It is not so. Minerals have no inherent power of motion save intramolecularly. Plants grow and move, though but little. Animals are free to move in every direction, and space itself is no hindrance to the higher principles of man. Advance is in the direction of more continuous and more untiring energy.

31. The blessed ones have scorned to do so. The Lion of the Law, the Lord of Mercy, perceiving the true cause of human woe, immediately forsook the sweet but selfish rest of quiet wilds. From *āraṇyauka*¹ He became the

¹ [*Skt.*, a forest-ascetic (*Pali*, *ārañṇaka*). Blavatsky had *araṇyani*, which simply means forest.]

Teacher of mankind. After Julai¹ had entered the *nirvāṇa*, He preached on mount and plain, and held discourses in the cities, to *devas*, men and gods.

Reference is here made to the attainment of the Buddha. It was only after he had abandoned the Ascetic Life that he attained, and so far from manifesting that attainment by non-action, he created a revolution in India by attacking the Caste system, and by preaching his law created a *karma* so violent that even today its primary force is still active. The present “Buddha,” the Master Therion, is doing a similar, but even greater work, by His proclamation: Do what thou wilt shall be the whole of the Law.

32. Sow kindly acts and thou shalt reap their fruition. Inaction in a deed of mercy becomes an action in a deadly sin.

Thus saith the Sage.

This continues the diatribe against non-action, and points out that the Ascetic is entirely deluded when he supposes that doing nothing has no effect. To refuse to save life is murder.

33. Shalt thou abstain from action? Not so shall gain thy soul her freedom. To reach *nirvāṇa* one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child.

Continues the subject. The basis of knowledge is experience.

34. Have patience, Candidate, as one who fears no failure, courts no success. Fix thy Soul’s gaze upon the star whose ray thou art, the flaming star that shines within the lightless depths of ever-being, the boundless fields of the Unknown.

The Candidate is exhorted to patience and one-pointedness, and, further, to an indifference to the result which comes of true confidence that that result will follow. Cf. *Liber CCXX I:44*: “For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.”

¹ [Chinese, “*bodhisattva*.”]

35. Have perseverance as one who doth for evermore endure. Thy shadows live and vanish; that which in thee shall live for ever, that which in thee *knows*, for it is knowledge, is not of fleeting life; it is the Man that was, that is, and will be, for whom the hour shall never strike.

Compare Lévi's aphorism, "The Magician should work as though he had omnipotence at his command and eternity at his disposal." Do not imagine that it matters whether you finish the task in this life or not. Go on quietly and steadily, unmoved by anything whatever.

36. If thou would'st reap sweet peace and rest, Disciple, sow with the seeds of merit the fields of future harvests. Accept the woes of birth.

Accept the Laws of Nature and work with them. Do not be always trying to take short cuts. Do not complain, and do not be afraid of the length of the Path. This treatise being for beginners, reward is offered. And—it is really worthwhile. One may find oneself in the Office of a Buddha.

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.¹

¹ ["Liber LXV," V:3-6.]

37. Step out from sunlight into shade, to make more room for others. The tears that water the parched soil of pain and sorrow, bring forth the blossoms and the fruits of *karmic* retribution. Out of the furnace of man's life and its black smoke, winged flames arise, flames purified, that soaring onward, 'neath the *karmic* eye, weave in the end the fabric glorified of the three vestures of the Path.

Now the discourse turns to the question of the origin of Evil. The alchemical theory is here set forth. The first matter of the work is not so worthy as the elixir, and it must pass through the state of the Black Dragon to attain thereto.

38. These vestures are: *nirmāṇa-kāya*, *sambhogkāya*, *dharma-kāya*, robe Sublime.¹

The *nirmāṇa-kāya* body is the “Body of Light” as described in *Book 4*, Part III. But it is to be considered as having been developed to the highest point possible that is compatible with incarnation.

The *sambhogkāya* has “three perfections” added, so-called. These would prevent incarnation.

The *dharma-kāya* body is what may be described as the final sublimation of an individual. It is a bodiless flame on the point of mingling with the infinite flame. A description of the state of one who is in this body is given in “The Hermit of Æsopus Island.”

Such is a rough account of these “robes” according to Mme. Blavatsky.² She further adds that the *dharma-kāya* body has to be renounced by anyone who wants to help humanity. Now, helping humanity is a very nice thing for those who like it, and no doubt those who do so deserve well of their fellows. But there

¹ [These are the *tri-kāya* or three manifestations of enlightened being. They are termed, respectively, the body of the transformation (the Buddha incarnate), the body of enjoyment (that of *bodhisattvas*), and the body of the Law (the Void, the transcendent Buddha). The first is manifested, the second manifested to initiates, the third unmanifest.]

² [See *The Voice of the Silence* (1889), note 34 to Part III, pp. 95–97.]

is no reason whatever for imagining that to help humanity is the only kind of work worth doing in this universe. The feeling of desire to do so is a limitation and a drag just as bad as any other; and it is not at all necessary to make all this fuss about Initiation and all the rest of it. The universe is exceedingly elastic, especially for those who are themselves elastic. Therefore, though of course one cannot remember humanity when one is wearing the *dharma-kāya* body, one can hang the *dharma-kāya* body in one's magical wardrobe, with a few camphor-balls to keep the moths out, and put it on from time to time when feeling in need of refreshment. In fact, one who is helping humanity is constantly in need of a wash and brush-up from time to time. There is nothing quite so contaminating as humanity, especially Theosophists, as Mme. Blavatsky herself discovered. But the best of all lustrations is death, in which all things unessential to progress are burned up. The plan is much better than that of the Elixir of Life. It is perfectly all right to use this Elixir for energy and youth, but despite all, impressions keep on cluttering up the mind, and once in a while it is certainly a splendid thing for everybody to have the Spring Cleaning of death.

With regard to one's purpose in doing anything at all, it depends on the nature of one's Star. Blavatsky was horribly hampered by the Trance of Sorrow. She could see nothing else in the world but helping humanity. She takes no notice whatever of the question of progress through other planets.

Geocentricity is a very pathetic and amusingly childish characteristic of the older schools. They are always talking about the ten thousand worlds, but it is only a figure of speech. They do not believe in them as actual realities. It is one of the regular Oriental tricks to exaggerate all sorts of things in order to impress other people with one's knowledge, and then to forget altogether to weld this particular piece of information on to the wheel of the Law. Consequently, all Blavatsky's talk about the sublimity of the *nirmāṇa-kāya* body is no more than the speech of a politician who is thanking a famous general for having done some of his dirty work for him.

39. The *śaṇa* robe,¹ 'tis true, can purchase light eternal. The *śaṇa* robe alone gives the *nirvāṇa* of destruction;² it stops rebirth, but, O Lanoo, it also kills—compassion. No longer can the perfect Buddhas, who don the *dharma-kāya* glory, help man's salvation. Alas! shall SELVES be sacrificed to *Self*; mankind, unto the weal of Units?

The sum of misery is diminished only in a minute degree by the attainment of a *pratyeka-buddha*.³ The tremendous energy acquired is used to accomplish the miracle of destruction. If the keystone of an arch is taken away the other stones are not promoted to a higher place. They fall.

40. Know, O beginner, this is the *Open* PATH, the way to selfish bliss, shunned by the Bodhisattvas of the “Secret Heart,” the Buddhas of Compassion.

The words “selfish bliss” must not be taken in a literal sense. It is exceedingly difficult to discuss this question. The Occidental mind finds it difficult even to attach any meaning to the conditions of *nirvāṇa*. Partly it is the fault of language, partly it is due to the fact that the condition of *arhat* is quite beyond thought. He is beyond the Abyss, and there a thing is only true in so far as it is self-contradictory. The *arhat* has no self to be blissful. It is much simpler to consider it on the lines given in my commentary to the last verse.

41. To live to benefit mankind is the first step. To practice the six glorious virtues is the second.

¹ [*Śaṇa* is Indian hemp (*cannabis sativa*) or a similar fiber used for the characteristic yellow robe of Buddhism.]

² “*Nirvāṇa* of destruction”! *Nirvāṇa* means “cessation.” What messy English!

³ A *pratyeka-buddha* is one who attains emancipation for himself alone.—Ed. [A *pratyeka-buddha* is a “private” Buddha, one of those rare individuals who attain enlightenment without the teaching of Buddha, and with no concern for the enlightenment of others. This path is called *pratyeka-yāna*.]

42. To don *nirmāṇa-kāya*'s humble robe is to forego eternal bliss for Self, to help on man's salvation. To reach *nirvāṇa*'s bliss but to renounce it, is the supreme, the final step—the highest on Renunciation's Path.

All this about Gautama Buddha having renounced *nirvāṇa* 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 whatever behind."¹ The account of his doing this is given in the *Mahā-Parinibbāna Sutta*; and it was the contention of the Theosophists that this "great, sublime, *nibbāna* story" was something peculiar to Gautama Buddha. They began to talk about *parinibbāna*, super-*nibbāna*, 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 naïveté 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 nation with this word—which is supposed to have been made. Probably the whole thing

¹ [*Mahā-Parinibbāna Sutta*, chap. 5, §20, paraphrase from *Buddhist Suttas*, trans. T.W. Rhys Davids; see Works Cited. The *Mahā-Parinibbāna Sutta* (*Book of the Great Decease*) is a collection of discourses attributed to Gautama Buddha, part of the *Dīgha-Nikāya* in part two of the Pali canon.]

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 *nibbāna* by this invention of *parinibbāna*, 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.:.

43. Know, O Disciple, this is the *Secret* PATH, selected by the Buddhas of Perfection, who sacrificed THE SELF to weaker Selves.

This is a statement of the conditions of performing the Alchemical operation indicated in the injunction "*coagula.*"¹ In "*solve*"²

¹ [Lat., "coagulate."]

² [Lat., "dissolve."]

the Adept aspires upward. He casts off everything that he has or is. But after reaching the supreme triad, he aspires downward. He keeps on adding to all that he has or is, but after another manner.

This part of our treatise is loathsomely sentimental twaddle, what America (God bless her!) calls "sob-stuff." When tipsy old ladies become maudlin, it is time to go.

44. Yet, if the "Doctrine of the Heart" is too high-winged for thee. If thou need'st help thyself and fearest to offer help to others,—then, thou of timid heart, be warned in time: remain content with the "Eye Doctrine" of the Law. Hope still. For if the "Secret Path" is unattainable this "day," it is within thy reach "tomorrow." Learn that no efforts, not the smallest—whether in right or wrong direction—can vanish from the world of causes. E'en wasted smoke remains not traceless. "A harsh word uttered in past lives is not destroyed, but ever comes again."¹ The pepper plant will not give birth to roses, nor the sweet jessamine's silver star to thorn or thistle turn.

Behold what is written for a Parable in the "Great Law":

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 Uræus 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

¹ Precepts of the Prāsanga School.—H.P.B.

- 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 Uræus serpent, and the poison of the fang was established in him and his seed even for ever and for ever.¹
45. Thou canst create this “day” thy chances for thy “morrow.” In the “Great Journey,” causes sown each hour bear each its harvest of effects, for rigid Justice rules the World. With mighty sweep of never erring action, it brings to mortals lives of weal or woe, the *karmic* progeny of all our former thoughts and deeds.
46. Take them as much as merit hath in store for thee, O thou of patient heart. Be of good cheer and rest content with fate. Such is thy *karma*, the *karma* of the cycle of thy births, the destiny of those, who, in their pain and sorrow, are born along with thee, rejoice and weep from life to life, chained to thy previous actions.
47. Act thou for them to “day,” and they will act for thee “to morrow.”

These verses confirm what was said above with regard to perseverance. Every cause has its effect. There is no waste. There is no evasion.

¹ [“Liber LXV” V:51–56.]

48. 'Tis from the bud of Renunciation of the Self, that
springeth the sweet fruit of final Liberation.

This is again obscure, as the word "Self" means so many things, and though many kinds of type have been employed to spell it, clear definitions of what each type indicates are lacking. It is here, however, the doctrine of the Two Paths which is taught. On reaching the highest grade of the second Order, that of Exempt Adept, there are two Paths open, the right hand and the left. These are described at length in *Liber 418*, and we must refer the Student to that book.¹ But the main point is that on the right hand path, stripping self, the Adept becomes Nemo, the Master of the Temple, and returns across the Abyss, or rather is flung forth, and appears in the Heaven of Jupiter—or sphere of another planet—as a morning Star or an evening Star to bring light to them that dwell upon the earth. On the left hand Path, the Adept, wishing to keep all that he has, shuts himself up in a Tower of Silence, there to suffer the progressively degrading agony of slow dispersion. For on the right hand Path the Master of the Temple is—momentarily—after a fashion—at rest. His intellectual and physical forces are acting in the world, but his blood is in the Cup of Babalon, a draught to awaken the Eld of the All-Father, and all that remains of him is a little pile of dust which only waits the moment when it shall be burnt to ashes.

49. To perish doomed is he, who out of fear of Māra
refrains from helping man, lest he should act for Self.
The pilgrim who would cool his weary limbs in running
waters, yet dares not plunge for terror of the stream,
risks to succumb from heat. Inaction based on selfish
fear can bear but evil fruit.

A further warning against the doctrine of inaction. It is extraordinary how the Author insists again and again on this point. Orthodox Buddhism ostensibly teaches that creation of any *karma* whatever merely perpetuates "Sorrow."

50. The Selfish devotee lives to no purpose. The man who
does not go through his appointed work in life—has
lived in vain.

¹ [See 12th and 11th Æthyrs.]

This verse repeats this lesson yet once more. It is another way of saying: Do what thou wilt shall be the whole of the Law.

51. Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of karmic retribution. Gain *siddhis* for thy future birth.

This again states the same thing, urges the aspirant to live his life fully on every plane, preserving, it is true, an indifference to all that he does, but only the inner indifference of contempt, not the outer indifference of atrophy. Madame Blavatsky herself smoked like a volcano, drank like a fish, swore like a trooper, loved like a Cleopatra. She was right. Read the Taoist instructions to this effect.

52. If Sun thou can'st not be, then be the humble planet.
Aye, if thou art debarred from flaming like the noon-day Sun upon the snow-capped mount of purity eternal, then choose, O Neophyte, a humbler course.

There are a great many people who not only are without marked capacity, but are obviously without any capacity at all, for attainment even on a very modest scale. The question then arises as to whether they can “be any good.” Unless they are made to do something, they are likely to slip back rather than to make progress. Fortunately, there is a way through which they can make sure of acquiring the capacity in their next incarnation. This way is *karmayoga*: devotion through work to the Work.

53. Point out the “Way”—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

The principal method of *karmayoga* indicated is the preaching of the good Law. Of course it will be understood that anyone thus unfortunately situated cannot understand the Law, but the Law is of such virtue that this is not a fatal disadvantage. See “Liber CCC.”¹

¹ [“Liber 300, Khabs Am Pekht.” See Works Cited.]

54. Behold Migmar,¹ as in his crimson veils his "Eye" sweeps over slumbering Earth. Behold the fiery aura of the "Hand" of Lhagpa² extended in protecting love over the heads of his ascetics. Both are now servants to Nyima,³ left in his absence silent watchers in the night. Yet both in *kalpas* past were bright *nyimas*, and may in future "Days" again become two Suns. Such are the falls and rises of the *karmic* Law in nature.

The astronomy of the Author of this book is not equal to her poetic prose. Mercury can hardly be said to have a fiery aura, or to be a silent watcher in the night. Nor is it easy to attach any meaning to the statement that Mars and Mercury were once Suns. The theories of transmigration of personality involved are a little difficult!

55. Be, O Lanoo, like them. Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation, and—let him hear the Law.

This charge is very important to all Students of whatever grade. Everyone's first duty is to himself, and to his progress in the Path; but his second duty, which presses the first hard, is to give assistance to those not so advanced.

56. Tell him, O Candidate, that he who makes of pride and self-regard bond-maidens to devotion; that he, who cleaving to existence, still lays his patience and submission to the Law, as a sweet flower at the feet of Shakyathub-pa,⁴ becomes a *sirotāpanna*⁵ in this birth. The *siddhis*⁶ of perfection may loom far, far away; but the first step is taken, the stream is entered, and he may

¹ Mars.—H.P.B.

² Mercury.—H.P.B.

³ The Sun.—H.P.B.

⁴ [The Tibetan form of the Sanskrit Sākyamuni, a Mahāyāna title for Buddha, meaning sage (*muni*) of the Sākya tribe.]

⁵ A *sirotāpanna* becomes an *arhat* in seven more incarnations.

⁶ *Siddhis*—magic powers.

gain the eye-sight of the mountain eagle, the hearing of the timid doe.

It seems rather a bold assertion that *sīrotāpanna* is so easily attained, and I know of no Canonical Buddhist authority for this statement.¹

57. Tell him, O Aspirant, that true devotion may bring him back the knowledge, that knowledge which was his in former births. The *deva*-sight and *deva*-hearing are not obtained in one short birth.

The promise in this verse is less difficult to believe. By true devotion is meant a devotion which does not depend upon its object. The highest kind of love asks for no return. It is however misleading to say that “*deva*-sight and *deva*-hearing are not obtained in one short birth,” as that appears to mean that unless you are born with them you can never acquire them, which is certainly untrue. It is open to any one to say to any one who has acquired them, that he must have acquired them in a previous existence, but a more stupid argument can hardly be imagined. It is an *ex cathedra*² statement, and it begs the question, and it contains the same fallacy as is committed by those who suppose that an uncreated God can explain an uncreated Universe.

58. Be humble, if thou would'st attain to Wisdom.

By humility is meant the humility of the scientific man.

59. Be humbler still, when Wisdom thou hast mastered.

This is merely a paraphrase of Sir Isaac Newton's remark about the child picking up shells.

60. Be like the Ocean which receives all streams and rivers.
The Ocean's mighty calm remains unmoved; it feels them not.

¹ [See *Mahā-Parinibbāna Sutta*, chap. 2, §§9–10. For the doctrine of seven incarnations for the *sīrotāpanna*'s perfection see *Saṃyutta-Nikāya* ii, 134. This is however a debated doctrine between Buddhist schools. See also Crowley's discussion with Bhikkhu Ānanda Metteyya, p. 294, and Crowley's remarks on p. 236.]

² [*Lat.*, lit., “from the throne,” i.e. arbitrary.]

This verse has many possible interpretations, but its main meaning is that you should accept the universe without being affected by it.

61. Restrain by thy Divine thy lower Self.

“Divine” refers to Tiphareth.¹

62. Restrain by the Eternal the Divine.

“Eternal” refers to Kether. In these two verses the Path is explained in language almost Qabalistic.

63. Aye, great is he, who is the slayer of desire.

By “desire” is again meant “tendency” in the technical Buddhist sense. The Law of Gravitation is the most universal example of such a tendency.

64. Still greater he, in whom the Self Divine has slain the very knowledge of desire.

This verse refers to a stage in which the Master has got entirely beyond the Law of cause and effect. The words “Self Divine” are somewhat misleading in view of the sense in which they have been used previously.

65. Guard thou the Lower lest it soil the Higher.

The Student is told to “guard” the lower, that is to say he should protect and strengthen it in every possible way, never allowing it to grow disproportionately or to overstep its boundaries.

66. The way to final freedom is within thy SELF.

In this verse we find the “SELF” identified with the Universe.

67. That way begins and ends outside of Self.

The Ego, i.e. that which is opposed by the non-Ego, has to be destroyed.

¹ See *The Equinox*. [See the essay on Qabalah in *The Equinox* I(5), and Crowley’s later *777 Revised* and *Little Essays Toward Truth*; see Works Cited.]

68. Unpraised by men and humble is the mother of all rivers, in *tīrthika's* proud sight; empty the human form though filled with *amṛta's* sweet waters, in the sight of fools. Withal, the birthplace of the sacred rivers is the sacred land, and he who Wisdom hath, is honoured by all men.

This verse appears to employ a local metaphor, and as Madame Blavatsky had never visited Tibet, the metaphor is obscure, and the geography doubtful.

69. *Arhats* and Sages of the boundless Vision are rare as is the blossom of the *uḍumbara* tree. *Arhats* are born at midnight hour, together with the sacred plant of nine and seven stalks, the holy flower that opes and blooms in darkness, out of the pure dew and on the frozen bed of snow-capped heights, heights that are trodden by no sinful foot.

We find the talented Author again in difficulties, this time with Botany. By the “boundless Vision” is not meant the stupid *siddhi*, but one of the forms of *samādhi*, perhaps that upon the snake Ananta, the great green snake that bounds the Universe.

70. No *arhat*, O Lanoo, becomes one in that birth when for the first time the Soul begins to long for final liberation. Yet, O thou anxious one, no warrior volunteering fight in the fierce strife between the living and the dead, not one recruit can ever be refused the right to enter on the Path that leads toward the field of Battle.
For either he shall win, or he shall fall.

It is most important that the Master should not reject any pupil. As it is written in *Liber Legis*, “He must teach; but he may make severe the ordeals.”¹ Compare also the 13th Æthyr, in *Liber 418*, where it is shown that Nemo has no means of deciding which of his flowers is the really important one, although assured that all will one day bloom.

71. Yea, if he conquers, *nirvāṇa* shall be his. Before he casts his shadow off his mortal coil, that pregnant cause of

¹ [*Liber CCXX I:38.*]

anguish and illimitable pain—in him will men a great
and holy Buddha honour.

The words “mortal coil” suggest Stratford-on-Avon rather than Lhasa. The meaning of the verse is a little obscure. It is that the conqueror will be recognized as a Buddha sooner or later. This is not true, but does not matter. My God! if one wanted “recognition” from “men”! Help!

72. And if he falls, e'en then he does not fall in vain; the
enemies he slew in the last battle will not return to life
in the next birth that will be his.

Further encouragement to proceed; for although you do not attain everything, yet the enemies you have conquered will not again attack you. In point of fact this is hardly true. The conquest must be very complete for it to be so; but they certainly recur with very diminished intensity. Similar is the gradual immunization of man to syphilis, which was a rapidly fatal disease when fresh. Now we all have it in our blood, and are protected (to some extent, at least) against the ladies.

73. But if thou would'st *nirvāṇa* reach, or cast the prize
away, let not the fruit of action and inaction be thy
motive, thou of dauntless heart.

This verse is again very obscure, from overloading. The “fruit” and the “prize” both refer to *nirvāṇa*.

74. Know that the *bodhisattva* who Liberation changes for
Renunciation to don the miseries of “Secret Life,” is
called, “thrice Honoured,” O thou candidate for woe
throughout the cycles.

This verse must not be interpreted as offering the inducement of the title of “thrice Honoured” to a *bodhisattva*. It is a mere eloquent appeal to the Candidate. This about woe is awful. It suggests a landlady in Dickens who 'as seen better days.

75. The PATH is one, Disciple, yet in the end, twofold.
Marked are its stages by four and seven Portals. At one
end—bliss immediate, and at the other—bliss deferred.
Both are of merit the reward; the choice is thine.

The “four and seven Portals” refer, the first to the four stages ending in *arhat*, the second to the Portals referred to in the third Fragment.

76. The One becomes the two, the *Open* and the *Secret*.
The first one leadeth to the goal, the second, to Self-Immolation.

The obvious meaning of the verse is the one to take. However, I must again warn the reader against supposing that “Self-Immolation” has anything to do with Sir Philip Sidney,¹ or the *sati* of the *brahmin*'s widow.

77. When to the Permanent is sacrificed the Mutable, the prize is thine: the drop returneth whence it came. The *Open* PATH leads to the changeless change—*nirvāna*, the glorious state of Absoluteness, the Bliss past human thought.
78. Thus, the first Path is LIBERATION.
79. But Path the Second is—RENUNCIATION, and therefore called the “Path of Woe.”

There is far too much emotionalism in this part of the treatise, though perhaps this is the fault of the language; but the attitude of contemplating the sorrow of the Universe eternally is unmanly and unscientific. In the practical attempt to aid suffering, the consciousness of that suffering is lost. With regard to the doctrine of *karma*, argument is nugatory. In one sense *karma* cannot be interfered with, even to the smallest extent, in any way, and therefore all action is not truly cause, but effect. In another sense Zoroaster is right when he says “Theurgists, fall not so low as to be ranked among the herd that are in subjection to fate.”² Even if the will be not free, it must be considered as free, or the word loses its meaning. There is, however, a much deeper teaching in this matter.

¹ [Sir Philip Sidney (1554–1546) was a poet, soldier and courtier in Elizabethan England; he died heroically in battle.]

² [*The Chaldaean Oracles of Zoroaster* 185, Westcott edition.]

80. That *Secret Path* leads the *arhat* to mental woe
 unspeakable; woe for the living Dead, and helpless pity
 for the men of *karmic* sorrow, the fruit of *karma* Sages
 dare not still.

Mental woe unspeakable—Rats! If we were to take all this *au grand sérieux*,¹ we should have to class H.P.B. with Sacher-Masoch. She does not seem to have any idea of what an *arhat* is, as soon as she plunges into one of these orgies of moral flagellation! Long before one becomes an *arhat*, one has completely cured the mind. One knows that it is contradiction and illusion. One has passed by the Abyss, and reached Reality. Now, although one is flung forth again across the Abyss, as explained in *Liber 418*, and undergoes quite normal mental experiences, yet they are no longer taken seriously, for they have not the power to delude.

There is no question of Sages daring to still the fruit of *karma*. I do not quite know how one would set about stilling a fruit, by the way. But the more sage one is, the less one wants to interfere with law. There is a special comment upon this point in *Liber Aleph*.² Most of the pleasures in life, and most of the education in life, are given by superable obstacles. Sport, including love, depends on the overcoming of artificial or imaginary resistances. Golf has been defined as trying to knock a little ball into a hole with a set of instruments very ill-adapted for the purpose. In Chess one is bound by purely arbitrary rules. The most successful courtesans are those who have the most tricks in their bags. I will not argue that this complexity is better than the Way of the *Tao*. It is probably a perversion of taste, a spiritual caviar. But as the poet says:

It
 May seem to you strange:
 The fact is—I like it!³

¹ [French, "in great earnest."]

² [See "De via inertiae," p. 29.]

³ [Crowley, "Song," in *The Winged Beetle* (1910), p. 150.]

81. For it is written: “teach to eschew all causes; the ripple of effect, as the great tidal wave, thou shalt let run its course.”

This verse apparently contradicts completely the long philippic against inaction, for the Object of those who counsel non-action is to prevent any inward cause arising, so that when the old causes have worked this out there is nothing left. But this is quite unphilosophical, for every effect as soon as it occurs becomes a new cause, and it is always equal to its cause. There is no waste or dissipation. If you take an atom of hydrogen and combine it with one hundred thousand other atoms in turn, it still remains hydrogen, and it has not lost any of its qualities.

The harmony of the doctrines of Action and Non-Action is to be found in The Way of the *Tao*. One should do what is perfectly natural to one; but this can only be done when one’s consciousness is merged in the Universal or Phallic Consciousness.

82. The “Open Way,” no sooner hast thou reached its goal, will lead thee to reject the *bodhisattvic* body and make thee enter the thrice glorious state of *dharma-kāya* which is oblivion of the World and men for ever.

The collocation called “I” is dissolved. One “goes out” like the flame of a candle. But I must remark that the final clause is again painfully geocentric.

83. The “Secret Way” leads also to *parinirvānic* bliss—but at the close of *kalpas* without number; *nirvānas* gained and lost from boundless pity and compassion for the world of deluded mortals.

This is quite contrary to Buddhist teaching. Buddha certainly had “*parinirvāna*,” if there be such a thing, though, as *nirvāna* means “Annihilation” and *parinirvāna* “complete Annihilation,” it requires a mind more metaphysical than mine to distinguish between these. It is quite certain that Buddha did not require any old *kalpas* to get there, and to suppose that Buddha is still about, watching over the world, degrades him to a common Deity, and is in flat contradiction to the statements in the *Mahā-Parinibbāna Sutta*, where Buddha gravely explains that he is passing

away by that kind of passing away which leaves nothing whatever behind, and compares his death to the extinction of a lamp.¹ Canonical Buddhism is certainly the only thing upon which we can rely as a guide to the teachings of the Buddha, if there ever was a Buddha. But we are in no wise bound to accept such teachings blindly, however great our personal reverence for the teacher.

84. But it is said: "The last shall be the greatest." Samyak Sambuddha,² the Teacher of Perfection, gave up his SELF for the salvation of the World, by stopping at the threshold of *nirvāṇa*—the pure state.

.

Here is further metaphysical difficulty. One kind of nothing, by taking its pleasures sadly, becomes an altogether superior kind of nothing.

It is with no hope of personal advancement that the Masters teach. Personal advancement has ceased to have any meaning long before one becomes a Master. Nor do they teach because they are such Nice Kind People. Masters are like Dogs, which "bark and bite, for 'tis their nature to." We want no credit, no thanks; we are sick of you; only, we have to go on.

This verse is, one must suppose, an attempt to put things into the kind of language that would be understood by beginners. Compare Chapter Thirteen of *The Book of Lies*, where it explains how one is induced to follow the Path by false pretences. Compare also the story of the Dolphin and the Prophet in "Liber LXV":

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.

¹ [*Mahā-Parinibbāna Sutta*, chap. 5, §20 and chap. 6, §17.]

² [*Skt.*, "perfect Buddha."]

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!¹
85. Thou hast the knowledge now concerning the two Ways. Thy time will come for choice, O thou of eager Soul, when thou hast reached the end and passed the seven Portals. Thy mind is clear. No more art thou entangled in delusive thoughts, for thou hast learned all. Unveiled stands truth and looks thee sternly in the face. She says:
 “Sweet are the fruits of Rest and Liberation for the sake of *Self*; but sweeter still the fruits of long and bitter duty. Aye, Renunciation for the sake of others, of suffering fellow men.”
86. He, who becomes *pratyeka-buddha*, makes his obeisance but to his *Self*. The *bodhisattva* who has won the battle, who holds the prize within his palm, yet says in his divine compassion:
87. “For others’ sake this great reward I yield” — accomplishes the greater Renunciation.
 A SAVIOUR OF THE WORLD is he.

.

Here again we are told of the sweetness of the fruits. But even in the beginning the Magician has had to work entirely regardless of any fruits, and his principal method has been to reject any that may come his way. Again all this about the “sake of others” and “suffering fellow-men,” is the kind of sentimental balderdash that assures one that this book was intended to reach the

¹ [“Liber LXV” II:37–44.]

English and not the Tibetan public. The sense of separateness from others has been weeded out from the consciousness long, long ago. The Buddha who accomplishes the greater Renunciation is a Saviour of the World—it is the dogginess of a dog that makes it doggy. It is not the virtue of a dog to be doggy. A dog does not become doggy by the renunciation of non-dogginess. It is quite true that you and I value one kind of a Buddha more than another kind of a Buddha, but the Universe is not framed in accordance with what you and I like. As Zoroaster says: “The progression of the Stars was not generated for your sake,”¹ and there are times when a *dhamma-buddha* reflects on the fact that he is no more and no less than any other thing, and wishes he were dead. That is to say, that kind of a *dhamma-buddha* in whom such thoughts necessarily arise, thinks so; but this of course does not happen, because it is not in the nature of a *dhamma-buddha* to think anything of the sort, and he even knows too much to think that it would be rather natural if there were some kinds of *dhamma-buddha* who did think something of the kind. But he is assuredly quite indifferent to the praise and blame of the “suffering fellow-men.” He does not want their gratitude. We will now close this painful subject.

88. Behold! The goal of bliss and the long Path of Woe are
at the furthest end. Thou canst choose either, O
aspirant to Sorrow, throughout the coming cycles!

. . . .

Aum Vajrapani hūm.

With this eloquent passage the Fragment closes. It may be remarked that the statement “thou canst choose” is altogether opposed to that form of the theory of determinism which is orthodox Buddhism. However, the question of Free Will has been discussed in a previous Note.²

Aum Vajrapani hūm.—Vajrapani was some kind of a universal deity in a previous *manvantara* who took an oath:

¹ [*The Chaldean Oracles of Zoroaster* 144, Westcott edition.]

² [See p. 281.]

Ere the Cycle rush to utter darkness,
Work I so that every living being
Pass beyond this constant chain of causes.
If I fail, may all my being shatter
Into millions of far-whirling pieces! ¹

He failed, of course, and blew up accordingly; hence the Stars.

¹ [Crowley, “Sabbé pi Dukkam,” in *Oracles* (1905), in *Collected Works*, vol. II, p. 43–44.]

FRAGMENT III

The Seven Portals

- I. “*Upadhyāya*,¹ the choice is made, I thirst for Wisdom. Now hast thou rent the veil before the secret Path and taught the greater *yāna*.² Thy servant here is ready for thy guidance.”

This fragment again appears to be intended to follow on immediately after the last, and yet the *chela* says to the *guru* that the choice is made. Obviously it does not refer to the great choice referred to in Fragment II, verse 88. One is inclined further to suspect that Madame Blavatsky supposes Mahāyāna and Hinayāna³ to refer in some way or other to the two Paths previously discussed.⁴ They do not. Madame Blavatsky's method of exegesis, in the absence of original information, was to take existing commentators and disagree with them, her standard being what the unknown originals ought, in her opinion, to have said. This method saves much of the labour of research, and with a little luck it ought to be possible to discover subsequently much justification in the originals as they become known. Madame

¹ [*Skt.*, “tutor”; one of the stages of the Jaina ascetic order.]

² *Mahāyāna*, the Big Path; a term for the Hinduized Buddhism of Tibet.—Ed.

³ [I.e. Theravāda. Hinayāna is slightly pejorative and not the term used by its practitioners. *Mahā* means “great” and *hina*, “inferior.”]

⁴ *Mahā* (great) and *hina* (little) are quite meaningless epithets, only serving to distinguish Hinduized Tibetan Buddhism from canonical Singalese-Burmese-Siamese Buddhism.—Ed.

Blavatsky was justified in employing this method because she really did know the subject better than either commentator or original. She merely used Oriental lore as an Ostrich hunter uses the skin of a dead bird. She was Ulysses, and the East her Wooden Horse.

2. 'Tis well, *śrāvaka*.¹ Prepare thyself, for thou wilt have to travel on alone. The Teacher can but point the way. The Path is one for all, the means to reach the goal must vary with the Pilgrims.

It is here admitted that there are many ways of reaching the same end. In order to assist a pupil, the Teacher should know all these ways by actual experience. He should know them in detail. There is a great deal of pious gassing about most Teachers—it is very easy to say “Be good and you will be happy,” and I am afraid that even this book itself has been taken as little better by the majority of its admirers. What the pupil wants is not vague generalizations on virtue, not analyses of *nirvāna* and explorations in Hindu metaphysics, but a plain straightforward statement of a practical character. When a man is meditating and finds himself interfered with by some particular class of thought, he does not want to know about the glory of the Buddha and the advantages of the *dhamma* and the fraternal piety of the *sangha*. He wants to know how to stop those thoughts arising, and the only person who can help him to do that is a Teacher who has been troubled by those same thoughts, and learnt how to stop them in his own case. For one Teacher who knows his subject at all, there are at least ten thousand who belch pious platitudes. I wish to name no names, but Annie Besant,² Prentice Mulford,³ Troward,⁴ Ella Wheeler Wilcox,⁵ and so on, down—right

¹ [*Skt.*, “one who hears”; the Mahāyāna name for a Theravāda disciple.]

² [Annie Besant (1847–1933) became President of the Theosophical Society after the death of Madame Blavatsky.]

³ [Prentice Mulford (1834–1891) wrote essays on popular philosophy in the “New Thought” series.]

⁴ [Thomas Troward (1847–1916) was a lecturer on “mental science.”]

⁵ [Ella Wheeler Wilcox (1850–1919) was a successful American author of sentimental verse.]

down—to Arthur Edward Waite, immediately occur to the mind.¹ What does not occur to the mind is the names of people now living who know their subject from experience. The late Swāmi Vivekānanda did know his.² Sabhapaty Swāmi did so. Śri Parānanda Swāmi did so,³ and of course above all these stands Bhikkhu Ānanda Metteyya.⁴ Outside these, one can think of no one, except the very reticent Rudolf Steiner,⁵ who betrays practical acquaintance with the Path. The way to discover whether a Teacher knows anything about it or not is to do the work yourself, and see if your understanding of him improves, or whether he fobs you off in your hour of need with remarks on Virtue.

3. Which wilt thou choose, O thou of dauntless heart? The *samtan*⁶ of “Eye Doctrine,” four-fold *dhyāna*, or thread thy way through *pāramitās*, six in number, noble gates of virtue leading to *bodhi* and to *prajñā*, seventh step of Wisdom?

It must not be supposed that the Paths here indicated are all. Apparently the writer is still harping on the same old two Paths. It appears that “fourfold *dhyāna*” is a mere extension of the word *samtan*. There are, however, eight, not four, four of these being called Low and four High.⁷

¹ [A.E. Waite (1857–1942) was the author and translator of numerous works on magic, and led a group deriving from the Golden Dawn.]

² [Swāmi Vivekānanda (1863–1902) first introduced yoga to the United States. Crowley had a very high opinion of his classic *Rāja-yoga*.]

³ [P. Ramanthan (Śri Parānanda Swāmi) was the Solicitor General of Ceylon. A Shaivite *yogin*, he taught Allan Bennett and Crowley.]

⁴ [Charles Henry Allan Bennett (1872–1923), or Allan MacGregor Bennett, was Frater Iehi Aour in the Golden Dawn, where he was Crowley’s tutor. He trained for the Theravāda Buddhist Order in Ceylon and Burma, becoming a monk in 1902 with the name Ānanda Maitreya (later using its Pali form, Ānanda Metteyya). He founded the International Buddhist Society and led the first Buddhist mission to England in 1908. He was the author of *The Wisdom of the Aryas* (1923) and other works; see Works Cited.]

⁵ [See note to p. 211 above.]

⁶ [*Tibetan*, “concentration,” *Pali*, *jhāna*.]

⁷ They are defined in Rhys-Davids’ *Buddhism*, 174–6. [See Works Cited.]

The Buddha just before his death went through all these stages of meditation which are described in the paragraph here quoted:

Then the Blessed One addressed the Brethren, and said: "Behold now, brethren, I exhort you, saying, 'Decay is inherent in all component things! Work out your salvation with diligence!'"

This was the last word of the Tathāgata!

Then the Blessed One entered into the first stage of deep meditation. And rising out of the first stage he passed into the second. And rising out of the second he passed into the third. And rising out of the third stage he passed into the fourth. And rising out of the fourth stage of deep meditation he entered into the state of mind to which the infinity of space is alone present. And passing out of the mere consciousness of the infinity of space he entered into the state of mind to which the infinity of thought is alone present. And passing out of the mere consciousness of the infinity of thought he entered into a state of mind to which nothing at all was specially present. And passing out of the consciousness of no special object he fell into a state between consciousness and unconsciousness. And passing out of the state between consciousness and unconsciousness he fell into a state in which the unconsciousness both of sensations and of ideas had wholly passed away.¹

What rubbish! Here we have a man with no experience of the states which he is trying to describe; for Prof. Rhys-Davids, many though are his virtues, is not Buddha, and this man is attempting to translate highly technical terms into a language in which those technical terms not only have no equivalent, but have nothing in the remotest degree capable of being substituted for an equivalent. This is characteristic of practically all writing on Eastern thought. What was wanted was a Master of some Occidental language to obtain the experiences of the East by undertaking the practices of the East. His own experience put into words would then form a far better translation of Oriental

¹ [*Mahā-Parimibbāna Sutta*, chap. 6, §§10–11, in *Buddhist Suttas*, trans. T.W. Rhys Davids, ; see Works Cited.]

works on the same subject, than any translation which a scholar might furnish. I am inclined to think that this was Blavatsky's method. So obvious a forgery as this volume only contains so much truth and wisdom because this is the case. The Master—alike of Language and of Experience—has at last arisen; it is the Master Therion—The Beast—666—the *logos* of the Æon—whose Word is “Do what thou wilt shall be the whole of the Law.”

4. The rugged Path of four-fold *dhyāna* winds on uphill.
Thrice great is he who climbs the lofty top.
5. The *pāramitā* heights are crossed by a still steeper path.
Thou hast to fight thy way through portals seven, seven strongholds held by cruel crafty Powers—passions incarnate.

The distinction between the two Paths is now evident; that of *dhyāna* is intellectual, or one might better say, mental, that of *pāramitā*, moral. But it may well be asked whether these Paths are mutually exclusive, whether a good man is always an idiot and a clever man always a brute, to put the antithesis on a somewhat lower plane. Does anyone really think that one can reach supreme mental control while there are “seven cruel, crafty powers, passions incarnate,” worrying you? The fact is that this dichotomy of the Path is rather dramatic than based on experience.

6. Be of good cheer, Disciple; bear in mind the golden rule.
Once thou hast passed the gate *sīrotāpanna*, “he who the stream hath entered”; once thy foot hath pressed the bed of the *nirvāṇic* stream in this or any future life, thou hast but seven other births before thee, O thou of adamant Will.

The author does not state what is meant by the “golden rule.” A *sīrotāpanna* is a person in such a stage that he will become *arhat* after seven more incarnations.¹ There is nothing in Buddhism about the voluntary undertaking of incarnations in order to help

¹ See Crowley's “The Three Characteristics” in his *Sword of Song* for an amusing but illuminated story on this state.

mankind.¹ And of course the talk about “*nirvāṇic* bliss” is misleading when one reflects that this quality of bliss or *ānanda* arising with the first *jhāna*, has already disappeared, never to return, in the second. The whole question of *nibbāna* is hopelessly entangled with moonshine metaphysic and misinterpretation and false tradition. It must be remembered that *nibbāna* is merely the Pali, the vulgar dialect, for the Sanskrit *nirvāṇa*, and that *nirvāṇa* is a state characterizing *mokṣa*, which is the liberation resulting from *nirvikalpa-samādhi*.² But then *mokṣa* is defined by the Hindus as unity with Parabrahman; and Parabrahman is without quantity or quality, not subject to change in any way, altogether beyond *manvantara* and *pralaya*; and so on. In one sense he is pure *ātman*.

Now the Buddhist rejects *ātman*, saying there is no such thing. Therefore—to him—there is no Parabrahman. There is really Mahābrahmā, who is (ultimately) subject to change, and, when the *karma* which has made him Mahābrahmā is exhausted, may be reincarnated as a pig or a *piśāca*. Consequently *mokṣa* is not liberation at all, for *nirvāṇa* means cessation of that which, after however long a period, may change. This is all clear enough, but then the Buddhist goes on and takes the word *nibbāna* to mean exactly that which the Hindus meant by *nirvāṇa*, insisting strenuously that it is entirely different. And so indeed it is. But if one proceeds further to enquire, “Then what is it?” one finds oneself involved in very considerable difficulty. It is a difficulty which I cannot pretend to solve, even by the logic which obtains above the abyss. I can, however, exhibit the difficulty by relating a conversation which I had with Bhikkhu Ānanda Metteyya in November, 1906, while I was staying with him in his Monastery outside Rangoon.³ I was arguing that

¹ [Crowley here argues from a Theravāda standpoint, in which school he was trained; Mahāyāna admits some doctrines that he disputes.]

² [*Nirvikalpa* is literally *Skt.*, “indeterminate.” The phrase indicates the *samādhi* that is a state of meditative absorption in which all differentiating thought constructions have ceased, in contrast to *samādhi* with the mind (*savikalpa-samādhi*).]

³ [See *Confessions*, abridged ed., pp. 462–463.]

result was the direct effect of the work of the student. If he went on long enough he was bound to succeed, and he might reasonably infer a causal connection between his work and its result. The *bhikkhu* was not unwilling to admit that this might be so in such elementary stages as *jhāna*, but with regard to the attaining of *arhat*-ship he argued that it depended rather on universal *karma* than on that created by the aspirant. Avoiding metaphysical quibbles as to whether these two kinds of *karma* are not identical, he figured the situation in this manner. There are two wheels, one of which is the wheel of *nibbāna*, and the other that of the attainment of the Adept. These two wheels only touch at one point. Now the *arhat* may reach the circumference of his wheel, that is, the summit of his attainment, as often as he likes, but unless he happens to do so at the moment when that point touches the wheel of *nibbāna*, he will not become an *arhat*, and it is therefore necessary for him to remain at that summit as long as possible, in fact always, in order that by and by—it might be after many incarnations of perfection—these two might coincide. This perfection he regarded not as that of spiritual experience, but as the attainment of *sila*, and by *sila* he meant the strict observance of all the rules laid down by the Buddha for the *bhikkhu*. He continued that the Buddha had apparently attached far more importance to virtue than to any degree of spiritual attainment, placing the well-behaved *bhikkhu* not only above the gods, but above the greatest *yogins*. (It is obvious, to the Buddhist, that Hindu *yogins*, however eminent, are not *arhats*.) He said that the rules laid down for *bhikkhus* created the conditions necessary. A good *bhikkhu*, with no spiritual experience, had at least some chance, whereas the bad *bhikkhu* or non-*bhikkhu*, although every form of *samādhi* was at his fingers' ends, had none. The point is very important, because on this theory the latter, after all his attainments, might pass through all the *dhyāna-lokas* and through the *arūpa-brahmā-lokas*,¹ exhaust

¹ [*Arūpa-loka* is the realm of incorporeality and formlessness; *Brahmā-loka* is the realm of *Brahmā*, corresponding to the first three *rūpa*-heavens attainable by *jhāna* (*dhyāna*).]

that *karma*, be reincarnated as a Spirochætes Pallida,¹ and have to begin all over again. And the most virtuous *bhikkhu* might be so unfortunate as to fall from Virtue the millionth part of a second before his point on the circumference of the sphere was going to touch that of the wheel of *nibbāna*, regain it two-millionths of a second later, and thus find *arhat*-ship indefinitely postponed.

I then said: O most excellent expounder of the good Law, prithee explain to me the exact difference between this Doctrine and that which we heard from Śri Parānanda that the attainment of *samādhi*, though it depended to some extent upon the attainment of the *yogin*, depended also upon the grace of the Lord Śiva, and that Yoga did us all no good unless the Lord Śiva happened to be in a good temper. Then the *bhikkhu* replied in a dramatic whisper, "There is no difference, except that it is not Buddhism." From this example the Student will understand that he had better *not* worry about *nibbāna* and its nature, but confine himself to controlling his thoughts.

7. Look on. What see'st thou before thine eye, O aspirant to god-like Wisdom?
8. "The cloak of darkness is upon the deep of matter; within its folds I struggle. Beneath my gaze it deepens, Lord; it is dispelled beneath the waving of thy hand. A shadow moveth, creeping like the stretching serpent coils ... It grows, swells out and disappears in darkness."

In this passage a definite vision is presented to the Lanoo. This can be done by an Adept, and sometimes it is a useful method.

9. It is the shadow of thyself outside the PATH, cast on the darkness of thy sins.

This charming poetic image should not be taken literally.

10. "Yea, Lord; I see the PATH; its foot in mire, its summit lost in glorious light *nirvāṇic*. And now I see the ever narrowing Portals on the hard and thorny way to *jnāna*."

¹ [The bacterium that causes syphilis.]

This continues a vision which resembles, only too painfully, the coloured prints of the Broad and Narrow Ways so familiar to those unfortunates whose business takes them through Pater-noster Row.

11. Thou seest well, Lanoo. These Portals lead the aspirant across the waters on “to the other shore.” Each Portal hath a golden key that openeth its gate; and these keys are:—

The expression “the other shore” is particularly unfortunate, owing to its associations in English minds with the hymn usually known as “The sweet bye and bye.” It is a metaphor for which there is little justification. *Nirvāṇa* is frequently spoken of as an island in Buddhist writings, but I am not familiar with any passage in which the metaphor is that of a place at the other end of a journey. The metaphor moreover is mixed. In the last verse he was climbing a ladder; now he is going across the waters, and neither on ladders nor in journeys by water does one usually pass through Portals.

12. 1. *Dāna*, the key of charity and love immortal.
 2. *Sīla*, the key of Harmony in word and act, the key that counterbalances the cause and the effect, and leaves no further room for *karmic* action.
 3. *Kṣānti*, patience sweet, that nought can ruffle.
 4. *Vairāgya*, indifference to pleasure and to pain, illusion conquered, truth alone perceived.
 5. *Vīrya*, the dauntless energy that fights its way to the supernal TRUTH, out of the mire of lies terrestrial.
 6. *Dhyāna*, whose golden gate once opened leads the *narjol*¹ toward the realm of *sat* eternal and its ceaseless contemplation.
 7. *Prajñā*, the key to which makes of a man a God, creating him a *bodhisattva*, son of the *dhyānis*.²
- Such to the Portals are the golden keys.

¹ [*Narjol* is Tibetan *naljor*, (*rnal-'byor*), “yoga,” which with the suffix “-pa” means *yogin*. Crowley defined the word as “the Path-Treader,” Blavatsky as a “saintly man.”]

² [*Dhyānis*, a nonstandard usage of Blavatsky’s invention.]

I • *Dāna*

Charity and love are here used in their technical sense, *agapé*. “Love is the law, love under will.”¹ Both *agapé* and *thelema* (“will”) add to 93, which identifies them qabalistically. This love is not a sloppy feeling of maudlin sentimental kindness. The majority of people of the Christian Science, Theosophical, New Thought type, think that a lot of flabby thoughts, sending out streams of love in the Six Quarters, and so on, will help them. It won’t. Love is a pure flame, as swift and deadly as the lightning. This is the kind of love that the Student needs.

II • *Sila*

The “key” here spoken of has been thoroughly explained in “T’ien Tao” in *Konx Om Pax*,² but there is a peculiar method, apart from this plane, and easily understood by the equilibrium by which things can be done which bear no fruit. And this method it is quite impossible to explain.

The nearest I can come to intelligibility, is to say that you get very nearly the same sort of feeling as you do when you are making yourself invisible.

Sila is in no way connected with the charming Irish colleen of the same name.

III • *Kṣānti*

The “patience” here spoken of seems to imply courage of a very active kind. It is the quality which persists in spite of all opposition. It must not be forgotten that the word “patience” is derived from *patior*, “I suffer.” But, especially with the ancients, suffering was not conceived of as a purely passive function. It was keenly active and intensely enjoyable. There are certain words today still extant in which the original meaning of this word lingers, and consideration may suggest to the Student the true and secret meaning of this passage, “*Accendat in nobis Dominus ignem sui*

¹ [*Liber CCXX I:57.*]

² [See “Liber 41, T’ien Tao” and *Konx Om Pax* in Works Cited.]

amoris et flammam æternæ caritatis,”¹ a phrase with the subtle ambiguity which the classics found the finest form of wit.

IV • *Vairāgya*

This indifference is very much the same as what is usually spoken of as non-attachment. The Doctrine has been rediscovered in the West, and is usually announced as “Art for Art’s sake.” This quality is most entirely necessary in Yoga. In times of dryness the “Devil” comes to you and persuades you that if you go on meditating or doing *prāṇāyāma*, or whatever it is you may be at, you will go mad. He will also prove to you that it is most necessary for your spiritual progress to repose. He will explain that, by the great law of action and reaction, you should alternate the task which you have set out to do with something else, that you should, in fact, somehow or other change your plans. Any attempt to argue with him will assuredly result in defeat. You must be able to reply, “But I am not in the least interested in my spiritual progress; I am doing this because I put it down in my programme to do it. It may hurt my spiritual progress more than anything in the world. That does not matter. I will gladly be damned eternally, but I will not break my obligation in the smallest detail.” By doing this you come out at the other end, and discover that the whole controversy was illusion. One does become blind; one does have to fight one’s way through the ocean of asphalt. Hope and Faith are no more. All that can be done is to guard Love, the original source of your energy, by the mask of indifference. This image is a little misleading, perhaps. It must not be supposed that the indifference is a cloak; it must be a real indifference. Desire of any kind must really be conquered, for of course every desire is as it were a string on you to pull you in some direction, and it must be remembered that *nirvāna* lies (as it were) in no direction, like the fourth dimension in space.

¹ [Lat., “Let the Lord kindle in us the fire of his passion and the flame of eternal love.”]

V • *Vīrya*

Vīrya is, etymologically, Manhood. It is that quality which has been symbolized habitually by the Phallus, and its importance is sufficient to have made the Phallus an universal symbol, apart altogether from reasons connected with the course of nature. Yet these confirm the choice. It is free—it has a will of its own quite independent of the conscious will of the man bearing it. It has no conscience. It leaps. It has no consideration for anything but its own purpose. Again and again this symbol in a new sense will recur as the type of the ideal. It is a symbol alike of the Beginning, the Way and the End. In this particular passage it is however principally synonymous with Will, and Will has been so fully dealt with in *Book 4*, Part II, that it will save trouble if we assume that the reader is familiar with that masterpiece.

VI • *Dhyāna*

This, too, has been carefully described in *Book 4*, Part I.

There is a distinction between Buddhist *jhāna* and Sanskrit *dhyāna*, though etymologically the former is a corruption of the latter.

The craze for classification which obsesses the dull minds of the learned has been peculiarly pernicious in the East. In order to divide states of thought into 84 classes, which is—to their fatuity!—an object in itself, because 84 is seven times twelve, they do not hesitate to invent names for quite imaginary states of mind, and to put down the same state of mind several times. This leads to extreme difficulty in the study of their works on psychology and the like. The original man, Buddha, or whoever he may have been, dug out of his mind a sufficient number of jewels, and the wretched intellectuals who edited his work have added bits of glass to make up the string. The result has been that many scholars have thought that the whole psychology of the East was pure bluff. A similar remark is true of the philosophy of the West, where the Schoolmen produced an equal obfuscation. Even now people hardly realize that they did any valuable work at all, and quote their controversies, such as that concerning the number of angels who can dance on the point of

a needle, as examples of their complete fatuity and donnishness. In point of fact, it is the critic who is stupid. The question about the angels involves the profoundest considerations of metaphysics, and it was about these that the battle raged. I fancy that their critics imagine the Schoolmen disputing whether the number was 25 or 26, which argues their own shallowness by the readiness with which they attribute the same quality to others. However, a great deal of mischief has been done by the pedant, and the distinctions between the various *jhānas* will convey little to the Western mind, even of a man who has some experience of them. The question of mistranslation alone renders the majority of Buddhist documents, if not valueless, at least unreliable. We, however, taking this book as an original work by Blavatsky, need not be bothered by any doubts more deadly than that as to whether her command of English was perfect; and in this treatise, in spite of certain obvious sentimentalities and bombastisms, we find at least the foundations of a fairly fine style. I think that what she says in this subsection refers to a statement which I got from my *guru* in Madura to the effect that there was a certain point in the body suitable for meditation, which, if once discovered, drew the thought naturally towards itself, the difficulty of concentration consequently disappearing, and that the knowledge of this particular point could be communicated by the *guru* to his approved disciples.

VII • *Prajñā*

We now find a muddle between the keys and the gates. The first five are all obviously keys. The last two seem to be gates, in spite of the statements in the text. We also find the term *bodhisattva* in a quite unintelligible sense. We shall discuss this question more fully a little later on.

The *dhyānis* are gods of sorts, either perfect men or what one may call natural gods, who occupy eternity in a ceaseless contemplation of the Universe. The Master of the Temple, as he is in himself, is a rather similar person.

Narjol is the Path-Treader, not a paraffin-purgative.

13. Before thou canst approach the last, O weaver of thy freedom, thou hast to master these Paramitas of perfection—the virtues transcendental six and ten in number—along the weary Path.

We now get back to the *pāramitās*, and this treatise is apparently silent with regard to them.¹ Does any one regret it? It isn't the Path that is weary: it is the Sermons on the way.

14. For, O Disciple! Before thou wert made fit to meet thy Teacher face to face, thy MASTER light to light, what wert thou told?

The old trouble recurs. We cannot tell quite clearly in what stage the Disciple is supposed to be with regard to any given piece of instruction.

15. Before thou canst approach the foremost gate thou hast to learn to part thy body from thy mind, to dissipate the shadow, and to live in the eternal. For this, thou hast to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in SELF.

In verse 13 we were told to master the *parāmitās* before approaching the last gate. Now the author harks back to what he had to do before he approached the first gate, but this may be regarded as a sort of a joke on the part of the *guru*. The *guru* has a weary time, and frequently amuses himself by telling the pupil that he must do something obviously impossible before he begins. This increases the respect of the pupil for the *guru*, and in this way helps him, while at the same time his air of hopelessness is intensely funny—to the *guru*. So we find in this verse that the final result, or something very like it, is given as a qualification antecedent to the starting point; as if one told a blind man that he must be able to see through a brick wall before regaining his eyesight.

¹ [Actually six of the seven items in verse 12 comprise the *parāmitās*: *dāna*, *śīla*, *kṣānti*, *virya*, *dhyāna*, and *prajñā*.]

16. Thou shalt not let thy senses make a playground of thy mind.

Following on the tremendous task of verse 15 comes the obvious elementary piece of instruction which one gives to a beginner. The best way out of the dilemma is to take verse 15 in a very elementary sense. Let us paraphrase that verse. “Try to get into the habit of thinking of your mind and body as distinct. Attach yourself to matters of eternal importance, and do not be deluded by the idea that the material universe is real. Try to realize the unity of being.” That is a sensible and suitable instruction, a kind of adumbration of the goal. It harmonizes emotional and intellectual conceptions to—that which subsequently turns out not to be reality.

17. Thou shalt not separate thy being from BEING, and the rest, but merge the Ocean in the deep, the drop within the Ocean.

This too can be considered in an elementary light as meaning: “Begin even at once to destroy the sense of separateness.”

18. So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother.

It now becomes clear that all this is meant in an elementary sense, for verse 18 is really little more than a statement that an irritable frame of mind is bad for meditation. Of course anybody who really “bore love,” etc., as requested would be suffering from softening of the brain. That is, if you take all this in its obvious literal sense. There is a clean way of Love, but it is not this toshy slop treacle-goo.

19. Of teachers there are many; the MASTER-SOUL is one, *ālaya*, the Universal Soul. Live in that MASTER as ITS ray in thee. Live in thy fellows as they live in IT.

Here the killing of the sense of separateness is further advised. It is a description of the nature of *ātman*, and *ātman* is, as elsewhere stated, not a Buddhist, but a Hindu idea. The teaching is here to refer everything to *ātman*, to regard everything as a corruption of *ātman*, if you please, but a corruption which is

unreal, because *ātman* is the only real thing. There is a similar instruction in *Liber Legis*: “Let there be no difference made among you between any one thing & any other thing”; and you are urged not to “confound the space-marks, saying: They are one; or saying, They are many”.¹

20. Before thou standest on the threshold of the Path;
before thou crossest the foremost Gate, thou hast to
merge the two into the One and sacrifice the personal to
SELF impersonal, and thus destroy the “path” between
the two—*antaḥ-karaṇa*.²

Here is again the confusion noted with regard to verse 15—for the destruction of the lower *manahs* implies an attainment not less than that of a Master of the Temple.

21. Thou hast to be prepared to answer *dharmā*, the stern law, whose voice will ask thee first at thy initial step:
22. “Hast thou complied with all the rules, O thou of lofty hopes?
“Hast thou attuned thy heart and mind to the great mind and heart of all mankind? For as the sacred River’s roaring voice whereby all Nature-sounds are echoed back, so must the heart of him ‘who in the stream would enter,’ thrill in response to every sigh and thought of all that lives and breathes.”

Here is another absurdity. What is the sense of asking a man at his initial step if he has complied with all the rules? If the disciple were in the condition mentioned, he would be already very far advanced. But of course if we were to take the words

“The threshold of the Path”
“The foremost gate”
“The stream”

as equivalent to *sirotāpanna*, the passage would gain in intelligibility. But, just as in the noble eightfold Path, the steps are concurrent, not consecutive, so, like the Comte de Saint

¹ [*Liber CCXX*, I:22, 52.]

² [*Skt.*, literally “mind,” but used here to connote the internal seat of cognition that receives and correlates sense-impressions.]

Germain, when he was expelled from Berlin, one can go through all the seven Gates at once.

23. Disciples may be likened to the strings of the soul-echoing *viñā*; mankind, unto its sounding board; the hand that sweeps it to the tuneful breath of the GREAT WORLD-SOUL. The string that fails to answer 'neath the Master's touch in dulcet harmony with all the others, breaks—and is cast away. So the collective minds of Lanoo-*śrāvakas*. They have to be attuned to the *upadhyāya*'s mind—one with the Over-Soul—or, break away.

This is a somewhat high-flown description—it is little more than an advocacy of docility, a quiet acceptance of the situation as it is, and an acquiescence in the ultimate sublime purpose. The question of the crossing of the abyss now arises, and we reach a consideration of the Brothers of the Left Hand Path.

24. Thus do the “Brothers of the Shadow”—the murderers of their Souls, the dread Dad-Dugpa¹ clan.

“The Brothers of the Shadow” or of the Left Hand Path are very carefully explained in *Liber 418*. The Exempt Adept, when he has to proceed, has a choice either to fling himself into the Abyss by all that he has and is being torn away, or to shut himself up to do what he imagines to be continuing with his personal development on very much the original lines. This latter course does not take him through the Abyss; but fixes him in Daäth, at the crown of a false Tree of Life in which the Supernal Triad is missing. Now this man is also called a Black Magician, and a great deal of confusion has arisen in connection with this phrase. Even the Author, to judge by the Note, seems to confuse the

¹ [The “Dad-Dugpa” are the Drugpa subsect of the Kagyudpa (*bKa’-rgyud-pa*), one of the four principal schools of Tibetan Buddhism founded by Nāropa’s pupil Mar-pa in the 11th century E.V.; a principal disciple was Milarepa (Mi-la Ras-pa). For their teachings see W. Y. Evans-Wentz, *Tibetan Yoga and Secret Doctrines*; see Works Cited. Blavatsky was apparently prejudiced against this sect by one of her sources.]

matter. Red Caps and Yellow Caps alike are in general altogether beneath the stage of which we have been speaking.¹ And from the point of view of the Master of the Temple, there is very little to choose between White and Black Magic as ordinarily understood by the man in the street, who distinguishes between them according as they are helpful or hurtful to himself. If the Magician cures his headache, or gives him a good tip on the Stock Exchange, he is a White Magician. If he suspects him of causing illness and the like, he is Black. To the Master of the Temple either proceeding appears blind and stupid. In the lower stages there is only one way right, and all the rest wrong. You are to aspire to the Knowledge and Conversation of the Holy Guardian Angel, and of course to do any other things which may subserve that one purpose; but nothing else. And of course it is a mistake, unless under very special circumstances, to perform any miracles, on the ground that they diminish the supreme energy reserved for the performance of the Main Task. It will be remembered that the Knowledge and Conversation of the Holy Guardian Angel is attributed to Tiphareth, while the Exempt Adept is in Chesed; how is it then that a Black Magician, a Brother of the Left Hand Path, can ever reach that grade? The answer is given in the eleventh Æthyr; when the Exempt Adept reaches the Frontier of the Abyss, his Holy Guardian Angel leaves him, and this is the one supreme terror of that passage. It seems extraordinary that one who has ever enjoyed His Knowledge and Conversation should afterwards fall away into that blind horror whose name is Choronzon. But such is the case. Some of the problems, or rather, mysteries, connected with this are too deep to enter upon in this place, but the main point to remember is this, that in the Outer Order, and in the College of Adepts itself, it is not certain to what end any one may come. The greatest and holiest of the Exempt Adepts may, in a single moment, become a Brother of the Left Hand Path. It is for this reason that the Great White

¹ [Red Caps (or Hats) are Kagyudpa (*bKa'-rgyud-pa*), discussed above. Yellow Caps are Gelugpa (*dGe-lugs-pa*), the predominant sect, of which the Dalai Lama is the leader.]

Brotherhood admits no essential connection with the lower branches affiliated to The Order. At the same time, The Brothers of the A.'.A.'. refuse none. They have no objection to any one claiming to be one of Themselves. If he does so, let him abide by it.

25. Hast thou attuned thy being to Humanity's great pain,
O candidate for light?

Thou hast? ... Thou mayest enter. Yet, ere thou settest
foot upon the dreary Path of sorrow, 'tis well thou
should'st first learn the pitfalls on thy way.

.

It appears as if the condition of entering the Path was the Vision of Sorrow, and of course the present Commentator might be inclined to support this theory, since, in his own experience, it was this Vision of Sorrow which caused him to take the First Great Oath. He had suddenly presented to him the perception of the Three Characteristics. This is fully narrated in *Book 4*, Part IV.¹ It is also evident that aspiration implies dissatisfaction of some sort. But at the same time I do not think that in all cases it is necessary that this dissatisfaction should be so conscious and so universal as appears to be implied in the text.

26. Armed with the key of Charity, of love and tender
mercy, thou art secure before the gate of *dāna*, the gate
that standeth at the entrance of the path.

27. Behold, O happy Pilgrim! The portal that faceth thee is
high and wide, seems easy of access. The road that leads
therethrough is straight and smooth and green. 'Tis like
a sunny glade in the dark forest depths, a spot on earth
mirrored from *amitabha's*² paradise. There, nightingales
of hope and birds of radiant plumage sing perched in
green bowers, chanting success to fearless Pilgrims.
They sing of *bodhisattva's* virtues five, the fivefold
source of *bodhi* power, and of the seven steps in
Knowledge.

¹ [See "Genesis Libri AL" in *The Equinox of the Gods* (Book 4, Part IV). See Works Cited.]

² [*Skt.*, "boundless light."]

28. Pass on! For thou hast brought the key; thou art secure.

The row of dots in the text (after verse 25) appears to imply complete change of subject, though on other occasions it did not do so. I have already explained one of the technical meanings of *dāna*, and undoubtedly the Path seems attractive at this stage. One thinks of the joyous reception into the Company of Adepts. One goes almost as a boy goes to meet his first sweetheart.

But there is here another allusion to the beginnings of Meditation, when everything seems so simple and straightforward, and withal so easy and pleasant. There is something intensely human about this. Men set out upon the most dangerous expeditions in high spirits.

29. And to the second gate the way is verdant too. But it is steep and winds up hill; yea, to its rocky top. Grey mists will over-hang its rough and stony height, and all be dark beyond. As on he goes, the song of hope soundeth more feeble in the pilgrim's heart. The thrill of doubt is now upon him; his step less steady grows.

Following the last comment a description of this Path refers to the beginning of "dryness" in the course of Meditation.

30. Beware of this, O candidate! Beware of fear that spreadeth, like the black and soundless wings of midnight bat, between the moonlight of thy Soul and thy great goal that loometh in the distance far away.

This passage also appears to have reference to the early life of the Student—hence he is specially warned against fear. Fear is, of course, the first of the pylons through which one passes in the Egyptian system. It is important then to arrange one's life in such a way that one never allows one thing to interfere with another, and one never makes trouble for oneself. The method given in "T'ien Tao"¹ is the best to employ.

31. Fear, O disciple, kills the will and stays all action.
If lacking in the *sīla* virtue—the pilgrim trips, and
karmic pebbles bruise his feet along the rocky path.

¹ [See "Liber 41, T'ien Tao," in Works Cited.]

The objection to fear is not only the obvious one. Fear is only one of the things which interfere with concentration. The reaction against fear leads to over-boldness. Anything which interferes with the perfect unconscious simplicity of one's going leads to bruises. Troubles of this kind may be called *karmic*, because it is events in the past which give occasion for trouble.

32. Be of sure foot, O Candidate. In *kṣānti*'s essence bathe thy Soul; for now thou dost approach the Portal of that name, the gate of fortitude and patience.

We now come to the third gate. Notice that this is a further confusion of the Portal with the Key. As previously said, patience here implies rather self-control, a refusal to accept even favours until one is ready for them.

33. Close not thine eyes, nor lose thy sight of *dorje*;¹ Māra's arrows ever smite the man who has not reached *vairāgya*.

“Close not thine eyes” may refer to sleep or to ecstasy, perhaps to both. *Dorje* is the whirling power which throws off from itself every other influence.

Vairāgya is a very definite stage in moral strength. The point is that it is one's intense longing for ecstasy which makes one yield to it. If one does so, one is overwhelmed with the illusion, for even the highest ecstasy is still illusion. The result, in many cases, of obtaining *dhyāna* is that the workers cease to work. *Vairāgya* is an indifference approaching disgust for everything. It reminds one a good deal of the Oxford Manner. Cambridge men have this feeling, but do not think other people worth the trouble of flattering.

34. Beware of trembling. 'Neath the breath of fear the key of *kṣānti* rusty grows: the rusty key refuseth to unlock.

The word “trembling” seems to imply that it is giddy ecstasy which is referred to, and the “fear” here spoken of may perhaps

¹ The swastika. [*Tibetan*, literally “lord of stones,” i.e., diamond.]

be the Panic Fear, possibly some feeling analogous to that which produces what is called psychical impotence.

35. The more thou dost advance, the more thy feet pitfalls will meet. The path that leadeth on, is lighted by one fire—the light of daring, burning in the heart. The more one dares, the more he shall obtain. The more he fears, the more that light shall pale—and that alone can guide. For as the lingering sunbeam, that on the top of some tall mountain shines, is followed by black night when out it fades, so is heart-light. When out it goes, a dark and threatening shade will fall from thine own heart upon the path, and root thy feet in terror to the spot.

It is true that the further one advances the more subtle and deadly are the enemies, up to the crossing of the Abyss; and, as far as one can judge, the present discourse does not rise above Tiphareth. I am very sorry to have to remark at this point that Madame Blavatsky is now wholly obsessed by her own style. She indulges, much more than in the earlier part of this treatise, in poetic and romantic imagery, and in Miltonic inversion.¹ Consequently we get quite a long passage on a somewhat obvious point, and the Evil Persona or Dweller of the Threshold is introduced. However, it is a correct enough place. That Dweller is Fear—his form is Dispersion. It is in this sense that Satan, or rather Samael, a totally different person, the accuser of the Brethren, is the Devil.

36. Beware, disciple, of that lethal shade. No light that shines from Spirit can dispel the darkness of the nether Soul unless all selfish thought has fled therefrom, and that the pilgrim saith: "I have renounced this passing frame; I have destroyed the cause; the shadows cast can, as effects, no longer be." For now the last great fight, the final war between the *Higher* and the *Lower Self*, hath taken place. Behold, the very battlefield is now engulfed in the great war, and is no more.

¹ I do not here refer to *Lycidas*. [Crowley probably refers to *Paradise Lost*.]

The quotation is only proper in the mouth of a Buddha, from whom it is taken. At this point the Higher and Lower Selves are united. It is a mistake to represent their contest as a war—it is a wedding.

37. But once that thou hast passed the gate of *kṣānti*, step the third is taken. Thy body is thy slave. Now, for the fourth prepare, the Portal of temptations which do ensnare the *inner* man.

We are now on a higher plane altogether. The Higher and Lower Selves are made One. It is that One whose further progress from Tiphareth to Binah is now to be described.

38. Ere thou canst near that goal, before thine hand is lifted to upraise the fourth gate's latch, thou must have mustered all the mental changes in thy Self and slain the army of the thought sensations that, subtle and insidious, creep unasked within the Soul's bright shrine.

It is the mental changes and the invading thoughts which distress us. These are to be understood in a rather advanced sense, for of course thought must have been conquered earlier than this, that is to say, the self must have been separated from its thoughts, so that they no longer disturb that self. Now, however, the fortress walls must be thrown down, and the mind slain in the open field.

39. If thou would'st not be slain by them, then must thou harmless make thy own creations, the children of thy thoughts unseen, impalpable, that swarm round human-kind, the progeny and heirs to man and his terrestrial spoils. Thou hast to study the voidness of the seeming full, the fulness of the seeming void. O fearless Aspirant, look deep within the well of thine own heart, and answer. Knowest thou of Self the powers, O thou perceiver of external shadows?
If thou dost not—then art thou lost.

The way to make thoughts harmless is by the equilibrium of contradictions—this is the meaning of the phrase, “Thou hast to study the voidness of the seeming full, the fulness of the seeming void.” This subject has been dealt with at some length in “The Soldier and the Hunchback” in *Equinox* I(1), and many other references are to be found in the works of Mr. Aleister Crowley.

A real identification of the Self with the Not-Self is necessary.

40. For, on Path fourth, the lightest breeze of passion or desire will stir the steady light upon the pure white walls of Soul. The smallest wave of longing or regret for *māyā*'s gifts illusive, along *antaḥ-karāṇa*—the path that lies between thy Spirit and thy self, the highway of sensations, the rude arousers of *ahamkāra*¹—a thought as fleeting as the lightning flash will make thee thy three prizes forfeit—the prizes thou hast won.

The meaning is again very much confused by the would-be poetic diction, but it is quite clear that desire of any kind must not interfere with this intensely intellectual meditation; and of course the whole object of it is to refrain from preferring any one thing to any other thing. When it says that “A thought as fleeting as the lightning flash will make thee thy three prizes forfeit—the prizes thou hast won,” this does not mean that if you happen to make a mistake in meditation you have to begin all over again as an absolute beginner, and yet, of course, in any meditation the occurrence of a single break destroys, for the moment, the effect of what has gone immediately before. Whenever one is trying for cumulative effect, something of this sort is true. One gets a sort of Leyden Jar effect; but the sentence as it stands is misleading, as she explains further on in verse 70—“Each failure is success, and each sincere attempt wins its reward in time.”

41. For know, that the ETERNAL knows no change.

Here again we have one subject “the ETERNAL,” and one predicate “the knower of no change”; the Hindu statement identical with the Buddhist, and the identity covered by crazy terminology. $x = a$ says the Hindu, $y = a$ says the Buddhist. $x = y$ is furiously denied by both, although these two equations are our only source of information about either x or y . Metaphysics has always been full of this airy building. We must postulate an Unseen behind the Seen; and when we have defined the Unseen as a round square, we quarrel with our fellow-professors who prefer to define it as a quadrilateral circle. The only way to avoid

¹ The faculty that makes the illusion called the Ego.

this is to leave argument altogether alone, and pay attention only to concentration, until the time comes to tackle mental phenomena once for all, by some such method as that of “Liber 474.”¹

42. “The eight dire miseries forsake for evermore. If not, to wisdom, sure, thou can’st not come, nor yet to liberation,” saith the great Lord, the Tathāgata of perfection, “he who has followed in the footsteps of his predecessors.”

“The eight dire miseries” are the five senses plus the threefold fire of Lust, Hatred and Dullness. But the quotation is not familiar. I feel sure He did not say “sure.”

43. Stern and exacting is the virtue of *vairāgya*. If thou its Path would’st master, thou must keep thy mind and thy perceptions far freer than before from killing action.

The English is getting ambiguous. The word “killing” is, I suppose, an adjective implying “fatal to the purpose of the Student.” But even so, the comment appears to me out of place. On this high Path action should already have been made harmless; in fact, the second Path had this as its principal object. It is very difficult to make out what the Authoress really wants you to do.

44. Thou hast to saturate thyself with pure *ālaya*, become as one with Nature’s Soul-Thought. At one with it thou art invincible; in separation, thou becomest the playground of *samvṛtti*, origin of all the world’s delusions.

This means, acquire sympathy with the universal Soul of Nature. This Soul of Nature here spoken of is of course imagined as something entirely contrary to anything we really know of Nature. In fact, it would be difficult to distinguish it from a pious fiction. The only reason that can be given for assuming the Soul of Nature to be pure, calm, kind, and all the other tea-party virtues, is *lucus a non lucendo*.² To put it in some kind of logical

¹ [See “Liber Os Abysmi vel Daāth sub figura 474,” Works Cited.]

² [*Lat.*, literally “a grove from not being light,” implying an absurd derivation.]

form, the Manifested is not the Unmanifested; therefore the Manifested is that which the Unmanifested is not. Nature, as we know it, is stupid, brutal, cruel, beautiful, extravagant, and above all the receptacle or vehicle of illimitable energy. However, by meditation one comes to a quite different view of Nature. Many of the stupidities and brutalities are only apparent. The beauty, the energy, and the majesty, or, if you prefer it, the love, remain undeniable. It is the first reversed triangle of the Tree of Life.

What is said of *samvṛtti* is nonsense. The *vṛttis* are impressions or the causes of impressions. *Samvṛtti* is simply the sum of these.

45. All is impermanent in man except the pure bright essence of *ālaya*. Man is its crystal ray; a beam of light immaculate within, a form of clay material upon the lower surface. That beam is thy life-guide and thy true Self, the Watcher and the silent Thinker, the victim of thy lower Self. Thy Soul cannot be hurt but through thy erring body; control and master both, and thou art safe when crossing to the nearing "Gate of Balance."

Here we have *ālaya* identified with *ātman*. The rest of the verse is mostly poetic nothing, and there is no guide to the meaning of the word "Soul." It is a perfectly absurd theory to regard the body as capable of inflicting wounds upon the Soul, which is apparently the meaning here. The definition of *ātman* gives impassibility as almost its prime condition.

From the phrase "control and master both" we must suppose that the Soul here spoken of is some intermediate principle, presumably Nephesch.

46. Be of good cheer, O daring pilgrim "to the other shore." Heed not the whisperings of Māra's hosts; wave off the tempters, those ill-natured Sprites, the jealous *lhamayin*¹ in endless space.

This verse may be again dismissed as too easily indulgent in poetic diction. A properly controlled mind should not be subject

¹ [A Tibetan term, defined by Blavatsky as "elementals and evil spirits averse to man."]

to these illusions. And although it may be conceded that these things, although illusions, do correspond with a certain reality, anything objective should have been dismissed at an earlier stage. In the mental struggles there should be no place for demons. Unless my memory deceives me, that was just the one trouble that I did not have. The reason may possibly have been that I had mastered all external demons before I took up meditation.

47. Hold firm! Thou nearest now the middle portal, the gate of Woe, with its ten thousand snares.

No explanation is given as to why the fifth should be called the “middle Portal” of seven.

48. Have mastery o'er thy thoughts, O striver for perfection, if thou would'st cross its threshold.

From here to verse 71 is the long description of this fifth gate, the key to which (it will be remembered) was *vīrya*—that is, energy and will, Manhood in its most secret sense.

It seems rather useless to tell the Student to have mastery over his thoughts in this verse, because he has been doing nothing else in all the previous Gates.

49. Have mastery o'er thy Soul, O seeker after truths undying, if thou would'st reach the goal.

The pupil is also told to have mastery over his Soul, and again there is no indication as to what is meant by “Soul.”

Bhikkhu Ānanda Metteyya once remarked that Theosophists were rather absurd to call themselves Buddhists, as the Buddhist had no Soul, and the Theosophist, not even content with having one, insisted on possessing seven different kinds.

If it means Nephesh, of course this ought to have been mastered long ago. It probably means Neschamah. If we take this to be so, the whole passage will become intelligible. In the beginning of progress we have the automatic Ego, the animal creator or generator of Nephesh in Yesod, the lowest point of the Ruach, and the marriage between these is the first regeneration. Nephesh is Syrinx, and Yesod is Pan. Nephesh is the elemental Soul which seeks redemption and immortality. In order to obtain it, it must acquire a Soul such as is possessed by men.

Now the elemental is said to be afraid of the sword with its cross hilt, of the Cross, that is to say of the Phallus, and this is what is called Panic fear, which, originally an individual thing, is applied to a mob, because a mob has no Soul. A very great many elementals are to be found in human form today; they are nearly always women, or such men as are not men. Such beings are imitative, irresponsible, always being shocked, without any standard of truth, although often extremely logical; criminal without a sense of right and wrong, and as shameless as they are prudish. Truth of any kind frightens them. They are usually Christian Scientists, Spiritualists, Theosophists, or what not. They reflect the personality of a man with extraordinary ease, and frequently deceive him into thinking that they know what they are saying. Lévi remarks that “the love of such beings by a Magus is insensate and may destroy him.”¹ He had had some. This doctrine is magnificently expounded in Wagner’s *Parsifal*. The way to redeem such creatures is to withstand them, and their Path of Redemption is the Path of Service to the man who has withstood them. However, when at the right moment the crucified one, the extended one, the Secret Saviour, consents to redeem them, and can do so without losing his power, without in any way yielding to them, their next step is accomplished, and they are reborn as men. This brings us back to our subject, for the lower man, of whom we are still speaking, possesses, above Yesod, five forms of intellect and Daäth their Crown.

We then come to another marriage on a higher plane, the redemption of Malkuth by Tiphareth; the attaining of the Knowledge and Conversation of the Holy Guardian Angel.

The next critical step is the sacrificing of this whole organism to the Mother, Neschamah, a higher Soul which is as spiritually dark and lonely as Nephesch was materially. Neschamah is beyond the Abyss, has no concern with that bridal, but to absorb it; and by offering the blood of her Son to the All-Father, that was her husband, she awakes Him. He, in His turn, vitalizes the

¹ [Éliphas Lévi, *The Magical Ritual of the Sanctum Regnum*, ed. Westcott, p. 35. See Works Cited.]

original Daughter, thus completing the cycle. Now on the human plane this All-Father is the true generative force, the real Ego, of which all types of conscious Ego in a man are but Eidola, and this true creative force is the *virya* of which we are now speaking.

50. Thy Soul-gaze centre on the One Pure Light, the Light that is free from affection, and use thy golden Key.

.

This *virya* is the one pure light spoken of in this verse. It is called “free from affection.” It creates without desire, simply because it is its nature to create. It is this force in one’s self of which one must become conscious in this stage.

51. The dreary task is done, thy labour well-nigh o’er.
 The wide abyss that gaped to swallow thee is almost spanned.

.

It should be noticed that this verse has rows of dots both above and below it. There is a secret meaning to verse 51 which will be evident to anyone who has properly understood our comment on verse 49. The highest marriage, that between Neschamah and Chiah, is accomplished—again, after another manner!

52. Thou hast now crossed the moat that circles round the gate of human passions.

By “human passions” must be understood every kind of attraction, not merely gross appetites—which have been long ago conquered, not by excluding, but by regulating them. On the plane of mind itself all is in order; everything has been balanced by its opposite.

53. Thou hast now conquered Māra and his furious host.

The seeker has now passed through the Abyss where dwells Choronzon whose name is Legion. All this must be studied most carefully in *Liber 418*.

54. Thou hast removed pollution from thine heart and bled it from impure desire. But, O thou glorious combatant,

thy task is not yet done. Build high, Lanoo, the wall
that shall hedge in the Holy Isle, the dam that will
protect thy mind from pride and satisfaction at thoughts
of the great feat achieved.¹

Here again is one of those unfortunate passages which enables the superficial to imagine that the task of the Adept is to hunger-strike, and wear the blue ribbon, and give up smoking. The first paragraph of this verse rather means that filling of the cup of Babalon with every drop of blood, which is explained in *Liber 418*.

The higher Ego—"Holy Isle"—is not the thinking self; it is the "Dwarf-Self," the self which is beyond thinking. The aspirant is now in fact beyond all thought, and this talk of building high the wall or dam is too much like poetry to be good sense. What it means is, "Beware lest the reawakened Ego, the Chiah, should become self-conscious, as it is liable to do owing to its wedding with Neschamah."

Or, shall we say, with Nephesch? For the organism has now been brought to perfect harmony in all its parts. The Adept has a strong, healthy, vigorous body, and a mind no less perfect; he is a very different person from the feeble emasculate cabbage-chewing victim of anæmia, with its mind which has gained what it calls emancipation by forgetting how to think. Little as it ever knew! Not in such may one find the true Adept. Read *Liber Legis*, Chap. II, verse 24, and learn where to look for hermits.

55. A sense of pride would mar the work. Aye, build it
strong, lest the fierce rush of battling waves, that mount
and beat its shore from out the great world *māyā's*
Ocean, swallow up the pilgrim and the isle—yea, even
when the victory's achieved.

We now perceive more clearly the meaning of this passage. Just as the man, in order to conquer the woman, used restraint, so also must this true Soul restrain itself, even at this high stage, although it gives itself completely up. Although it creates without

¹ [See "Commentary to Liber LXV," p. 157 above.]

thought and without desire, let it do that without losing anything. And because the surrender must be complete, it must beware of that expansion which is called pride; for it is destroying duality, and pride implies duality.

56. Thine “Isle” is the deer, thy thoughts the hounds that weary and pursue his progress to the stream of Life. Woe to the deer that is o’ertaken by the barking fiends before he reach the Vale of Refuge—*dhyāna-mārga*, “path of pure knowledge” named.

Once more the passage harks back to the Abyss where thoughts prevail. It is another poetic image, and not a good one. Extraordinary how liable this unassailable *ālaya*-soul is to catch cold! It isn’t woe to him; it’s woe to YOU!

57. Ere thou canst settle in *dhyāna-mārga* and call it thine, thy Soul has to become as the ripe mango fruit: as soft and sweet as its bright golden pulp for others’ woes, as hard as that fruit’s stone for thine own throes and sorrows, O Conqueror of Weal and Woe.

More trouble, more poetic image, more apparent sentimentality. Its true interpretation is to be found in the old symbolism of this marriage of Chiah and Neschamah. Chiah is the male, proof against seduction; Neschamah the female that overcomes by weakness. But in actual practice the meaning may be explained thus,—you yourself have conquered, you have become perfectly indifferent, perfectly energetic, perfectly creative, but, having united yourself to the Universe, you become acutely conscious that your own fortunate condition is not shared by that which you now are. It is then that the adept turns his face downwards, changes his formula from *solve* to *coagula*. His progress on the upward path now corresponds exactly with his progress on the downward path; he can only save himself by saving others, for if it were not so he would be hardly better than he who shuts himself in his black tower of illusion, the Brother of the Left Hand, the Klingsor of *Parsifal*.

58. Make hard thy Soul against the snares of *Self*; deserve for it the name of “Diamond-Soul.”

Here is another muddle, for the words “Soul” and “Self” have previously been used in exactly the opposite meaning. If any meaning at all is to be attached to this verse and to verse 59, it is that the progress downwards, the progress of the Redeemer of the Sun as he descends from the Zenith, or passes from the Summer Solstice to his doom, must be a voluntary absorption of Death in order to turn it into life. Never again must the Adept be deceived by his impressions, though there is that part of him which suffers.

59. For, as the diamond buried deep within the throbbing heart of earth can never mirror back the earthly lights, so are thy mind and Soul; plunged in *dhyāna-mārga*, these must mirror nought of *māyā*'s realm illusive.

It is now evident that a most unfortunate metaphor has been chosen. A diamond is not much use when it is buried deep within the throbbing heart of earth. The proper place for a diamond is the neck of a courtesan.

60. When thou hast reached that state, the Portals that thou hast to conquer on the Path fling open wide their gates to let thee pass, and Nature's strongest might possess no power to stay thy course. Thou wilt be master of the sevenfold Path; but not till then, O candidate for trials passing speech.

That we have correctly interpreted these obscure passages now becomes clear. No further personal effort is required. The gates open of themselves to the Master of the Temple.

61. Till then, a task far harder still awaits thee: thou hast to feel thyself ALL-THOUGHT, and yet exile all thoughts from out thy SOUL.

The discourse again reverts to another phase of this task of *vairāgya*. It is just as in the “Earth-*bhāvanā*,” where you have to look at a frame of Earth, and reach that impression of Earth in which is no Earthly quality, “that earth which is not earth,” as the Qabalah would say. So on this higher plane you must reach a quintessence of thought, of which all thoughts are perhaps debased images, but which in no way partakes of anything concerning them.

62. Thou hast to reach that fixity of mind in which no breeze, however strong, can waft an earthly thought within. Thus purified, the shrine must of all action, sound, or earthly light be void; e'en as the butterfly, o'ertaken by the frost, falls lifeless at the threshold—so must all earthly thoughts fall dead before the fane.

Again another phase of this task. Complete detachment, perfect silence, absolute will; this must be that pure Chiah which is utterly removed from Ruach.

63. Behold it written:

“Ere the gold flame can burn with steady light, the lamp must stand well guarded in a spot free from all wind.”¹
Exposed to shifting breeze, the jet will flicker and the quivering flame cast shades deceptive, dark and ever-changing, on the Soul's white shrine.

This familiar phrase is usually interpreted to mean the mere keeping of the mind free from invading thoughts. It has also that secret significance at which we have several times already hinted.

These unfortunate poetic images again bewilder us. Blavatsky's constant use of the word “Soul” without definition is very annoying. These verses 63 and 64 must be taken as dealing with a state preliminary to the attainment of this Fifth Gate. If the lance shakes in the hand of the warrior, whatever the cause, the result is fumbling and failure.

64. And then, O thou pursuer of the truth, thy Mind-Soul will become as a mad elephant, that rages in the jungle. Mistaking forest trees for living foes, he perishes in his attempts to kill the ever-shifting shadows dancing on the wall of sunlit rocks.

This verse explains the state of the mind which has failed in the Abyss—the student becomes insane.

65. Beware, lest in the care of Self thy Soul should lose her foothold on the soil of *deva*-knowledge.
66. Beware, lest in forgetting SELF, thy Soul lose o'er its trembling mind control, and forfeit thus the due fruition of its conquests.

¹ [Though probably not H.P.B.'s source, see *Bhagavad-gītā* 6:19.]

These two verses seem to mean that any attention to Self would prevent one crossing the Abyss, while in the event of any inattention to Self the mind would revolt. In other words, "Soul" means Neschamah, and it is important for Neschamah to fix its attention on Chiah, rather than on Ruach.

67. Beware of change! For change is thy great foe. This change will fight thee off, and throw thee back, out of the Path thou treadest, deep into viscous swamps of doubt.

The only difficulty in this verse is the word "change." People who are meditating often get thrown off by the circumstances of their lives, and these circumstances must be controlled absolutely. It should, however, also be taken to refer to any change in one's methods of meditation. You should make up your mind thoroughly to a given scheme of action, and be bound by it. A man is perfectly hopeless if, on finding one *mantra* unsuccessful, he tries another. There is cumulative effect in all mystic and magical work; and the *mantra* you have been doing, however bad, is the best one to go on with.

68. Prepare, and be forewarned in time. If thou hast tried and failed, O dauntless fighter, yet lose not courage: fight on and to the charge return again, and yet again.

Verse 68 confirms our interpretation of these verses.

69. The fearless warrior, his precious life-blood oozing from his wide and gaping wounds, will still attack the foe, drive him from out his stronghold, vanquish him, ere he himself expires. Act then, all ye who fail and suffer, act like him; and from the stronghold of your Soul, chase all your foes away—ambition, anger, hatred, e'en to the shadow of desire—when even you have failed...
70. Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple's soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck they blossom forth.

.
 But if thou cam'st prepared, then have no fear.

These verses explain the cumulative effect of which we spoke. It is very hard to persist, because very often we seem to make no progress. There is the water on the fire, and nothing whatever appears to be happening. But without warning it suddenly boils. You may get the temperature to 99° and keep it at 99° for a thousand years, and the water will not boil. It is the last step that does the trick.

One remark in this connection may be useful: “A watched pot never boils.” The student must practice complete detachment—must reach the stage when he does not care twopence whether he attains or not, while at the same time he pursues eagerly the Path of attainment. This is the ideal attitude. It is very well brought out in *Parsifal*. Klingsor, on having his error pointed out to him, said “Oh, that’s quite easy,” took a knife, and removed all danger of his ever making the same mistake again. Returning, full of honest pride in his achievement, he found himself more ignominiously rejected than before. Ultimately the sacred lance is brought back into the Hall where is the Graal, and there, at the right moment, not moved by desire, not seduced by cunning Kundry, but of his own nature, the sacrifice may be accomplished.

So, as previously explained, it is important not to keep on worrying about one’s progress; otherwise all the concentration is lost, and a mood of irritability rises, work is given up, and the student becomes angry with his Teacher. His Mind-Soul becomes as a mad elephant that rages in the jungle. He may even obtain the Vision of the Demon Crowley. But by persistence in the appointed Path, by avoiding disappointment through not permitting the fiend Hope to set its suckers on your Soul, by quietly continuing the appointed discourse in spite of Māra and his hosts, the wheel comes full circle, the hour strikes, the talipot palm blossoms, and all is fun and feasting, like Alice when she got to the Eighth Square.

It is my daily prayer that I may be spared to write a complete commentary on the extremely mystical works of the Rev. C. L. Dodgson.¹

Please note the two lines of dots for the last paragraph of this verse. It is that final scene of *Parsifal*, which words are unfitted to express.

71. Henceforth thy way is clear right through *vīrya* gate, the fifth one of the Seven Portals. Thou art now on the way that leadeth to the *dhyāna* haven, the sixth, the *bodhi* Portal.
72. The *dhyāna* gate is like an alabaster vase, white and transparent; within there burns a steady golden fire, the flame of *prajñā* that radiates from *ātman*.
Thou art that vase.
73. Thou hast estranged thyself from objects of the senses, travelled on the "Path of seeing," on the "Path of hearing," and standest in the light of Knowledge. Thou hast now reached *titikṣā*² state.
O *narjol*, thou art safe.

.

In these three verses the passage to the sixth Gate is made clear. There is no longer any struggle, there is but the golden fire within the alabaster vase, and thou art that vase. Male and female are again interchanged. Above Chiah and Neschamah is Jechidah, and in the lower aspect of that, one has again become the receptacle of the Infinite, not that which penetrates the Infinite.

There are two formulæ of making two things one. The active formula is that of the arrow piercing the rainbow, the Cross erected upon the Hill of Golgotha, and so on. But the passive formula is that of the cup into which the wine is poured, that of

¹ [Lewis Carroll; see Works Cited. Crowley did write a few brief Qabalistic commentaries to Carroll's works.]

² [Defined by Blavatsky as the fifth stage of *rājayoga*, but more usually the "endurance of opposites," i.e., pleasure and pain, etc.]

the cloud which wraps itself around Ixion.¹ It is very annoying to hear that the *narjol* is safe. This is all Œdipus-Complex. Why not “Safe in the arms of Jesus”? Devil fly away with this “eternal rest” stuff! Give me a night’s rest now and again; a dip into the *tao*, and then—off we go again!

74. Know, Conqueror of Sins, once that a *sowanee*² hath cross’d the seventh Path, all Nature thrills with joyous awe and feels subdued. The silver star now twinkles out the news to the night-blossoms, the streamlet to the pebbles ripples out the tale; dark ocean-waves will roar it to the rocks surf-bound, scent-laden breezes sing it to the vales, and stately pines mysteriously whisper: “A Master has arisen, A MASTER OF THE DAY.”

There is a further terrible confusion between the personal progress of the man, and his progress in relation to his incarnations.

It cannot be too clearly understood that these things are altogether different. Blavatsky’s attempt to mix up Hinduism and Buddhism is productive of constant friction. The first Path in *dhyāna* has nothing whatever to do with being a *sīrotāpanna*. It is perfectly clear that you could be Master of all the eight *jhānas* with no more hope of becoming a *sīrotāpanna* than a *pwe-dancer*.

However, this is an extremely poetical description of what happens on the seventh Path.

You must notice that there is a certain amount of confusion between the Paths and the Portals at the end of them. Apparently one does not reach the seventh Gate till the end of the treatise. “A Master of the Day” is said to refer to the *manvantara*, but it is also an obvious phrase where *day* is equivalent to *Sun*.

¹ [When Ixion sought to seduce Hera, her husband Zeus substituted a cloud in Hera’s image. This cloud, Nephele, gave birth to Centaurus, ancestor of the centaurs. Zeus sent Ixion to Tartarus, the deepest region of Hades reserved for those who deeply offend the gods. The Titans were also imprisoned there.]

² [This is a Blavatsky neologism. She defined it as one who practices *sowan* (another neologism), the first path in “dhyān,” a *sīrotāpanna*.]

75. He standeth now like a white pillar to the west, upon whose face the rising Sun of thought eternal poureth forth its first most glorious waves. His mind, like a becalmed and boundless ocean, spreadeth out in shoreless space. He holdeth life and death in his strong hand.

It is interesting to notice that he is still in the West. This is the penultimate stage. He is really now practically identical with Mayan himself. He has met and conquered the maker of illusion, become one with him, and his difficulty will then be so to complete that work, that it shall be centred on itself, and leave no seed that may subsequently germinate and destroy all that has been accomplished.

76. Yea, he is mighty. The living power made free in him, that power which is HIMSELF, can raise the tabernacle of illusion high above the gods, above great Brahmā and Indra. *Now* he shall surely reach his great reward!

The temptation at this point is to create an Universe. He is able: the necessity of so doing is strong within Him, and He may perhaps even imagine that He can make one which shall be free from the Three Characteristics. Evelyn Hall—an early love of mine—used to say: “God Almighty—or words to that effect—has no conscience”; and in the tremendous state of mind in which He is, a state of Cosmic priapism, He may very likely see red, care nothing for what may result to Himself or His victim, and, violently projecting Himself on the *ākāśa*, may fertilize it, and the Universe begin once more.

In “Liber I”¹ it seems as if this must be done, as if it were part of the Work, and *Liber Legis*, if I understand it aught, would inculcate the same. For to US the Three Characteristics and the Four Noble Truths are lies—the laws of Illusion. Ours is the Palace of the Graal, not Klingsor’s Castle.

77. Shall he not use the gifts which it confers for his own rest and bliss, his well-earn’d weal and glory—he, the subduer of the great Delusion?

¹ *Equinox* I(7) [and elsewhere. See Works Cited]

It is now seen that He should not do this, although He is able. He should on the contrary take up the burden of a Magus. This whole passage will be found in much clearer language in “Liber I.”

78. *Nay*, O thou candidate for Nature’s hidden lore! If one would follow in the steps of holy Tathāgata, those gifts and powers are not for Self.

It should be noticed that this is not quite identical with the way in which the Master of the Temple detaches the being that was once called “Self” to fling it down from the Abyss that it may “appear in the Heaven of Jupiter as a morning star or as an evening star, to give light to them that dwell upon the earth.”¹ This Magus is a much stronger person than the Master of the Temple. He is the creative force, while the Master is merely the receptive. But in these verses 78, 79, 80, it might be very easily supposed that it was merely a recapitulation of the former remarks, and I am inclined to think that there is a certain amount of confusion in the mind of the Author between these two grades. She attained only the lower. But careful study of these verses will incline the reader to perceive that it is a new creation which is here spoken of, not a mere amelioration.

The only really difficult verse on this interpretation is 86. There is a lot of sham sentiment in this verse. It gives an entirely false picture of the Adept, who does not whine, who does not play Pecksniff. All this business about protecting man from far greater misery and sorrow is absurd. For example, in one passage H. P. B. explains that the lowest hell is a man-bearing Planet.

There is a certain amount of melancholia with delusions of persecution about this verse. Natural, perhaps, to one who was betrayed and robbed by Vittoria Cremers?²

¹ [Liber 418, 14th Ærhyr, paraphrase.]

² [Vittoria Cremers briefly served as Crowley’s business manager. Crowley relates that she caused the novelist Mabel Collins to betray Madame Blavatsky. See *Confessions*, abridged ed., pp. 690–693.]

79. Would'st thou thus dam the waters born on Sumeru?¹
 Shalt thou divert the stream for thine own sake, or send
 it back to its prime source along the crests of cycles?

It is here seen that the ideal proposed by the Author is by no means rest or immobility. The Path, or rather the Goal, is symbolized as a swift and powerful stream, and the great mystery is revealed that the Path itself is the Goal.

Were the world understood
 Ye would see it was good,
 A dance to a delicate measure.²

This is also the doctrine indicated in all the works of Fra. Perdurabo. You can see it in *Liber 418*, where, as soon as a certain stage is reached, the great curse turns into an ineffable blessing.³ In *The Book of Lies*, too, the same idea is stated again and again, with repetition only unwearying because of the beauty and variety of the form.

“Everything is sorrow,” says the Buddha. Quite so, to begin with. We analyze the things we deem least sorrow, and find that by taking a long enough period, or a short enough period, we can prove them to be the most exquisite agony. Such is the attempt of all Buddhist writers, and their even feebler Western imitators. But once the secret of the universe is found, then everything is joy. The proposition is quite as universal.

80. If thou would'st have that stream of hard-earn'd knowl-
 edge, of Wisdom heaven-born, remain sweet running
 waters, thou should'st not leave it to become a stagnant
 pond.

Here we have the same thesis developed with unexpected force. So far from the Path being repose, the slightest slackening turns it stagnant.

81. Know, if of *amitabha*, the “Boundless Age,” thou
 would'st become co-worker, then must thou shed the

¹ [*Skt.*, Mount Meru.]

² [Crowley, *Orpheus*, bk. 4, in *Collected Works*, vol. III, p. 217.]

³ [See *Liber 418*, especially the 2nd Æthyr.]

light acquired, like to the *bodhisattvas* twain, upon the span of all three worlds.

The same doctrine is still further detailed, but I cannot give the authority by which Blavatsky speaks of Kuan-shi-yin as a *bodhisattva*.¹ It will become abundantly evident in the comment to verse 97 that Blavatsky had not the remotest idea as to what a *bodhisattva* was and is. But it is quite true that you have to shed light in the manner indicated if you are going to live the life of a Magus.

82. Know that the stream of superhuman knowledge and the *deva*-Wisdom thou hast won, must, from thyself, the channel of *ālaya*, be poured forth into another bed.

Still further develops the same doctrine. You have acquired the supreme creative force. You are the Word, and it must be spoken (verse 83). There is a good deal of anticlimax in verse 83, and a peculiarly unnecessary split infinitive.

Blavatsky's difficulty seems to have been that although she is always talking of the advance of the good *narjol*, he never seems to advance in point of view. Now, on the threshold of the last Path, he is still an ordinary person with vague visionary yearnings! It is true that He wishes the unity of all that lives, complete harmony in the parts, and perfect light in the whole. It is also true that He may spend a great deal of time in killing or otherwise instructing men, but He has not got at all the old conception. The ordinary Buddhist is quite unable to see anything but details. Bhikkhu Ānanda Metteyya once refused to undertake the superintendence of a coconut plantation, because he found that he would have to give orders for the destruction of vermin.² But (with the best feeling in the world) he had to eat rice, and the people who cultivated the rice had to destroy a lot of vermin too. One cannot escape responsibility in this vicarious way. It is peculiarly silly, because the whole point of Buddha's position is that

¹ [It is generally accepted that her origin is as a *bodhisattva*, being the Chinese form of Avalokiteśvara. See J. H. Chamberlayne, "The Development of Kuan Yin," *Numen* IX (1962).]

² [See *Confessions*, abridged ed., p. 238.]

there is no escape. The Buddhist regulations are comparable to orders which might have been, but were not, because he was not mad, given by the Captain of the *Titanic* to caulk the planks after the ship had been cut in two.

83. Know, O *narjol*, thou of the Secret Path, its pure fresh waters must be used to sweeter make the Ocean's bitter waves—that mighty sea of sorrow formed of the tears of men.
84. Alas! when once thou hast become like the fix'd star in highest heaven, that bright celestial orb must shine from out the spatial depths for all—save for itself; give light to all, but take from none.

It is incomparably annoying to see this word “Alas!” at the head of this verse as a pure oxymoron with the rest of the text. Is stupid, unseeing selfishness so firmly fixed in the nature of man that even at this height he still laments? Do not believe it. It is interesting here to note the view taken by Him who has actually attained the Grade of Magus. He says:

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

It may be those three perfections of my *sambhogkāya* robe, but the fact is that one has reached a stage when the Path becomes almost meaningless. The illusion of Sorrow has been exposed so ruthlessly that one can hardly realize that one, or anyone else, can ever have been in such a silly muddle. It seems so perfectly natural that everything should be just as it is, and so right, that one is quite startled if one contemplates the nature of one's Star, which led one into these “grave paths.” The only “wrong” is the thinking about anything at all; this is of course the old “Thought is evil” on a higher plane. One gets to understand the *Upaniṣad* which tells us how The Original It made the error of contemplating itself, of becoming self-conscious; and one also perceives the stupendous transcendentalism concealed in the phrase of *The Book of the Law*: “Enough of Because! Be he damned for a dog!”¹ This Universe—the ΙΩ ΠΑΝ ΠΑΝ and the ΟΙΜΟΙ ΤΑΛΑΝΟΙ too²—is a Play of Our

¹ [*Liber CCXX* II:33.]

² [*Grk.*, “hail Pan Pan” and “woe is me, wretched ones.”]

Merry Lady. It is as natural to have all this heavy stuff about the Weary Pilgrim's Bleeding Feet, and the Candidate for Woe, and all that, as it is for Theseus and Hippolyta to decide that Pyramus and Thisbe may amuse them.¹ The Public will then kindly excuse the Magus if He be of a nature, and in a mood, to decline to take the tragedy too seriously, and to mock the crude buffooneries of Bottom. Perhaps it would be better taste in Him to draw the curtains of His box. But it is at least His pleasure to reward the actors.

Love is the law, love under will.

85. Alas! when once thou hast become like the pure snow in mountain vales, cold and unfeeling to the touch, warm and protective to the seed that sleepeth deep beneath its bosom—'tis now that snow which must receive the biting frost, the northern blasts, thus shielding from their sharp and cruel tooth the earth that holds the promised harvest, the harvest that will feed the hungry.

Surely a better image would have been the Mother, and does the Mother complain or rejoice? It is also a bad image, this of the snow. Is snow in any way incommoded by the biting frosts, the northern blasts?

86. Self-doomed to live through future *kalpas*, unthanked and unperceived by man; wedged as a stone with countless other stones which form the "Guardian Wall," such is thy future if the seventh Gate thou passest. Built by the hands of many Masters of Compassion, raised by their tortures, by their blood cemented, it shields mankind, since man is man, protecting it from further and far greater misery and sorrow.

Comment has already been made upon this verse.²

87. Withal man sees it not, will not perceive it, nor will he heed the word of Wisdom ... for he knows it not.

Here indeed is the only sorrow that could seem, even for a moment, likely to touch the Adept. It is rather annoying that the

¹ [Shakespeare, *Midsummer Night's Dream*.]

² [See p. 317; see also "Commentary to Liber LXV," p. 157 above.]

great prize offered so freely to men is scorned by them. But this is only if the Adept fall for one moment to the narrower view, accept the conventional outlook on the universe. If only he remember that very simple and elementary instruction that the Magician must work as if he had Omnipotence at his command and Eternity at his disposal, He will not repine.

88. But thou hast heard it, thou knowest all, O thou of eager guileless Soul ... and thou must choose. Then hearken yet again.

This verse introduces the climax of this treatise.

89. On *sowan's* Path, O *sirotāpanna*, thou art secure. Aye, on that *mārga*, where nought but darkness meets the weary pilgrim, where torn by thorns the hands drip blood, the feet are cut by sharp unyielding flints, and Mara wields his strongest arms—there lies a great reward *immediately* beyond.

It is not at all clear to what stage of the Path this refers. In verse 91 it appears to refer to the *dhyāna* Path, but the *dhyāna* Path has been described in entirely different terms in verses 71 to 73, and it is certainly a quite bad description of the condition of *sirotāpanna*.

I think the tragic note is struck for effect. Damn all these tortures and rewards! Has the *narjol* no manhood at all?

90. Calm and unmoved the Pilgrim glideth up the stream that to *nirvāṇa* leads. He knoweth that the more his feet will bleed, the whiter will himself be washed. He knoweth well that after seven short and fleeting births *nirvāṇa* will be his. ...

Here is again a totally un-Buddhistic description.

It appears to me rather a paraphrase of the well-known

Sweeping through the gates of the New Jerusalem,
Washed in the Blood of the Lamb.

91. Such is the *dhyāna* Path, the haven of the *yogin*, the blessed goal that *sirotāpannas* crave.

Again the confusion of the attainment of the Student with regard to spiritual experience, and his attainment with regard to his grade. There is connection between these, but it is not a close

and invariable one. A man might get quite a lot of *samādhi*, and still be many lives away from *sirotāpanna*.

92. Not so when he hath crossed and won the *arhat* Path.

From here to verse 95 is description of this last Path which leads to the last Gate.

93. There *kleśa* is destroyed for ever, *tanhā*'s roots torn out.
But stay, Disciple ... Yet, one word. Canst thou destroy
divine COMPASSION? Compassion is no attribute. It is
the Law of LAWS—eternal Harmony, *ālaya*'s SELF; a
shoreless universal essence, the light of everlasting
Right, and fitness of all things, the law of love eternal.

Here again is apparently a serious difficulty. The idea of *kleśa*, here identified with Love of worldly enjoyment, seems to put one back almost before the beginning. Is it now only that the almost-*arhat* no longer wants to go to the theatre? It must not be interpreted in this low sense. At the same time, it is difficult to discover a sense high enough to fit the passage. With *tanhā* it is easier to find a meaning, for Madame seems to identify *tanhā* with the creative force of which we have spoken. But this is of course incompatible with the Buddhist teaching on the subject. *Tanhā* is properly defined as the hunger of the individual for continuous personal existence, either in a material or a spiritual sense.

With regard to the rest of the verse, it certainly reads as if yet again Blavatsky had taken the sword to a Gordian knot. By saying that Compassion is no attribute she is merely asserting what is evidently not true, and she therefore defines it in a peculiar way, and I am afraid that she does so in a somewhat misleading manner. It would be improper here to disclose what is presumably the true meaning of this verse. One can only commend it to the earnest consideration of members of the Sanctuary of the Gnosis, the 1X° of the O.T.O.

94. The more thou dost become at one with it, thy being
melted in its BEING, the more thy Soul unites with that
which IS, the more thou wilt become COMPASSION
ABSOLUTE.

This verse throws a little further light upon its predecessor. COMPASSION is really a certain Chinese figure whose names are numerous. One of them is BAPHOMET.

95. Such is the *ārya* Path, Path of the Buddhas of perfection.¹

This closes the subject.

96. Withal, what mean the sacred scrolls which make thee say?

“*Aum!* I believe it is not all the *arhats* that get of the *nirvāṇic* Path the sweet fruition.

“*Aum!* I believe that the *nirvāṇa-dharma* is entered not by all the Buddhas.”²

Here, however, we come to the question of the final renunciation. It is undoubtedly true that one may push spiritual experience to the point of complete attainment without ever undertaking the work of a *dhamma-buddha*, though it seems hard to believe that at no period during that progress will it have become clear that the Complete Path is downwards as well as upwards.

97. Yea; on the *ārya* Path thou art no more *sirotāpanna*, thou art a *bodhisattva*. The stream is cross'd. 'Tis true thou hast a right to *dharma-kāya* vesture; but *sambhogkāya* is greater than a *nirvāṇa*,³ and greater still is a *nirmāṇa-kāya*—the Buddha of Compassion.

Here once more we perceive the ignorance of the Author with reference to all matters of mystic terminology, an ignorance which would have been amusing indeed had she lived ten years later. A *bodhisattva* is simply a being which has culminated in a Buddha. If you or I became Buddhas tomorrow, then all our previous incarnations were *bodhisattvas*, and therefore, as there shall not be a single grain of dust which shall not attain to Buddhahood, every existing thing is in a way a *bodhisattva*. But

¹ [The noble eightfold path is *ārya aṣṭāṅga-mārga* in Sanskrit.]

² [Blavatsky cites *Theḡpa Chenpoido (Mahāyāna Sutra): Invocations to the Buddhas of Confession*, part I, 4.]

³ [Not a Buddhist usage.]

of course in practice the term is confined to these special incarnations of the only Buddha of whom we have any such record. It is, therefore, ridiculous to place *sīrotāpanna* as a Soul of inferior grade to *bodhisattva*. Buddha did not become a *sīrotāpanna* until seven incarnations before he attained to Buddhahood.

The last part of the verse and the long note (of which we quote the gist) are nonsense. To describe a complete Buddha as “an ideal breath; Consciousness merged in the Universal Consciousness, or Soul devoid of every attribute,”¹ is not Buddhism at all, and is quite incompatible with Buddhism.

98. Now bend thy head and listen well, O *bodhisattva*—
Compassion speaks and saith: “Can there be bliss when
all that lives must suffer? Shalt thou be saved and hear
the whole world cry?”
Now thou hast heard that which was said.

Again we descend to the anticlimax of a somewhat mawkish sentimentality. Again we find the mistake of duality, of that opposition between self and others which, momentarily destroyed even in the most elementary periods of *samādhi*, is completely wiped out by progress through the grades. The Path would indeed be a Treadmill if one always remained in this Salvation Army mood.

99. Thou shalt attain the seventh step and cross the gate of
final knowledge but only to wed woe—if thou would'st
be Tathāgata, follow upon thy predecessor's steps,
remain unselfish till the endless end.
Thou art enlightened—Choose thy way.

.

The anticlimax is now complete. Knowledge is by no means the last step. Knowledge has been finished with even by the Master of the Temple, and all this question of wedding woe, remaining unselfish till the endless end, is but poetic bombast, based upon misconception. It is as puerile as the crude conceptions of many Christian Sects.

¹ [Blavatsky, commentary, *The Voice of the Silence*, p. 96.]

100. Behold, the mellow light that floods the Eastern sky. In signs of praise both heaven and earth unite. And from the four-fold manifested Powers a chant of love ariseth, both from the flaming Fire and flowing Water, and from sweet-smelling Earth and rushing Wind.

Hark! ... from the deep unfathomable vortex of that golden light in which the Victor bathes, ALL NATURE'S wordless voice in thousand tones ariseth to proclaim:

JOY UNTO YE, O MEN OF MYALBA.¹

A PILGRIM HATH RETURNED BACK

"FROM THE OTHER SHORE."

A NEW ARHAT IS BORN.

Peace to all Beings.

Here, however, we get something like real poetry. This, and not the *pi-jaw*, should be taken as the key to this Masterpiece.

Love is the law, love under will.

¹ [*Tibetan, dmyal-ba*, pronounced *nyalwa*. "Hell."]

*The Shorter
Commentaries to
the Holy Books*

Comment on Liber B vel Magi sub figura I

[For the text, see:

- *The Equinox* I(7) (1912), p. 5.
- *Magick in Theory and Practice (Book 4, Part III)*, p. 423.
- *ΘΕΛΗΜΑ, The Holy Books of Thelema (The Equinox III(9))*, p. 1.
- *The Equinox* III(10), p. 21.
- *Magick (Book 4, Parts I-IV)*, 1 vol. rev. ed., p. 643.]

0. “Magus is Love”. Love is the law, love under will.
- 0 and 1. “Conjuration”, “soul”, “Redemption”. He preaches *liṅga-yoni*.
1. Mohammed said **לא אללה**. This was Truth: vide 777’s book 31.¹ And He said He Allah is One. So people took Allah to be the One God, neglected LA-AL No-God which was the essence of His Word.
2. “Word”. He is the ΛΟΓΟΣ.
4. “First and the Last”. **א** [“essence”] = 401 a prime. $\Lambda\Omega = 801 = 9 \times 89$.
 $401 = 1^2 + 20^2$.

¹ [777 was Charles Stansfeld Jones, Frater Achad or O.I.V.V.I.O. The book 31 was his *Liber 31*, which recorded his discoveries concerning *The Book of the Law*; see Works Cited. It should not be confused with “Liber XXXI,” the formal title of the MS. of *Liber Legis*.]

5. “Truth”. All is *māyā*. Even above the Abyss the Triad is only perfect in so far as it is bound in One. Separately, Chokmah and Binah are partial. They need Kether.
13. “curse”. אָה = אָרָר = cursing.
14. He must put אָ into אָה to get אָמָה [“truth”] (אָ = silence).
Buddha, Jesus, Mohammed.
[At end of 14:] From this point the subject changes. All this meditation is the second part of this task, after He has the first part well started. Or one may call them the external and internal points of His work.
16. Can this have been the IX° O.T.O. Mystery? Or the Way of the *Tao*, called “Living in the Sunlight” by Soror Hilarion?¹
No: it’s the regular Analysis-Method: the Grass of Chokmah² helps.
17. “to Him” An. XVIII ☉ in ≈ [Jan.–Feb. 1923 E.V.] I notice—for the first time!!!—that this Book definitely refers to me 666.
19. Return to exterior work for a moment.

¹ [Jeanne Robert Foster, the third Scarlet Woman.]

² [Hashish.]

Comment on Liber Liberi vel Lapidis Lazuli sub figura VII

[For the text, see:

- *ΘΕΛΗΜΑ, The Holy Books of Thelema (The Equinox III(9), p. 7.]*


Comment pencilled ☉ in 20° X An. v [March 10–11, 1910 E.V.]
by NEMO.

Prologue of the Unborn

1. “loneliness”. i.e. of Babe of Abyss.
2. “flute”. The flute of Pan.
3. “river”. Phrath.¹
“wilderness”. The Abyss where is Choronzon.
4. “Pan”. Sire of NEMO.
5. “snows”. The three Supernals.
6. “stars”. Nuit.
13. From Chesed to Binah.
15. For there are other Masters in the City of the Pyramids.

¹ [One of the four rivers of Eden in Genesis.]

Chapter I ♂

19. Phœnix Wand.
30. This verse a thought from mention of a weeping one.
31. Correction from Aiwass.
32. {Invocation to regain aspiration.}
34. The Ray or shaft of Arrow strikes Daäth which disperses it.
37. 
40. "N.O.X." See Special Comment. [At end of chapter:]
N.O.X. = 571 = 210 = ⊗ NOX. N = Mentu. O = Amoun. X = Isis Virgin.¹

Chapter II ♃



2. Yesod.
"fire" 7. "water" 8. "Spirit" 9.
3. {9 and 8.}
5. ♃ = Lead [...] Yesod. {Ganeśa.}
13. Pertinax = stick to it.
14. Yesod.
17. Markhor.²
18. Nanga Parbat.³
19. More Yesod and 7 house of ♃.
24. ?
28. ♃ melancholy.
38. Ring of ♃.

¹ [Crowley gave an early form of the N.O.X. signs Puer, Vir and Puella, but as discussed in *Book 4*, rev. ed., endnote 513, he later changed the x sign from *Puella* to *Mulier*.]

² [A wild goat of Northwest India.]

³ [A Himalayan mountain. See Crowley, *Confessions*.]

Chapter III ♃

16. ♂♂ and ♀♀ etc.
22. 
25. 
29. Tali-Fu.¹
31. *Rūpa* and the other *skandhas*.
33. White and Red.
34. Black and White.
35. Rose and Blue.
36. Malkuth broken into Ruach.
37. Netzach.
39. Hod.
51. i.e., my perception of the Mourning of Isis started me on Quest.
60. {Atu XX = ♃ = 718 = Fulfilment in An. xx, ☉ in ♃ [March-April 1924 E.V.] (refers to AL III:10).}

Chapter IV ☉

1. Malkah and the Prince. The Soul and the Holy Guardian Angel.
16. H.C.I.P.²
24. {HILARION.}³
33. ♃♃.
35. ♃.
37. ♃.

¹ [Tali-Fu (or Tali) is a Chinese lake and town. *Ibid.*]

² [Herbert Charles Jerome Pollitt, Crowley's Cambridge friend; see *Confessions*.]

³ [Hilarion was Jeanne Robert Foster, the third Scarlet Woman.]

44. {The sigylls [sic] reading from left to right explained by the symbols
 1st line Δ of Δ , ∇ , ∇ , Δ , ∇ of Δ , ∇ of Δ , Δ of Δ ,
 Δ of Δ , ∇ of ∇ , Δ of ∇
 2nd line Δ of ∇ , ∇ of ∇ , Δ of Δ , ∇ of Δ , ∇ of Δ .}
45. π = Word of 11 letters that adds to 418.
46. 10^{22} and π .
51. \beth = Jesus *ιχθυς*.
 “Amri” etc. tr[anslation:] $\left. \begin{array}{l} \text{forever} \\ \text{unlawfully} \end{array} \right\}$ let him die, let him die, let
 his soul die without pleasure (lit. orgasm) he shall die, he is
 dead.

Chapter V ☿

2. The *cakras*.
 5. Key XVII.
 6. XVII.
 16. ? The Toucan.
 20. Kether and Pan.
 38. Jesus.
 42. The ∇ revealed by Aiwass.

Chapter VI ☽

{☽ better than ♀.}

2. \bigcirc *Yoni* concealed in Man.
 13. Wine of Iacchus.
 16. Key VII.
 21. NOX, night of Pan.
 25. {14th Æthyr.}
 33. Cf. *Tao Te Ching*.

Chapter VII ♀

2. Catamenia.
 3. “flaming God”. Horus.
 4. Isis mourning. {The little pile of dust.}
 5. Birth of Horus.
 6. {Osiris.}
 9. Abracadabra.
 10. “seven letters” i.e., these 7 chapters.
 15. Nov. 18, 1898.
 18. ז .
 19. ז ם ן ף .
 20. *Kundalini*.
 22. ג .
 23. For ג goes to כתר.
 26. {Hiereus, Hegemon, Hierophant.}
 - 26–27. {Wands of Adepts in 5°=6°.}
 28. Binah.
 29. ⊗.
 32. NEMO.
 34. “no more reason together” — above Ruach.
 36. 4th and 11th Æthyrs.
 - 41–44. See expl[anation] in Æthyrs.
 - 46–47. The Spirit flashing down from NEMO.
 - 50–52. Perdurabo speaks.
- [On last page:] {The text book of a Master of the Temple.}

Comment on Liber Trigrammaton sub figura XXVII

[For the text, see:

- *ΘΕΛΗΜΑ, The Holy Books of Thelema (The Equinox III(9), p. 43.)*

∴	I	Narrowed breath. Represents concentration, including aspiration.
⋮	L	Passive undulation, without effort, unchecked.
⋮	C	Vide S and K.
⋮	H	Forcible addition of pure breath to other sounds. Represents effort.
⋮	X	Combines K and S.
⋮	T	The sexual onslaught. A less responsible form of D.
⋮	Y	When distinct from I, dignifies the vowel to which it is prefixed.
⋮	P	As to B as K is to (hard) G. Bursting of a bud as against that of a fruit.
⋮	A	Open unmodulated breath. (ah.)
⋮	J	Like soft G.

- ☰ *W* When distinct from *U* represents the operation of choice. *U* does this to some extent. (Will, word, way.)
- ☷ *O* The breath concentrated and directed. Is to *I* as magic is to mysticism.
- ☱ *G* (hard) Opening as if to devour. (Soft?)
- ☱ *Z* An irritated or excited form of *S*, emphasizing elements of anger and alarm.
- ☱ *B* Bursting forth. Phallus and Vulva. Kissing.
- ☱ *F* Compound of *P* and *H*.
- ☱ *S* Defiance,¹ warning, etc.
- ☱ *M* The Will to Die.
- ☱ *N* The vibration which includes Life and Death as complementary Curves.
- ☷ *E* Softened, but otherwise unmodulated breath. (Phallus.)
- ☷ *R* Continuous vibration, like *L* but active. (Air or the Æthyr.)
- ☷ *Q* Combines *K* and *U*. (The Sun.)
- ☷ *V* Conscious male will. Manhood, strength, truth, righteousness, immortality, integrity. (Water.)
- ☷ *K* Opening as if startled. (Earth.)
- ☷ *D* The paternal vibration. (The Moon.)²
- ☷ *U* Like *O* with added refinement and a tinge of melancholy. *O* is completely self-confident. (Fire.)
- ☷ (Vulva).

¹ [Variant reading, "defense."]

² The moon is not considered to be a light, but as a cohesion of the planet's atmosphere.

Comment on Liber Stellæ Rubeæ sub figura LXVI

[For the text, see:

- *The Equinox* I(7) (1912), p. 29.
- *ΘEAHMA, The Holy Books of Thelema (The Equinox III(9), p. 85.]*

1. First letter of each word = Ada.
2. [ditto] = Levenson.¹
3. *Yoni*.
5. “Sleeping in Carthage.”² (Φ and mouth.)
7. The body, on a special altar.
8. A.L. had gold hair and green eyes.
9. Navel filled with Green Chartreuse (or hashish?)
12. ☆ as usual.
13. ☆ as usual.
15. Preliminaries, unguiculation etc.
16. The wheels are the *cakras*. 2 and 3rd in midst = Ω. η and ϑ ears; ☉ and ☾ = eyes; ♂ and ♀ = nostrils; ☿ = mouth.

¹ [The English novelist Ada Levenson (1862–1933) was Crowley’s lover. Her nickname “the Sphinx” was given to her by Oscar Wilde.]

² [A poem in Crowley’s *White Stains* (1898), p. 106; 2nd ed., p. 93. See Works Cited.]

17. Descending on body with caresses?
19. As in VI° O.T.O.
20. Ceremonial destruction of Xtian symbols.
22. Some rite of cutting?
23. *Erectio penis.*
24. Begin act.
28. Flagellation.
29. Sucked kisses.
32. The Lord will descend and give ecstasy.
37. Refers to IX°?
39. One Initiate passes it on to the next in a chain.
41. Take care V. is reliable.
42. i.e., with the Victim.
43. See “Energized Enthusiasm.”
- 44–46. I have forgotten this oath: there may be a record somewhere. It contained words like “my body and soul that shall never be parted in sunder.”
50. Drinking catamenia?

Comment on Liber A'ash sub figura CCCLXX (I)

[For the text, see:

- *The Equinox* I(6) (1911), p. 33.
- *Magick in Theory and Practice* (Book 4, Part III), p. 432.
- *ΘΕΛΗΜΑ, The Holy Books of Thelema* (*The Equinox* III(9), p. 205.
- *Magick* (Book 4, Parts I–IV), 1 vol. rev. ed., p. 653.]

0. Ω.
2. Śakti.
3. *Yoni*.
5. Retention.
6. *Fiat* = “let there be.”
7. ' + π = 1
π'
☾
⊖
24. Gifts of Athene and Poseidon.

Comment on Liber A'ash sub figura CCCLXX (II)

C. S. JONES AND ALEISTER CROWLEY

“Liber A'ash” is said to contain the true secret of all practical Magick. I advanced a theory to Frater O.M. (A.C.) that this book had a phallic interpretation, and he then instructed me to write a comment having that aspect worked out in detail.

If the Phallus is the Creator in the Microcosm, why should it not be used, under will, to create any necessary thing or state whatever?

Let us see if “Liber A'ash” confirms this idea.¹

0. “Gnarled Oak of God”. This may refer to the Sun, the Creator in the Macrocosm.

No: the phallus itself, veins, semen-containing vessels, etc.

“In thy branches is the lightning” (secret Magical force)
“nested” (etc.) “Above thee hangs the Eyeless Hawk.”

The Glans Penis.

I have not yet discovered a way to arrive at the meaning of these words, though it seems to me that there may be an interpretation worked on a similar method to the “Blind Pig” in *Liber 333*. Let us suppose however that it refers to the *yonis*. The position indicated would then seem to be one in which the female is above the male; and this idea is more

¹ [Crowley's comments are given in italics.]

or less confirmed in “Energized Enthusiasm,” when after placing the Priest in position the priestess takes her appointed place. I should say that the man is lying on his back, and the woman kneels astride him, forming the upright *tau*.

1. “blasted and black”. I should say this means the force is withdrawn.

I think this is merely poetic; but can't say for sure.

There is doubtless another meaning, for instance “blasted” may refer to “The Tower,” Mars, ruling planet of Capricorn. Capricorn of course refers to the title of the work. “heath of scrub” may mean hair.

Yes.

Trees have been used to refer to hair in various places.

2. Up! (Viz. stand erect!) “The ruddy clouds” ...

Pubic hair of female.

(female form) ... “hang over thee”.

Yes.

3. “flaming gash in the sky.” The *yonis*.

Yes.

4. Up. (Needs no explanation.) V, however = 6 and P = 80 = 86 = Cup.

Yes.

5. The Phallus is “tossed about in the grip of the storm” for a long period, but there is no discharge of semen. It remains firm and erect.

Yes.

6. The discharge shall occur only at the proper moment, when the Will pronounces the FIAT “Let there be ...” whatever may be the predetermined result of the practice. (F.I.A.T. also refers to the four Elements Air, Fire, Water and Earth,¹ and therefore to Tetragrammaton and Amen.

Yes, but I hadn't thought of that.

¹ [In Latin, *flatus, ignis, aqua, terra.*]

7. The “third thing” that “is begun” may imply the setting in motion of the forces which will lead to the desired result. “Set” implies the Erect Phallus, which shall be displayed in the day of Truth.

All obscure to me.

8. In this covenant is the Magical Power known.

?

9. The Phallus “is like the oak”. (Oak, Line 21 in 777 = Lord of the Forces of Life.)

Yes.

10. It is “weather-beaten” etc. “like a sea-captain”. Like one who has knowledge of “ships” and how to manage them under all circumstances.

Yes.

11. “pride”. Holdeth up its head and standeth erect.

Yes.

12. “Let the magus” (magus = 2 = *liṅga*—see 777) “act thus” etc.

Yes.

13. He gathers himself together, dashes back his hood on entering *yonī*, and presses forward till he reaches the mouth of the womb. “Word” = Chokmah = *yod* of Tetragrammaton. *Yod* = spermatozoon. Word therefore refers to seed charged with Creative Force of Will.

Yes.

14. Having given his sap, he should not desist from the practice, but remain in the *yonī*, and if properly performed should be ready for further action. At this time he should feel the Magical force at work in him.

This is obscure to me, because of something else which I know.

15. Test of correct performance of practice.

Don't see your point. It means I think that one has the feeling that one is really doing magick, or one has not.

16. Do not understand this unless it means that the social considerations must be put aside. *Liṅga* and *yonī* are on line 26 in 777 and continue the correspondence with *ayin*.

May refer to Vow of Chastity?

17. Eye = *ayin*. Tooth = *shin*. The Title of this work.
Ayin = Capricorn = “the Goat”. *Shin* = “Spirit”. A’ash = “Creation”.
Ayin = Eye. *Shin* is a Triangle = “the Eye in the Triangle”, “Silver Star”.

Yes.

18. $8^\circ=3^\circ$. M.A.A.T. and Truth again. Maat = line 22 = *lamed*, Works of Equilibrium, etc.

I like the “etc.” I’ve worked for 3 years on how to spell Baphomet, and I don’t know yet.¹

19. All acts, all passion shall be creative.

Do all to the glory of God.

20. The practice itself shall be an outward and visible sign of an inward and spiritual grace.

No: it means “interpret everything (in secret) as referring to Phallus.”

21. “goat” = Capricorn = *ayin*, also OZ the Sublime and Supreme Septenary in its magical manifestation through matter.²

Yes.

“duck”. I don’t know why, unless on account of symbology connected with its eggs.

Nor do I.

“ass”. Line 26 again, also Baphomet referred to as Ass-headed God in *Liber 333*—if I mistake not.

Yes.

¹ [This was written in 1915 E.V.]

² [A paraphrase of the title of Chapter 77 of *Liber 333, The Book of Lies.*]

“gazelle”. Probably on account of Split-hoof. — See reference in Colophon, *Eq[uiinox]* I(10).¹

“man”, “woman” and “child”, not so difficult to find attributions for.

Sacred triad.

22. Corpse, referred to in line 26 of 777, but this is not plain to me.

Nor to me.

Latter part of verse evidently a promise of true result.

Obscure to me.

23. “hideous god”, Baphomet, the Goat of the Sabbath. *Ayin* = “The Devil.”

Obscure to me.

24. If theory correct and practice rightly performed, he giveth all.

True.

26. I don't know what the higher interpretation may be, but on the plane taken up in this paper, it is evident that the phallus can be “driven through the marketplace” a good deal before a theory of magick is connected with it.

No: I think it is only a way of emphasizing the sacredness.

27. Does he not chastise with one rod?

I do!

- 28–29. “If all that lives is holy,”² and He is the Creator, one can understand this.³

Right.

¹ [Crowley's poem “To Laylah Eight-and-Twenty,” p. 235.]

² [William Blake, *The Marriage of Heaven and Hell*, last line, paraphrase. See Works Cited.]

³ [In the typescript verse 28–29 was apparently misattributed to 28, 30 to 29, 1 to 30, and 32 was unnumbered.]

30. The Master shall give thrice and four times his semen unto his woman. Keep on whatever happens.
Yes: but see "The Ship."¹
31. Viz.: I am the secret force concealed in matter and manifested.
Don't follow this.
32. By my right use of the "Key" alone may the "Word" be found.
33. Probably refers to a definite experience obtained at time of practice.
Kuṇḍalīnī rising. See "lotus-leaf" which backs any figure of Buddha that is fully equipped.
34. Do not get this.
Means you are to worship the Object however mean, and thus make it equal to Nuit. Or so I suppose. See 35.
35. Refers to Higher Consciousness to be obtained by this means. See "Energized Enthusiasm."
36. Obscure.
"triangle" = phallus. "circle" = yoni. Keep on linking and see "Liber LXVI."
37. ditto.
This is not at all obscure to me; blessed be He!
38. Refers to higher practice, I think.
Mere recapitulation in poetic language.
39. Points out that one practice develops into another, so that at last the planes are realized as One and no longer as Many.
Perhaps.

¹ [Crowley, "Liber 800, The Ship." See Works Cited.]

Comment on *Liber Tau vel Kabbalæ Trium Literarum sub figura CD*

[For the text, see:

- *The Equinox* I(7) (1912), p. 75.
- *ΘEAHMA, The Holy Books of Thelema (The Equinox* III(9), p. 211.]

This analysis may be checked by adding the columns vertically, 69, 81, 93, 114, 135, 246, 357. Dividing by 3 we get 23, 27, 31, 38, 45, 82, 119, which in the “Sepher Sephiroth”¹ mean respectively Life, Purity, Negation, “ $38 \times 11 = 418$,” Innocent, Formation, Prayer, Weeping. The analogies are obvious.

¹ [“Liber D, Sepher Sephiroth”; see Works Cited.]

*Comment on
Liber DCCCXIII vel Ararita
sub figura DLXX*

Chapter I

418 Made up of ☆ and ☆ planets, Gods, vision of Nature.

Chapter II

Qliphoth Closed palace. Key word.

Chapter III

Word of double power ABRAHADABRA. Sephiroth. Adept becomes one with God.

Chapter IV

Star. Test Works. Magick. Adept in Action. Verse 4 Cf. AL — It is the Truth (any Star) that must not be pitied.

Chapter V

Sword. All vanish. Adept harmonizing himself.

Chapter VI

Star. Father bows to it. All expand. Final formula.

Chapter VII

Warrior (slain). Subtlety which expanded. All are controlled. Ultimate dissolution.

KEY SCALE	GRADES OF THE ORDER	QABALISTIC PARTS OF THE SOUL	ASTROLOGICAL AND ELEMENTAL ATTRIBUTIONS	SEPHIROTH AND PATHS	HEBREW LETTERS	ENGLISH VALUES	TAROT TRUMPS (ATUS)
1	10°=1° Ipsissimus	Jechidah	Sphere of Pluto	Kether			
2	9°=2° Magus	Chiah	Sphere of Neptune	Chokmah			
3	8°=3° Magister Templi	Neschamah	Sphere of Saturn	Binah			
4	7°=4° Adeptus Exemptus	Ruach	Sphere of Jupiter	Chesed			
5	6°=5° Adeptus Major		Sphere of Mars	Geburah			
6	5°=6° Adeptus Minor		Sphere of Sol	Tiphareth			
7	4°=7° Philosophus		Sphere of Venus	Netzach			
8	3°=8° Practicus		Sphere of Mercury	Hod			
9	2°=9° Zelator		Sphere of Luna	Yesod			
10	1°=10° Neophyte	Nepesch	Sphere of the Elements. The Earth	Malkuth			
11			♁ Air	<i>aleph</i>	א	A	○
12			☿ Mercury	<i>beth</i>	ב	B	I
13			☾ Luna	<i>gimel</i>	ג	G	II
14			♀ Venus	<i>daleth</i>	ד	D	III
15			♊ Aquarius	<i>hé</i>	ה	H	XVII
16			♉ Taurus	<i>vau</i>	ו	V or W	V
17			♊ Gemini	<i>zain</i>	ז	Z	VI
18			♋ Cancer	<i>cheth</i>	ח	Ch	VII
19			♌ Leo	<i>teth</i>	ט	T	XI
20			♍ Virgo	<i>yod</i>	י	Y	IX
21			♃ Jupiter	<i>kaph</i>	כ	K	X
22			♎ Libra	<i>lamed</i>	ל	L	VIII
23			♊ Water	<i>mem</i>	מ	M	XII
24			♏ Scorpio	<i>nun</i>	נ	N	XIII
25			♐ Sagittarius	<i>samekh</i>	ס	S	XIV
26			♑ Capricorn	<i>ayin</i>	ע	O	XV
27			♂ Mars	<i>pé</i>	פ	P	XVI
28			♈ Aries	<i>tzaddi</i>	צ	Tz	IV
29			♓ Pisces	<i>qoph</i>	ק	(K soft)	XVIII
30			☉ Sol	<i>resh</i>	ר	R	XIX
31			♁ Fire	<i>shin</i>	ש	Sh	XX
32			♄ Saturn	<i>tau</i>	ת	(T soft)	XXI
32 bis			♁ Earth	<i>tau</i>	ת		
31 bis			♁ Spirit	<i>shin</i>	ש		

* [For further references and explanations see *Magick (Book 4, Parts I–IV)*, Appendix V and Glossary, as well as *Liber 777*.]

Abbreviations and Editorial Conventions

- { } Editorial notes from earlier published editions that had originally appeared in editorial brackets, i.e. [];
The abbreviation “Ed.” has been retained where it occurred in earlier published editions and is not used by the present editors. Such notes may be Crowley acting as his own editor.
- [] Editorial notes and insertions by the present editors.
- An. *anno*, or “in the year,” used in the A.:A.: system of dating, which takes the Spring Equinox of 1904 as the New Year of year 0 and counts in modulo-22 notation; e.g. the Spring Equinox of 1930 is given as ☉ in 0° ♃ An. Iiv or An. I₄, where the roman capital “I” signifies one cycle of 22 years, and the remainder is expressed in lower case roman or arabic numerals.
- E. V. *era vulgari*, or “in the common era.”
- G. D. Golden Dawn
- O. T. O. Ordo Templi Orientis
- Grk. Greek
- Lat. Latin
- Tib. Tibetan
- Skt. Sanskrit

Editorial Notes

Commentary to Liber LXV

The title in typescript was “Preliminary Analysis of Liber LXV,” written in North Africa in 1923 (see *The Magical Diaries of Aleister Crowley 1923*, ed. Skinner, in Works Cited). After Crowley’s death it remained an unrevised dictation draft, unedited, lacking much in the way of a footnote apparatus, and with many quotations indicated in general terms. The punctuation and paragraphing was not in Crowley’s style—possibly that of Norman Mudd, to whom all or most of it was dictated.

The work survives in numerous typescripts, four of which have been used for this edition. The first is a typescript made by Gerald Yorke for Charles Stansfeld Jones around 1948 E. v. The second is a bound carbon, believed to have been typed by Kenneth Grant, undated, and now in the O.T.O. Archives. The third is one of several mimeographed copies prepared around 1954 E. v. by Alexander Watt, who worked from material in the O.T.O. Archives provided by Karl Germer. The fourth is a typescript formerly belonging to Marcelo Motta, who received it from Karl Germer. The first three cited appear to have been typed independently from a now-lost original, as each gives slightly different readings, some of which suggest differering readings of handwriting.

The work is retitled for this edition as it is an editorial reconstruction—an attempt to perform the editorial work Crowley indicated, and to complete the sort of routine copyediting he would normally have performed himself. Many passages have been repunctuated for clarity, and when necessary, portions of passages have been moved to footnotes. The draft suffered from many run-on sentences. Long parenthetical remarks have been moved to footnotes, as have most most crossreferences and citations of books. This permitted expansion of the citations (in editorial brackets) to allow for editions later than 1923 E. v. Capitalization was changed and and quoted passages conformed (and usually put within quotes) to make the commentary

agree with the text of "Liber LXV." Quotations of other papers have conformed to their sources. With Class A quotations, punctuation not a part of the original was left outside the quotes. Abbreviations were expanded throughout, and spelling of theological names (Nuit, etc.) was standardized to *Liber CCXX*. This commentary was produced in the period when Crowley frequently used spellings ending in "th" like "Nuith." Sections describing groups of verses have been separated from the verse-by-verse comment by ornaments and extra space. Ornaments have also been used to help restore the verse-comment rhythm of the commentary after a long digression.

Numerous insertions planned by Crowley were never supplied in the typescripts and have been supplied for this edition. Most were cited in only general terms, and the insertions cited here represent best efforts to identify the intended passages in Crowley's work.

A Preface is crossreferenced in the text of the Commentary but was not written; to address this lack, Crowley's description of "Liber LXV" was added, from "A Syllabus of the Official Instructions of A.:A.: Hitherto Published," *The Equinox* I(10) (1913).

For clarity, topical subheads have been added for the four groups of commentaries to Chapter II, verses 37–44.

In his discussion of the symbolism of the Fool in Chapter III (pp. 128–130) Crowley noted "Explain and give references." Two quotations from the *Commentary to Liber AL* were used to introduce the necessary symbolism, as later crossreferences by Crowley refer back to his planned insertion.

Later in Chapter III Crowley noted "Quote China Record, my G.W.," presumably meaning "Great Work." The passage from his 1906 E. v. Diary quoted on p. 132 was the best choice in the context.

In Chapter IV Crowley wrote "I quote *Liber 418*, the 14th Æthyr," but omitted the actual quotation. The most likely passage is given on p. 166. Later in Chapter IV, in discussing prediction and prophecy, Crowley mentions CCXX III:47 and notes "Put in a short account." This was done on p. 176, but events that occurred subsequent to Crowley's writing of this commentary prompted the addition of a footnote giving Crowley's later views on the subject.

In Chapter V, in his discussion of "the theory of Liber CCXX of the Universe as Going, or Energy" Crowley only noted "Quote a few appropriate passages." Those given on pp. 200–201, are from his *Commentary to Liber AL*. In his commentary to V:44, Crowley discusses the "sophisms of Paul" and states that "the passages here following would be laughable." The quotations on p. 204 are the most appropriate passages from Paul's Epistle to the Romans given the context. Later in Chapter V Crowley notes "insert Hymn to Bacchus"; this was apparently done, as his hymn to Dionysus (from *Orpheus*) appears shortly thereafter; see p. 205. Crowley did not write a "Hymn to Bacchus" under that title. The incomplete sentence "For the whole interpretation of this symbol as equivalent to the Great Work see —" appears in typescript at the end of the commentary to V:59; it was not possible to supply these based on the information given. The last paragraph of

the commentary to Chapter V, verse 65, had the note “If this is not explained, do so fully.” The explanation given is from *The Book of Thoth* (1944).

Liber LXXI, The Voice of the Silence

This work first appeared in *The Equinox* III(1) (1919). It carried the note: “Madame Blavatsky’s notes are omitted in this edition, as they are diffuse, full of inaccuracies, and intended to mislead the presumptuous.” For the present edition a few of Blavatsky’s notes are restored, particularly those citing source. Most are signed “H.P.B.”

Blavatsky’s text has been conformed to her 1889 edition, including her sometimes eccentric punctuation and capitalization. Parenthetical definitions and notes by Crowley, and a few of Blavatsky’s that Crowley inserted into her text, have been moved to footnotes. A handful of insertions by Crowley that merely indicated “sic” have been omitted. Sanskrit, Pali and Tibetan terms have been given in modern transliteration throughout, in both Blavatsky’s and Crowley’s text (interestingly, Crowley had modernized Blavatsky by the standards of 1919 E.V. in his edition). The numbering of Blavatsky’s text is not a feature of her edition, and was added by Crowley. A few notes have been moved to explain the first occurrence of a word.

Many of Blavatsky’s non-Buddhist Anglicisms were retained, but given Sanskrit transliterations (i.e. *nirvāṇi*, *dhyāni*), and the non-Sanskrit or Pali terminations for words are italicized with the word; the academic standard of hyphenating the English grammatical suffixes in roman type was found awkward. Some words occur that were probably Blavatsky’s invention.

Madame Blavatsky’s first edition credits her as the translator and annotator of this work, which appears to be a free verse restatement of Buddhist doctrines culled from a variety of sources. In his valuable study *The Masters Revealed: Madame Blavatsky and the Myth of the Great White Lodge* (Albany, NY: SUNY Press, 1994), p. 204, K. Paul Johnson observes that “*The Book of the Golden Precepts* is the alleged source of three fragments published in 1889 as *The Voice of the Silence*. HPB presented this as a Buddhist text she had encountered years before, and internal evidence confirms that it conveys genuine Mahayana teaching. For this reason, the ninth Panchen Lama endorsed the book in 1937 and D.T. Suzuki has been quoted as calling it an authentic Mahayana text.” HPB claimed that the original manuscript of the *Golden Precepts* was in Telugu. As a South Indian dialect, Telegu is an unlikely source for a Buddhist scripture. Some of Blavatsky’s notes in the 1889 edition citing sources have been restored; the sources cited do exist, but no attempt has been made to conduct a textual analysis for this edition.

The Shorter Commentaries on *The Holy Books*

These commentaries were originally marginalia to the 1909 first edition of *Θελημα* (*The Holy Books*) and *The Equinox* I(6–7), later transcribed by

Gerald Yorke. Two version of these transcripts survive in the O.T.O. Archives, some recopied by Karl Germer. Unless otherwise noted the comments are taken from these sources. The transcripts are often corrupted, particularly passages with foreign languages and Qabalistic formulæ. This was confirmed wherever comparison was possible with Crowley's holograph notes. However Crowley's personal copies of *The Equinox* I(6–7) and his second copy of the *Holy Books* have not been located.

Other Holy Books (i.e., A.:A.: Class A and Class AB publications) have commentaries not included in this volume. A new edition of the “new” commentary to *Liber CCXX* has been issued (see *The Law is for All*, Works Cited); this edition discusses other commentaries to *Liber CCXX* with citations. A new edition of *Liber 418* with commentary will be issued in *The Equinox* IV(2).

Commentary to Liber I. This comment was taken from a transcript of Crowley's notes to *The Equinox* I(7); the holograph was not consulted.

Commentary to Liber VII. This commentary survives as pencilled marginalia to Crowley's copy of vol. 2 of *Θελημα* (1909), now in the Yorke Collection, Warburg Institute, University of London; this commentary is internally dated to 1910 E.V. A few additional comments appear in typescript that were apparently transcribed from a second copy; these are given in braces, and have not been verified against a holograph source.

Commentary to Liber XXVII. This commentary is actually made up of multiple cumulative commentaries. An early version in a typescript of the commentaries to *Liber Legis* gives only the letters and a few parenthetical remarks; this is probably the commentary cited in Crowley's “old commentary” to *Liber Legis* in *The Equinox* I(7) (1912), p. 397. Other sources—none original, vary in completeness. A minor change was made to attribute the note “Vulva” to the last trigram in the series; it had been misattributed to the Fire trigram.

Commentary to Liber LXVI. This comment was taken from a transcript of Crowley's notes to *The Equinox* I(7); the holograph was not consulted.

Commentary to Liber CCCLXX (1). This comment was taken from a transcript of Crowley's notes to *The Equinox* I(6); the holograph was not consulted.

Commentary to Liber CCCLXX (2). Taken from the original typescript with Crowley's holograph annotations in the papers of Charles Stansfeld Jones. This paper was written in 1915 E.V.

Commentary to Liber CD. This brief commentary appeared with the first publication of the work in *The Equinox* I(7) (1912), following p. 76.

Commentary to Liber 813. This comment was taken from a typescript in the O.T.O. Archives. A provenance note (probably by Gerald Yorke) states that it was “copied by V.J. [Gerald Yorke] from A.C.'s bound copy of *DCCCXIII vel Ararita* (vol. 3 of *The Holy Books*). Original not amongst his—A.C.'s—papers.”

Works Cited

I. Papers Cited

These books and papers are cited or quoted by the contributors or the editors and are listed by their number in the A.:A.: and O.T.O. canon. Papers published in this number are included in order to give their publishing history. Unnumbered papers are given alphabetically. *Libri* and papers are crossreferenced to the books in Section II below in which they appear.

“The Psychology of Hashish.” In (16.b) and (32).

“Science and Buddhism.” In (13).

“The Temple of Solomon the King.” Serialized in Volume I of (16), and as (40).

“The Three Characteristics.” In (13).

“Genesis Libri AL.” In (6) and (17).

“The Hermit of Æsopus Island.” Surviving portion in (16.v).

[Liber 1, A.:A.:.] “Liber B vel Magi.” In (6), (16.g), (16.s), (18), (29) and (42).

[Liber 3, A.:A.:.] “Liber III vel Jugorum.” In (6), (16.d), (18), and (29) .

[Liber 4, A.:A.:.] *Liber ABA. Book 4.* In four parts: 1. *Mysticism.* In (5) and (6). 2. *Magick (Elementary Theory).* In (5) and (6). 3. *Magick in Theory and Practice.* In (6) and as (29). 4. ΘΕΛΗΜΑ: *The Law.* In (6) and as (17).

[Liber 6 , A.:A.:.] “Liber O vel Manus et Sagittæ.” In (6), (16.b), (18) and (29).

[Liber 7, A.:A.:.] “Liber Liberi vel Lapidis Lazuli, Adumbratio Kabbalæ Ægyptiorum sub figura VII.” In (41) and (42).

[Liber 8, A.:A.:.] In the present number (16.u).

[Liber 9, A.:A.:.] Liber E vel Exercitorium. In (6), (16.a), (18) and (29).

[Liber 13, A.:A.:.] “Graduum Montis Abiegni.” In (16.c), (18) and the present number (16.v).

- [Liber 15, O.T.O.] “Liber XV, Ecclesiæ Gnosticæ Canon Missæ.” In (6), (16.k), (16.t), (18) and (29).
- [Liber 16, A.:A.:.] “Liber Turris vel Domus Dei sub figura XVI.” In (16.f) and (18).
- [Liber 27, A.:A.:.] “Liber Trigrammaton sub figura XXVII.” In (22), (41) and (42).
- [Liber 33, A.:A.:.] “An Account of A.:A.:.” In (16.a), (18) and the present number (16.v).
- [Liber 41, A.:A.:.] “T’ien Tao” [“Thien Tao”]. In (21).
- [Liber 51, A.:A.:.] “The Lost Continent (Atlantis).” As (4).
- [Liber 59, A.:A.:.] “Across the Gulf.” In (16.g).
- [Liber 61, A.:A.:.] “Liber LXI vel Causæ.” In (16.k), (18), (41) and (42).
- [Liber 65, A.:A.:.] “Liber LXV, Liber Cordis Cincte Serpente.” In (16.k), (41) and (42).
- [Liber 66, A.:A.:.] “Liber Stellæ Rubeæ.” In (16.g), (18) and (42).
- [Liber 67, A.:A.:.] *The Sword of Song*. As (37), and in (13).
- [Liber 71, A.:A.:.] “The Voice of the Silence, the Two Paths, the Seven Portals.” In (16.k), (18) and the present number (16.u).
- [Liber 78, A.:A.:.] *The Book of Thoth*. As (12).
- [Liber 84, A.:A.:.] “Liber Chanokh. In (16.g) and (16.h), and (18).
- [Liber 111, A.:A.:.] *Liber CXI vel Aleph, The Book of Wisdom or Folly*. As (23).
- [Liber 148, A.:A.:.] “The Soldier and the Hunchback.” In (16.a).
- [Liber 150, A.:A.:.] “De Lege Libellum.” In (16.k) and (16.t).
- [Liber 156, A.:A.:.] “Liber Cheth vel Vallum Abiegni.” In (6), (16.f), (18) and (42).
- [Liber 157, A.:A.:.] *The Tao Te Ching*. As (39).
- [Liber 165, A.:A.:.] “A Master of the Temple.” Part I in (2), (16.k) and (18). Part II in (16.l).
- [Liber 175, A.:A.:.] “Astarté vel Liber Berylli.” In (6), (16.g), (18) and (29).
- [Liber 185, A.:A.:.] Previously privately issued only; intended for publication in (16.l). In the present number (16.u).
- [Liber 197, A.:A.:.] The High History of Good Sir Palamedes. In (16.d) and as (20).
- [Liber 220, A.:A.:.] *Liber AL vel Legis. The Book of the Law*. As (10), (11) In (17), (16.j), (16.t), (18), (28), (41), (42). In With commentary in (22).
- [Liber 242, A.:A.:.] “Aha!” As (1) and in (16.c).
- [Liber 300, A.:A.:.] Khabs Am Pekht. In (16.k) and (16.t).
- [Liber 333, A.:A.:.] *The Book of Lies*. As (8); with commentary as (9).
- [Liber 335, A.:A.:.] “Adonis.” In (16.g).
- [Liber 341, A.:A.:.] Liber H.H.H. In (6), (16.e), (18) and (29).

- [Liber 370, A.:A.:.] Liber A'ash vel Capricorni Pneumatici. In (6), (16.f), (18), (29) and (42).
- [Liber 412, A.:A.:.] A vel Armorum. In (6), (16.d), (18) and (29).
- [Liber 415, A.:A.:.] "Opus Lutetianum. The Paris Working." In (16.v).
- [Liber 418, A.:A.:.] "Liber XXX Ærvm vel Sæculi ... the Vision and the Voice." In (16.e) and (18), and with commentary in (•) and (16.v).
- [Liber 474., A.:A.:.] "Liber Os Abysmi vel Daath. In (16.g) and (18).
- [Liber 500, "Sepher Sephiroth.", A.:A.:.] In (16.h) and (36).
- [Liber 671, A.:A.:.] In (25). In manuscript in the present number (16.u).
- [Liber 777, A.:A.:.] 777. First published as (34), reprinted with additions as (35) and in (36).
- [Liber 800, , A.:A.:.] "Liber Samekh." In (6), (18) and (29).
- [Liber 800, , A.:A.:.] "The Ship." In (16.j).
- [Liber 811, A.:A.:.] "Energized Enthusiasm." In (16.i) and (18).
- [Liber 813, A.:A.:.] "Liber Ararita sub figura DLXX." In (41) and (42).
- [Liber 831, A.:A.:.] "Liber IOD." In (6), (16.g), (18) and (29).
- [Liber 860, A.:A.:.] "John St. John." In (2) and (16.a).

Published Editions by Aleister Crowley (including *The Equinox*)

Only principal editions are listed, with publishing details provided for the last published edition.

- 1 *Aha!*, ed. James Wasserman. Scottsdale, AZ: New Falcon, 1996.
 - 2 *Aleister Crowley and the Practice of the Magical Diary*, ed. James Wasserman. Phoenix, AZ: New Falcon, 1993.
 - 3 *Amphora* (London, 1908. 2nd ed. London: Burns & Oates, 1909). Reissued as *Hail Mary*, London, 1912; rpt. Northampton, Sut Anubis, n.d.
 - 4 *Atlantis: The Lost Continent*, ed. Kenneth Anger. Malton, Ont.: Dove Press, c. 1970.
 - 5 *Book 4*. Frater Perdurabo and Soror Virakam [pseuds. for Crowley and Mary Desti Sturges], 2 vol. *Part 1. Mysticism*. London: Wieland, 1912. *Part 2. Magick: Preliminary Remarks*. London: Wieland, [1913]; rpt. (2 vols. in 1) Dallas: Sangreal, 1969, 1972; rpt. York Beach, ME: Weiser, 1992. In (6).
 - 6 *Magick. Book 4, Parts I–IV*. Coauthored by Mary Desti and Leila Waddell. Revised edition, ed. Hymenaeus Beta, York Beach, ME: Weiser, 1994.
 - 7 *The Book of the Goetia of Solomon the King*, ed. Aleister Crowley. Foyers, Scotland, 1904; rpt. with Crowley's holograph notes, Thame, UK: First Impressions, 1993. Rev. 2nd ed., ed. Hymenaeus Beta, York Beach, ME: Weiser, 1995.
- *Bagh-i-Muattar*, see *The Scented Garden of Abdullah*.

- 8 [*The Book of Lies.*] *Liber CCCXXXIII. The Book of Lies which is also falsely called Breaks.* Frater Perdurabo [pseud.]. London, 1913. In (9).
- 9 *The Book of Lies ... with an additional commentary* (Ilfracombe, 1962; rpt. York Beach: Weiser, 1993).
- 10 [*The Book of the Law.*] *Liber AL vel Legis sub figura CCXX.* London, 1938; 2nd rev. ed., Pasadena, 1942; corrected rpt. of London ed. with facsimile ms., New York, 1976; rpt. York Beach, ME: Weiser, 1993.
- 11 [*The Book of the Law.*] *Liber AL vel Legis sub figura CCXX.* New York: Magickal Child Publishing and o.t.o., 1990.
- 12 *The Book of Thoth. A Short Essay on the Tarot of the Egyptians.* The Master Therion [pseud.]. *The Equinox* III(5). London, 1944; rpt. York Beach, ME: Weiser, 1993.
- 13 *The Collected Works of Aleister Crowley.* 3 vols. Foyers, Scotland, 1905–7; rpt. Des Plaines, IL: Yogi Publication Society, c. 1974, in print 1996.
- 14 [*The Confessions of Aleister Crowley.*] *The Spirit of Solitude, subsequently re-antichristened The Confessions of Aleister Crowley.* London, 1929. 2 vols. Vols. 3–6 not issued. Abridged one-volume edition *The Confessions of Aleister Crowley*, ed. John Symonds and Kenneth Grant. London, 1969; rpt. London and New York: Arkana, 1989.
- 15 *Eight Lectures on Yoga.* Mahātma Guru Sri Paramahansa Shivaji [pseud.]. *The Equinox* III(4). London, 1939; rev. 2nd edition, ed. Hymenaeus Beta, Scottsdale, AZ: New Falcon, 1991, and New York: 93 Publishing, 1992.
- 16 *The Equinox.* Crowley was editor, 1909–1944, and remains the principal author. Volume I was published in London semianually from spring 1909 to fall 1913. Volume II was intentionally not published. Volume III appeared between 1919 and 1986. Volume IV commenced in 1996.
 - 16.a *The Equinox* I(1), spring 1909; rpt. 1992, Weiser.
 - 16.b *The Equinox* I(2), fall 1909; rpt. 1992, Weiser.
 - 16.c *The Equinox* I(3), spring 1910; rpt. 1992, Weiser.
 - 16.d *The Equinox* I(4), fall 1910; rpt. 1992, Weiser.
 - 16.e *The Equinox* I(5), spring 1911; rpt. 1992, Weiser.
 - 16.f *The Equinox* I(6), fall 1911; rpt. 1992, Weiser.
 - 16.g *The Equinox* I(7), spring 1912; rpt. 1992, Weiser.
 - 16.h *The Equinox* I(8), fall 1912; rpt. 1992, Weiser.
 - 16.i *The Equinox* I(9), spring 1913; rpt. 1992, Weiser.
 - 16.j *The Equinox* I(10), fall 1913; rpt. 1992, Weiser.
 - 16.k *The Equinox* III(1), spring 1919, Detroit; rpt. 1992, Weiser.
 - 16.l *The Equinox* III(2), not issued. A reconstruction is in preparation.
 - 16.m *The Equinox* III(3), fall 1936. *The Equinox of the Gods.* See (17).
 - 16.n *The Equinox* III(4), spring 1939. *Eight Lectures on Yoga.* See (15).
 - 16.o *The Equinox* III(5), spring 1944. *The Book of Thoth.* See (12).
 - 16.p *The Equinox* III(6), 1961. *Liber Aleph.* See (23).

- 16.q *The Equinox* III(7), 1971. *Shih Yi* [Shih-i]. In preparation as *I Ching*.
- 16.r *The Equinox* III(8), 1975. *The Tao Teh King* [Tao Te Ching]. See (39).
- 16.s *The Equinox* III(9), 1983. ΘΕΛΗΜΑ [Thelema]: *The Holy Books of Thelema*. See (42).
- 16.t *The Equinox* III(10), 1986. New York; rpt. 1990, Weiser.
- 16.u *The Equinox* IV(1), spring 1996. *Commentaries on the Holy Books and Other Papers*. This number.
- 16.v *The Equinox* IV(2), fall 1996. *The Vision and the Voice and Other Papers*. In press.
- 17 *The Equinox of the Gods. Book 4, Part IV. The Equinox* III(3). London, 1936; rpt. Scottsdale, AZ: New Falcon, 1991 and New York, 93 Publishing, 1992. In (6).
- 18 *Gems from the Equinox*, ed. I. Regardie. St. Paul: Llewellyn, 1974, rpt. Las Vegas: Falcon, 1989.
- 19 *Golden Twigs*, ed. Martin P. Starr. Chicago: Teitan Press, 1988.
- 20 *The High History of Good Sir Palamedes the Saracen Knight, and of his Following of the Questing Beast*. London, 1912. Also in (16.d).
- *The Holy Books of Thelema*. See (41) and (42).
- 21 *Konx Om Pax. Essays in Light*. London and New York, 1907; rpt. Chicago: Teitan, 1990.
- 22 *The Law is for All*, ed. I. Regardie. St. Paul, MN: 1975; rpt. Scottsdale, AZ: New Falcon, 1991. Revised 2nd ed., ed. Louis Wilkinson and Hymenaeus Beta, Scottsdale, AZ: New Falcon, 1996.
- 23 [Liber 111.] *Liber Aleph vel CXI. The Book of Wisdom or Folly*, ed. Karl Germer and Marcelo Motta. *The Equinox* III(6), Barstow, CA: Thelema Publishing Co., 1961; rev. 2nd edition, ed. Hymenaeus Beta, York Beach, ME: Weiser, and New York: 93 Publishing, 1991.
- 24 [Liber 418.] *Liber XXX ÆRVM vel Sæculi Sub Figura CCCCXVIII. Being of the Angels of the Thirty Æthyrs the Vision and the Voice*. Without commentary as special supplement to (16.e). With commentary, Barstow, CA, 1952, and in (16.v).
- 25 [Liber 671.] *Liber DCLXXI vel Pyramidos*. South Stukely, Qué.: 93 Publishing, 1976.
- *Liber 777*. See (34), (35) and (36).
 - *Liber Aleph*. See (23).
- 26 *Little Essays Toward Truth*. London, 1938. Rev. 2nd ed., ed. Hymenaeus Beta and Antony W. Iannotti, Tempe, AZ: New Falcon, 1991; rpt. 1996.
- 27 *The Magical Diaries of Aleister Crowley 1923*, ed. Stephen Skinner. First ed. 1979, rpt. York Beach, ME: Weiser, 1996.
- 28 *The Magical Record of the Beast 666*, ed. John Symonds and Kenneth Grant. London: Duckworth, and Montréal: Next Step/93 Publishing, 1972.
- 29 *Magick in Theory and Practice (being Part III of Book 4)*. The Master Therion [pseud.]. 4 vols. Paris, 1929–30. 1 vol. ed. issued as *Magick in Theory and Practice*, London, c. 1930. In (6).

- 30 *Oracles. The Biography of an Art.* Foyers, Scotland, 1905. In (13).
- 31 *Orpheus. A Lyrical Legend*, 2 vols. Foyers, Scotland, 1905. In (13).
- 32 *Roll Away the Stone*, ed. Israel Regardie. St. Paul, MN, 1968; rpt. Hollywood: Newcastle, 1994.
- 33 *The Scented Garden of Abdullah the Satirist of Shiraz (Bagh-i-muattar)*. London, 1910; rpt. Chicago: Teitan Press, 1991.
- 34 *777 vel Prolegomena Symbolica ad Systemam Sceptico-Mysticæ Viæ Explicandæ, Fundamentum Hieroglyphicum Sanctissimorum Scientiæ Summæ*. London, 1909. In (35) and (36).
- 35 *777 Revised*. London, 1955; 2nd rev. ed. Chico, CA, c. 1970.
- 36 *777 and Other Qabalistic Writings*, ed. Israel Regardie. New York; 1977; rpt. York Beach, ME: Weiser, 1993.
- 37 *The Sword of Song* (Benares [Paris], 1904. In (13).
- 38 *Tannhäuser. A Story for All Time*. London, 1902; rpt. Foyers, Scotland, 1907. In (13).
- 39 *Tao Te Ching*. Kings Beach, CA, 1972. 2nd ed., ed. Hymenaeus Beta. *The Equinox* III(8), York Beach, ME: Weiser, 1995.
- 40 *The Temple of Solomon the King* (coauthored by J.F.C. Fuller), ed. Hymenaeus Beta. Scottsdale, AZ: New Falcon, in press.
- 41 *ΘΕΛΗΜΑ [Thelema]*, 3 vols. London, privately printed for members of A.:A.:, 1909.
- 42 *[Thelema] ΘΕΛΗΜΑ: The Holy Books of Thelema. The Equinox* III(9). Ed. Hymenaeus Alpha and Hymenaeus Beta. Weiser, 1983; rpt. York Beach, ME: Weiser, and New York: 93 Publishing, 1990.
- *The Vision and the Voice*. See (16.e), (16.v) and (24).
- 43 *White Stains*. London, 1898. 2nd ed., ed. John Symonds, London: Duckworth, 1973.
- 44 *The Winged Beetle*. London, 1912; rpt. Chicago: Teitan Press, 1992.

General

- 45 Abraham ben Simeon, of Worms (attrib.). *The Book of the Sacred Magic of Abra-Melin the Mage*, trans. S.L. MacGregor-Mathers. 2nd ed., London: Watkins, 1900; rpt. New York: Dover, 1975.
- 46 Achad, Frater (pseud. Charles Stansfeld Jones, 1886–1950). *Liber 31 and Other Related Essays*. San Francisco: Level, 1974.
- 47 Arnold, Edwin, Sir. *The Song Celestial*. London, 1886; rpt. Wheaton, IL and London: Quest, 1975.
- 48 The Bible.
- 49 Bennett, Allan (Ānanda Metteyya). *The Wisdom of the Aryas*. London, 1923; rpt. New Delhi: Asian Publication Services, 1984.
- 50 *The Bhagavad-gītā*, trans. Swāmi Nikhilananda. New York: Ramakrishna-Vivekananda Center, 1944, rpt. 1979.
- 51 *The Bhagavad Gītā*, trans. Winthrop Sargeant, rev. ed. Albany, NY: SUNY Press, 1984.

- 52 Blake, William. *The Marriage of Heaven & Hell*. London, c. 1790–93. In Blake's *Complete Writings*, ed. Geoffrey Keynes. London and New York: Oxford UP, 1974.
- 53 Blavatsky, Helena Petrovna. *The Voice of the Silence*. London, 1889; rpt. Wheaton, IL: Quest, 1992.
- 54 Browning, Robert. *The Poetical Works of Robert Browning*. London, Oxford University Press, 1940.
- 55 Carroll, Lewis. *Alice in Wonderland. Authoritative Texts of Alice's Adventures in Wonderland, Through the Looking-Glass, The Hunting of the Snark*, ed. Donald J. Gray. New York: Norton, 1971. Also in *The Complete Works of Lewis Carroll* (New York: Modern Library, 1979).
- 56 Catullus. *Gaius Valerius Catullus's Complete Poetic Works*, trans. Jacob Rabinowitz. Dallas: Spring Publications, 1991.
- 57 [Chaldean Oracles.] Ruth Majercik. *The Chaldean Oracles: Text, Translation and Commentary*. Leiden and New York: Brill, 1989.
- 58 ————. *The Chaldean Oracles of Zoroaster as set down by Julianus*, trans. F. Patrizzi and T. Stanley. Gillette, NJ: Heptangle, 1989.
- 59 ————. *The Chaldean Oracles of Zoroaster*, ed. W. Wynn Westcott (London and New York, 1895; rpt. Seattle: Holmes, 1984).
- 60 *The Chemical Wedding of Christian Rosenkreutz*, trans. Joscelyn Godwin, intro. and commentary by Adam McLean. Grand Rapids, MI: Phanes, 1991.
- 61 Davids, T.W. Rhys. *Buddhism. A Sketch of the Life and Teachings of Gautama, the Buddha*. London: Society for Promoting Christian Knowledge, 1878.
- 62 Davids, T.W. Rhys, trans. *Buddhist Suttas. Sacred Books of the East*, vol. 11. Oxford, 1881; rpt. New Delhi, Motilal Banarsidass, 1968.
- 63 Eckartshausen, Karl von. *The Cloud upon the Sanctuary*, trans. Isabel de Steiger. London, 1903, 1919; rpt. Seattle: Sure Fire Press, 1991; rpt. Kila, MT: Kessinger, 1992.
- 64 *The Egyptian Book of the Dead: The Book of Going Forth by Day*, trans. R.O. Faulkner and Ogden Goelet. San Francisco: Chronicle Books, 1994.
- 65 Evans-Wentz, W.Y. *Tibetan Yoga and Secret Doctrines*. 2nd ed., London and New York, Oxford University Press, 1958.
- 66 Frazer, James George. *The Golden Bough*. 1890; 3rd ed. in 12 vols., London: Macmillan, 1911–15; 3rd ed. in 9 vols., New York: St. Martins, 1990; abridged 1-vol. ed., New York: MacMillan, 1922, 1960.
- 67 Gilbert, W. S. *Fifty "Bab" Ballads: Much Sound and Little Sense*. London and New York: Routledge, 1887.
- 68 Gobineau, Arthur, Comte de. *Trois ans en Asie*. Part 1, 1855; Part 2, 1858. In Gobineau, *Œuvres*, vol. 2, ed. J. Gaulmier, P. Lésétiex and V. Monteil. Paris: Gallimard, 1983.
- 69 [I Ching.] *The Yi King. The Texts of Confucianism*, Part II, trans. James Legge, *Sacred Books of the East*, vol. 16. Oxford, 1882; 2nd ed. 1899; rpt. as *I Ching*, New York: Dover, c. 1990.

- 70 Knorr von Rosenroth, Christian. [*Zohar*.] *Kabbala denudata*. 2 vol. (Salzbach, 1677–84). Partial translation in (71) and (72).
- 71 ————. [*Zohar*; *Kabbala denudata*, excerpt.] *Æsch Mezareph, or Purifying Fire*. London, 1714; rev. edition, ed. Sapere Aude [W. Wynn Westcott] London and New York, 1894; rpt. Seattle: Holmes, 1990.
- 72 ————. [*Zohar*; *Kabbala denudata*, excerpts.] *Kabbala Denudata: the Kabbalah Unveiled*, trans. S.L. Mathers. First edition London, 1887: 2nd ed., 1926, rpt. 1971; rpt. York Beach, ME: Weiser, 1993; rpt. New York: Viking Penguin, 1991.
- 73 Lao-tzu. *The Tao Teh King*, trans. Aleister Crowley, ed. Hymenaeus Beta. York Beach, ME: Weiser, 1995. *The Equinox* III(8).
- 74 Éliphas Lévi. *The Magical Ritual of the Sanctum Regnum interpreted by the Tarot Trumps*, ed. W. Wynn Westcott (London, 1896; rpt. Kila, MT: Kessinger, 1992).
- 75 ————. *The Mysteries of Magic: A Digest of the Writings of Éliphas Lévi*, trans. and ed. A.E. Waite. London, 1886; 2nd rev. ed., London, 1897; rpt. Kila, MT: Kessinger, 1993.
- 76 Lytton, Edward Bulwer-Lytton, 1st Baron. *Zanoni: A Rosicrucian Tale*. London, 1842; rpt. Blauvelt, NY: Spiritual Science Library, 1990.
- *Mahāparanibbāna Sutta*; see Davids, T.W. Rhys
 - Mathers, S.L., see Knorr von Rosenroth, Christian.
- 77 Molinos, Miguel de (1628–1696). *Guida Spirituale*. Venice: 1675; 1st English ed. London, 1688. Abridged English editions: *The Spiritual Guide which Disentangles the Soul*, ed. Kathleen Lyttelton (6th ed., London: Methuen, 1950) and *The Spiritual Guide* (Beaumont, TX: Seedsowers, 1982).
- *The Papyrus of Ani*. See (64).
- 78 Regardie, Francis Israel. *The Complete Golden Dawn System of Magic*. Phoenix: Falcon, 1984.
- 79 Sabhapaty Swāmi, Sri Mahātmā Jñāna Guru Yogi. *Vedantic Raj Yoga: Ancient Tantra Yoga of Rishies*. Lahore, 1880; rpt. New Delhi: Panjak, 1977.
- 80 Thomson, James. *The City of Dreadful Night and Other Poems*. London, Reeves and Turner, 1880.
- 81 Vivekānanda, Swāmi. *Rāja-yoga* (rev. ed., New York: Ramakrishna-Vivekānanda Center, 1955, 1982).
- 82 Wagner, Richard. *Parsifal: ein Bühnenweihfestspiel*, trans. Margaret H. Glyn and Alfred Ernst. Mainz: Schott, c. 1926; rpt. New York: Dover, 1986.
- *Zohar*. See also Knorr von Rosenroth, Christian.
- 83 *The Zohar*, trans. Harry Sperling and Maurice Simon, 5 vols. London and New York: Soncino Press, 1984.
- 84 ————. [*Zohar*.] *The Wisdom of the Zohar: An Anthology of Texts*. 3 vols., ed. F. Lachower and I. Tishby, commentary by I. Tishby, trans. D. Goldstein. Oxford: Littman Library and Oxford University Press, 1989.
- Zoroaster, see *Chaldæan Oracles*.

Index

Proper Names, A.:A.: Grades, Qabalistic and Oriental Technical Terms

- A.:A.:, grades of
Adeptus Exemptus 7°=4° 2, 8, 10, 14-15, 151, 153, 169, 194, 214, 274, 305, 306
Adeptus Major 6°=5° 8, 10, 15, 16, 20, 51, 194
Adeptus Minor 5°=6° 8, 10, 16, 20, 37, 51-52, 81-84, 87-219
Babe of the Abyss 8, 10, 14, 15, 154, 341
Dominus Liminis (Portal) 9, 37, 48, 49, 50-51, 56, 58, 150, 151, 153
Ipsissimus 10°=1° 8, 10, 11-12, 13, 214
Magister Templi 8°=3° 8, 10, 13-14, 20, 87, 93, 97, 120, 135, 136, 139, 140, 141, 142, 150, 156, 166, 173, 174, 175, 177, 179, 182, 194, 195, 212, 214, 238, 244, 255, 256, 274, 301, 304, 306, 320, 327, 335, 341, 345, 354
Magus 9°=2° 8, 12-13, 143, 327, 329, 330, 331, 339
Neophyte 1°=10° 3, 9, 14, 17, 35, 41, 42-44, 45, 55, 57, 59, 87, 194
Philosophus 4°=7° 9, 37, 46, 47, 48-50, 56, 58, 87, 151, 194
Practicus 3°=8° 9, 20, 36, 44, 45, 46-48, 56, 58, 87, 194, 196
Probationer 0°=0° 3, 9, 35, 41-42, 43, 55, 57, 82, 87
Student 2-3, 9
hree Orders of
A.:A.: 8, 11, 17, 151, 152, 166, 182, 307
G.D. 8, 11, 14, 17, 18, 19, 22, 87, 151, 306
R.R. et A.C. 151, 152, 182, 274, 306
Zelator 2°=9° 3-4, 9, 20, 35, 36, 41, 42, 43, 44-46, 47, 56, 57, 87, 174, 194, 212
Abaddon 150, 156
ABRAHADABRA 185, 190, 358
Abra-Melin 172
Abraxax 157
Abyss, the 11, 15, 19, 20, 46, 141, 150, 151, 153, 156, 174, 179, 182, 191, 196, 201, 269, 274, 305, 306, 316, 317, 319, 321, 322, 327, 340, 341
crossing of 97, 126, 151, 282, 310
Guardians of 142
Adeptus Minor (G.D.) 143
Adeptus Minor Ritual of R.R. et A.C. (G.D.) 143
Adonai 87, 90, 93, 95, 96, 120, 121, 126, 127, 140, 141, 142, 145, 182, 193, 198, 207, 216, 217, 219
agni 192
ahamkāra 312
Ahrimanes 199, 203
Ain 167, 179
Ain Soph 167, 178, 196
Ain Soph Aur 167
Aiwass 132, 145, 167, 169, 170, 177, 342, 344
Aiwarz 145, 148
ājñā-cakra 240
ājñāna 238
ākāśa 131, 145, 152, 250, 326
akṣara 237
Alastor 174, 175
alaya 257, 303, 313, 314, 319, 329, 333
alchemy 146, 256, 267, 271
Allah 198, 339
America 272
Amfortas 150
amitabha 307, 328
amṛta 93, 260, 261, 279
anāhata-cakra 240
ānanda 196, 294
Ānanda Metteyya, Bhikkhu 291, 294-295, 315, 329
Ananta 165
anatta 12, 195
anicca 13, 195
antah-karaṇa 304, 312
Anubis 147
Æon of Horus 18, 22, 143, 145, 146, 147, 167, 172, 185, 201, 226, 293
Æon of Isis 144
Æon of Osiris 145, 219
Æons 11, 12-13, 15, 18, 143, 174, 198
Aormuzdi 199, 203
Apep 145, 216
Apollonius of Tyana 143
Apophis 145
āranyaka 264

- arhat* 214, 236, 244, 249, 261, 269, 276, 279, 281, 282, 293, 295, 296, 333, 334, 336
 Aristotle 4
arūpa-brahmā-lokas 295
ārya path 334
āsana 9, 21, 36, 111, 174, 213
Asar 95, 124, 145, 185, 216, 266
asat 230, 263
Asi 103, 145, 185, 266
Assiah 3, 184, 186
Astral Plane 3, 9, 21, 132, 210, 233, 237
Astrology 36
Athene 350
ātmadarśana 230, 233, 234
ātman 2, 258, 294, 303, 304, 314, 324
Atu 0 (The Fool) 205, 128, 129, 131, 171, 185
Atu I (The Magus) 131, 141
Atu II (The High Priestess) 131, 136
Atu III (The Empress) 131
Atu IV (The Emperor) 131
Atu V (The Hierophant) 131
Atu VI (The Lovers) 188
Atu VII (The Chariot) 344
Atu VIII (Adjustment) 131
Atu XI (Lust) 188
Atu XII (The Hanged Man) 127, 131
Atu XIII (Death) 151
Atu XIV (Temperance) 151
Atu XV (The Devil) 130, 151, 188, 219, 355
Atu XVI (The Tower) 150, 151, 199, 352
Atu XVII (The Star) 127, 219, 344
Atu XVIII (The Moon) 147, 186
Atu XX (The Æon) 343
Atziluth 3, 184
Augoeides, see Holy Guardian Angel
avidyā 235, 236
Baba, Meher 211
Babalon 15, 20, 177, 219, 274, 318
Babylon 167
Bacchus 97
Bacchus Diphues 129, 188, 205
Baphomet 129, 188, 334, 354, 355
Bennett, Allan, see Ānanda Metteyya
Bennu Bird 142, 143
Berkeley, George 14
Besant, Annie 290
bhaktiyoga 37
bhāvanā 320
bhikkhu 295, 296
Binah 137, 141, 142, 150, 151, 156, 167, 178, 237, 260, 311, 340, 341, 345
 as Understanding 13, 152
Black Brothers 10, 15, 139, 140, 152, 154, 155, 175, 177, 200, 203, 305-306, 319
Blavatsky, H.P. 225, 226, 228, 239, 257, 267, 268, 270, 274, 275, 279, 282, 289, 301, 310, 313, 325, 327, 328, 329, 333
bodhi 263, 291, 307, 324
bodhisattva 280, 285, 297, 301, 307, 329, 334, 335
bodhisattvic 283
Bolingbroke, Henry 262
Bolyai, J. 14
Boulter, Harry 262
Brahmā 326
Briah 3, 184
Brinwilliers, Marquise de 125
Browning, Robert 228
Buddha 143, 256, 262, 265, 270, 283, 284, 286, 292, 295, 300, 313, 327, 328, 335, 340, 356
Buddha, office of a 259, 266, 280, 311, 334, 335
Buddhism 133, 236, 253, 258, 274, 277, 278, 283, 284, 289, 294, 296, 297, 301, 303, 312, 315, 325, 329, 330, 335
cakras 344, 348
Cambridge University 20, 309
Catullus 160
Cefalù 22
chela 289
Chesed 151, 152, 197, 239, 306, 341
 as Heaven of Jupiter 13, 274, 327
Chiah 257, 317, 318, 319, 321, 322, 324
Chokmah 150, 167, 169, 340, 353
Choronzon 152, 154, 173, 306, 317, 341
Christianity 190, 203-204, 218, 227, 239, 335, 349
Christian Science 298, 316
cit 196
City of the Pyramids 46, 84, 153, 154, 166, 168, 341
Cleopatra 275
Collegium ad Spiritum Sanctum (College of the Holy Ghost) 10, 22
Corinth 148
Cremers, Vittoria 327
Crowley, Aleister 143, 145, 147, 148, 149, 198, 311, 323
Crowned and Conquering Child 19, 145
Daäth 120, 156, 196, 260, 305, 316, 342
dāna 297, 298, 308
Dee, John 143
deva egos 263
deva-hearing 277
devas 240, 265, 321
deva-sight 277
deva-wisdom 329
Devil, the 188, 227, 299, 310
dhamma 290
dhamma-buddha 213, 286, 334

- dhāraṇā* 9, 228, 251
dharmā 263, 304
dharmā-kāya 267, 268, 269, 283, 334
dhyāna 10, 192, 237, 251, 291, 293, 297, 300, 309, 324, 325, 332
dhyāna-lokas 295
dhyāna-mārga 319, 320
dhyāna path 332
dhyānis 241, 297, 301
 Diana of Ephesus 157
 Dickens, Charles 280
 Dionysus 205, 206
 Dodgson, C.L. (Lewis Carroll) 324
dorje 309
 Drugpa 305
dukkhā 13, 195
 Dweller on the Threshold 152-156, 239, 310

 Eckartshausen, Karl von 14
 Edom, kings of 156
 Egypt 132, 200, 203
 England 261
 Enochian 171
 Enochian tablets 152
 Equinox of the Gods 12, 143, 144, 146, 148, 185
 Europa 130
 Evil Genius 152-156, 159, 310
 see also Dweller on the Threshold

 Flaming Sword 84, 150
 Fludd, Robert 14
 Foster, Jeanne Robert 340, 343
 Frazer, J.G., Sir 130
 Freemasonry 157, 217
 French Revolution 140
 Freud, Sigmund 130

 Ganeśa 122, 342
 Ganymede 108
 Gautama, see Buddha
 Geburah 152
 Geomancy 36
 Ghebers 194
 Golden Dawn, Hermetic Order of the 153, 196
 R.R. et A.C. 143
 Golgotha 324
 Great White Brotherhood 306
guṇas 3, 15, 229, 237
guru 111, 237, 238, 289, 301, 302

 Hades 94
 Hadit 55, 82, 179, 188, 199, 201, 205
 Hall, Evelyn 326
 Harpocrates 128, 129, 187, 188, 200, 205, 261
 as Hoor-paar-kraat 128, 219

 Hathor 93, 104
 as Ahathoor 143, 144
 Hercules 188
 Hermes 117, 188
 Heru-Ra-Ha 185
hina 289
 Hinayāna 289
 Hindu philosophy, see Vedanta
 Hinton, Charles Howard 14
 Hismael 3
 Hod 3, 199, 343
 Holy Guardian Angel 10, 128, 130, 343
 invocation of 79
 Knowledge and Conversation of the 9, 16, 19, 20, 37-38, 51, 52, 81-84, 87-219, 250, 259, 306, 316
 Hoor 185, 266
 Hoor-Ra 145
 Horus 108, 148, 186, 187, 188, 191, 345
 eye of 142
 Horus and Harpocrates, as twins 151, 219

 Iacchus 344
 IAO 145
I Ching 189
iddhi 227, 240
 India 205, 211
 Indra 326
 Iophiel 3
 Isis 145, 149, 185, 188, 212, 343, 345
 Isis-Urania 120
 Ixion 325

 Jebb, Richard, Sir 20
 Jechidah 173, 324
 Jehu 170
 Jesus Christ 143, 190, 203, 204, 211, 249, 260, 261, 325, 340, 344
 Jezebel 170
jhāna 294, 295, 300, 301, 325
jnāna 296
 John the Baptist 261
 Jones, Charles Stansfeld 13, 176, 212, 339
 Judaism 190
 Jung, C.G. 249
 Jupiter 2, 13, 108, 155, 160, 197
jnānayoga 36

kalpas 276, 283, 331
kamma 132
karma 1, 154, 163, 210, 237, 245, 260, 265, 273, 274, 281, 282, 294, 295, 296, 297
 universal 295
karmayoga 275
karmic 260, 267, 275, 276, 308, 309
 Kelly, Edward 143, 152

- Kether 122, 128, 136, 141, 150, 151, 160, 167, 170, 173, 178, 179, 196, 278, 340, 344
 Khem 102, 203, 208, 272
 Khephra 90, 145, 147, 186
kleśa 333
 Klingsor 139, 319, 323, 326
 Knights Templar 129
kṣānti 297, 298, 309, 311
 Kuan-shi-yin 329
kuṇḍalini 90, 240, 345, 356
 Kundry 323

 L.V.X. 26, 28, 29, 263
 Laird, Ada 202, 206
 Leda 16
 Left Hand Path 10, 274, 305-306, 319
 Leveson, Ada 348
 Lévi, Éliphas 14, 140, 234, 266, 316
liṅga 188, 353, 354
liṅga-yoni 339
 Lilith 120, 121
 London 184, 186
 Lord of the Æon 19
 Loyola, Ignatius, Saint 14
 Luther, Martin 143
 Lytton, Sir Edward Bulwer 152

 Maat 354
 Macrocosm 129, 148, 166, 185, 351
 Macroprosopus 136, 141, 157
 Madura 301
mahā 289
 Mahābrahmā 294
mahāsatipatṭhāna 37
mahātma 20, 226
 Mahāyāna 289
 Malkah 343
 Malkuth 150, 179, 196, 237, 316, 343
 as sphere of the Elements 13
manahs 257, 304
mantra 235, 242, 256, 286, 322
manvantara 286, 294, 325
 Māra 239, 248, 253, 274, 309, 314, 317, 323
mārga 332
 Mars 200, 276, 342
 Mary 130, 203, 208
 Mati 124
 Maut 129
māyā 237, 240, 251, 258, 260, 261, 312, 318, 320, 340
 Mayan 131, 141, 229
 Mercury 3, 47, 276
 mercury, alchemical 3, 15
 Mercury, phallic 167, 169
 Metatron 153
 Microcosm 114, 148, 185, 351
 Microprosopus 136, 181, 187, 197
 Milton, John 310
 Miriam 16
 Mithras 219
 Mitylene 136
 Mohammed 27, 143, 339, 340
mokṣa 294
 Molay, Jacques de (Jacobus Burgundus Molensis) 143
 Moon 49, 192, 347
 Moscow 207
 Mother-Goddess 129, 130
 Mount Meru 328
 Mudd, Norman 178
mūlādhāra-cakra 240
 Mulford, Prentice 290
myalba 336

nāda 228
 Nanga Parbat 342
 Napoleon 207
 Narcissus 94
narjol 297, 324, 325, 329, 330, 332
 Nature 215
 Nemi 160
 Nemo 274, 279, 341, 345
 Neophyte (G.D.) 153
 Neophyte Ritual of the Golden Dawn 153, 196
 Nephesh 101, 121, 125, 148, 164, 173, 186, 192, 237, 242, 314, 315, 316, 318
 Nephthys 149
 Neschamah 127, 156, 179, 182, 215, 237, 315, 316, 317, 318, 319, 322, 324
 Netzach 126, 343
 Neuburg, Victor B. 209
 New Thought 298
 Newton, Isaac, Sir 14, 277
nibbāna 112, 207, 270, 271, 294, 295, 296
nibbānadhatu 230
 Nietzsche, Friedrich 199
 Nile River 89, 129, 143, 144, 203, 211
nirmāna-kāya 267, 268, 270, 334
nirvāna 230, 239, 265, 269, 270, 279, 280, 281, 283, 284, 290, 293, 294, 296, 297, 299, 332, 334
nirvāna-dharma 334
nirvāni 334
nirvikalpa-samādhi 294
niyama 247
 NOX 342, 344
 Nu 272
 Nuit 55, 82, 92, 106, 122, 127, 129, 131, 133, 141, 164, 167, 179, 188, 191, 199, 200, 201, 202, 205, 212, 217, 219, 250, 252, 341, 356
nyimas 276

- Ordo Templi Orientis (O.T.O.) 211, 242, 333, 340, 349
 Osiris 89, 129, 148, 149, 185, 188, 203, 345
 formula of 145
 Oxford University 309
 Pan 97-98, 110, 113, 155, 157, 160, 315, 341, 344
 Parabrahman 294
 Paracelsus 14, 143
pāramitās 291, 293, 302
parāmitās 302
 Parānanda, Śri 291, 296
parinibbāna 270, 271
parinirvāṇa 283
 Parsifal 129, 159, 188
 Pasiphaë 16
 paths
 see also *Atu*
 aleph 167
 beth 141, 167
 cheth 142
 daleth 142, 150, 151, 170
 gimel 136, 141, 147, 151, 173
 pe 150, 151
 teth 151
 zain 142
 Paul, Saint 204
 Pentagrammaton 144, 219
 Persephone 94
 Persia 194, 199
 Philæ 142, 143
piśāca 294
 Plato 4
 Pollitt, Herbert Charles Jerome 343
 Poseidon 350
prajñā 291, 297, 301, 324
pralaya 294
prānāyāma 9, 36, 111, 228, 299
pratyāhāra 9
pratyeka-buddha 269, 285
 Priapus 160, 188
 Ptah 145
puruṣa 208
 Qabalah 2, 9, 21, 47, 87, 120, 149, 151, 165, 217, 237, 278, 320
 Qliphoth 3, 130, 156, 173, 358
 Ra-Hoor-Khuit 82, 124, 133, 219
rajas 15, 229, 237
rājayoga 37
 Rangoon 294
 Rhys-Davids, T.W. 291, 292
 Right Hand Path 274
 Rosencreutz, Christian 143, 156, 236
 Rosicrucianism 218, 262
 Rosy Cross 9, 10, 154, 200
 Ruach 101, 152, 164, 173, 179, 182, 215, 237, 239, 242, 257, 315, 321, 322, 343, 345
rūpa 343
samsāra 126
samvṛtti 313, 314
 Sabhapaty Swāmi, Śri 242, 291
 Sacher-Masoch, Leopold von 282
sahasrāra-cakra 159, 240
 Saint Germain, Comte de 304
 Śakti 240, 350
 Salmacis 127
 salt, alchemical 3, 15
samādhi 10, 138, 142, 160, 179, 229, 251, 253, 279, 295, 296, 333, 335
 Samael 153, 310
sambhogkāya 267, 330, 334
sammāditṭhi 183
sammāsati 210
samtan 291
śaṇa robe 269
 Sandalphon 153
sangha 290
 Sappho 136
sat 196, 230, 233, 253, 258, 263, 297
 Satan 310
sat-asat 258
sati 281
sattva 15, 237
 Saturn 162, 219
 Scarlet Woman 18, 20, 188
 Scholastic philosophy 301
 Sebek 124, 144, 203
 Secret Chiefs 124, 167, 210
 Semelé 16, 130, 205
 Serpent of Wisdom 84
 Set 143
 Shakespeare, William 113, 193
 Shelley, Percy Bysshe 193
 Sicily 22
siddhis 275, 276, 279
 Sidney, Philip, Sir 281
silā 295, 297, 298, 308
 Silenus 97
sirotāpanna 236, 276, 277, 293, 304, 325, 332, 333, 334, 335
 Śiva 145, 152, 169, 240, 296
śivadarśana 230
skandhas 343
sowan 332
 spirit 130, 144, 145, 152, 158, 181, 219, 240, 345
 Spiritualism 316
śrāvaka 290, 305
 Starr, Meredith 207-211
 Steiger, Isabel de 25
 Steiner, Rudolf 211, 291

- sulphur, alchemical 3, 15
 Sun 49, 136, 167, 186, 192, 200, 347, 351
 Supernal Triad 141, 150, 151, 156, 182,
 213, 305, 340, 341
 Swedenborg, Emanuel 14
 Syrinx 315
 Tali 343
tamas 15, 229, 237
tanhā 121, 245, 333
tao 282, 283, 325
 Taoism 244, 275
 Tarot 36, 127, 128, 129, 130, 131, 136,
 141, 147, 150, 151, 171, 185, 186, 187,
 188, 199, 205, 219, 343, 344, 352, 355
 Temurah 160
 Terminus 116, 234
 Tetragrammaton 144, 149, 152, 182,
 187, 188, 193, 219, 316, 317, 352, 353
 Than 120, 121
 Thebes 211
 Theli 120, 121
 Theosophy 298, 315, 316
 Tiphareth 2, 101, 120, 135, 136, 141, 149,
 151, 152, 154, 165, 170, 173, 178, 187,
 217, 237, 242, 278, 306, 310, 311, 316
 as Beauty 16
tirthikas 262, 279
titiksha 324
 Tree of Life 9, 46, 47, 84, 141, 150, 156,
 167, 239, 305, 314
 Troward, Thomas 290
 Typho 124
 Typhon 89, 124
upādhi 251
upadhyāya 289, 305
 V.V.V.V.V. 26, 91, 92, 93, 140, 141, 174,
 182, 194, 198
vairāgya 297, 299, 309, 313, 320
 Vajrapani 286
 Vedanta 192, 253, 263, 290, 294, 295,
 303, 312, 325
 Venus 49, 126
vesica piscis 2
 Villa Caldarazzo 176
vinā 241, 305
virya 297, 300, 315, 317, 324
viśuddhi-cakra 120, 145
 Vivekānanda, Swāmi 291
vr̥ttis 195, 314
 Wagner, Richard 316
 Waite, Arthur Edward 291
 Whineray, E.P. 209
 Wilcox, Ella Wheeler 290
 Yama 93
yama 247
 Yesod 175, 189, 199, 239, 315, 316, 342
 Yetzirah 3, 184
yin 212
 yoga 36, 37, 112, 275, 296, 299
yogin 251, 264, 295, 296, 332
yoni 129, 344, 348, 350, 351, 353, 354,
 356
 Zelator Ritual of the Golden Dawn 153
 Zeus 130, 160, 188, 205
 Zeus Arrhenothelus 129
 Zoroaster 281, 286

Acknowledgments

The editors of *The Equinox* wish to thank:

R. Russell Maylone, Curator of the Charles Deering McCormick Library of Special Collections, Northwestern University Library, Evanston, Illinois, for permitting the use of, and photographing, Aleister Crowley's illuminated "Liber Pyramidos."

Steve King of the Australian O.T.O., for kindly donating an original typescript of the "Preliminary Analysis of Liber LXV" to the O.T.O. Central Archives.

Antony Wm. Iannotti of the American O.T.O., for making available a copy of the Alexander Watt typescript of the "Preliminary Analysis of Liber LXV."

Bob Weinstein of the Book Baron, Inc., Los Angeles, for making available Charles Stansfeld Jones' copy of the "Preliminary Analysis of Liber LXV."

Randall Bowyer, Robin Mathews and Kevin Ascherfeld for proofreading.

J.D. Laurence, for paintings of the robes.

Valentine Evans of the Mary Evans Picture Library, London, for facilitating the use of J.F.C. Fuller's paintings.

Dr. Paul Muller-Ortega and John Myrdhin Reynolds for assistance with questions relating to oriental languages and literature.

Frater Sabazius X° of the U.S. O.T.O. for research assistance.

Ordo Templi Orientis

THE LETTERS O.T.O. stand for Ordo Templi Orientis, the Order of Oriental Templars, or Order of the Temple of the East. The O.T.O. is dedicated to securing the Liberty of the Individual, and his or her advancement in Light, Wisdom, Understanding, Knowledge, and Power. This is accomplished through Beauty, Courage, and Wit, on the Foundation of Universal Brotherhood. The O.T.O. is in sympathy with the traditional ideals of Freemasonry, and was the first of the Old Æon orders to accept *The Book of the Law*.

Many aspirants to the Great Work have a genuine need for information, guidance, fellowship, or the opportunity to assist their fellow aspirants and serve humanity. Such aspirants will find welcome in O.T.O.

The structure of the O.T.O., like that of Freemasonry and the ancient mystery schools, is based on a graded series of initiations, or Degrees. In these Degrees, the O.T.O. seeks to instruct the individual by allegory and symbol in the profound mysteries of Existence, and thereby to assist each to discover his or her own true Nature. Every man and woman of full age, free, and of good report, has an indefeasible right to the introductory Degrees of the O.T.O.

The O.T.O. also includes the Gnostic Catholic Church (Ecclesia Gnostica Catholica), whose central public and private rite is "Liber xv," the Gnostic Mass.

The O.T.O. has active branches around the world, and issues numerous periodicals in many languages. In addition to the official O.T.O. instructions and the celebration of the Gnostic Mass, many national and regional O.T.O. Lodges, Oases and Camps offer classes and study programs to their members.

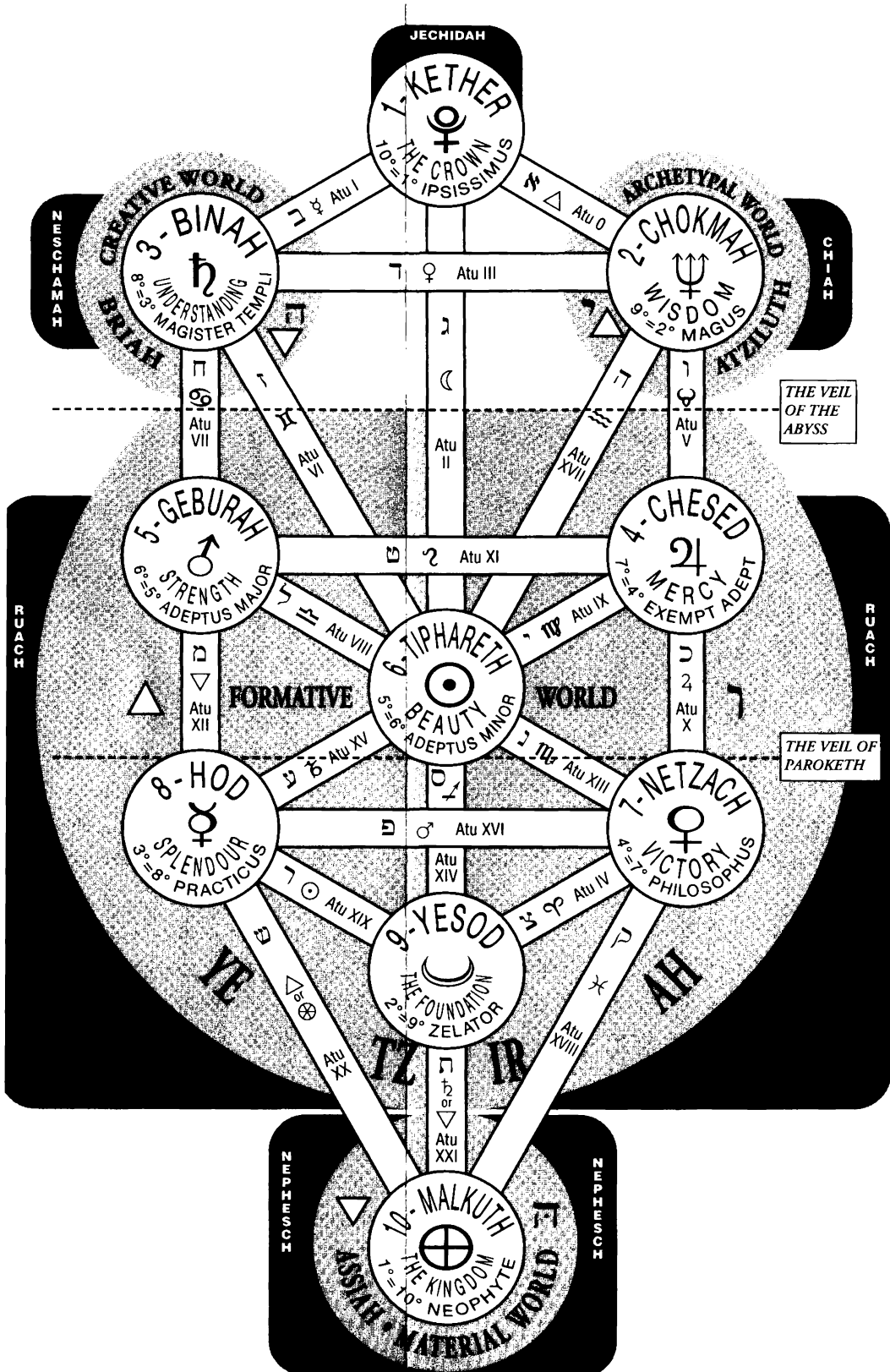
Ordo Templi Orientis
International Headquarters
PO Box 684098
Austin, TX 78768 USA

A.:A.:

THE A.:A.: is an organization whose heads have obtained by personal experience to the summit of this science. They have founded a system by which every one can equally attain, and that with an ease and speed which was previously impossible.

All persons whose will is to communicate with the A.:A.: should apply by letter to the Cancellarius of the A.:A.:, care of *The Equinox*:

The Cancellarius of A.:A.:
c/o The Equinox
JAF Box 7666
New York, NY 10116-4632 USA



THE EQUINOX VOLUME FOUR, NUMBER ONE

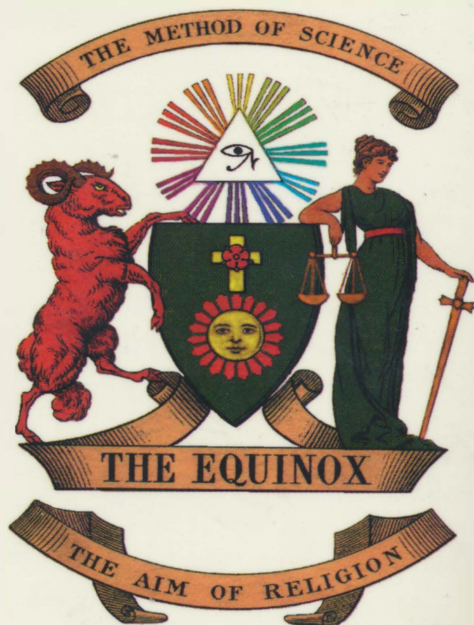
Commentaries on the Holy Books and Other Papers

This issue of *The Equinox* is a companion volume to *The Holy Books of Thelema* (*The Equinox Volume Three Number Nine*, also published by Weiser). It is, however, a coherent textbook in its own right. It covers the essentials of the A.:A.: system of initiation, from the preliminary stage of Student to the attainment of the Knowledge and Conversation of the Holy Guardian Angel. For the first time it makes available practical details that will be of immense value to students of Thelema.

Beginning with Crowley's unpublished essay "Occultism," it offers several of the foundation papers of the A.:A.:, including *Liber 185*, *Liber Collegii Sancti*, which describes the oaths and tasks of each grade in its Outer College. A new paper presents the correct designs (with color illustrations) for the corresponding robes of each grade. This book's lengthy color section includes General J. F. C. Fuller's paintings for the Temple of A.:A.:, and Crowley's illuminated manuscript of an A.:A.: Ritual for the Neophyte, *Liber 671 vel Pyramidos*.

The central feature of this book is The Master Therion's lengthy and penetrating commentary to the inspired writing, *The Book of the Heart Girt with a Serpent* (*Liber LXV*). While *Liber LXV* gives the best account available of the attainment of the Knowledge and Conversation of the Holy Guardian Angel, it is couched in the language of mystical poetry. Crowley's commentary gives a more easily understood exposition, and it is some of his most lucid writing on magic and mysticism. Crowley's shorter commentaries to seven others of *The Holy Books of Thelema* are also included.

This book also contains Madame Blavatsky's inspired text, *The Voice of the Silence*, with a commentary by Crowley that explores the various stages of consciousness in Mahayana Buddhist mysticism and their correspondences to the Holy Qabalah.



ISBN 0-87728-905-0



9 780877 289050

SAMUEL WEISER, INC.

— Box 612 —

York Beach, Maine 03910-0612

Cover painting by J.F.C. Fuller, courtesy of the Harry Price Library, University of London, and the Mary Evans Picture Library, London