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To plead the organic causation of a religious state of mind, then, in refutation of its claim to possess superior spiritual value, is quite illogical and arbitrary, unless one have already worked out in advance some psycho-physical theory connecting spiritual values in general with determinate sorts of physiological change.

Otherwise none of our thoughts and feelings, not even our scientific doctrines, not even our "dis"-beliefs, could retain any value as revelations of the truth, for every one of them without exception flows from the state of their possessor's body at the time.

It is needless to say that medical materialism draws in point of fact no such sweeping skeptical conclusion. It is sure, just as every simple man is sure, that some states of mind are inwardly superior to others, and reveal to us more truth, and in this it simply makes use of an ordinary spiritual judgment. It has no physiological theory of the production of these its favourite states, by which it may accredit them; and its attempt to discredit the states which it dislikes, by vaguely associating them with nerves and liver, and connecting them with names connoting bodily affliction, is altogether illogical and inconsistent.

PROF. WILLIAM JAMES.

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And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God and the altar, and them that worship therein. --- Rev. xi. 1.

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PREFACE

THE QUESTION

AVE!

There must have been a time in the life of every student of the Mysteries when he has paused whilst reading the work or the life of some well-known Mystic, a moment of perplexity in which, bewildered, he has turned to himself and asked the question: "Is this one telling me the truth?"

Still more so does this strike us when we turn to any commentative

work upon Mysticism, such as Recejac's "Bases of the Mystic Knowledge," or William James's "Varieties of Religious Experience." In fact, so much so, that unless we are more than commonly sceptical of the wordy theories which attempt to explain these wordy utterances we are bound to clasp hands with the great school of medical-materialism, which is all but paramount at the present hour, and dismiss all such as have had a glimpse of something we do not see as detraques, degenerates, neuropaths, psychopaths, hypochondriacs, and epileptics.

Well, even if we do, these terms explain very little, and in most cases, especially when applied to mystic states, nothing at all; nevertheless they form an excellent loophole out of which the ignorant may crawl when faced with a difficulty they have not the energy or wit to surmount. {143}

True, the utter chaos amongst all systems of magic and mysticism that has prevailed in the West during the last two thousand years, partially, if not entirely, accounts for the uncritical manner in which these systems have been handled by otherwise critical minds.

Even to-day, though many thousand years after they were first written down, we find a greater simplicity and truth in the ancient rituals and hymns of Egypt and Assyria than in the extraordinary entanglement of systems that came to life during the first five hundred years of Christian era. And in the East, from the most remote antiquity to the present day, scientific systems of illuminism have been in daily practice from the highest to the lowest in the land; though, as we consider, much corrupted by an ignorant priestcraft, by absurd superstitions and by a science which fell to a divine revelation in place of rising to a sublime art.

In the West, for some fifteen hundred years now, Christianity has swayed the minds of men from the Arctic seas to the Mediterranean. At first but one of many small excrescent faiths, which sprang up like fungi amongst the superb debris of the religions of Egypt, Babylonia, and Greece, it was not long before (on account of its warlike tenets and the deeply magical nature of its rites*)

* Primitive Christianity had a greater adaptability than any other contemporary religion of assimilating to itself all that was more particularly pagan in polytheism; the result being that it won over the great masses of the people, who then were, as they are now, inherently conservative.

it forced its head and then its arms above the shoulders of its weaker brothers; and when once in a position to strike, so thoroughly bullied all competitors that the few who inwardly stood outside the Church, {144} to save the bruised skins of the faiths they still held dear, were, for self-preservation, bound to clothe them in the tinsel of verbosity, in wild values and extravagant symbols and cyphers; the result being that chaos was heaped upon chaos, till at last all sense became cloaked in a truculent obscurantism. Still, by him who has eyes will it be seen that through all this darkness there shone the glamour of a great and beautiful Truth.

Little is it to be wondered then, in these present shallow intellectual days, that almost any one who has studied, or even heard of, the theories of any notorious nobody of the moment at once relegates to the museum or the waste-paper basket these theories and systems, which were once the very blood of the world, and which in truth are so still, though few suspect it.

Truth is Truth; and the Truth of yesterday is the Truth of to-day, and the Truth of to-day is the Truth of to-morrow. Our quest, then, is to find Truth, and to cut the kernel from the husk, the text from the comment.

To start from the beginning would appear the proper course to adopt; but if we commence sifting the shingle from the sand with the year 10,000 B.C. there is little likelihood of our ever arriving within measurable distance of the present day. Fortunately, however, for us, we need not start with any period anterior to our own, or upon any subject outside of our own true selves. But two things we must learn, if we are ever to make ourselves intelligible to others, and these are, firstly an alphabet, and secondly a language whereby to express our thoughts; for without some definite system of expression our only course is to remain silent, lest further confusion be added to the already bewildering chaos. {145}

It will be at once said by any one who has read as far as this: "I lay you whatever odds you name that the writer of this book will prove to be the first offender!" And with all humility will we at once plead guilty to this offence. Unfortunately it is so, and must at first be so; yet if in the end we succeed in creating but the first letter of the new Alphabet we shall not consider that we have failed; far from it, for we shall rejoice that, the entangled threshold having been crossed, the goal, though distant, is at last in sight.

In a hospital a chart is usually kept for each patient, upon which may be seen the exact progress, from its very commencement, of the case in question. By it the doctor can daily judge the growth or decline of the disease he is fighting. On Thursday, let us say, the patient's temperature in 100°; in the evening he is given a cup of beef-tea (the patient up to the present having been kept strictly on milk diet); on the following morning the doctor finds that his temperature has risen to 102°, and at once concludes that the fever has not yet sufficiently abated for a definite change of diet to be adopted, and, "knocking off" the beef-tea, down drops the temperature.

Thus, if he be a worthy physician, he will study his patient, never overlooking the seemingly most unimportant details which can help him to realise his object, namely, recovery and health.

Not only does this system of minute tabulation apply to cases of disease and sickness, but to every branch of healthy life as well, under the name of "business"; the best business man being he who reduces his special occupation in life from "muddle" to "science."

In the West religion alone has never issued from chaos; { 146 } and the hour, late though it be, has struck when without fear or trembling adepts have arisen to do for Faith what Copernicus, Kepler, and Newton did for what is vulgarly known as "Science." And as Faith, growing old before its day, held back Science with a cruel hand, so let us now, whilst Science is still young, step briskly forward and claim our rights, lest if we halt we too shall find the child of the Morning once again strangled in the maw of a second Night.

Now, even to such as are still mere students in the mysteries, it must have become apparent that there are moments in the lives of others, if not in their own, which bring with them an enormous sense of inner authority and illumination; moments which created epochs in our lives, and which, when they have gone, stand out as luminous peaks in the moonlight of the past. Sad to say, they come but seldom, so seldom that often they are looked back upon as miraculous visitations of some vastly higher power beyond and outside of ourselves. But when they do come the greatest joys of earth wither before them like dried leaves in the fire, and fade from the firmament of our minds as the stars of night before the rising sun.

Now, if it were possible to induce these states of ecstasy or hallucination, or whatever we care to call them, at will, so to speak, we should have accomplished what was once called, and what is still known as, the Great Work, and have discovered the Stone of the Wise, that universal dissolvent. Sorrow would cease and give way to joy, and joy to a bliss quite unimaginable to all who have not as yet experienced it.

St. John of the Cross, writing of the "intuitions" by which God reaches the soul, says: { 147 }

"They enrich us marvellously. A single one of them may be sufficient to abolish at a stroke certain imperfections of which the soul during its whole life has vainly tried to rid itself, and to leave it adorned with virtues and loaded with supernatural gifts. A single one of the intoxicating consolations may reward it for all the labours undergone in its life --- even were they numberless. Invested with an invincible courage, filled with an impassioned desire to suffer for its God, the soul then is seized with a strange torment --- that of not being allowed to suffer enough."*

* "Oeuvres," ii. 320. Prof. William James writes: "The great Spanish mystics, who carried the habit of ecstasy as far as it has often been carried, appear for the most part to have shown indomitable spirit and energy, and all the more so for the trances in which they indulged."

Writing of St. Ignatius, he says: "St. Ignatius was a mystic, but his mysticism made him assuredly one of the most powerful practical human engines that ever lived" ("The Varieties of Religious Experience," p. 413).

In the old days, when but a small portion of the globe was known to

civilised man, the explorer and the traveller would return to his home with weird, fantastic stories of long-armed hairy men, of impossible monsters, and countries of fairy-like wonder. But he who travels now and who happens to see a gorilla, or a giraffe, or perchance a volcano, forgets to mention it even in his most casual correspondence! And why? Because he has learnt to understand that such things are. He has named them, and, having done so, to him they cease as objects of interest. In one respect he gives birth to a great truth, which he at once cancels by giving birth to a great falsehood; for his reverence, like his disdain, depends but on the value of a name.

Not so, however, the adept; for as a zoologist does not lose {148} his interest in the simian race because he has learnt to call a long-armed hairy man a gorilla; so he, by learning to explain himself with clearness, and to convey the image of his thoughts with accuracy to the brain of another, is winnowing the wheat from the chaff, the Truth from the Symbol of Truth.

Now when St. John of the Cross tells us that a single vision of God may reward us for all the labours of this life, we are at perfect liberty, in these tolerant days, to cry "Yea!" or "Nay!" We may go further: we may extol St. John to the position of a second George Washington, or we may call him "a damned liar!" or, again, if we do not wish to be considered rude, a "neuropath," or some other equally amiable synonym. But none of these expressions explains to us very much; they are all equally vague --- nay (curious to relate!), even mystical --- and as such appertain to the Kingdom of Zoroaster, that realm of pure faith: "i.e.", faith in St. John, or faith in something opposite to St. John.

But now let us borrow from Pyrrho --- the Sceptic, the keen-sighted man of science --- that word "WHY," and apply it to our "Yea" and our "Nay," just as a doctor questions himself and the patient about the disease; and we shall very soon find that we are being drawn to a logical conclusion, or at least to a point from which such a conclusion becomes possible.*

* "In the natural sciences and industrial arts it never occurs to any one to try to refute opinions by showing up their author's neurotic constitution. Opinions here are invariably tested by logic and by experiment, no matter what may be their author's neurological type. It should be no otherwise with religious opinions." --- "The Varieties of Religious Experience," pp. 17, 18.

And from this spot the toil of the husbandman must not be condemned until the Season arrives in which the tree he has {149} planted bears fruit; then by its fruit shall it be known, and by its fruit shall it be judged.* * "Dr. Maudsley is perhaps the cleverest of the rebutters of supernatural religion on grounds of origin. Yet he finds himself forced to write ('Natural Causes and Supernatural Seemings,' 1886, pp. 256, 257(:

"What right have we to believe Nature under any obligation to do her work by means of complete minds only? She may find an incomplete mind

a more suitable instrument for a particular purpose. It is the work that is done, and the quality in the worker by which it was done, that is alone of moment; and it may be no great matter from a cosmical standpoint if in other qualities of character he as singularly defective --- if indeed he were hypocrite, adulterer, eccentric, or lunatic. ... Home we come again, then, to the old and last resort of certitude, --- namely the common assent of mankind, or of the competent by instruction and training among mankind.'

"In other words, not its origin, but the way in which it works on the whole, is Dr. Maudsley's final test of a belief. This is our own empiricist criterion; and this criterion the stoutest insists on supernatural origin have also been forced to use in the end." --- "The Varieties of Religious Experience," pp. 19, 20.

To put it vulgarly, "the proof of the pudding is in the eating," and it is sheer waste of time to upbraid the cook before tasting of his dish.

This application of the word "Why" is the long and short of what has been called Scientific Illuminism,*

* Or Pyrrho-Zoroastrianism.

or the science of learning how not to say "Yes" until you know that it is YES, and how not to say "No" until you know that it is NO. It is the all-important word of our lives, the corner-stone of the Temple, the keystone of the arch, the flail that beats the grain from the chaff, the sieve through which Falsehood passes and in which Truth remains. It is, indeed, the poise of the balance, the gnomon of the sun-dial; which, if we learn to read aright, will tell us at what hour of our lives we have arrived.

Through the want of it kingdoms have fallen into decay and by it empires have been created; and its dreaded foe is of necessity "dogma." {150}

Directly a man begins to say "Yes" without the question "Why?" he becomes a dogmatist, a potential, if not an actual liar. And it is for this reason that we are so bitterly opposed to and use such scathing words against the present-day rationalist*

* "We have to confess that the part of it [mental life] of which rationalism can give an account is relatively superficial. It is the part that has the "prestige" undoubtedly, for it has the loquacity, it can challenge you for proofs, and chop logic, and put you down with words. But it will fail to convince or convert you all the same, if your dumb intuitions are opposed to its conclusions. If you have intuitions at all, they come from a deeper level of your nature than the loquacious level which rationalism inhabits." --- "The Varieties of Religious Experience," p. 73.

when we attack him. For we see he is doing for Darwin, Huxley, and Spencer what the early Christian did for Jesus, Peter, and Paul; and

that is, that he, having already idealised them, is now in the act of apotheosising them. Soon, if left unattacked, will their word become THE WORD, and in the place of the "Book of Genesis" shall we have the "Origin of Species," and in the place of the Christian accepting as Truth the word of Jesus shall we have the Rationalist accepting as Truth the word of Darwin.

But what of the true man of science? say you; those doubting men who silently work in their laboratories, accepting no theory, however wonderful it may be, until theory has given birth to fact. We agree --- but what of the Magi? answer we; the few fragments of whose wisdom which escaped the Christian flames will stand in the eyes of all men as a wonder. It was the Christians who slew the magic of Christ, and so will it be, if they are allowed to live,

the Rationalists who will slay the magic of Darwin; so that four hundred years hence perchance will some disciple of Lamarck {151} be torn to pieces in the rooms of the Royal Society by the followers of Haeckel, just as Hypatia, that disciple of Plato, was torn to pieces in the Church of Christ by followers of St. John.

We have nothing to say against the men of science, we have nothing to say against the great Mystics --- all hail to both! But such of their followers who accepted the doctrines of either the one or the other as a dogma we here openly pronounce to be a bane, a curse, and a pestilence to mankind.

Why assume that only one system of ideas can be true? And when you have answered this question there will be time enough to assume that all other systems are wrong. Start with a clean sheet, and write neatly and beautifully upon it, so that others can read you aright; do not start with some old palimpsest, and then scribble all over it carelessly, for then indeed others will come who will of a certainty ready you awry.

If Osiris, Christ, and Mahomet were mad, then indeed is madness the key to the door of the Temple. Yet if they were only called mad for being wise beyond the sane, then ask you why their doctrines brought with them the crimes of bigotry and the horrors of madness? And our answer is, that though they loved Truth and wedded Truth, they could not explain Truth; and their disciples therefore had to accept the symbols of Truth for Truth, without the possibility of asking "Why?" or else reject Truth altogether. Thus it came about that the greater the Master the less was he able to explain himself, and the more obscure his explanations the darker became the minds of his followers. It was the old story of the light that blinded the darkness. You can teach a bushman to add one to one, and he may after some teaching grasp the idea of "two"; but do not try to teach him the {152} differential calculus! The former may be compared to the study of the physical sciences, the latter to that of the mental; therefore all the more should we persevere to work out correctly the seemingly most absurd, infinitesimal differences, and perchance one day, when we have learnt how to add unit to unit, a million and a millionth part of a unit will be ours.

We will now conclude this part of our preface with two long quotations from Prof. James's excellent book; the first of which, slightly abridged, is as follows:

"It is the terror and beauty of phenomena, the 'promise' of the dawn and of the rainbow, the 'voice' of the thunder, the 'gentleness' of the summer rain, the 'sublimity' of the stars, and not the physical laws which these things follow, by which the religious mind still continues to be most impressed; and just as of yore the devout man tells you that in the solitude of his room or of the fields he still feels the divine presence, and that sacrifices to this unseen reality fill him with security and peace.

"Pure anachronism! says the survival-theory; --- anachronism for which deanthropomorphization of the imagination is the remedy required. The less we mix the private with the cosmic, the more we dwell in universal in impersonal terms, the truer heirs of Science we become.

"In spite of the appeal which this impersonality of the scientific attitude makes to a certain magnanimity of temper, I believe it to be shallow, and I can now state my reason in comparatively few words. That reason is that, so long as we deal with the cosmic and the general, we deal only with the symbols of reality, but as soon as we deal with the private and personal phenomena as such, we deal with realities in the {153} completest sense of the term. I think I can easily make clear what I mean by these words.

"The world of our experience consists at all times of two parts, an objective and a subjective part, of which the former may be incalculably more extensive than the latter, and yet the latter can never be omitted or suppressed. The objective part is the sum total of whatsoever at any given time we may be thinking of, the subjective part is the inner 'state' in which the thinking comes to pass. What we think of may be enormous -- the cosmic times and spaces, for example --- whereas the inner state may be the most fugitive and paltry activity of mind. Yet the cosmic objects, so far as the experience yields them, are but ideal pictures of something whose existence we do not inwardly possess, but only point at outwardly, while the inner state is our very experience itself; its reality and that of our experience are one. A conscious field plus its object as felt or thought of plus an attitude towards the object plus the sense of a self to whom the attitude belongs --- such a concrete bit of personal experience may be a small bit, but it is a solid bit as long as it lasts; not hollow, not a mere abstract element of experience, such as the 'object' is when taken all alone. It is a full fact, even though it be an insignificant fact; it is of the kind to which all realities whatsoever must belong; the motor currents of the world run through the like of it; it is on the line connecting real events with real events. That unshareable feeling which each one of us has of the pinch of his individual destiny as he privately feels it rolling out on fortune's wheel may be disparaged for its egotism, may be sneered at as unscientific, but it is the one thing that fills up the measure of our concrete actuality, {154} and any would-be existence that should

lack such a feeling, or its analogue, would be a piece of reality only half made up.

"If this be true, it is absurd for science to say that the egotistic elements of experience should be suppressed. The axis of reality runs solely through the egotistic places --- they are strung upon it like so many beads. To describe the world with all the various feelings of the individual pinch of destiny, all the various spiritual attitudes, left out from the description --- they being as describable as anything else --- would be something like offering a printed bill of fare as the equivalent for a solid meal. Religion makes no such blunders. ... A bill of fare with one real raisin on it instead of the word 'raisin' and one real egg instead of the word 'egg' might be an inadequate meal, but it would at least be a commencement of reality. The contention of the survival-theory that we ought to stick to non-personal elements exclusively seems like saying that we ought to be satisfied forever with reading the naked bill of fare. ... It does not follow, because our ancestors made so many errors of fact and mixed them with their religion, that we should therefore leave off being religious at all. By being religious we establish ourselves in possession of ultimate reality at the only points at which reality is given us to guard. Our responsible concern is with our private destiny after all." *

* "The Varieties of Religious Experience," pp. 498-501.

"We must next pass beyond the point of view of merely subjective utility, and make inquiry into the intellectual content itself.

"First, is there, under all the discrepancies of the creeds, {155} a common nucleus to which they bear their testimony unanimously?

"And second, ought we to consider the testimony true?

"I will take up the first question first, and answer it immediately in the affirmative. The warring gods and formulas of the various religions do indeed cancel each other, but there is a certain uniform deliverance in which religions all appear to meet. It consists of two parts:

"(1) An uneasiness; and

"(2) Its solution.

"1. The uneasiness, reduced to its simplest terms, is a sense that there is something wrong about us as we naturally stand.

"2. The solution is a sense that we are saved from the wrongness by making proper connection with the higher powers.

"In those more developed minds which alone we are studying, the wrongness takes a moral character, and the salvation takes a mystical tinge. I think we shall keep well within the limits of what is common to all such minds if we formulate the essence of their religious

experience in terms like these:

"The individual, so far as he suffers from his wrongness and criticises it, is to that extent consciously beyond it, and in at least possible touch with something higher, if anything higher exist. Along with the wrong part there is thus a better part of him, even though it may be but a most helpless germ. With which part he should identify his real being is by no means obvious at this stage; but when Stage 2 (the stage of solution or salvation) arrives, the man identifies his real being with the germinal higher part of himself; and does {156} so in the following way: He becomes conscious that this higher part is conterminous and continuous with a MORE of the same quality, which is operative in the universe outside of him, and which he can keep in working touch with, and in a fashion get on board of and save himself when all his lower being has gone to pieces in the wreck" *

* "The Varieties of Religious Experience", pp. 507, 508

These last few lines bring us face to face with the subject of this volume, viz.: ---

FRATER P.

To enter upon a somewhat irrelevant matter, this is what actually happened to the compiler of this book:

For ten years he had been a sceptic, in that sense of the word which is generally conveyed by the terms infidel, atheist, and freethinker; then suddenly, in a single moment, he withdrew all the scepticism with which he had assailed religion, and hurled it against freethought itself; and as the former had crumbled into dust, so now the latter vanished in smoke.

In this crisis there was no sickness of soul, no division of self; for he simply had turned a corner on the road along which he was travelling and suddenly became aware of the fact that the mighty range of snow-capped mountains upon which he had up to now fondly imagined he was gazing was after all but a great bank of clouds. So he passed on smiling to himself at his own childlike illusion.

Shortly after this he became acquainted with a certain brother of the Order of A.'. A.'.; and himself a little later became an initiate in the first grade of that Order.

In this Order, at the time of his joining it, was a certain {157} brother of the name of P., who had but just returned from China, and who had been six years before sent out by the Order to journey through all the countries of the world and collect all knowledge possible in the time which touched upon the mystical experiences of mankind. This P. had to the best of his ability done, and though he had only sojourned in Europe, in Egypt, India, Ceylon, China, Burma, Arabia,

Siam, Tibet, Japan, Mexico, and the United States of America, so deep had been his study and so exalted had been his understanding that it was considered by the Order that he had collected sufficient material and testimony whereon to compile a book for the instruction of mankind. And as Frater N.S.F. was a writer of some little skill, the diaries and notes of Frater P. were given to him and another, and they were enjoined to set them together in such a manner that they would be an aid to the seeker in the mysteries, and would be as a tavern on a road beset with many dangers and difficulties, wherein the traveller can find good cheer and wine that strengtheneth and refresheth the soul.

It is therefore earnestly hoped that this book will become as a refuge to all, where a guide may be hired or instructions freely sought; but the seeker is requested --- nay, commanded --- with all due solemnity by the Order of the A.'. A.'. to accept nothing as Truth until he has proved it so to be, to his own satisfaction and to his own honour.

And it is further hoped that he may, upon closing this book, be somewhat enlightened, and, even if as through a glass darkly, see the great shadow of Truth beyond, and one day enter the Temple.

So much for the subject; now for the object of this volume: { 158 }

THE AUGOEIDES. *

* From a letter of Fra P.

"Lytton calls him Adonai in 'Zanoni,' and I often use this name in the note-books.

"Abramelin calls him Holy Guardian Angel. I adopt this:

"1. Because Abramelin's system is so simple and effective.

"2. Because since all theories of the universe are absurd it is better to talk in the language of one which is patently absurd, so as to mortify the metaphysical man.

"3. Because a child can understand it.

"Theosophists call him the Higher Self, Silent Watcher, or Great Master.

"The Golden Dawn calls him the Genius.

"Gnostics say the Logos.

"Zoroaster talks about uniting all these symbols into the form of a Lion --- see Chaldean Oracles. *

*"A similar Fire flashingly extending through the rushings of Air, or a Fire formless whence cometh the Image of a Voice, or even a flashing Light abounding, revolving, whirling forth, crying aloud.

Also there is the vision of the fire-flashing Courser of Light, or also a Child, borne aloft on the shoulders of the Celestial Steed, fiery, or clothed with gold, or naked, or shooting with the bow shafts of Light, and standing on the shoulders of the horse; then if thy meditation prolongeth itself, thou shalt unite all these symbols into the Form of a Lion."

"Anna Kingsford calls him Adonai (Clothed with the Sun). Buddhists call him Adi-Buddha --- (says H. P. B.)

"The Bhagavad-Gita calls him Vishnu (chapter xi.).

"The Yi King calls him "The Great Person."

"The Qabalah calls him Jechidah. *

* WEH note: In the sense used here, it might be more accurate to say "Neshamiah".

"We also get metaphysical analysis of His nature, deeper and deeper according to the subtlety of the writer; for this {159} vision --- it is all one same phenomenon, variously coloured by our varying Ruachs *

* Ruach: the third form, the Mind, the Reasoning Power, that which possesses the Knowledge of Good and Evil.

--- is, I believe, the first and the last of all Spiritual Experience. For though He is attributed to Malkuth, *

* Malkuth: the tenth Sefira.

and the Door of the Path of His overshadowing, He is also in Kether (Kether is in Malkuth and Malkuth in Kether --- "as above, so beneath"), and the End of the "Path of the Wise" is identity with Him.

"So that while he is the Holy Guardian Angel, He is also Hua *

*The supreme and secret title of Kether.

and the Tao. *

* The great extreme of the Yi King.

"For since Intra Nobis Regnum deI *

* I.N.R.I.

all things are in Ourselves, and all Spiritual Experience is a more or less complete Revelation of Him.

"Yet it is only in the Middle Pillar *

* Or "Mildness," the Pillar on the right being that of "Mercy," and that on the left "Justice." These refer to the Qabalistic Tree of

Life.

that His manifestation is in any way perfect.

"The Augoedes invocation is the whole thing. Only it is so difficult; one goes along through all the fifty gates of Binah *

* Binah: the third Sephira, the Understanding. She is the Supernal Mother, as distinguished from Malkuth, the Inferior Mother. (Nun) is attributed to the Understanding; its value is 50. Vide "The Book of Concealed Mystery," sect. 40.

at once, more or less illuminated, more or less deluded. But the First and the Last is this Augoeides Invocation."

THE BOOK

This Book is divided into four parts: {160}

I. The Foundations of the Temple.

II. The Scaffolding of the Temple.

III. The Portal of the Temple.

IV. The Temple of Solomon the King.

Three methods of expression are used to enlighten and instruct the reader:

(a) Pictorial symbols.

(b) Metaphorically expressed word-pictures.

(c) Scientifically expressed facts.

The first method is found appended to each of the four Books, balancing, so to speak, Illuminism and Science.

The second method is found almost entirely in the first Book and the various pictures are entitled: *

* Nine pictures between Darkness and Light, or eleven in all. The union of the Pentagram and the Hexagram is to be noted; also the eleven-lettered name ABRAHADABRA; 418; Achad Osher, or One and Ten; the Eleven Averse Sephiroth; and Adonai.

The Black Watch-tower, or the Dreamer.

The Miser, or the Theist.

The Spendthrift, or the Pantheist.

The Bankrupt, or the Atheist.

The Prude, or the Rationalist.

The Child, or the Mystic.

The Wanton, or the Sceptic.

The Slave, or he who stands before the veil of the Outer Court.

The Warrior, or he who stands before the veil of the Inner Court.

The King, or he who stands before the veil of the Abyss.

The White Watch-tower, or the Awakened One. { 161 }

The third method is found almost entirely in the second Book.

The third and fourth Books of this essay consist of purely symbolic pictures. For the Key of the Portal the neophyte must discover for himself; and until he finds the Key the Temple of Solomon the King must remain closed to him.

Vale!

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BOOK I

The foundations of the Temple
of

SOLOMON THE KING

and

The nine cunning Craftsmen who

laid them between the

Watch-towers of

Night & Day.

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And from that place are cast
out all the Lords who are the
exactors of the debts of man-
kind, and they are subjugated.
The Greater Holy Assembly, xx.

440.

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{Illustration on this page: This is a nine-pointed star, unicursal in design, with the points filled in by black triangle wedges about 1/16 inch from the outline. The unicursality is such that lines connecting the points of the star pass centerward of three points in every instance. The center is occupied by a white disk such that the circumference of the disk is 1/16 inch larger than a disk coterminus

with the inner angles of the points of the outer star. This disk completely obscures the continuations of the lines which make the noneagram unicursal, but the inner angles complete themselves upon it. The white disk cuts arcs to form bases for the black "triangle" wedges. On top of this disk are two triangles, one white (black outlined and white between the outlines) and the other black (composed of thick lines or bars), which form a hexagram exactly circumscribed by an invisible circle coterminus with the points of the inner angles of the noneagram and 1/16 inch smaller than the concentric white disk. The triangles oriented with the black triangle apex down and white triangle apex up. The outer edges of the black triangle are continuations of lines forming the unicursal nine-pointed star for three lines. These two triangles are interlaced in such fashion that traveling from any apex counterclockwise crosses over a line of the opposite color, then under a line of the opposite color and then reaches an adjacent apex of the same triangle }

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THE BLACK WATCH-TOWER

WHO has not, at some period during his life, experienced that strange sensation of utter bewilderment on being awakened by the sudden approach of a bright light across the curtained threshold of slumber; that intoxicating sense of wonderment, that hopeless inability to open wide the blinded eyes before the dazzling flame which has swept night into the corners and crannies of the dark bedchamber of sleep?

Who, again, has not stepped from the brilliant sunlight of noon into some shadowy vault, and, groping along its dark walls, has found all there to be but as the corpse of day wrapped in a starless shroud of darkness?

Yet as the moments speed by the sight grows accustomed to the dazzling intruder; and as the blinding, shimmering web of silver which he has thrown around us melts like a network of snow before the awakening fire of our eyes, we perceive that the white flame of bewilderment which had but a moment ago enwrapped us as a mantle of lightnings, is, but in truth, a flickering rushlight fitfully expiring in an ill-shapen socket of clay. And likewise in the darkness, as we pass along the unlit arches of the vault, or the lampless recesses which, toad-like, squat here and there in the gloom, dimly at first do the mouldings of the roof and the cornices of the {167} walls creep forth; and then, as the twilight becomes more certain, do they twist and writhe into weirdly shapen arabesques, into fanciful figures, and contorted faces; which, as we advance, bat-like flit into the depths of a deeper darkness beyond.

Stay! --- and but for a moment hurry back, and bring with you that little rushlight we left spluttering on the mantel-shelf of sleep. Now all once again vanishes, and from the floor before us jut up into the shadowland of darkness the stern grey walls of rock, the age-worn architraves, the clustered columns, and all the crumbling capitols of Art, where the years alone sit shrouded slumbering in their dust and

mould --- a haunting memory of long-forgotten days.

O dreamland of wonder and mystery! like a tongue of gold wrapped in a blue flame do we hover for a moment over the Well of Life; and then the night-wind rises, and wafts us into the starless depths of the grave. We are like gnats hovering in the sunbeams, and then the evening falls and we are gone: and who can tell whither, and unto what end? Whether to the City of Eternal Sleep, or to the Mansion of the Music of Rejoicing?

O my brothers! come with me! follow me! Let us mount the dark stairs of this Tower of Silence, this Watch-tower of Night; upon whose black brow no flickering flame burns to guide the weary wanderer across the mires of life and through the mists of death. Come, follow me! Grope up these age-worn steps, slippery with the tears of the fallen, and bearded with the blood of the vanquished and the salt of the agony of failure. Come, come! Halt not! Abandon all! Let us ascend. Yet bring with ye two things, the flint and the steel {168} --- the slumbering fire of Mystery, and the dark sword of Science; that we may strike a spark, and fire the beacon of Hope which hangs above us in the brasier of Despair; so that a great light may shine forth through the darkness, and guide the toiling footsteps of man to that Temple which is built without hands, fashioned without iron, or gold, or silver, and in which no fire burns; whose pillars are as columns of light, whose dome is as a crown of effulgence set betwixt the wings of Eternity, and upon whose altar flashes the mystic eucharist of God. {169}

THE MISER

"GOD." What a treasure-house of wealth lies buried in that word! what a mine of precious stones! --- Ptah, Father of Beginnings, he who created the Sun and the Moon; Nu, blue, starry lady of Heaven, mistress and mother of the gods; Ea, Lord of the Deep; Istar --- "O Thou who art set in the sky as a jewelled circlet of moonstone"; Brahma the golden, Vishnu the sombre, and Siva the crimson, lapped in seas of blood. Everywhere do we find Thee, O Thou one and awful Eidolon, who as Aormuzd once didst rule the sun-scorched plains of Euphrates, and as Odin the icy waves and the shrieking winds, round the frozen halls of the North.

Everywhere! --- everywhere! And yet now Thou art again God, nameless to the elect --- O Thou vast inscrutable Pleroma built in the Nothingness of our imagination! --- and to the little ones, the children who play with the units of existence, but a myriad-named doll a cubit high, a little thing to play with --- or else: an ancient, bearded Father, with hair as white as wool, and eyes like flames of fire; whose voice is as the sound of many waters, in whose right hand tremble the seven stars of Heaven, and out of whose mouth flashes forth a flaming sword of fire. There dost Thou sit counting the orbs of Space, and the souls of men: and we tremble before Thee, {170} worshipping, glorifying, supplicating, beseeching; lest perchance Thou cast us back into the furnace of destruction, and place us not among the gold and silver of Thy treasury.

True, Thou hast been the great Miser of the worlds, and the Balances of Thy treasure-house have weighed out Heaven and Hell. Thou hast amassed around Thee the spoil of the years, and the plunder of Time and of Space. All is Thine, and we own not even the breath of our nostrils, for it is but given us on the usury of our lives.

Still from the counting-house of Heaven Thou hast endowed us with a spirit of grandeur, an imagination of the vastness of Being. Thou hast taken us out of ourselves, and we have counted with Thee the starry hosts of night, and unbraided the tangled tresses of the comets in the fields of Space. We have walked with Thee at Mamre, and talked with Thee in Eden, and listened to Thy voice from out the midst of the whirlwind. And at times Thou hast been a Father unto us, a joy, strong as a mighty draught of ancient wine, and we have welcomed Thee!

But Thy servants --- those self-seeking, priestly usurers --- See! how they have blighted the hearts of men, and massed the treasure of Souls into the hands of the few, and piled up the coffers of the Church. How they racked from us the very emblems of joy, putting out our eyes with the hot irons of extortion, till every pound of human flesh was soaked as a thirsty sponge in a well of blood: and life became a hell, and men and women went singing, robed in the san-benito painted with flames and devils, to the stake; to seek in the fire the God of their forefathers --- that stern Judge who with sworded hand was once wont to read out the names of the living from {171} the Book of Life, and exalt the humble on the golden throne of tyrants.

Yet in these ages of crucifix, of skull, and of candle; these ages of auto-da-fe and in pace; these ages when the tongue jabbered madness and the brain reeled in delirium, and the bones were split asunder, and the flesh was crushed to pulp, was there still in the darkness a glamour of truth, as a great and scarlet sunset seen through the memory of years. Life was a shroud of horror, yet it was life! Life! life in the awful hideous grandeur of gloom, until death severed the dull red thread with a crooked sword of cruel flame. And Love, a wild, mad ecstasy, broken-winged, fluttering before the eyeless sockets of Evil, as the souls of men were bought and sold and bartered for, till Heaven became a bauble of the rich, and Hell a debtor's dungeon for the poor. Yet amongst those rotting bones in the oubliette, and in those purple palaces of papal lust, hovered that spirit of life, like a golden flame rolled in a cloud of smoke over the dark altar of decay.

Listen: "Have you got religion? ... Are you saved? ... Do you love Jesus?" ... "Brother, God can save you. ... Jesus is the sinner's friend. ... Rest your head on Jesus ... dear, dear Jesus!" Curse till thunder shake the stars! curse till this blasphemy is cursed from the face of heaven! curse till the hissing name of Jesus, which writhes like a snake in a snare, is driven from the kingdom of faith! Once "Eloi, Eloi, Lamma Sabachthani" echoed through the gloom from the Cross of Agony; now Jerry McAuley, that man of God, ill-clothed in cheap Leeds shoddy, bobbing in a tin Bethel, bellows, "Do you love Jesus?" and talks of that mystic son of Him who set forth the sun and

the moon, and {172} all the hosts of Heaven, as if he were first cousin to Mrs. Booth or to Aunt Sally herself.

Once man in the magic land of mystery sought the elixir and the balsam of life; now he seeks "spiritual milk for American babes, drawn from the breasts of both Testaments." Once man, in his frenzy, drunken on the wine of Iacchus, would cry to the moon from the ruined summit of some temple of Zagraeus, "Evoe ho! Io Evoe!" But now instead, "Although I was quite full of drink, I knew that God's work begun in me was not going to be wasted!"

Thus is the name of God belched forth in beer and bestial blasphemy. Who would not rather be a St. Besarion who spent forty days and nights in a thorn-bush, or a St. Francis picking lice from his sheepskin and praising God for the honour and glory of wearing such celestial pearls in his habit, than become a smug, well-oiled evangelical Christian genteel-man, walking to church to dear Jesus on a Sabbath morning, with Prayer-book, Bible, and umbrella, and a three-penny-bit in his glove? {173}

THE SPENDTHRIFT

"ARCADIA, night, a cloud, Pan, and the moon." What words to conjure with, what five shouts to slay the five senses, and set a leaping flame of emerald and silver dancing about us as we yell them forth under the oaks and over the rocks and myrtle of the hill-side.

"Bruised to the breast of Pan" --- let us flee church, and chapel, and meeting-room; let us abandon this mantle of order, and leap back to the heaths, and the marshes, and the hills; back to the woods, and the glades of night! back to the old gods, and the ruddy lips of Pan!

How the torches splutter in the storm, pressing warm kisses of gold on the gnarled and knotted trunks of the beech trees! How the fumigation from musk and myrrh whirls up in an aromatic cloud from the glowing censer! --- how for a time it greedily clings to the branches, and then is wafted to the stars! Look! --- as we invoke them, how they gather round us, these Spirit of Love and of Life, of Passion, of Strength, and of Abandon --- these sinews of the manhood of the World!

O mystery of mysteries! "For each one of the Gods is in all, and all are in each, being ineffably united to each other and to God; because each, being a super-essential unity, their {174} conjunction with each other is a union of unities." Hence each is all; thus Nature squanders the gold and silver of our understanding, till in panic frenzy we beat our head on the storm-washed boulders and the blasted trunks, and shout forth, "Io ... Io ... Io ... Evoe! Io ... Io!" till the glades thrill as with the music of syrinx and sistrum, and our souls are rent asunder on the flaming horns of Pan.

Come, O children of the night of Death, awake, arise! See, the sun is nodding in the West, and no day-spring is at hand in this land of withered dreams; for all is dull with the sweat of gloom, and sombre with the industry of Evil! Wake! O wake! Let us hie to the summits of the lonely mountains, for soon a sun will arise in us, and then their

white peaks will become golden and crimson and purple as the breasts of a mighty woman swollen with the blood and milk of a new life. There, amongst those far-off hills of amethyst, shall we find the fair mistress of our heart's desire --- that bountiful Mother who will clasp us to her breast.

Yours are the boundless forests, and the hills, and the far-off purple of the horizon. Call, and they shall answer you; ask, and they shall shower forth on you the hoarded booty of the years, and all the treasure of the ages; so that none shall be in need, and all shall possess all in the longing for all things. Come, let us shatter the vault of Circumstance and the walls of the dungeon of Convention, and back to Pan in the tangled brakes, and to the subtle beauty of the Sorceress, and to the shepherd-lads --- back to the white flocks on the hill-side, back to Pan --- to Pan --- to Pan! Io! to Pan.

Under the mistletoe and the oak there is no snickering of the chapel-pew, no drawing-room grin of lewd desire, no {175} smacking of wanton lips over the warm flesh and the white skin of life; but a great shout of joyous laughter arises, which sways the winds from their appointed courses, and rattles down the dead branches from the leafy boughs overhead: or, all is solemn and still as a breathless night; for here life is ever manly in turmoil as in repose.

Here there is no barter, no usury, no counting of the gains and losses of life; and the great Sower leaps over the fields like a madman, casting forth the golden grain amongst the briars, and on the rocks, as well as between the black furrows of the earth; for each must take its chance, and battle to victory in manliness and strength. Here there is neither sect nor faction: live or die, prosper or decay! So the great live, and the little ones go back to the roots of life. Neither is their obedience outside the obedience which is born of Necessity; for here there is no support, no resting on others --- ploughshares are beaten into swords, and spindles are fashioned into the shafts of arrows, and the winds shriek through our armour as we battle for the strength of the World.

The rain falleth upon the deserts as upon the fertile valleys; and the sun shineth upon the blue waters as upon the verdant fields; and the dew heedeth not where it sleepeth, whether on the dung-hill, or betwixt the petals of the wild rose; for all is lavish in this Temple of the World, where on the throne of inexhaustible wealth sits the King of Life, tearing the jewels from his golden throat, and casting them out to the winds to be carried to the four corners of the Earth. There is no thrift here, no storing up for the morrow; and yet there is no waste, no wantonness, for all who enter {176} this Treasure-house of Life become one with the jewels of the treasury.

Words! ... words! ... words! They have shackled and chained you, O children of the mists and the mountains; they have imprisoned you, and walled you up in the dungeon of a lightless reason. Fancy has been burnt at the stake of Fact; and the imagination cramped in the irons of tort and quibble. O vanity of vain words! O cozening, deceitful art! Nimble do the great ones of to-day wrestle with the evil-smelling

breath of their mouths, twisting and contorting it into beguilements, bastardising and corrupting the essence of things, sucking as a greedy vampire the blood from your hearts, and breathing into your nostrils the rigid symbols of law and of order, begotten on the death-bed of their understanding.

O children of Wonder and of Fancy, fly to the wild woods whilst yet there is time! Back to the mysteries of the shadowy oaks, to the revolt of imagination, to the insurrection of souls, to the moonlit festivals of love: back where the werewolf lurks, and the moonrakes prowl. Back, O back to the song of life, back to the great God Pan! And there, wrapped in your goat-skins, drink with the shepherds of Tammuz out of the skin of a suckling yet unborn, and ye shall become as the silver-gleaming waters of Istar --- pure and bright! Speed, for he is the divine king of the fauns and the satyrs, the dryads and the oreads; the Lord of the Crowns; the Decider of Destiny; the God who prospers all above and beneath! And tarry not, lest as ye wander along the shore of the Ionian Sea ye hear a voice of lamentation crying, "Great Pan is dead!" {177}

THE BANKRUPT

O WHERE are the terraced gardens of Babylon, with their mighty groves towering up amongst the clouds? O where is the sun-god of Rhodes, whose golden brow was wont to blush with the first fire of dawn, whilst yet the waters at his feet were wrapped in the mists of night? O where is the Temple of Ephesus, and those who cried unto Diana? O where is the gleaming eye of Pharos that shone as a star of hope over the wild waters of the sea? Children of monsters and of gods, how have ye fallen! for a whirlwind hath arisen and swept through the gates of Heaven, and rushed down on the kingdoms of Earth, and as a tongue of consuming flame hath it licked up the handicrafts of man and cloaked all in the dust of decay. A yoke hath been laid on the shoulders of the ancient lands; and where once the white feet of Semiramis gleamed amongst the lilies and roses of Babylon there now the wild goats leap, and browse the sparse rank grass which sprouts in tufts from the red and yellow sand- heaps, those silent memorial mounds which mark the spot where once stood palaces of marble, and of jasper, and of jade. O woe! O woe! for all is dust and ruin; the flood- gates of the years have been opened, and Time has swept away as a mighty wind the embattled castles of kings with the mud-daubed {178} huts of shepherds. Merodach has gone, and so has Ea, and no longer doth Istar flame in the night, or cast down her kisses on the sparkling goblets in the palace of Belshazzar. Isis, dark-veiled, hath departed, and Nu no longer uplifteth the Sun-bark with the breath of dawn. O Amen, bull fair of face, where is thy glory? Thebes is in ruins! O Lord of joy, O mighty one of diadems! The Sekhet crown has fallen from thy brow, and the strength of thy life hath departed, and thine eyes are as the shrouded shadows of night. Olympus is but a barren hill, and Asgard a land of sullen dreams. Alone in the desert of years still crouches the Sphinx, unanswered, unanswerable, inscrutable, age-worn, coeval with the aeons of eld; even facing the east and thirsting for the first rays of the rising sun. She was there when Cheops and Khephren builded the pyramids, and there will she sit when Yahveh has taken his

appointed seat in the silent halls of Oblivion.

The fool hath said in his heart, "There is no God!" Yet the wise man has sat trembling over the ruins of the past, and has watched with fearful eyes the bankruptcy of Splendour, and all the glory of man fall victim to the usury of Time.

O God, what art Thou that Thou dost abandon the kingdoms of this world, as a wanton woman her nightly lovers; and that they depart from Thee, and remember and regret Thee not? Yet thou art so vast that I cannot grasp Thee; Time flees before Thee, and Space is as a bauble in thine hands. O monstrous vacancy of vastness! Thou surpasses me, and I am lost in the contemplation of Thy greatness.

The old gods slew Ymer the giant; and from his blood they poured out the seas; and from his flesh they dug the { 179 } land; and the rocks were fashioned out of his bones; and Asgard, fair dwelling-house of gods, was builded from the brows of his eyes; and from his skull was wrought the purple vault of Immensity; and from his brains were woven the fleecy clouds of heaven. But thou art more than Ymer; Thy feet are planted deeper than the roots of Igdrasil, and the hair of Thine head sweepeth past the helm of thought. Nay, more, vastly more; for Thou art bloodless, and fleshless, and without bones; Thou (O my God!) art nothing --- nothing that I can grasp can span Thee. Yea! nothing art Thou, beyond the Nothingness of the Nothingness of Eternity!

Thus men grew to believe in NO-GOD, and to worship NO- GOD, and to be persecuted for NO-GOD, and to suffer and to die for NO-GOD. And now they torture themselves for him, as they had of yore gashed themselves with flints at the footstool of God His Father; and to the honour of His name, and as a proof of His existence, have they not built up great towers of Science, bastions of steam and of flame, and set a-singing the wheels of Progress, and all the crafts and the guiles and the artifices of Knowledge? They have contained the waters with their hands; and the earth they have set in chains; and the fire they have bound up as a wisp of undried straw; even the winds they have ensnared as an eagle in a net; --- yet the Spirit liveth and is free, and they know it not, as they gaze down from their Babel of Words upon the soot-grimed fields, and the felled forests, and the flowerless banks of their rivers of mud, lit by the sun which glows red through the hooded mists of their magic.

Yet he who gazeth into the heavens, and crieth in a loud voice, "There is NO-GOD," is as a prophet unto mankind; { 180 } for he is as one drunken on the vastness of Deity. Better to have no opinion of God than such an opinion as is unworthy of Him. Better to be wrapped in the black robe of unbelief than to dance in the stinking rags of blasphemy. So they learnt to cry, "For the children, belief and obedience; for us men, solitude" --- the monarchy of Mind, the pandemoniacal majesty of Matter!

"A Bible on the centre-table in a cottage pauperises the monarchical imagination of man"; but a naked woman weeping in the wilderness, or singing songs of frenzy unto Istar in the night, from the ruined

summit of Nineveh, invoking the elemental powers of the Abyss, and casting the dust of ages about her, and crying unto Bel, and unto Assur, and unto Nisroch, and smiting flames from the sun-scorched bones of Sennacherib with the age-worn sword of Sharezer and Adrammelech, is a vision which intoxicates the brain with the sparkling wine of imagination, and sets the teeth a-rattling in the jaws, and the tongue a-cleaving to the palate of the mouth.

But the book-men have slain the Great God, and the twitterers of words have twisted their squeaking screws into his coffin. The first Christians were called Atheists; yet they believed in God: the last Christians are called Theists; yet they believe not in God. So the first Freethinkers were called Atheists; yet they believed in NO-GOD: and the last Freethinkers will be called Theists; for they will believe not in NO-GOD. Then indeed in these latter days may we again find the Great God, that God who liveth beyond the twittering of man's lips, and the mumblings of his mouth.

Filled with the froth of words, have these flatulent fools argued concerning God. Not as the bard sung of Ymer; {181} but as the cat purrs to the strangling mouse: "Since God is First Cause, therefore he possesses existence "a se;" therefore he must be both necessary and absolute, and cannot be determined by anything else." Nevertheless these wise doctors discuss him as if he were a corpse on the tables of their surgeries, and measure his length with their foot-rules, and stretch and lop him to fit the bed of their Procrustean metaphysic. Thus he is absolutely unlimited from without, and unlimited also from within, for limitation is non-being, and God is being itself, and being is all-things, and all-things is no-thing. And so we find Epicurus walking arm in arm, from the temple of windy words, with Athanasius, and enter the market-place of life, and the throng of the living --- that great tongueless witness of God's bounty; and mingle with the laughing boys, showering rose-leaves on Doris and Bacchis, and blowing kisses to Myrtale and Evardis.

God or No-God --- so let it be! Still the Sun rises and sets, and the night-breeze blows the red flames of our torches athwart the palm-trees, to the discomfiture of the stars. Look! --- in the distance between the mighty paws of the silent Sphinx rests a cubical temple whose god has been called Ra Harmakhis, the Great God, the Lord of the Heaven, but who in truth is nameless and beyond name, for he is the Eternal Spirit of Life.

Hush --- the sistrum sounds from across the banks of the dark waters. The moon rises, and all is as silver and mother-of-pearl. A shepherd's pipe shrills in the distance --- a kid has strayed from the fold. ... O stillness ... O mystery of God ... how soft is Thy skin ... how fragrant is Thy breath! Life as a strong wine flames through me. The {182} frenzy of resistance, the rapture of the struggle --- ah! the ecstasy of Victory. ... The very soul of life lies ravished, and the breath has left me. ... A small warm hand touches my lips --- O fragrance of love! O Life! ... Is there a God?

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THE PRUDE

A FLY once sat upon the axle-tree of a chariot, and said: "What a dust do I raise!" Now a swarm of flies has come --- the fourth plague of Egypt is upon us, and the land is corrupted by reason of their stench. The mighty ones are dead, the giants are no more, for the sons of God come not in unto the daughters of men, and the world is desolate, and greatness and renown are gone. To-day the blue blow-flies of decay sit buzzing on the slow-rolling wheel of Fortune, intoxicated on the dust of the dead, and sucking putrefaction from the sinews of the fallen, and rottenness from the charnel-house of Might.

O Reason! Thou hast become as a vulture feasting off the corpse of a king as it floats down the dark waters of Acheron. Nay! not so grand a sight, but as an old, wizened woman, skaldy and of sagging breast, who in the solitude of her latrina cuddles and licks the oleograph of a naked youth. O Adonis, rest in the arms of Aphrodite, seek not the hell-fouled daughter of Ceres, who hath grown hideous in the lewd embrace of the Serpent-God, betrayer of the knowledge of good and of evil. Behold her bulging belly and her shrivelled breasts, full of scale and scab --- "bald, rotten, abominable!" Her tears no longer blossom into the anemones of Spring; {184} for their purity has left them, and they are become as the bilge which poureth forth from the stern of a ship full of hogs. O! Eros, fly, speed! Await not the awakening oil to scorch Thy cheek, lest Thou discover that Thy darling has grown hideous and wanton, and that in the place of a fair maiden there slimeth a huge slug fed of the cabbage-stalks of decay.

O Theos! O Pantheos! O Atheos! Triple God of the brotherhood of warriors. Evoe! I adore Thee, O thou Trinity of might and majesty --- Thou silent Unity that rulest the hearts of the great. Alas! that men are dead, their thrones of gold empty, and their palaces of pearl fallen into ruin! Grandeur and Glory have departed, so that now in the Elysian fields the sheep of woolly understanding nibble the green turnip-tops of reason and the stubble in the reaped cornfields of knowledge. Now all is rational, virtuous, smug, and oily. Those who wrestled with the suns and the moons, and trapped the stars of heaven, and sought God on the summits of the mountains, and drove Satan into the bowels of the earth, have swum the black waters of Styx, and are now in the halls of Asgard and the groves of Olympus, amongst the jewels of Havilah and the soft-limbed houris of Paradise. They have left us, and in their stead have come the carrion kites, who have usurped the white thrones of their understanding, and the golden palaces of their wisdom.

Let us hie back to the cradle of Art and the swaddling bands of Knowledge, and watch the shepherds, among the lonely hills where the myrtle grows and the blue-bells ring out the innocence of Spring, learning from their flocks the mysteries of life. ... A wolf springs from the thicket, and a lamb lies sweltering in its blood; then an oaken cudgel is {185} raised, and Hermas has dashed out the brains from betwixt those green, glittering eyes. There now at his feet lie the dead and the dying; and man wonders at the writhing of the

entrails and the bubbling of the blood. See! now he gathers in his flock, and drives them to a dark cavern in the sloping side of the mountain; and when the moon is up he departs, speeding to his sister the Sorceress to seek of her balsams and herbs wherewith to stanch his wound and to soothe the burning scratches of the wolf's claws. There under the stars, whilst the bats circle around the moon, and the toad hops through the thicket, and the frogs splash in the mere, he whispers to her, how green were the eyes of the wild wolf, how sharp were his claws, how white his teeth and then, how the entrails wriggled on the ground, and the pink brains bubbled out their blood. Then both are silent, for a great awe fills them, and they crouch trembling amongst the hemlock and the foxgloves. A little while and she arises, and, pulling her black hood over her head, sets out alone through the trackless forest, here and there lit by the moon; and, guided by the stars, she reaches the city.

At a small postern by the tower of the castle known as the "lover's gate" she halts and whistles thrice, and then, in shrill, clear notes as of some awakened night-bird, calls: "Brother, brother, brother mine!" Soon a chain clanks against the oaken door, and a bolt rumbles back in its staple, and before her in his red shirt and his leathern hose stands her brother the Hangman. And there under the stars she whispers to him, and for a moment he trembles, looking deep into her eyes; then he turns and leaves her. Presently there is a creaking of chains overhead --- an owl, awakened from the {186} gibbet above, where it had been blinking perched on the shoulder of a corpse, flies shrieking into the night.

Soon he returns, his footsteps resounding heavily along the stone passage, and in his arms he is carrying the dead body of a young man. "He, my little sister," he pants, and for a moment he props his heavy load up against the door of the postern. Then these two, the Sorceress and the Hangman, silently creep out into the night, back into the gloom of the forest, carrying between them the slumbering Spirit of Science and Art sleeping in the corse of a young man, whose golden hair streams gleaming in the moonlight, and around whose white throat glistens a snake-like bruise of red, of purple, and of black.

There under the oaks by an age-worn dolmen did they celebrate their midnight mass. ... "Look you! I must needs tell you, I love you well, as you are to-night; you are more desirable than ever you have been before ... you are built as a youth should be. ... Ah! how long, how long have I loved you! ... But to-day I am hungry, hungry for you! ..."

Thus under the Golden Bough in the moonlight was the host uplifted, and the Shepherd, and the Hangman, and the Sorceress broke the bread of Necromancy, and drank deep of the wine of witchcraft, and swore secrecy over the Eucharist of Art.

Now in the place of the dolmen stands the hospital, and where the trilithons towered is built the "Hall of Science." Lo! the druid has given place to the doctor; and the physician has slain the priest his father, and with wanton words ravished the heart of his mother the

sorceress. Now {187} instead of the mystic circle of the adepts we have the great "Bosh-Rot" school of Folly. Miracles are banned, yet still at the word of man do the halt walk, and the lame rise up and run. The devils have been banished, and demoniacal possession is no more, yet now the most lenient of these sages are calling it "hystero-demonopathy" --- what a jargon of unmusical syllables! Saul, when he met God face to face on the dusty road of Damascus, is dismissed with a discharging lesion of the occipital cortex; and George Fox crying, "Woe to the bloody city of Lichfield!" is suffering from a disordered colon; whilst Carlyle is subject to gastro-duodenal catarrh. Yet this latter one writes: "Witchcraft and all manner of Spectre-work, and Demonology, we have now named Madness, and Diseases of the Nerves; seldom reflecting that still the new question comes upon us: What is Madness, what are Nerves?" --- Indeed, what is Madness, what are Nerves?

Once, when a child, I was stung by a bee whilst dancing through the heather, and an old shepherd met me, and taking a black roll of tobacco from a metal box, he bit off a quid and, chewing it, spat it on my leg, and the pain vanished. He did not spend an hour racking through the dictionary of his brain to find a suitable "itis" whereby to allay the inflammation, and then, having carefully classified it with another, declared the pain to be imaginary and myself to be an hysterio-monomaniac suffering from apiarian illusions!

To-day Hercules is a sun-myth, and so are Osiris and Baal; and no may can raise his little finger without some priapic pig shouting: "Phallus ... phallus! I see a phallus! O what a phallus!" Away with this church-spire sexuality, {188} these atavistic obstetrics, these endless survivals and hypnoid states, and all these orchitic superficialities! Back to the fruits of life and the treasure-house of mystery!

Let us leap beyond the pale of these pedantic dictionary proxenetes and this shuffling of the thumbed cards of Reason. Let us cease gnawing at this philosophic ham-bone, and abandon the thistles of rationalism to the tame asses of the Six-penny Cult, and have done with all this pseudo-science, this logic-chopping, this levelling loquacity of loons, louts, lubbers, and lunatics!

O Thou rationalistic Boreas, how Thou belchest the sheep and with the flatulence of windy words! Away with the ethics and morals of the schoolmen, those prudish pedants whose bellies are swollen with the overboiled spinach of their sploshy virtues; and cease rattling the bread-pills of language in the bladder of medical terminology! The maniac's vision of horror is better than this, even the shambles clotted with blood; for it is the blood of life; and the loneliness of the distant heath is as a cup of everlasting wine compared with the soapsuds of these clyster-mongers, these purge-puffed prudes, who loose forth on us an evil-smelling gas from their cabbage-crammed duodenary canals.

Yea! it shall pass by, this gastro-epileptic school of neurological maniacs; for in a little time we shall catch up with this moulting

ostrich, and shall slay him whilst he buries his occipital cortex under the rubbish-heap of discharging lesions. Then the golden tree of life shall be replanted in Eden, and we little children shall dance round it, and shall banquet under the stars, feasting off the abandon of the wilderness and the freedom of the hills. Artists we shall {189} become, and in the storm shall we see a woman weeping; and in the lightning and the thunder the sworded warrior who crushes her to his shaggy breast. Away with laws and labours. ... Lo! in the groves of Pan the dance catches us up, and whirls us onward! O how we dash aside the goblets and the wine-skins, and how the tangled hair of our heads is blown amongst the purple clusters of the vine that clammers along the branches of the plane-trees in the Garden of Eros!

But yet for a little while the mystic child of Freedom must sit weeping at the footstool of the old prude Reason, and spell out her windy alphabets whilst she squats like a toad above her, dribbling, filled with lewd thoughts and longings for the oleograph of the naked youth and the stinking secrecy of her latrina!

THE CHILD

UNDER the glittering horns of Capricornus, when the mountains of the North glistened like the teeth of the black wolf in the cold light of the moon, and when the broad lands below the fiery girdle of many-breasted Tellus blushed red in the arms of the summer sun, did Miriam seek the cave below the cavern, in which no light had ever shone, to bring forth the Light of the World. And on the third day she departed from the cave, and, entering the stable of the Sun, she placed her child in the manger of the Moon. Likewise was Mithras born under the tail of the Sea-Goat, and Horus, and Krishna --- all mystic names of the mystic Child of Light.

I am the Ancient Child, the Great Disturber, the Great Tranquilliser. I am Yesterday, To-day, and To-morrow. My name is Alpha and Omega --- the Beginning and the End. My dwelling-house is built betwixt the water and the earth; the pillars thereof are of fire, and the walls are of air, and the roof above is the breath of my nostrils, which is the spirit of the life of man.

I am born as an egg in the East, of silver, and of gold, and opalescent with the colours of precious stones; and with my Glory is the beast of the horizon made purple and scarlet, and orange, and green, many-coloured as a great peacock {191} caught up in the coils of a serpent of fire. Over the pillars of AETHYR do I sail, as a furnace of burnished brass; and blasts of fire pour from my nostrils, and bathe the land of dreams in the radiance of my Glory. And in the west the lid of mine Eye drops --- down smites the Night of reckoning and destruction, that night of the slaughter of the evil, and of the overthrow of the wicked, and the burning of the damned.

Robed in the flames of my mouth, I compass the heavens, so that none shall behold me, and that the eyes of men shall be spared the torture of unutterable light. "Devourer of Millions of Years" is my name; "Lord of the Flame" is my name; for I am as an eye of Silver set in

the heart of the Sun. Thou spreadest the locks of thine hair before thee, for I burn thee; thou shakest them about thy brow, so that thine eyes may not be blinded by the fire of my fury. I am He who was, who is, and who will be; I am the Creator, and the Destroyer, and the Redeemer of mankind. I have come as the Sun from the house of the roaring of lions, and at my coming shall there be laughter, and weeping, and singing, and gnashing of teeth. Ye shall tread upon the serpent and the scorpion, and the hosts of your enemies shall be as chaff before the sickle of your might: yet ye must be born in the cavern of darkness and be laid in the manger of the moon.

Lo! I am as a babe born in a crib of lilies and roses, and wrapped in the swaddling bands of June. Mine hands are delicate and small, and my feet are shod in flame, so that they touch not the kingdoms of this earth. I arise, and leave the cradle of my birth, and wander through the valleys, and over the hills, across the sun-scorched deserts of day, and {192} through the cool groves of night. Everywhere, everywhere, I find myself, in the deep pools, and in the dancing streams, and in the many-coloured surface of the mere: there I am white and wonderful, a child of loveliness and of beauty, a child to entice songs from the wild rose, and kisses from the zephyrs of dawn.

Herod would have slain me, and Kansa have torn me with his teeth of fire; but I eluded them, as a flame hidden in a cloud of smoke, and took refuge in the land of Ptah and sought sanctuary in the arms of Seb. There were the glories of Light revealed to me, and I became as a daughter of Ceres playing in the poppied fields of yellow corn: yet still as a sun-limbed bacchanal I trampled forth the foaming must from the purple grapes of Bacchus, and breathing it into the leaven of life, caused it to ferment, and bubble forth as the Wine of Iacchus. Then with the maiden, who was also myself. I partook of the Eucharist of Love --- the corn and the wine, and became one.

Then there came unto me a woman subtle and beautiful to behold, whose breasts were as alabaster bowls filled with wine, and the purple hair of whose head was as a dark cloud on a stormy night. Dressed in a gauze of scarlet and gold, and jewelled with pearls and emeralds and magic stones, she, like a spider spun in a web of sunbeams and blood, danced before me, casting her jewels to the winds, and naked she sang to me: "O lover of mine heart, thy limbs are as chalcedony, white and round, and tinged with the mingling blush of the sapphire, the ruby, and the sard. Thy lips are as roses in June; and thine eyes as amethysts set in the vault of heaven. O! come kiss me, for I tremble for thee; fill me with love, {193} for I am consumed by the heat of my passion; say me, O slay me with kisses, burn me in the fire of thy kingdom, O slay me with the sword of thy rapture!"

Then I cried unto her in a loud voice saying: "O Queen of the lusts of flesh! O Queen of the lands haunted by satyrs! O Mistress of Night! O Mother of the mysteries of birth and death! Who art girt in the flames of passion, and jewelled with emerald, and moonstone, and chrysoleth. Lo! on thy brow burns the star-sapphire of heaven, thy girdle is as the serpent of Eden, and round thine ankles chatter the rubies and garnets of hell. Harken, O Lilith! O Sorceress of the blood of life!

My lips are for those who suckle not Good, and my kisses for those who cherish not Evil. And my kingdom is for the children of light who trample under foot the garment of shame, and rend from their loins the sackcloth of modesty. When Two shall be One, then shalt thou be crowned with a crown neither of gold nor of silver, nor yet of precious stones; but as with a crown of fire fashioned in the light of God's glory. Yea! when my sword falleth, then that which is without shall be like unto that which is within; then tears shall be as kisses, and kisses as tears; then all shall be leavened and made whole, and thou shalt find in thine hand a sceptre, neither of lilies nor of gold, but a sceptre of light, yea! a sceptre of the holiness and loveliness of light and of glory!"

O Children of the land of Dreams! O ye who would cross the bar of sleep, and become as Children of Awakening and Light. Woe unto you! for ye cleanse outside the cup and the platter; but within they are full of uncleanness. Ye are soaked in the blood of corruption, and choked with {194} the vomit of angry words. Close your eyes, O ye neophytes in the mysteries of God, lest ye be blinded, and cry out like a man whose sight has been smitten black by a burning torch of tar. O Children of Dreams! plough well the fields of night, and prepare them for the Sower of Dawn. Heed lest the golden corn ripen and ye be not ready to pluck the swollen ears, and feast, and become as Bezaleel, filled with a divine spirit of wisdom, and understanding, and knowledge -- a cunning worker in gold, and in silver, and in brass, in scarlet, in purple, and in blue.

But woe unto ye who tarry by the wayside, for the evening is at hand; to-day is the dawn, tomorrow the night of weeping. Gird up your loins and speed to the hills; and perchance on the way under the cedars and the oaks ye meet God face to face and know. But be not downcast if ye find not God in the froth or the dregs of the first cup: drink and hold fast to the sword of resolution --- onwards, ever onwards, and fear not!

Devils shall beset the path of the righteous, and demons, and all the elemental spirits of the Abyss. Yet fear not! for they add grandeur and glory to the might of God's power. Pass on, but keep thy foot upon their necks, for in the region whither thou goest, the seraph and the snake dwell side by side.

Sume lege. Open the Book of THYSELF, take and read. Eat, for this is thy body; drink, for this is the blood of thy redemption. The sun thou seest by day, and the moon thou beholdest by night, and all the stars of heaven that burn above thee, are part of thyself --- are thyself. And so is the bowl of Space which contains them, and the wine of Time in {195} which they float; for these two are part of thyself --- are Thyself. And God also who casteth them forth from the coffers of his treasury. He, too, though thou knowest it not, is part of thyself --- is THYSELF. All is in thee, and thou art in all, and separate existence is not, being but a net of dreams wherein the dreamers of night are ensnared. Read, and thou becomest; eat and drink, and thou art.

Though weak, thou art thine own master; listen not to the babblers of vain words, and thou shalt become strong. There is no revelation except thine own. There is no understanding except thine own. There is no consciousness apart from thee, but that it is held feodal to thee in the kingdom of thy Divinity. When thou knowest thou knowest, and there is none other beside thee, for all becometh as an armour around thee, and thou thyself as an invulnerable, invincible warrior of Light.

Heed not the pedants who chatter as apes among the treetops; watch rather the masters, who in the cave under the cavern breathe forth the breath of life.

One saith to thee:

"Abandon all easy, follow the difficult; eat not of the best, but of the most distasteful; pander not to thy pleasures, but feed well thy disgusts; console not thyself, but seek the waters of desolation; rest not thyself, but labour in the depths of the night; aspire not to things precious, but to things contemptible and low."

But I say unto thee: heed not this vain man, this blatherer of words! For there is Godliness in ease, in fine dishes, and in pleasures, in consolations, in rest, and in precious things.

So if in thyself thou findest a jewelled goblet, I say unto { 196 } thee, drink from it, for it is the cup of thy salvation; seek not therefore a dull bowl of heavy lead!

Yet another saith unto thee:

"Will not anything, will nothing; seek not for the best, but for the worst. Despise thyself; slander thyself; speak lightly of thyself."

And again:

"To enjoy the taste for all things, then have no taste for anything."

"To know all things; then resolve to possess nothing."

"To be all; then, indeed be willing to be naught."

But I say unto thee: this one is filled like a fool's bladder with wind and a rattling of dried peas; for he who wills everything, is he who seeks of the best; for he who honours himself, he who prides himself most; and he who speaks highly of himself, is he who also shall reign in the City of God.

"To have no taste for anything, then enjoy the taste of all things.

"To resolve to possess nothing, then possess all things.

"To be naught, then indeed be all."

Open the book of Thyself in the cave under the cavern and read it by the light of thine own understanding, then presently thou shalt be born again, and be placed in the manger of the Moon in the stable of the Sun.

For, children! when ye halt at one thing, ye cease to open yourselves to all things. For to come to the All, ye must give up the All, and likewise possess the All. Verily ye must destroy all things and out of No-thing found and build the Temple of God as set up by Solomon the King, which is { 197 } placed between Time and Space; the pillars thereof are Eternity, and the walls Infinity, and the floor Immortality, and the Roof --- but ye shall know of this hereafter! Spoil thyself if so thou readest thyself; but if it is written adorn thyself, then spare not the uttermost farthing, but deck thyself with all the jewels and gems of earth; and from a child playing with the sands on the sea- shore shalt thou become God, whose footstool is the Abyss, and from whose mouth goeth forth the sword of the salvation and destruction of the worlds, and in whose hand rest the seven stars of heaven.

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THE WANTON

THERE is a woman, young, and beautiful, and wise, who grows not old as she dances down the centuries: she was in the beginning, and she will be in the end, ever young, ever enticing, and always inscrutable. Her back is to the East and her eyes are towards the night, and in her wake lieth the world. Wherever she danceth, there man casteth the sweat from his brow and followeth her. Kings have fled their thrones for her; priests their temples; warriors their legions; and husbandmen their ploughs. All have sought her; yet ever doth she remain subtle, enticing, virginal. None have known her save those little ones who are born in the cave under the cavern; yet all have felt the power of her sway. Crowns have been sacrificed for her; gods have been blasphemed for her; swords have been sheathed for her; and the fields have lain barren for her; verily! the helm of man's thoughts has been cloven in twain by the magic of her voice. For like some great spider she has enticed all into the silken meshes of her web, wherein she hath spun the fair cities of the world, where sorrow sits tongueless and laughter abideth not; and tilled the fertile plains, where innocence is but as the unopened book of Joy. Yet it is she also who hath led armies into battle; it is she who hath brought frail vessels { 199 } safely across the greedy ocean; it is she who hath enthroned priests, crowned kings, and set the sword in the hand of the warrior; and it is she who hath helped the weary slave to guide his plough through the heavy soil, and the miner to rob the yellow gold from the bowels of the earth. Everywhere will you find her dancing down empires, and weaving the destiny of nations. She never sleeps, she never slumbers, she never rests; ever wakeful, day and night, her eyes glisten like diamonds as she danceth on, the dust of her feet burying the past, disturbing the present, and clouding the future. She was in Eden, she will be in Paradise!

I followed her, I abandoned all for her; and now I lie, as a fevered man, raving in the subtle web of her beauty.

Lo! there she stands swaying between the gates of Light and Darkness under the shadow of the Three of the Knowledge of Good and Evil, whose fruits are death; yet none that have not tasted thereof can tell whether they be sweet or bitter to the tongue. Therefore all must pluck and eat and dream. But when the time cometh for the mystic child to be born, they shall awake, and with eyes of fire behold that on the summit of the mountain in the centre of the garden there groweth the Tree of Life.

Now round the trunk of the Tree and the lower branches thereof there twines a woman, wild, wanton, and wise; whose body is as that of a mighty serpent, the back of which is vermilion, and the belly of red-gold; her breasts are purple, and from her neck spring three heads.

And the first head is as the head of a crown princess, and is of silver, and on her brow is set a crown of pearls, and her eyes are as blue as the sapphire; but upon perceiving {200} man they turn green and yellow as the water of a troubled sea; and her mouth is as a moonstone cleft in twain, in which lurks a tongue born of flame and water.

And on beholding her, I cried to her in a loud voice, saying: "O Priestess of the Veil who art throned between the Pillars of Knowledge and Ignorance, pluck and give me of the fruit of the Tree of Life that I may eat thereof, so that my eyes shall be opened, and that I become as a god in understanding, and live for ever!"

Then she laughed subtly, and answered me saying: "Understanding, O fool that art so wise, is Ignorance. Fire licketh up water, and water quencheth fire; and the sword which one man fleeth from, another sheatheth in his breast. Seek the Crown of Truth, and thou shalt be shod with the sandals of Falsehood; unclasp the girdle of Virtue, and thou shalt be wrapped in the shroud of Vice."

And, when she had finished speaking, she wove from her lips around me a net-work of cloud and of flame; and in a subtle song she sang to me: "In the web of my tongue hast thou been caught; in the breath of my mouth shalt thou be snared. For Time shall be given unto thee wherein to seek all things; and all things shall be thy curse, and thine understanding shall be as the waves of the sea ever rolling onwards to the shore from whence they came; and when at the height of their majesty shall their pride and dominion be dashed against the rocks of Doubt, and all thy glory shall become as the spume and the spray of shattered waters, blown hither and thither by the storm."

Then she caught me up in the web of her subtleties and breathed into my nostrils the breath of Time; and bore me {201} to the Abyss, where all is as the darkness of Doubt, and there she strangled me with the hemp and the silk of the abominations and arrogance of mine understanding.

And the second head is as the head of a young woman veiled with a veil as clear as rock crystal, and crowned with a crown fashioned in the shape of a double cube around which is woven a wreath of lilies and ivy. And her countenance is as that of Desolation yet majestic as an Empress of Earth, who possessing all things yet cannot find a helpmeet worthy to possess her; and her eyes are as opals of light; and her tongue as an arrow of flame.

And on beholding her I cried in a loud voice saying: "O Princess of the Vision of the Unknown, who art throned as a sphinx between the hidden mysteries of Earth and Air, give me of the fruit of the Tree of Life that I may eat thereof, so that mine eyes shall be opened, and I may become as a god in understanding, and live for ever!"

And when I had finished speaking she wept bitterly and answered me saying: "Verily if the poor man trespass within the palace gate, the king's dogs shall be let loose so that they may tear him in pieces. Also, if the king seek shelter in the hut of the pauper the louse taketh refuge in his hair, and heedeth not his crown nor his cap of ermine and gold. Now, thou, O wise man who art so foolish, askest for Understanding; yet how shall it be given unto him who asketh for it, for in the giving it it ceaseth to be, and he who asketh of me is unworthy to receive. Wouldst thou enter the king's palace in rags and beg crumbs of his bounty? Take heed lest, the king perceiving thee not, his knaves set the hounds upon thee, so that even the rags that thou possessest are torn from thee: or, {202} even should the king cast his eyes on thee, that he be not overcome with fury at the presumption of thine offence, and order thee to be stripped naked and beaten from his garden with staves back to the hovel whence thou camest. And being a king, if thou seekest knowledge and understanding in a beggar's hut, thou shalt become as an abode of vermin, and a prey to hunger and thirst, and thy limbs shall be bitten by cold and scorched with fire, and all thy wealth will depart from thee and thy people will cast thee out and take away thy crown. Yet there is hope for the beggar and the king, and the balances which sway shall be adjusted, and the sun shall drink up the clouds, and the clouds shall swallow the sun, and there shall be neither darkness nor light. Pledge thy pride and it will become but the habitations of vermin, pledge thy humility and thou shalt be cast out naked to the dogs."

Then when she had finished speaking she bared her breast to me, and it was as the colour of the vault of heaven at the rising of the sun; and she took me in her arms and did caress me, and her tongue of fire crept around and about me as the hand of a sly maid. Then I drank in the breath of her lips, and it filled me as with the spirit of dreams and of slumber, so that I doubted that the stars shone above me, and that the rivers flowed at my feet. Thus all became as a vast Enigma to me, a riddle set in the Unknowability of Space.

Then in a subtle voice she sang to me: "I know not who thou art, or whence thou camest; whether from across the snowy hills, or from over the plains of fire. Yet I love thee; for thine eyes are as the blue of still waters, and thy lips ruddy as the sun in the West. Thy voice is

as the voice of a {203} shepherd at even, calling together his flock in the twilight. Thy breath is as the wind blown from across a valley of musk; and thy loins are lusty as red coral washed from the depths of the sea. Come, draw nigh unto me, O my love: my sister ensnared thee with her subtle tongue, she gave thee to suck from the breasts of Time: come, I will give thee more than she, for I will give unto thee as an inheritance my body, and thou shalt fondle me as a lover, and as a reward for thy love will I endow thee with all the realms of Space --- the notes in the sunbeam shall be thine, and the starry palaces of night, all shall be thine even unto the uttermost depths of Infinity." So she possessed me, and I her.

And the third head is as the head of a woman neither young nor old, but beautiful and compassionate; and on her forehead is set a wreath of Cypress and Poppies fastened by a winged cross. And her eyes are as star-sapphires, and her mouth is as a pearl, and on the lips crouches the Spirit of Silence.

And on beholding her I cried to her in a loud voice, saying: "O Thou Mother of the Hall of Truth! Thou who art both sterile and pregnant, and before whose judgment-seat tremble the clothed and the naked, the righteous and the unjust, give me of the fruit of the Tree of Life, that I may eat thereof so that mine eyes shall be opened, and that I become as a god in understanding, and live forever!"

Then I stood before her listening for her answer, and a great shaking possessed me, for she answered not a word; and the silence of her lips rolled around me as the clouds of night and overshadowed my soul, so that the Spirit of life left me. Then I fell down and trembled, for I was alone. {204}

THE SLAVE

THE blue vault of heaven is red and torn as the wound of a tongueless mouth; for the West has drawn her sword, and the Sun lies sweltering in his blood. The sea moans as a passionate bridegroom, and with trembling lips touches the swelling breasts of night. Then wave and cloud cling together, and as lovers who are maddened by the fire of their kisses, mingle and become one.

Come, prepare the feast in the halls of the Twilight! Come, pour out the dark wine of the night, and bring in the far-sounding harp of the evening! Let us tear from our burning limbs the dusty robes of the morning, and, naked, dance in the silver radiance of the moon. Voices echo from the darkness, and the murmur of many lips lulls the stillness of departing day, as a shower in springtime whispering amongst the leaves of the sprouting beech trees. Now the wolves howl outside, and the jackals call from the thicket; but none heed them, for all inside is as the mossy bank of a sparkling streamlet --- full of softness and the flashing of many jewels.

O where art thou, my loved one, whose eyes are as the blue of the far-off hills? O where art thou whose voice is as the murmur of distant waters? I stretch forth mine hands and feel {205} the rushes

nodding in the wind; I gaze through the shadows, for the night mist is rising from the lake; but thee I cannot find. Ah! there thou art by the willow, standing between the bulrush and the water-lily, and thy form is as a shell of pearl caught up by the waves in the moonlight. Come, let us madden the night with our kisses! Come, let us drink dry the vats of our passion! Stay! Why fleest thou from me, as the awakened mist of the morning before the arrows of day? Now I can see thee no more; thou art gone, and the darkness hath swallowed thee up. O wherefore hast thou left me, me who loved thee, and wove kisses in thine hair? Behold, the Moon hath followed thee! Now I see not the shadows of the woods, and the lilies in the water have become but flecks of light in the darkness. Now they mingle and melt together as snow-flakes before the sun, and are gone; yea! the stars have fled the skies, and I am alone.

How cold has grown the night, how still! O where art thou! Come, return unto me, that I stray not in vain; call unto me that I lose not my way! Lighten me with the brightness of thine eyes, so that I wander not far from the path and become a prey to the hunger of wild beasts!

I am lost; I know not where I am; the mossy mountains have become as hills of wind, and have been blown far from their appointed places; and the waving fields of the valleys have become silent as the land of the dead, so that I hear then not, and know not whither to walk. The reeds whisper not along the margin of the lake; all is still; heaven has closed her mouth and there is no breath in her to wake the slumber of desolation. The lilies have been sucked up by the greedy waters, and now night sleeps like some mighty {206} serpent gorged on the white flesh and the warm blood of the trembling maidens of dawn, and the wild youths of the noon-tide.

O my dove, my loved one! Didst thou but approach as a wanderer in the wilderness, thine hair floating as a raiment of gold about thee, and thy breasts lit with the blush of the dawn! Then would mine eyes fill with tears, and I would leap towards thee in the madness of my joy; but thou comest not. I am alone, and tremble in the darkness like the bleached bones of a giant in the depths of a windy tomb.

There is a land in which no tree groweth, and where the warbling of the birds is as a forgotten dream. There is a land of dust and desolation, where no river floweth, and where no cloud riseth from the plains to shade men's eyes from the sand and the scorching sun. Many are they who stray therein, for all live upon the threshold of misery who inhabit the House of joy. There wealth taketh wing as a captive bird set free, and fame departeth as a breath from fainting lips; love playeth the wanton, and the innocence of youth is but as a cloak to cover the naked hideousness of vice; health is not known, and joy lies corrupted as a corpse in the grave; and behind all standeth the great slave master called Death, all-encompassing with his lash, all-desolating in the naked hideousness and the blackness wherewith he chastiseth.

"I looked on all the works that my hands had wrought, and behold all was vanity and vexation of spirit." Yea! all are of dust, and turn to

dust again, and the dead know not anything. Health has left me, wealth has departed from me, those whom I love have been taken from me, and now Thou {207} (O my God!) hast abandoned me, and cast me out, and setting a lock upon Thy lips hast stopped Thine ears with wax and covered Thine eyes with the palms of Thine hands, so that Thou seest me not, nor hearest me, nor answerest unto my bitter cry. Thus I am cast out from Thy presence and sit alone as one lost in a desert of sand, and cry unto Thee, thirsting for Thee, and then deny Thee and curse Thee in my madness, until death stop the blasphemies of my lips with the worm and the dust of corruption, and I am set free from the horror of this slavery of sorrow.

I am alone, yea! alone, sole habitant of this kingdom of desolation and misery. Hell were as Paradise to this solitude. O would that dragons came from out the deep and devoured me, or that lions tore me asunder for their food; for their fury would be as milk and honey unto the bitterness of this torture. O cast unto me a worm, that I may no longer be alone, and that in its writhings on the sand I read Thine answer to my prayer! Would I were in prison that I might hear the groans of the captives; would I were on the scaffold that I might listen to the lewd jests of bloody men! O would I were in the grave, wound in the roots of the trees, eyeless gazing up into the blackness of death!

Between the evening and the morning was I born, like a mushroom I sprang up in the night. At the breast of desolation was I fed, and my milk was as whey, and my meat as the bitterness of aloes. Yet I lived, for God was with me; and I feared, for the devil was at hand. I did not understand what I needed, I was afraid, and fear was as a pestilence unto my soul. Yet was I intoxicated and drunken on the cup of life, and joy was mine, and reeling I shrieked blasphemies {208} to the storm. Then I grew sober, and diced with mine understanding, and cheated mine heart, and lost my God, and was sold into slavery, and became as a coffin-worm unto the joy of my life. Thus my days grew dark, and I cried unto myself as my spirit left me: "O what of to-day which is as the darkness of night? O what then of to-morrow which is as the darkness of Eternity? Why live and tempt the master's lash?" So I sought the knife at my girdle to sunder the thread of my sorrow; but courage had taken flight with joy, and my hand shook so that the blade remained in its sheath. Then I cried unto myself: "Verily why should I do aught, for life itself hath become unto me as a swordless scabbard" --- so I sat still and gloomed into the darkness.

{209}

THE WARRIOR

THERE is an indifference which overleaps satisfaction; there is a surrender which overthrows victory, there is a resignation which shatters the fetters of anxiety, a relaxation which casts to the winds the manacles of despair. This is the hour of the second birth, when from the womb of the excess of misery is born the child of the nothingness of joy. Solve! For all must be melted in the crucible of affliction, all must be refined in the furnace of woe, and then on the

anvil of strength must it be beaten out into a blade of gleaming joy.
Coagula!

Weep and gnash your teeth, and sorrow sits crowned and exultant;
therefore rise and gird on the armour of utter desolation! Slay anger,
strangle sorrow, and drown despair; then a joy shall be born which is
beyond love or hope, enduring, incorruptible. Come heaven, come hell!
Once the Balances are adjusted, then shall the night pass away, and
desire and sorrow vanish as a dream with the breath of the morning.

The war of the Freedom of Souls is not the brawling of slaves in the
wine-dens, or the haggling of the shopmen in the market-place; it is
the baring of the brand of life, that unsheathing of the Sword of
Strength which lays all low before the devastation of its blade. Life
must be held in {210} contempt --- the life of self and the life of
others. Here there must be no weakness, no sentiment, no reason, no
mercy. All must taste of the desolation of war, and partake of the
blood of the cup of death. O! warriors, ye cannot be too savage, too
barbarous, too strong. On, O storm-blown sons of the fire of life!
Success is your password; destruction is your standard; Victory is
your reward!

Heed not the shrieking of women, or the crying of little children; for
all must die, and not a stone must be left standing in the city of the
World, lest darkness depart not. Haste! bring flint and steel, light
the match, fire the thatch of the hovel and the cedar rafters of the
palace; for all must be destroyed, and no man must delay, or falter,
or turn back, or repent. Then from the ashes of Destruction will rise
the King, the birthless and the deathless one, the great monarch who
shall shake from his tangled beard the blood of strife, and who shall
cast from his weary hand the sword of desolation.

Yea! from out the night flashes a sword of flame, from out the
darkness speeds an arrow of fire!

I am alone, and stand at the helm of the barque of Death, and laugh at
the fury of the waves; for the prow of my laughter smiteth the dark
waters of destruction into a myriad jewels of unutterable and
uttermost joy!

I am alone, and stand in the centre of the desert of Sorrow, and laugh
at the misery of earth: for the music of my laughter whirleth the
sands of desolation into a golden cloud of unutterable and uttermost
joy!

I am alone, and stand on the storm cloud of life, and laugh at the
shrieking of the winds; for the wings of my {211} laughter sweep away
the web of outer darkness, and reveal the stars of unutterable and
uttermost joy!

I am alone, and stand on the flames of the mountains of pleasure, and
laugh at the fire of rapture; for the breath of my laughter bloweth
the bright flames into a pillar of unutterable and uttermost joy.

I am alone, and stand amongst the ghosts of the dead, and laugh at the shivering of the shades, for the heart of my laughter pulseth as a mighty fountain of blood clothing the shadows of night with the spirit of unutterable and uttermost joy!

I am alone, yea alone, one against all; yet in my sword have I all things; for in it lives the strength of my might, and if joy come not at my beckoning, then joy shall be slain as a disobedient slave, and if sorrow depart not at my command, then shall sorrow speed through the valley of death as a foe that passeth not his neck beneath the yoke.

In the bastion of mine imagination lie all the munitions of my might; and from the tower of my resolution do I sweep away the stars, and pour forth fire and water on the world of laughter and weeping. I cannot be despoiled, for none can approach me; I cannot be succoured, for I am far beyond the path of man's help. Yet neither would I if I could; for if I could, I would not; and if I would, I could not; for I have become as a giant amongst men, strong as he can only be who has feasted on the agony of life, and drunken of the cup of the sorrow of death, and towered above all things.

Laughter is mine, not the laughter of bitterness, nor the laughter of jest; but the laughter of strength and of life. I live like a mighty conquering Lord and all things are mine. {212} Fair groves and gardens, palaces of marble and fortresses of red sandstones; and the coffers of my treasury are filled with gold and silver and precious stones; and before my path the daughters of pleasure dance with unbraided tresses, scattering lilies and roses along my way. Life is a joy indeed, a rapture of clinging lips and of red wine, which flows in beads along the bronze and purple tresses, and then like rubies of blood finds refuge between the firm white breasts of maddened maidenhood.

Hark! ... What is that, the yelping of a dog? No, it is the death-cry of a man! ... Ay! the biting of sharp swords, and the shrieking of many women. Ho! the feast has indeed begun, the rabble have broken in, scythes glisten in the torch-light and tables are overturned; wine is gulped down by filthy mouths, and spilt and mingled with the blood of the slaughtered children of Eros, so that the banquet of love has become the shambles of death. ...

Now all is still and the rose has given birth to the poppy, and the bronze tresses of the revellers lie motionless as snakes gorged on clotted blood, and shimmer wantonly in the moonlight between discovered limbs and disemboweled entrails. Soon the quivering maggots, which once were the brains of men, will lick up the crumbs of the feast in the temple of love, and the farce will be ended.

I rise from the corpse of her I kissed, and laugh; for all is beautiful, more beautiful still; for I create from the godless butchery of fiends the overpowering grandeur of death. There she stands before me, rose-limbed, crimson-lipped, with breast of scarlet flame, her tresses floating about her like a cloud of ruby fire, and

the tongue which creepeth from {213} her lips is as a carbuncle wet with the strong blood of warriors. I laugh, and in the frenzy of my exultation she is mine; and on that soft bed of bloody corpses do I beget on her the laughter of the scorn of war, the joy of the contempt of sorrow.

Life is a horror, a writhing of famished serpents, yet I care not, for I laugh. The deserts awe me not, neither do the seas restrain the purpose of my mirth. Life is as prisoner in a dungeon, still I laugh; for I, in my strength, have begotten a might beyond the walls of prisons; for life and death have become one to me --- as little children gambolling on the sands and splashing in the wavelets of the sea. I laugh at their pretty play, and upon the billows of my laughter do I build up the Kingdom of the Great in which all carouse at one table. Here virgins mingle with courtesans, and the youth and the old man know neither wisdom nor folly.

I have conquered the deserts and the forests, the valleys and the mountains, the seas and the lands. My palace is built of fire and water, of earth and of air, and the secret place within the sanctuary of my temple is as the abode of everlasting mirth. All is love, life, and laughter; death and decay are not: all is joy, purity, and freedom; all is as the fire of mystery; all is all; for my kingdom is known as the City of God.

The slave weepeth, for he is alone; O be not slaves unto yourselves, lashing your backs with the sorrows of your own begetting. But rather become strong in the widowhood of your joy, and evoke from the horror of your seclusion the morion of the victory of resolution, and from the misery of your loneliness, the sword of the destruction of desire. Then {214} shall ye turn your faces towards the West, and stride after the night of desolation, and on the cup of the sunset shall ye become strong as warriors fed on the blood of bulls, and shall step out past the morning and the night in the manliness of might, to the conquest of thyself, and to the usurpation of the Throne of God!

{215}

THE KING

THE King is the undying One; he is the life and the master of life; he is the great living image of the Sun, the Sun, and the begetter of the Sun. He is the Divine Child, the God-begotten One, and the Begetter of God. He is the potent bull, the jewelled snake, the fierce lion. He is the monarch of the lofty mountains, and the lord of the woods and forests, the indweller of the globes of flame. As a royal eagle he soars through the heavens, and as a great dragon he churns up the waters of the deep. He holds the past between his hands as a casket of precious stones, the future lies before him clear as a mirror of burnished silver, and to-day is as an unsheathed dagger of gold at his girdle.

As a slave who is bold becomes a warrior, so a warrior who is fearless becomes a king, changing his battered helm of strength for a

glittering crown of light; and as the warrior walks upright with the fearlessness of disdain in his eyes, so does the king walk with bowed head, finding love and beauty wherever he goeth, and whatever he doeth is true and lovely, for having conquered his self, he ruleth over his self by love alone, and not by the laws of good and evil, neither proudly nor disdainfully, neither by justice nor by mercy. Good and Evil is not his, for he hath become as an Higher Intelligence, {216} as an Art enshrined in the mind; and in his kingdom actions no longer defile, and whatever his heart inclineth him to do, that he doeth purely and with joy. And as the countenance of a singer may be ruddy or white, fair or dark, nevertheless, the redness or the whiteness, the fairness or the darkness, affect not the song of his lips, or the rapture of his music; similarly, neither does man-made virtue and vice, goodness and wickedness, strength and weakness, or any of the seeming opposites of life, affect or control the actions of the King; for he is free-born from the delusions and the dream of opposites, and sees things as they are, and not as the five senses reflect them on the mirror of the mind.

Now he who would become as a king unto himself must not renounce the kingdoms of this world, but must conquer the lands and estates of others and usurp their thrones. Should he be poor he must aim at riches without forfeiting his poverty; should he be rich he must aim at possessing poverty as well, without taking one farthing from the coffers of his treasury. The man of much estate must aim at possessing all the land, until there is no kingdom left for him to conquer. The Unobtainable must be obtained, and in the obtaining of it is to be found the Golden Key of the Kingdom of Light. The virgin must become as the wanton, yet though filled with all the itchings of lust, she must in no wise forfeit the purity of her virginity; for the foundations of the Temple are indeed set between Day and Night, and the Scaffolding thereof is as an arch flung between Heaven and Hell. For if she who is a virgin become but as a common strumpet, then she indeed falls and rises not, becoming in her {217} fall but a clout in the eyes of all men, a foul rag wherewith to sop up the lusts of flesh. So, verily, if she who being a courtesan, becometh as an untouched virgin, she shall be considered as a thing of naught, being both sterile and loveless; for what profit shall she be to this world who is the mother of unfruitfulness? But she who is both crimson and white, a twisted pillar of snow and fire, soothing where she burneth, and comforting where she chilleth, she shall be held as queen amongst women; for in her all things are found, and as an inexhaustible well of water around whose mouth grows the wild apricot, in which the bees set their sweet hives, she shall be both food and drink to the hearts of men: a well of life unto this world, yea! a goodly tavern wherein cool wine is sold, and good cheer is to be had, and where all shall be filled with the joyaunce of love.

Thus shall men attain to the unity of the crown and become as kings unto themselves. But the way is long and hilly and beset with many pitfalls, and it traverses a foul and a wild country. Indeed we see before us the towers and the turrets, the domes and the spires, the roofs and the gables, glittering beyond the purple of the horizon, like the helmets and spears of an army of warriors in the distance.

But on approaching we find that the blue of the sky-line encompasses a dark wood wherein are all things unmindful of the Crown, and where there is darkness and corruption, and where lives the Tyrant of the World clothed in a robe of fantastic desires. Yet it is here that the Golden Key has been lost, where the hog, the wolf, the ape, and the bearded goat hold revel. Here are set the pavilions of dreams and the tented encampments of sleep, in which are spread the tables of demons, and where {218} feast the wantons and the prudes, the youths and the old men, and all the opposites of virtue and of vice. But he who would wear the crown must find the key, else the door of the Palace remains closed, for none other than he can open it for him. And he who would find the Key of Gold must seek it here in the outer court of the World, where the flatterers, and the parasites, and the hypocrites, buzz like flies over the fleshpots of life.

Now he who enters the outer court sees set before him many tables and couches, at which with swollen veins revel the sons of the gluttony of life. Here men, in their furious love of greed, stuff their jaws with the luxuries of decay, which a little after go to the dunghill; and vomit their sour drink on one another as a certain sign of their good fellowship. Here they carouse together drunkenly as in a brothel filling the world with the noise of cymbal and drum, and the loud-sounding instruments of delusion, and with shouts of audacious shame. Here are their ears and eyes pleasantly titillated by the sound of the hissing of the frying-pans, and the sight of the bubbling of stews; and courting voracity, with necks stretched out, so that they may sniff up the wandering steam of the dishes, they fill their swollen bellies with things perishable, and drink up the gluttonies of life. Yet he who would partake of the Banquet of Light must pass this way and sojourn a while amongst these animals, who are so filled with swinish itchings and unbridled fornications that they perceive not that their manger and their dunghill lie side by side as twins in one bed. For a space he must listen to the hiccuping of those who are loaded with wine, and the snorting of those who are stuffed with food, and must {219} watch these lecherous beasts who insult the name of man rolling in their offal, gambolling, and itching with a filthy prurience after the mischievous delights of lewdness, drunkenly groping amongst the herds of long-haired boys and short-skirted girls, from whom they suck away their beauty, as milk from the udders of a goat. He must dwell for a time with these she-apes, smeared with white paint, mangled, daubed, and plastered with the "excrement of crocodiles" and the "froth of putrid humours," who are known as women. Disreputable hags who keep up old wives' whispering over their cups, and who, as filthy in body as in mind, with unbridled tongues clatter wantonly as they giggle over their sluttish whisperings, shamelessly making with their lips sounds of lewdness and fornication. And wanton young dabs with mincing gait swing their bodies here and there amongst the men, their faces smeared with the ensnaring devices of wily cunning. Winking boldly and babbling nonsense they cackle loudly, and like fowls scratching the dunghill seek the dirt of wealth; and having found it, pass their way to the gutter and the grave loaded with gold like a filthy purse.

O seeker! All this must thou bear witness to, and become a partaker

in, without becoming defiled or disgusted, and without contempt or reverence; then of a certain shalt thou find the Golden Key which turneth the bolt of evil from the staple of Good, and which openeth the door which leadeth unto the Palace of the King, wherein is the Temple. For when thou hast discovered Beauty and Wisdom and Truth in the swollen veins, in the distended bellies, in the bubbling lips, in the lewd gambollings, in the furious greed, the wanton {220} whisperings, the sly winkings, and all the shameless nonsense of the Outer Court, then indeed shalt thou find that the Key of gold is only to be found in the marriage of wantonness and chastity. And taking it thou shalt place it in the lock of cherubic fire which is fashioned in the centre of the door of the King's house, which is built of ivory and ebony and studded with jet and silver; and the door shall open for a time as if a flame had been blown aside, and thou shalt see before thee a table of pearl on which are set the hidden waters and the secret bread of the Banquet of Light. And thou shalt drink and eat and become bright as a stream of molten silver; and, as the light of the body is the eye, so shalt thy true self become as an eye unto thee, and see all things, even the cup of the third birth; and, taking it, thou shalt drink from the cup the eucharist of Freedom, the wine of which is more fragrant than the sweet-scented grapes of Thrace, or the musk-breathing vines of Lesbos, and is sweeter than the vintage of Crete, and all the vineyards of Naxos and Egypt. And thou shalt be anointed with sweet-smelling nards, and unguent made from lilies and cypress, myrtle and amaranth, and of myrrh and cassia well mixed. And in thine hair shall be woven rose-leaves of crimson light, and the mingling loveliness of lilies and violets, twined as the dawn with night. And about thee shall waft a sweeter fragrance than the burning of frankincense, and storax, and lign-aloes; for it is the breath of the Temple of God. Then shalt thou step into the King's Palace, O warrior! and a voice more musical than the flute of ivory and the psaltery of gold, clear as a bell of mingled metals in the night, shall call unto thee, and thou shalt follow it to the throne which is as a perfect cube of {221} flaming gold set in a sea of whiteness; and then shalt thou be unrobed of sleep and crowned with the silence of the King --- the silence of song, of thought, and of reason, that unthinkable silence of the Throne.

{222}

THE WHITE WATCH-TOWER

CHAOS and ancient night have engulfed me; I am blind. I crouch on the tower of uttermost silence awaiting the coming of the armies of the dawn.

O whence do I come, where am I, O whither do I go? For I sit maddened by the terrors of a great darkness. ... What do I hear? Words of mystery float around me, a music of voices, a sweetness, as of the scent of far burning incense; yea! I see, I hear, I am caught up on the wings of song. Yet I doubt, and doubt that I doubt ... I behold!

See! the night heaves as a woman great with child, and the surface of the black waters shimmers as the quivering skin of one in the agony of

travail. ... The horizon is cleft and glows like a womb of fire, the hosts of the night are scattered, I am born, and the stars melt like flakes of snow before mine eyes. ...

Lo! there she stands, born in maturity, shaken from out the loins of the darkness, as a rainbow from the purple jars of the thunder. Her hair is as a flood of dancing moon- beams, woven with golden ears of corn, and caught up by flashing serpents of malachite and emerald. On her forehead shines the crescent moon, pearl-like, and softly gleaming with the light of an inner light. Her garment is as a web of translucent {223} silver, glistening white and dew-like, now rippling with all the colours of the rainbow, now rushing into flames crimson and gold, as the petals of the red-rose, woven with poppy, and crocus, and tulips. And around her, as a cloud of irradiant mystery gleaming with darkness, and partly obscuring the softness of her form, sweeps a robe, woven of a network of misty waters, and flashing with a myriad stars of silver; and in its midst, as a great pearl of fire drawn from the depths of the seas, a full moon of silver trembles glowing with beams of opalescent light --- mystic and wonderful. In her right hand she holds a sistrum, and chimes forth the music of the earth, and in her left an asp twisted to the prow of a boat of gold, wherein lie the mysteries of heaven.

Then clear and sweet as the breath of the hillside, I heard a voice, as of the winds across a silver harp, saying:

I am the Queen of the heavenly ones, of the Gods, and of the Goddesses, united in one form. I am She who was, who is, and will be; my form is one, my name is manifold; under the palm-trees, and in the deserts, in the valleys, and on the snowy mountains, mankind pays me homage, and thunders forth praises to my name. Yet I am nameless in the deep, as amongst the lightsome mountains of the sky. Some call me Mother of the Gods, some Aphrodite of the seas of pearl, some Diana of the golden nets, some Proserpina Queen of Darkness, some Hecate mistress of enchantments, some Istar of the boat of night, some Miriam of the Cavern, and others yet again Isis, veiled mother of Mystery.

I am she who cometh in unto all men, and if not here, then shalt thou behold Me amidst the darkness of Acheron, and as Queen in the palaces of Styx. I am the dark night {224} that bringeth forth the bright day; I am the bright day that swalloweth up the dark night; that bright day that hath been begotten by the ages, and conceived in the hearts of men; that dawn in which storms shall cease their roaring, and the billows of the deep shall be smoothed out like a sheet of molten glass.

Then I was carried away on the wings of rapture, and in the strength of my joy I leapt from the tower of Night; but as I fell, she caught me, and I clung to her and she became as a Daughter of this world, as a Child of God begotten in the heart of man. And her hair swept around and about me, in clouds of gold, and rolled over me, as sunbeams poured out from the cups of the noon. Her cheeks were bright with a soft vermilion of the pomegranate mingling with the whiteness of the lily. Her lips were half open, and her eyes were deep, passionate, and

tremulous, as the eyes of the mother of the human race, when she first struggled in the strong arms of man; for I was growing strong in her strength, I was becoming a worthy partner of her glory.

Then she clung to me, and her breath left her lips like gusts of fire mingled with the odours of myrtle; and in mine arms she sang unto me her bridal song:

"Come, O my dear one, my darling, let us pass from the land of the plough to the glades and the groves of delight! There let us pluck down the clustered vine of our trembling, and scatter the rose-leaves of our desire, and trample the purple grapes of our passion, and mingle the foaming cups of our joy in the glittering chalice of our love. O! love, what fountains of rapture, what springs of intoxicating bliss well up from the depths of our being, till the foaming wine jets {225} forth hissing through the flames of our passion --- and splashes into immensity, begetting a million suns.

"I have watched the dawn, golden and crimson; I have watched the night all starry-eyed; I have drunk up the blue depths of the waters, as the purple juice of the grape. Yet, alone in thine eyes, do I find the delights of my joy, and in thy lips the vintage of my love.

"The flowers of the fields have I gazed on, and the gay plumage of the birds, and the distant blue of the mountains; but they all fade before the blush of thy cheeks; and as the ruby goblet of the Sun is drained by the silver lips of night, so are they all swallowed up in the excess of thy beauty.

"I have breathed in the odour of roses and the fragrance of myrtle, and the sweet scent of the wild jessamine. I have drunk in the breath of the hillside, and the perfume of the woods and the seas; yet thy breath is more fragrant than they, it is sweeter still, it intoxicateth me and filleth me with joy, as a rich jar of wine found in the depths of a desert of salt --- I have drunk deep and am bewildered with love.

"I have listened to the lark in the sky, to the curlew, and to the nightingale in the thicket, and to all the warblers of the woods, to the murmur of the waters and to the singing of the winds; yet what are they to the rapture of thy voice? which echoes in the valley of my breast, and trills through the depths of my being.

"I have tasted the juice of the peach, and the sweetness of honey and milk; but the wine of thy lips is strong as the aromatic vintage of Egypt, and sweet as the juice of the date-palms in the scented plains of Euphrates: Ay! let me drink {226} till I reel bewildered with kisses and pleasure ... O my love! ... my love! ... O my love!"

Then I caught up her song and cried: "Yea! O Queen of the Night, O arrow of brightness drawn from the quiver of the moon! O Thou who hast ensnared me in the meshes of thine hair, and caught me up on the kisses of thy mouth; O thou who hast laid aside thy divinity to take refuge in mine arms, listen!

"I have drunk deep of the flagons of passion with the white-veiled virgins of Vesta, and the crimson-girdled daughters of Circe, and the drowsy-eyed maidens of Ind. I have woven love with the lithe girls of Hellas, and the subtle-limbed women of Egypt whose fingers are created to caress; all the virgins of Assyria, and the veiled beauties of Arabia, have been mine; yet amongst them all have I not found one to compare to a lash on the lid of thine eye. O Thou art as the wine of ecstasy, a thousand times more delicious than all these. Ah! but what is this languor which cleaves to me? My strength has left me; my soul has mingled with thine; I am not, and yet I am. Is it Thy weakness that I feel?"

"Nay, O lover, for it is only at the price of the illusion of my strength that thou hast given me the pleasure of unity which I have tasted in thine arms. Beauty has conquered me and drunk up the strength of my might; I am alone, and all things are mine in the mystery of my loneliness.

"Evoe!" life burns in the brasier of love as a ruby flame in a sapphire bowl. I am dead, yet I live for ever!"

Arise, O sleeper, for the night of loneliness hath rolled up the hangings of her couch, and my heart is burning like a sun of molten brass; awake before the Beast riseth and enter the {227} sanctuary of Eden and defile the children of dawn. Thou Child-Man, cast off the cloak of dreams who before thy sleep wast enraptured with the strength of love. Fair and fresh didst thou come from the woods when the world was young, with breast like the snowy hills in the sunlight, and thine hair as a wind-ravished forest of oak, and thine eyes deep and still as the lakes of the mountains. No veil covered thee, and thou didst revel naked in the laughter of the Dawn, and under the kisses of mid-day didst thou leap with the sun, and the caressing hands of night laid thee to rest in the cradle of the moon. Thoughts did not tempt thee, Reason played not the prude with thee, nor imagination the wanton. Radiant child that thou art, thou didst grow in the light that shone from thine eyes, no shadow of darkness fell across thy path: thy love was strong and pure --- bright as the stars of night, and deep as the echoing depths of hills of amber, and emerald, and vermilion.

Awake! tear from thy limbs the hempen ropes of darkness, arise! --- fire the beacon of the awakenment of the nations, and night shall heave as an harlot great with child, and purity shall be born of corruption, and the light shall quiver through the darkness, an effulgence of opals like the beams of many colours irradiated from the L. V. X.

Through the night of reckoning hast thou passed, and thy path hath been wound around the land of darkness under the clouds of sleep. Thou hast cleft the horizon as a babe the womb of its mother, and scattered the gloom of night, and shouted in thy joy: "Let there be light!" Now that thou has seized the throne, thou shalt pass the portals of the tomb and enter the Temple beyond. {228}

There thou shalt stand upon the great watch-tower of Day, where all is awakenment, and gaze forth on the kingdom of the vine and the land of the houses of coolness. Thou shalt conquer the Empire of the Sceptre, and usurp the Kingdom of the Crown, for thou art as a little child, and none shall harm thee, no evil form shall spring up against thee. For Yesterday is in thy right hand, and To-morrow in thy left, and To-day is as the breath of thy lips.

I am the Unveiled One standing between the two horizons, as the sun between the arms of Day and Night. My light shineth upon all men, and none can do me harm, neither can the sway of my rule be broken. I am the Unveiled one and the Unveiler and the Re-veiler; the world lieth below me and before me, and in the brilliance of mine eyes crouch the images of things that be. Space I unroll as a scroll, and Time chimeth from mine hand as the voice of a silver bell. I ring out the birth and the death of nations, and when I rise worlds pass away as feathers of smoke before the hurricane.

Yet, O divine Youth who has created thyself! What art thou? Thou art the birthless and the deathless one, without beginning and without end! Thou paintest the heavens bright with rays of pure emerald light, for thou art Lord of the beams of Light. Thou illuminest the two lands with rays of turquoise and beryl, and sapphire, and amethyst; for Lord of Love, Lord of Life, Lord of Immensity, Lord of Everlastingness is thy name. Thou hast become as a tower of Effulgence, whose foundations are set in the hearts of me, yea! as a mountain of chrysoleth slumbering in the Crown of Glory! whose summit is God!

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[Book II "The Scaffolding" will appear in No. 2.]

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THE TEMPLE OF SOLOMON

THE KING

BOOK II

The Scaffolding of the Temple
of
SOLOMON THE KING
and
The ten mighty Supports which
are set between the
Pillars of Death
and Life.

That which is below is like
that which is above, and
that which is above is like
that which is below, for the
performance of the miracles
of the ONE SUBSTANCE.

"Hermes."

{Illustration on this page. In the background is an inverted solid black pentagram. Superimposed on the black pentagram is an upright white pentagram, so arranged as to obscure all but the points of the black pentagram which emerge behind the inner angles of the white. These two pentagrams form a perfectly symmetrical ten-pointed star or decagram with alternating white and black points. In the center of the white pentagram, a symbol of alchemical salt is located, more for its shape of a black ring with single horizontal bar than for its alchemical significance. This barred ring is centered within but not touching the inner angles of the white pentagram. In the lower space defined by the barred ring is a solid black upright Sans-serif letter "T". In the upper space of the barred ring is a white inverted Sans-serif letter "T" defined by a thin black line.}

THE PILLAR OF CLOUD

OBSSESSED by the chimera of his mind, lost in the labyrinth of his imagination, man wanders on through the shadowy dreamland he himself has begotten, slothfully accepting or eagerly rejecting, but ever seeking some unobtainable freedom, some power which will release him from those shackles he has in his studied folly and capricious ignorance welded to his thoughts.

Nothing contents him, nothing satisfies him; if he is not weeping he is laughing, if he is not laughing he is weeping; he grumbles and applauds, despises and reveres, insults and beslavers, loves and hates, fingers everything in turn, and when he has nothing further to

soil and to thumb- mark sits down and cries for the moon, or else like the dog in the fable seeing his own image in the river of his dreams, loses all he has in the vain attempt to grasp more.

Slave to his own tyranny, shrieking under his own lash, the higher he builds the gloomy walls of his prison the louder he howls "Liberty": freedom is what he craves, yearns, and strives for --- freedom to leap into some miasmal bog and wallow. If he is a ploughman he wants more fields to till; if a physician, more bodies to cure; if a priest, more souls to save; if a soldier, more countries to conquer; if a lawyer, more wretches to hang. If he obtains "more," he grumbles {223} because it is "too much"; if he does not obtain it he continues to grunt and to growl, and the more he growls and grunts the more slavish he becomes, yet the freer he considers himself.

Once born he is carefully swaddled in the rags of Custom, rocked in the cradle of Caste, and nursed on the soured milk of Creed. And as with the individual so with the nation, the one or the many, it is taught to work its way into one narrow groove, and like the water in a drain or a gutter to flow for a time unobtrusively between dignified cobbles and over respectable cement, and then to vanish as genteelly as possible underground.

Sometimes there is a stoppage; too much filth has accumulated, and it refuses all conventional methods of being removed. Then comes a flood --- a revolution --- for a time there is a nasty mess, but soon the filth is washed away, and once again the drainage flows humbly down its customary gutter in the same old unobtrusive manner, between the same old cobbles, and over the same old cement until in time fresh filth silts up and there is more trouble and annoyance. "So runs my dream," and civilized man dreaming from his drain naturally pictures God as a kind of Omnipotent Sewer-Husher who everlastingly ought to trudge about with scoop, ladle, and rake, and keep gutters clean and drains in an inoffensive condition. So it happens that when gutters get blocked up and drains stink, the Free-thinker laughs and says: "You barmy fool, 'there is no sich a person!"; and when they don't, the Believer cries: "My poor benighted brother, 'He is like a refiner's fire and like Fuller's sope."

Compared to the civilised man, the water which flows {224} down the drain, the savage is like a mountain torrent cutting its own course amongst the hills and rushing on wildly yet wisely to the sea. No doubt, from the point of view of a sanitary engineer, the drain is more useful, more rational, altogether more proper than the wayward stream. But it is the rigid utilitarianism of this bread-and-water morality, this one-shirt-a-week thrift, this skimmed-milk philosophy this cake-on-Sunday religion, and all the other halfpenny economies of a gluttonous mediocrity, that must be trampled under foot as if they were the very cockroaches of hell, before Freedom of even a protoplasmic kind can be brought to life. Better be a savage, a one-legged hottentot, better be anything than a civilized eunuch, a crape-capped "widder" in Upper Tooting lamenting her "demised husband" whilst she counts the halfpence he has left behind him in his trouser pockets. If there is going to be a flood, let it be grand, typhoonic,

torrential; do not let others pass by us and say: "Really, my dear, what an insalubrious odour!"

The savage babe being born is taught the myths of his tribe, that uncorrupted are beautiful enough; the civilised child the myths of his nation, that corrupted are merely bestial, and are as rigid as the former are elastic. The savage youth passes through one great ordeal --- the struggle with Nature: the civilised through another --- the struggle with Reason. The one is taught the hero tales of his forefathers, the other the platitudes of the schools, which luckily are always a few decades behind the ideas current at his birth.

Few of us remember anything that happened during the first two years of our existence, and very little during the next two; thus it comes about that from two to four years of our {225} life are blank. Perhaps during these years of nothingness we see things as they are; however, civilisation touches us on the lips and we speak and forget all about them. Directly we commence to chatter, our preparation to take life seriously begins. Books are given us, and the great wide road of wonderment becomes narrowed to a straitened right-of-way down which it is a privilege and honour to pass. If we are wild, it is naughty; if wanton --- immoral; in innocence we lisp the ten commandments on our mothers' knees, only to break them when we really know what they mean. Then comes manhood and its responsibility, marriage with its one pleasure and its forty thousand plagues, as Heine says.

Our birth is a matter of law or chance --- equivalent symbols for the Unknown; once born, environment, circumstance, position, convention, education, all in their turn come forward to claim us and smother us in their bestial kisses. Yet like the streams and the gutters, the drains and the rivers, we all flow, roar, or trickle onwards to the same unknown sea from which we came. Sometimes Evolution flouts Ethics and we have floods, earthquakes, and the spouting of volcanoes; sometimes Ethics flouts Evolution and we are turned into artificial ponds and ornamental Serpentine; yet upon other times it hastens our course and gives us good Doulton-ware to flow through; all of us, nevertheless, whether we be teardrop or Dead Sea, sooner or later get back to the ever-rolling ocean; and there shall we once again be wooed by the bright beams of the Sun, that relentless God who in his fierce embrace ever and again draws us up like some earthly concubine to his heavenly couch, only once more to be divorced by the malicious {226} winds and to weep through the storms of air. So the wheel of Time runs on through birth, death, and rebirth; and as we realise this we sink down in despair; and through our tears more clouds arise still further to obscure our path.

What is the use then of doing anything if we are but as drops of water which are splashed between the wanton hands of the Sun, the Wind, and the Ocean? --- indeed the ways of God are inscrutable and past finding out. Thus the Unobtainable tempts us, and the little segments of God that we see become to us the fiercest and most terrible of the Dog-faced Demons which seduce us from the path. He is always at our elbow, whispering, tempting, jeering, advising and helping us; He it is that casts despair upon us when we have done nothing wrong, and

elation when we have done nothing right; He it is who is ever rising before us like a mist to obscure our path or to magnify our goal; yet nevertheless He is not only the cloud but that ultimate fire --- if we could only understand Him as He IS; Ah! my brothers, this is THE GREAT WORK.

Why does he do this and that, if he can do that and this? asks the Doubter. Because He chooses to, answers the Believer. But the man after God's own Heart thinks and reasons nothing, he feels there is neither doing nor choosing, and, dimly though it be, he sees that both of these foolish men, who think themselves so wise, possess but various little segments of one great circle, and that each imagines his segment a perfect circumference in itself. Presently the Mystic himself discovers that his circle which contained all their segments is but a segment of some greater circle, and that eventually he is living in a great cloud-land formed of myriads {227} and myriads of little spheres, which he feels are in Reality one Great Ocean if he could only make them unite.

Each stage above him is his Ultimate goal for the time being. Possessing one little sphere, his one and only object is to unite it to another, or another to it; not two others, not to the whole, but only to that "One Other." For the time being (let it appear as if it were for all time to the initiate), that "One Other" is God and Very God --- the Omega of his quest, and that "all others" are Devils that would tempt and seduce him. Thus it happens that until you become God, God Himself is in Reality The Tempter, Satan, and the Prince of Darkness, who, assuming the glittering robes of Time and Space, whispers in our ears: "Millions and millions and millions of eternities are as nothingness to me; then how canst thou, thou little mote dancing in the beam of mine eye, hope to span me?" Thus God at the outset comes to us and like the old witch in "Cinderella" strews innumerable lentils before us to count --- but begin! and soon you will find that you have left the kitchen of the world behind you and have entered the enchanted Palace "Beyond."

It is all very difficult and complex at first; it is rather like a man who, setting out by a strange road to visit the capital of his country, comes to a great mountain and gazes up its all but endless slopes.

"It is too high for me to climb," the little man will say; "it is indeed very beautiful; but I will go back and find some other road."

"I am sure it would be too long a journey," says a second; "I could not afford it; I too will return."

"There are no guides here," says a third; "how foolish for me to attempt so high a peak." {228}

"I am not strong enough," says a fourth. "I have no chart." ... "My business won't let me." ... "My wife is against it."

Thus God enters the heart of man in a thousand forms and tempts man as

he tempted Eve in the Garden of Eden, and Abraham in the land of Moriah.

But the strong man replenishing his wallet, and filling his flask, girds a goat-skin about him, and taking his staff sets forth on his Great travel to the Summit of the Mountain of God; and curious to relate, and terrible to tell, the whole length of that wizard way Satan follows behind him in the form of a sleuth-hound ever tempting him from the right path.

Now he is overcome by a great loneliness, he is cold, he is hungry, he thirsts; the skyline he had thought the summit is but a ridge, and from it he sees ridge upon ridge in endless succession above him. On he toils, at length it is the summit --- no! but another ridge and a myriad more. A thousand fiends enter him, a thousand little sleuth-hounds that would tear him back --- comfort, home, children, wife; then he says to himself: What a fool am I!

At this stage many turn back and crawling into the valley of illusions reason how much more comfortable and interesting it is to read of mountain ascents than to accomplish them. These ones talk loudly and beat the drums of their valour in the ears of all men.

At the next stage few return, most perish on the way back; for the higher you climb that great mountain the more difficult it becomes to return.

Plod on, and when your legs tremble and give way under you, crawl on, crawl on if on all fours, and clench your teeth {229} and say "I WILL"; but on! and on! and on! And behind you tireless strides along that old grey hound ever breathing forth temptations upon you; filled with crafts, and subtleties, and guiles, ever eager to lead you astray, ever ready to guide you back. And presently so great grows the loneliness of the Mountain that his very companionship becomes as a temptation to you, you feel a friendliness in resisting him, a burning hope that he will continue to tempt you, that his temptations and his mocking words are better than no words at all. This only happens far far up the mountain slope, some say not so far from the summit; but take heed! for at this stage there is a great precipice, and those who look round for the hound may perchance stumble and fall --- and the foot of that precipice is the valley from which they came.

From here all is darkness, and there are no roads to guide the pilgrim, and the sleuth-hound can no more be seen because of the shadows of the night which obscure all things. And how can one write further about these matters? for those who have been so far and have returned, on account of the darkness saw nothing, therefore they have held their tongues. But there is an old parable which relates how the hound that had tempted man the whole length of his perilous journey, devoured him on the summit of that Mystic Mountain; and how that Ancient DOG was indeed GOD Himself.

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THE ACOLYTE

BEFORE we enter upon the events of the Great Journey of Frater P., during which for six years he voyaged over the face of the globe in quest of the mystic knowledge of all nations, it will be necessary here to recount, briefly though it may be, the circumstances which led up to his entering into communication with the Order of A.'. A.'.

Born of an ancient family, but a few days after the fifty-sixth Equinox before the Equinox of the Gods, he was reared and educated in the faith of Christ as taught by one of the strictest sects of the many factions of the Christian Church, and scarcely had he learnt to lisp the simplest syllables of childhood than his martyrdom began.

From infancy he struggled through the chill darkness of his surroundings into boyhood, and as he grew and thrived, so did the iniquity of that unnatural treatment which with lavish and cruel hands was squandered on him. Then youth came, and with it God's name had grown to be a curse, and the form of Jesus stood forth in the gloom of Golgotha, a chill and hideous horror which vampire-like had sucked dry the joy of his boyhood; when suddenly one summer night he broke away from the ghouls that had tormented him, casting aside the sordid conventions of life, defying the laws of his {231} land, doubting the decaying religion of his childhood, he snapped, like rotten twigs, the worm-eaten conventionalities of the effete and hypocritical civilisation in which he had been nurtured, and sought refuge for a space in the wild and beautiful country which lies tangled like a head of tumbled hair to the north and north-west of England. Here he learnt from the whispering winds and the dreamy stars that life was not altogether a curse, and that every night dies in the arms of dawn.

His freedom, however, was of but short duration; yet, though he was dragged back to the prison from which he had escaped, he had learnt his own strength, a new life had flowed like a great sea dancing with foam upon him, and had intoxicated him with the red wine of Freedom and Revolt --- his gauntlet of youth had been cast down, henceforth he would battle for his manhood, ay! and for the manhood of the World!

Then the trumpet-blast resounded; the battle had indeed begun! Struggling to his feet, he tore from him the shroud of a corrupted faith as if it had been the rotten cerement of a mummy. With quivering lip, and voice choked with indignation at the injustice of the world, he cursed the name of Christ and strode on to seek the gate of Hell and let loose the fiends of the pit, so that mankind might yet learn that compassion was not dead.

Nevertheless, the madness passes, like a dark cloud before the breath of awakening dawn; conscious of his own rightness, of the manhood which was his, of his own strength, and the righteousness of his purpose, and filled with the overflowing ambitions of youth, we find him unconsciously sheathe {232} his blood-red sword, and blow flame and smoke from the tripod of life, casting before the veiled and awful image of the Unknown the arrows of his reason, and diligently seeking both omen and sign in the dusty volumes of the past, and in the

ancient wisdom of long-forgotten days.

Deeply read in poetry, philosophy and science, gifted beyond the common lot, and already a poet of brilliant promise; he suddenly hurries from out the darkness like a wild prophetic star, and overturning the desks and the stools of the schoolmen, and casting their pedagogic papilla from his lips, escapes from the stuffy cloisters of mildewed learning, and the colleges of dialectic dogmatics, and seeks, what as yet he cannot find in the freedom which in his youthful ardour appears to him to live but a furlong or two beyond the spires and gables of that city of hidebound pedants which had been his school, his home, and his prison.

Then came the great awakening. Curious to say, it was towards the hour of midnight on the last day of the year when the old slinks away from the new, that he happened to be riding alone, wrapped in the dark cloak of unutterable thoughts. A distant bell chimed the last quarter of the dying year, and the snow which lay fine and crisp on the roadway was being caught up here and there by the puffs of sharp frosty wind that came snake-like through the hedges and the trees, whirling it on spectre-like in the chill and silver moonlight. But dark were his thoughts, for the world had failed him. Freedom had he sought, but not the freedom that he had gained. Blood seemed to ooze from his eyelids and trickle down, drop by drop, upon the white snow, writing on its pure surface the name of Christ. Great bats flitted by {233} him, and vultures whose bald heads were clotted with rotten blood. "Ah! the world, the world ... the failure of the world." And then an amber light surged round him, the fearful tapestry of torturing thought was rent asunder, the voices of many angels sang to him. "Master! Master!" he cried, "I have found Thee ... O silver Christ. ..."

Then all was Nothingness ... nothing ... nothing ... nothing; and madly his horse carried him into the night.

Thus he set out on his mystic quest towards that goal which he had seen, and which seemed so near; and yet, as we shall learn, proved to be so far away.

In the first volume of the diaries, we find him deep in the study of the Alchemistic philosophers. Poring over Paracelsus, Benedictus Figulus, Eugenius and Eirenaeus Philalethes, he sought the Alchemical Azoth, the Catholicon, the Sperm of the World, that Universal Medicine in which is contained all other medicines and the first principle of all substances. In agony and joy he sought to fix the volatile, and transmute the formless human race into the dual child of the mystic Cross of Light, that is to say, to solve the problem of the Perfect Man. Fludd, Bonaventura, Lully, Valentinus, Flamel, Geber, Plotinus, Ammonius, Iamblichus and Dionysius were all devoured with the avidity and greed which youth alone possesses; there was no halting here ---

"Now, master, take a little rest!" --- not he!
(Caution redoubled,

Step two abreast, the way winds narrowly!)
Not a wit troubled
Back to his studies, fresher than at first,
Fierce as a dragon
He (soul-hydroptic with a sacred thirst)
Sucked at the flagon."

{234} Plunging into the "tenebrae" of transcendental physics, he sought the great fulfilment, and unknowingly in the exuberance of his enthusiasm left the broad road of the valley and struck out on the mountain-track towards that ultimate summit which gleams with the stone of the Wise, and whose secret lies in the opening of the "Closed Eye" --- the consuming of the Darkness.

He who dismisses Paracelsus with a twopenny clyster, or Raymond Lully with a sixpenny reprint, is not a fool, no, no, nothing so exalted; but merely a rabbit-brained louse, who, flattering himself that he is crawling in the grey beard of Haeckel and the scanty locks of Spencer, sucks pseudoscientific blood from the advertisement leaflets of our monthly magazines, and declares all outside the rational muckheap of a "Pediculus" to be both ridiculous and impossible.

The Alchemist well knew the difference between the kitchen stove and the Heraclitean furnace; and between the water in his hip-bath and "the water which wetteth not the hands." True, much "twaddle" was written concerning balsams, and elixirs, and bloods, which, however, to the merest tyro in alchemy can be sorted from the earnest works as easily as a "Bart's" student can sort hair-restoring pamphlets and blackhead eradicators from lectures and essays by Lister and Miller.

Thus frenziedly, at the age of twenty-two, P. set out on the Quest of the Philosopher's Stone.

Visita Interiora Terrae Rectificando Invenies Occultam Lapidem Veram Medicinam; this is indeed the true medicine of souls; and so P. sought the universal solvent VITRIOLUM, and equated the seven letters in VITRIOL, SULPHUR, {235} and MERCURY with the alchemical powers of the seven planets; precipitating the SALT from the four elements --- Subtilis, Aqua, Lux, Terra; and mingling Flatus, Ignis, Aqua, and Terra, smote them with the cross of Hidden Mystery, and cried: "Fiat Lux!"

Youth strides on with hasty step, and by summer of this year --- 1898 --- we find P. deep in consultation with the mystics, and drinking from the white chalice of mystery with St. John, Boehme, Tauler, Eckart, Molinos, Levi, and Blake:

"Rintrah roars and shakes his fires in the burden'd
air,
Hungry clouds swag on the deep."

Insatiable, he still pressed on, hungering for the knowledge of things outside; and in his struggle for the million he misses the unit, and heaps up chaos in the outer darkness of Illusion. From the cloudless

skies of Mysticism he rushes down into the infernal darkness on winged thoughts: "The fiery limbs, the flaming hair, shot like the sinking sun into the western sea," and we find him now in the Goetic kingdoms of sorcery, witchcraft, and infernal necromancy. The bats flit by us as we listen to his frenzied cries for light and knowledge: "The Spiritual Guide," and "The Cherubic Wanderer" are set aside for "The Arbatel" and "The Seven Mysterious Orisons." A hurried turning of many pages, the burning of many candles, and then --- the Key of Solomon for a time is put away, with the Grimoires and the rituals, the talismans, and the Virgin parchments; the ancient books of the Qabalah lie open before him; a flash of brilliant fire, like a silver fish leaping from out the black waters of the sea into {236} the starlight, bewilders him and is gone; for he has opened "The Book of Concealed Mystery" and has read:

"Before there was equilibrium countenance beheld not countenance."

The words: "Yehi Aour" trembled on his lips; the very chaos of his being seemed of a sudden to shake itself into form --- vast and terrible; but the time had not been fulfilled, and the breath of the creation of a new world caught them up from his half-opened mouth and carried them back into the darkness whence they had all but been vibrated.*

* At this time P. was leading a hermit's life on a Swiss glacier with one whom, though he knew it not at the time, was destined ever and anon to bring him wisdom from the Great White Brotherhood. This one we shall meet again under the initials D.A.

From midsummer until the commencement of the autumn the diaries are silent except for one entry, "met a certain Mr. B --- an alchemist of note *

* Afterwards known as Frater C.S.

which though of no particular importance in itself, was destined to lead to another meeting which changed the whole course of P.'s progress, and accelerated his step towards that Temple, the black earth from the foundations of which he had been, until the present, casting up in chaotic heaps around him.

Knorr von Rosenroth's immense storehouse of Qabalistic learning seems to have kept P. fully employed until the autumnal equinox, when B ---, the alchemist of note, introduced him to a Mr. C --- (afterwards, as we shall see, Frater V.'. N.'. of the Order of the Golden Dawn). This meeting proved all-important, as will be set forth in the following chapter. Through C ---, P. had for the time being laid aside von Rosenroth, and was now deep in "The Book of the {237} Sacred Magic of Abra-Melin the Mage." A time of transition was at hand, a spiritual renaissance was about to take place, so little wonder is it that we find P. much like St. Augustine lamenting his outward search, and crying with him: "I, Lord, went wandering like a strayed sheep, seeking Thee with anxious Reasoning without, whilst Thou wast within me. I wearied myself much in looking for Thee without, and yet Thou

hast Thy habitation within me, if only I desire Thee and pant after Thee. I went round the Streets and Squares of the City of this World seeking Thee; and I found Thee not, because in vain I sought without for Him who was within myself."

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THE NEOPHYTE

IT was on November 18, 1898, that through the introduction of Fra. V.N., and under his guidance P. entered the Hermetic Order of the Golden Dawn, and became a Neophyte in the Grade of $0\phi = 0\phi$ in the Outer.

It may be of some interest to the reader, and also it may in some ways help to elucidate the present chapter, if a short account of the origin of this order is first entered upon. But it will be understood that the following historical sketch, as well as the accounts we are about to give of the rituals themselves, are very much abbreviated and summarised, when we state that, the actual MSS. in our possession relating to the G.'. D.'. occupy some twelve hundred pages and contain over a quarter of a million words.

The official account of the G.'. D.'. (probably fiction) known as "The Historical Lecture," written and first delivered by Fra. Q.S.N., runs as follows:

"The order of the G.'. D.'. in the Outer is an Hermetic Society which teaches Occult Science or the Magic of Hermes. About 1850 several French and English chiefs died and Temple work was interrupted. Such chiefs were Eliphas Levi, Ragon, Kenneth R. H. Mackenzie, and Fred Hockley. These had received their power from even greater predecessors, {239} who are traced to the Fratres Rosa ("sic") Crucis of Germany. Valentine Andrea ("opera" A.D. 1614) has given an esoteric account of the S.R., probably he also edited the 'Fama Fraternitatis,'

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* "See" "The Real History of the Rosicrucians," by A. E. Waite.

or 'History of the Society,' which must have been derived from the old records of C. R.'s *

*Viz., Christian Rosencreutz.

pupils. ...

"The first order is a group of four grades: the second order is a group of three grades of adeptship.

"Highest of all are those great rulers who severally sustain and govern the Third Order, which includes Three Magic Titles of honour and supremacy; in case of a vacancy the most advanced $7\phi = 4\phi$ *

* "Vide" Diagram of the paths and Grades.

obtains by decree the well-earned reward. The grades of the first order are of Hebrew design; of the Second, Christian.

"The Rituals and Secrets are received from the Greatly Honoured Chiefs. ..."

The account given in the first paragraph may or may not be correct; and the following "History Lection" written by a brother of the Order of the A.'. A.'. throws considerable light on the origin of the above Society; and what is of still more interest to us mentions P. and his final rupture with the Order of the Golden Dawn. It runs as follows:

"Some years ago a number of cipher MSS. were discovered and deciphered by certain students. They attracted much attention, as they purported to derive from the Rosicrucians. You will readily understand that the genuineness of the claim matters no whit, such literature being judged by itself, not by its reputed sources. {240}

"Among the MSS. was one which gave the address of a certain person in Germany, who is known to us as S.D.A. Those who discovered the ciphers wrote to S.D.A., and in accordance with instructions received, an Order was founded which worked in a semi-secret manner.

"After some time S.D.A. died: further requests for help were met with a prompt refusal from the colleagues of S.D.A. It was written by one of them that S.D.A.'s scheme had always been regarded with disapproval. But since the absolute rule of the adepts is never to interfere with the judgment of any other person whomsoever --- how much more, then, one of themselves, and that one most highly revered! --- they had refrained from active opposition. The adept who wrote this added that the Order had already quite enough knowledge to enable it or its members to formulate a magical link with the adepts.

"Shortly after this, one called S.R.M.D. announced that he had formulated such a link, and that himself with two others was to govern the Order. New and revised rituals were issued, and fresh knowledge poured out in streams.

"We must pass over the unhappy juggleries which characterised the next period. It has throughout proved impossible to elucidate the complex facts.

"We content ourselves, then, with observing that the death of one of his two colleagues, and the weakness of the other, secured to S.R.M.D. the sole authority. The rituals were elaborated, though scholarly enough, into verbose and pretentious nonsense: the knowledge proved worthless, even where it was correct: for it is in vain that pearls, be they never so clear and precious, are given to the swine.

"The ordeals were turned into contempt, it being impossible {241} for any one to fail therein. Unsuitable candidates were admitted for no better reason than that of their worldly possessions.

"In short, the Order failed to initiate.

"Scandal arose, and with it schism.

"In 1900 one P., a brother, instituted a rigorous test of S.R.M.D. on the one side and the Order on the other. ..."

Here we must leave the "Lecture," returning to it in its proper place, and after explaining "the Diagram of the Paths and the Grades," enter upon the Ritual of the 0 \emptyset =0 \emptyset Grade of Neophyte.

It will be at once apparent to the reader that the Diagram of the Paths is simply the ordinary Sephirothic Tree of Life, combined with the Tarot trumps, the twenty-two letters of the Hebrew alphabet, the thirty-two paths of the Sepher Yetzirah, the signs of the Zodiac, and the signs of the planets and the elements.

The following account of it is taken from S.A.'s copy No. 2 of the "Ritual of the 24th, 25th, and 26th Paths leading from the First Order of the G.'. D.'. in the outer to the 5 \emptyset =6 \emptyset , Associate Adept speaking:

"Before you upon the Altar is the diagram of the Sephiroth and Paths with which you are already well acquainted, having marked thereon the grade of the order corresponding to each Sephira, and the Tarot Trumps appropriated to each Path.

"You will further note that the First Order includes: Malkuth, answering to Neophyte and Zelator, and the element of earth. Yesod to Theoricus and air. Hod to Practicus and water. And Netzach to Philosophus and fire.

"Of these the last Three Grades alone communicate with the Second Order, though cut off from it by a veil which may {242}

{Illustration goes here. This is a Tree of life with the sephiroth as circles, containing the information noted below on this approximation. The paths are straight lines, with the following data by number:

0. Air. HB:Aleph . Fool. 11th.
1. Mercury. HB:Bet . Magician. 12th.
2. Moon. HB:Gemel . High Priestess. 13th.
3. Venus. HB:Dalet . Empress. 14th.
4. Aries. HB:Heh . Emperor. 15th.
5. Taurus. HB:Vau . Hierophant. 16th.
6. Gemini. HB:Zain . Lovers. 17th.
7. Cancer. HB:Chet . Chariot. 18th.
11. Leo. HB:Tet . Strength. 19th.
9. Virgo. HB:Yod . Hermit. 20th.
10. Jupiter. HB:Koph . Wheel of Fortune. 21st.
8. Libra. HB:Lamed . Justice. 22nd.
12. Water. HB:Mem . Hanged Man. 23rd.
13. Scorpio. HB:Nun . Death. 24th.
14. Sagittarius. HB:Samekh . Temperance. 25th.
15. Capricorn. HB:Ayin . The Devil. 26th.
16. Mars. HB:Peh . The Tower. 27th.

DIAGRAM 2. THE PATHS AND GRADES. }

{243} only be drawn aside by invitation from the Second Order for the Philosophus who has passed the five examinations symbolic of the five elements and the five Paths leading from the First Order thereto, and who has been duly approved of by the Higher Powers.

"The Three grades of the Second Order are entitled: Adeptus Minor, or Lesser Adept, 5 ϕ =6 ϕ answering to Tiphereth, the Reconciler, in the midst of the Sephiroth Tree. Adeptus Major, or Greater Adept, 6 ϕ =5 ϕ answering to Geburah. And Adeptus Exemptus, or Exempt Adept, 7 ϕ =4 ϕ answering to Chesed."

THE RITUALS OF THE ORDER OF THE GOLDEN DAWN

RITUAL OF THE 0 ϕ =0 ϕ GRADE OF NEOPHYTE

As the Ritual of the Grade of Neophyte is, with perhaps the exception of the Ritual of the Grade of Adeptus Minor, the most important of all the Rituals of the G.'. D.', it will be necessary here to enter upon it fully, so that the reader may in some sort initiate himself.

But the pathway must be pointed out, and that clearly, so that the pilgrim does not take at the very commencement of his mystic journey a wrong turning, one of those many turnings which at the very start lead so many into the drear and dismal lands of fear and doubt.

The following description of the Temple and Officers in the 0 ϕ =0 ϕ Grade is taken from one of the official books of the G.'. D.'. called Z.1, and is as follows: {244}

THE TEMPLE

"The Temple as arranged in the 0 ϕ =0 ϕ Grade of Neophyte in the order of the G.'. D.'. in the Outer is placed looking towards the HB:Heh HB:Yod or HB:Heh HB:Vau HB:Heh HB:Yod (J.H.V.H.) in Malkuth of Assiah. That is, that as HB:Yod and HB:Heh answer unto the Sephiroth Chokmah and Binah in the Tree, *

* HB:Yod Stands for Chokmah, and HB:Heh for Binah, HB:Vau for the rest except Malkuth which is the final h.

unto Aba and Aima, *

* Father and (Glorified) Mother.

through whose knowledge that of Kether may be obtained; even so, the sacred rites of the Temple may gradually, and as it were in spite of themselves, raise the Neophyte unto the knowledge of his Higher Self.

*

* The Theosophical term "Higher Self," is usually termed in the

Divine Light concentrated in the white triangle of the Three Supernals. Wherefore upon this sacred and sublime symbol is the obligation of the Neophyte taken as calling therein to witness the operations of the Divine Light. The red cross of Tiphereth representing $5\phi=6\phi$ is placed above the white triangle; not as dominating it, but as bringing it down and manifesting it unto the Outer Order: as though the Crucified One having raised the symbol of Self-Sacrifice had thus touched and brought into action in matter the Divine triad of Light.

{Illustration at this point. An approximation follows:

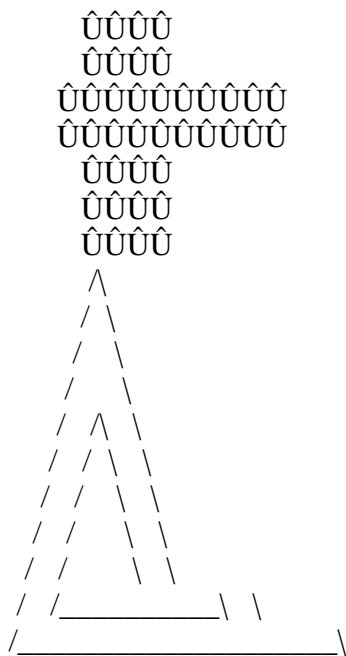


DIAGRAM 4.

The Altar Symbol in the $0\phi=0\phi$ Ritual. }

[INLINE] The Altar Symbol in the $0\phi=0\phi$ Ritual.

"Around the cross are the symbols of the four letters of Tetragrammaton, the HB:Shin of Jeheshua being only implied and not "expressed" in the Outer. And these are placed according to the winds."

The door should be situated behind and to the West of the Throne of the Hiereus; it is called "The Gate of the Declarers of Judgment," and its symbolic form is that of a straight and narrow doorway between two mighty pylons.

THE THREE CHIEFS

At the East of the Temple before Paroketh sit the three Chiefs who govern and rule all things and are the viceroys in the Temple of the Second Order beyond. They are the reflections therein of the $7\phi=4\phi$, $6\phi=5\phi$, and $5\phi=6\phi$ Grades, and are neither comprehended in, nor understood by, the Outer Order. They represent, as it were, "Veiled

Divinities," and their seats are before the veil (Paroketh) which is divided into two parts at the point of the rending, as though it answered unto the veils of Isis and Nephthys impenetrable save to the initiate. {246}

Now the Emperor governeth, because in Netzach --- which is the highest grade of the First Order --- is the fire reflected from Geburah.

The Praemonstrator is second, because in Hod is the water reflected from Chesed.

The Cancellarius is third, because in Yesod is the air reflected from Tiphereth.

But in each Temple these three chiefs are coeternal and coequal, thus figuring the Triad in Unity, yet are their functions different:

The Emperor to command
The Praemonstrator to instruct.
The Cancellarius to record.

"Even as the Flaming Fire doth overcome, and the still Waters reflect all images, and the all-wandering Air receiveth sound."

The synthesis of the Three Chiefs may be said to be in the form of Thoth who cometh from behind the veil.

Yet also the Emperor may be referred unto the Goddess Nephthys from his relationship unto Geburah. The Praemonstrator unto Isis from Chesed. And the Cancellarius unto Thoth in his position as recorder.

OF THE STATIONS OF THE INVISIBLES. THE GODS OF THE ELEMENTS

Their stations are at the four cardinal points of the Hall without, as invisible guardians of the limits of the temple: and they are placed according to the winds, viz.: behind the stations of the Hierophant, Dadouchos, Hiereus and Stolistes.

Between them are placed the stations of the four vicegerents of the Elements; and they are situated at the four corners of the Temple, at the places marked by the four rivers of Eden in the Warrant, *

* A document which by some of the members of the G.'. D.'. was considered to be forged. It purported to be signed by S.D.A. and others, and authorised the founding of the Temple. "Vide" chapter called "The Magician." {WEH NOTE EXTENSION: This document is reproduced as plate IV in Ellic Howe's book: "The Magicians of the Golden Dawn", Routledge & Kegan Paul, London, 1972. There is a left-right inversion of the Kerubim on the borders of the document, possibly due to a mistake by the original artist. This inversion was perpetuated throughout the Golden Dawn system, in the present ritual, in design of Tarot cards and generally. }

which later represents the Temple itself; of which the guardians are the Kerubim, and the vicegerents in the palaces of the rulers Ameshet at the N.E., Thoumathph at the S.E., Ahephi or Ahapshi at the S.W., Kabetznuph at the N.W.

OF THE PLACE OF THE EVIL TRIAD

This is the place of Yesod, it is termed the Place of the Evil One, of the Slayer of Osiris. He is the Tempter, Accuser and Punisher of the Brethren. Wherefore is he frequently represented in Egypt with the head of a Water-Dragon, the body of a Lion or Leopard, and hindquarters of a Water- Horse. He is the administrator of the Evil Triad, whereof the members are:

Apophrasz. The Stooping Dragon.

Satan-Typhon. The Slayer of Osiris. Besz. The brutal power of demoniac force. {247}

OF THE PLACE OF HARPOCRATES

The next invisible station is in the path of HB:Samekh between the place of Thmaist and that of the Evil Triad: and it is the place of the Lotus- throned Lord of Silence, even that Great God Harpocrates, the younger brother of Horus.

OF ISIS AND NEPHTHYS

The stations are the places of the Pillars in Netzach and Hod respectively; wherefore these great goddesses are not otherwise shown in this grade, save in connection with the Praemonstrator and Imperator.

OF AROUERIST

His secret place is the last of the invisible stations and he standeth with the Hierophant as though representing him unto the Outer Order. For while the Hierophant is 5ø=6ø, yet he is only shown as a Lord of the Paths in the Portal of the Vault. So that when he moveth from his place on the throne of the East, the seat of Aeshuri, he is no longer Osiris but Arouerist. And the invisible station of Arouerist may therefore be said to be that of the immediate past Hierophant.

THE OFFICERS AND THE STATIONS OF THE OFFICERS.

"The Hierophant." The place of the Hierophant is in the East of the Temple on the Outer side of Paroketh to rule the temple under the presidency of the Chiefs. He fills the place of the Lord of the Path, acting as inductor into the sacred mysteries. His symbols and insignia are:

The throne of the East in the path of HB:Samekh without the Veil. The mantle of bright flame-red; the Crown-headed sceptre; the Banner of the East; the Great Lamén.

"Expounder of the Sacred Mysteries" is the name of the Hierophant: and he is Aeshuri-st, "The Osiris in the Nether World."

[INLINE] {Illustration: "DIAGRAM 5. The Banner of the East *"

* The Banner of the East should contain a white Tau in its centre.

This is a banner; top is approx. 2/3 length of sides. Sides converge slightly as they approach the bottom. Bottom is a downward pointing wedge, with sides about 10ø inclined from the horizontal. In the center of the banner is a calvary cross. Superimposed on the central junction of the calvary cross is a hexagram composed of two hollow triangles of contrasting colors (independent sources give blue and red). The bands that form each triangle interlace with those of the alternate triangle. The interlace is in such wise as to leave a long uncovered section to counter-clockwise of each point and a shorter uncovered section to clockwise of each point. The top point of the hexagram exactly touches the top edge of the calvary cross, the other points being arrayed by nature of the center of the hexagram being concentric with the intersection of the arms of the cross. The note in the text indicates a defect in the illustration, that it should contain a white Tau in its center. }

[INLINE] {Illustration: "DIAGRAM 6. The Lamén of the Hierophant."

This is a circular device. Cross-hatching suggests that the different parts have all of them different colors. Inside the circular shape is a space, then a narrow concentric ring. Within this ring is a calvary cross with a circular auriole ring concentric with the intersection of the limbs of the cross and intercepting the arms in such a fashion as to suggest that it would meet the centers of the upper and lateral arm ends if the interception was visible instead of beneath the arms. }

{248}

"The Hierous." The station of the Hierous is at the extreme West of the Temple at the lowest point of Malkuth, and in the black portion thereof, representing a terrible and avenging God at the confines of Matter at the borders of the Qliphoth. He is throned upon Matter and robed in Darkness; and about his feet are the thunder and the lightning, which two forces are symbolised by the impact of the paths of HB:Shin and HB:Qof (Fire, Pisces), terminating respectively in the russet and olive quarters of Malkuth. There, therefore, is he placed as a mighty and avenging guardian unto the Sacred Mysteries. His symbols and insignia are:

The throne of the West at the limits of Malkuth; the robe of Darkness; the sword; the Banner of the West; the Lamén.

"Avenger of the Gods," is the name of the Hierous, and he is "Horus in the City of Blindness" and of ignorance unto the Higher.

[INLINE] {Illustration: "DIAGRAM 7. The Banner of the West."

This is a black banner; top is approx. 7/8ths length of sides. Sides are parallel. Bottom is a downward pointing wedge, with sides about 10° inclined from the horizontal. In the center of the banner is a calvary cross superimposed upon a very slightly larger calvary cross of a different color. There is an equilateral triangle composed of white bands enclosing the cross. This upward-pointing triangle nearly touches the top and lower limit of the sides of the banner. }

[INLINE] {Illustration: "DIAGRAM 8. The Lamén of the Hieréus."}

This is a circular ring of white enclosing a black field with an circumscribed equilateral triangle pointing upward. The Triangle is composed of white bands, and the black field is re-entrant in its center. }

[INLINE] {Illustration: "DIAGRAM 9. The Lamén of the Hegemon."}

This is a circular ring of black enclosing a white field within which floats a solid black calvary cross. }

"The Hegemon." The place of the Hegemon is between the two pillars, whose bases are in Netzach and Hod at the intersection of the paths of HB:Peh and HB:Samekh in the symbolic gateway of Occult Science: as it were at the beam of the Balance at the equilibrium of the Scales of Justice, at the point of the intersection of the lowest reciprocal path with that of HB:Samekh , which latter forms a part of the Middle Column, being there placed as the guardian of the threshold of Entrance, and the preparer of the ways for the Enterer thereby. Therefore the Reconciler between the Light and the Darkness, and the Mediator between the stations of the Hierophant and the Hieréus. His symbols and insignia are:

The robe of pure Whiteness; the Mitre-headed sceptre; the Lamén. {249}

"Before the face of the Gods in the place of the Threshold" is the name of the Hegemon; and she is the Goddess

Ú Thmais

*

* More fiery. S.R.M.D. says Thmais contains the letters of HB:Shin HB:Taw HB:Mem HB:Aleph and probably is the origin of the Greek Theta epsilon mu iota sigma , the Justice-Goddess.

Thmaist of dual form as ´

À Thmait.

*

* More fluidic.

"The Kerux." --- The Kerux is the principal form of Anubis. The sentinel being the subsidiary form. The Kerux is the Anubis of the East, whilst the Sentinel is the Anubis of the West.

The Kerux is the herald, the guardian and watcher "within" the Temple; as the sentinel is the watcher without. And therefore is his charge the proper disposition of the furniture of the Temple. His peculiar insignia of office are the red lamp and the wand. *

* Or Caduceus. "See" Diagram 24.

"Watcher of the Gods" is his name, and he is Anubis the herald before them.

"The Stolistes." --- The station of the Stolistes is in the midst of the Northern part of the Hall; without, and to the North-West of the Black Pillar. He has the care of robes and insignia of the Temple. His peculiar ensign is the Cup.

"The Goddess at the Scale of the Balance at the Black Pillar" is the name of the Stolistes; and she is Auramooth, or the Light shining through the waters upon the Earth.

[INLINE] {Illustration: "DIAGRAM 10. The Cup of the Stolistes."}

This is a abstract of three black lineal figures superimposed on a slightly modified tree of life. Each Sephiroth is represented by a white ring circumscribing a white disk, and no paths are drawn. The Sephira are slightly displaced to conform to the needs of the lineal figures: Kether is free-floating above a crescent which touches Chokmah and Binah from below. A ring grazes the bottom of the crescent and carries Chesed, Geburah, Netzach, Hod and Yesod on its band. Tipheret is free-floating within the center of the ring. An equilateral triangle made of black bands touches Yesod and the ring with its apex and includes Malkut in the center of its base. The whole is suggestive of a horned cup superimposed on the Tree of Life. }

"The Dadouchos." --- The station of the Dadouchos is towards the midst of the Southern part of the Hall, and to the South-West of the White Pillar. He has the charge of the lights, the fire, and the incense of the Temple. His ensign is the Svastika. *

* Or Fylfat. "See" Diagram 14.

"Goddess of the Scale of the Balance at the White Pillar" is the name of the Dadouchos, and she is Thoum-aesh-neith, or Perfection through Fire manifesting upon the Earth.

THE GRADE OF NEOPHYTE

"THE OPENING"

The Officers and members being assembled the Kerux proceeds to the right of the Hierophant and facing West raises his wand, as a symbol

of the ray of Divine Light from the white Triangle of the Three Supernals, and cries:

"HEKAS, HEKAS, ESTE, BEBELOI!" *

* The same as "Eskato Bebeloi" used in the Eleusinian Mysteries.

15 {250} in order to warn the evil and uninitiated to retire so that the Triangle may be formulated upon the Altar.

The Hierophant then calls upon all present to assist him in opening the Hall of the Neophytes, and bids the Kerux see that the Hall is properly guarded.

The Fratres and Sorores of the Order then give the sign of the Neophyte, after which the Hiererus explains that the names of the three chief officers commence with "the letter of breath" H. But that in the name Osiris, the H is silent, and concealed, as it were shrouded in O. In the name Horus it is manifested and violently aspirated; while in the name Themis it is partly one and partly the other.

The Hiererus having explained the meaning of the letter H, then recapitulates the stations and duties of the officers, thus occultly affirming the establishment of the temple so that the Divine Light may shine into the Darkness.

In explaining his own station the Hierophant says:

"My place is on the throne of the East, which symbolises the rise of the Sun of Life and Light. My duty is to rule and govern this hall in accordance with the laws of the Order. The red colour of my robe symbolises Light: my insignia are the sceptre and the Banner of the East, which signify Power and Light, Mercy and Wisdom: and my office is that of the Expounder of the Mysteries."

Then follows the purification of the Hall and the members by water and by fire, after which the Hierophant orders the Mystic Circumambulation to take place in the Path of Light.

The procession of officers and members is then formed in the North, in readiness for the mystic Circumambulation in the Path of Light. It is formed in the North beginning from the station of the Stolistes, the symbol of the waters of creation attracting the Divine Spirit, and therefore alluding to the creation of the world. Whilst the "Reverse Circumambulation" has its rise from the station of the Dadouchos, symbolic of the ending and judging of the world by fire.

But also the Circumambulation commences with the Paths HB:Shin and HB:Resh, as though bringing into action the solar fire; whilst the reverse commences by those of HB:Qof and HB:Tzaddi as though bringing the watery reflux into action.

This is the Order of the Circumambulation; first cometh Anubis, the watcher of the Gods; next Themis, the Goddess of the Hall of Truth;

then Horus; then the remaining members in order of precedence; and lastly, the Goddesses of the Scales of the Balance, as though a vast wheel were revolving, as it is said:

"One wheel upon the Earth beside the Kerub." And also note the Rashish ha-Gilgalim. *

* The beginning of Whirling Motions, Primum Mobile.

Of this wheel the ascending side commenceth from below the pillar of Nephthys, and the descending side from below the pillar of Isis, but in the "Reverse Circumambulation" {251} this is contrary. And the nave or axis of the wheel will be about the invisible station of Harpocrates; as though that God stood there with the sign of Silence, and affirmed the concealment of that central atom of the wheel which alone revolveth not.

The object of the Mystic Circumambulation is to attract and make connection between the Divine Light above and the Temple, and therefore the Hierophant quitteth his throne to take part therein, but remaineth there to attract by his sceptre the Light from beyond the Veils.

Each member in passing the Throne of the East gives the sign of the enterer, projecting forwards the light which cometh from the sceptre of the Hierophant.

"But Horus passes only once, for he is the son of Osiris, and inheriteth the Light, as it were by birthright from him; wherefore he goeth at once unto the station of the Hieres to fix the light there. The Hegemon, the Goddess of Truth, passeth twice because her rule is of the Balance of the two Scales, and she retireth to her station there to complete the reflux of the Middle Pillar. But Anubis of the East and the others circumambulate thrice as affirming the completion of the reflexion of the perfecting of the white Triangle on the Altar." *

* Z. 1.

The circumambulation being completed, the members and remaining officers remain standing whilst the Hierophant repeats the Adoration:

"HOLY ART THOU, LORD OF THE UNIVERSE!
HOLY ART THOU, WHOM NATURE HATH NOT FORMED!
HOLY ART THOU, THE VAST AND THE MIGHTY ONE!
LORD OF THE LIGHT AND OF THE DARKNESS!" (At each of these sentences all bow and give the sign, the officers raising their banners, sceptres, sword and wand on high, and then sink them in salutation.)

The "Hierophant" then orders the Kerux to declare the Hall of the Neophytes opened by him, which he does in the following words:

"In the name of the Lord of the Universe, I declare that the Sun hath arisen, and that the Light shineth in Darkness."

After which the three chief officers repeat the mystic words:

"KHABS AM PEKHT!"
"KNOX OM PAX!"
"LIGHT IN EXTENSION!"

"THE OPENING" is then at an end, and the next ceremony is: "THE"
"ADMISSION." *

* The following explanatory remarks on the Admission and Ceremony
of the Neophyte are taken from the MS. called Z. 3.

The Candidate is in waiting without the Portal, under the care of the
sentinel, the "Watcher Without," that is, under the care of the form
of Anubis of the West. {252}

The Hierophant informs the members assembled that he holds a
dispensation from the greatly honoured chiefs of the Second Order, for
the purpose of commencing the process of the initiation which shall
ultimately lead the Candidate to the knowledge of his Higher Self. But
he is first admitted to the Grade of Neophyte which hath no number,
concealing the commencement of All-Things under the simulacrum of
No-Thing.

The Hegemon, the representative of the Gods of Truth and Justice, is
consequently sent to superintend the preparation, thus symbolizing
that it is the Presider of Equilibrium who is to administrate the
process of initiation by the commencement of the Equilibration of the
forces in the Candidate himself, by the symbols of Rectitude and
Self-control. But it is the sentinel who actually prepares the
Candidate; whose body is now surrounded by a triple cord to show the
restriction of the powers of Nature; and it is triple to show the
white Triangle of the Three Supernals. His eyes are also bandaged,
symbolising that the Light of the natural world is but as darkness
compared with the radiance of the Light Divine.

The Ritual then continues:

"Hedemon:" "Child of Earth! arise, and enter into the Path of
Darkness!"

The "Hierophant" then gives his permission, ordering the Stolistes and
Dadouchos to assist the Kerux in the reception; but the Kerux bars the
way saying:

"Child of Earth! unpurified and unconsecrated! Thou canst not enter
our Sacred Hall."

Whereupon the Stolistes purifies the Candidate by Water, and the
Dadouchos consecrates him by Fire.

Then the "Hierophant" speaks: he does so not as to an assembly of
mortals, but as a God before the assembly of the Gods. "And let his

voice be so directed that it shall roll through the Universe to the confines of Space, and let the Candidate represent unto him a world which he is beginning to lead unto the knowledge of its governing angel. As it is written: "The lightning lighteneth out of the East and flameth even unto the West, even so shall be the coming of the Son of Man!"

The Candidate during the ceremony is addressed as "child of Earth" as representing the earthly and material nature of the natural man: he who cometh forward from the darkness of Malkuth to strive to regain knowledge of the Light. Therefore it is that the path of the initiate is called the Path of Darkness; for it is but darkness and foolishness to the natural man.

The "Hierophant" giving his permission to the Kerux to admit the Candidate, seals the Candidate with a motto as a new name. This motto is not a name given to the outer man's body, but an occult signifier of the aspiration of his soul.

"In affirmation of this motto, now doth Osiris send forward the Goddesses of the Scales of the Balance to baptize the aspirant with water and with fire. Even as it is written: 'Except a man be born of water and of the spirit: in no wise shall he enter unto the Kingdom of Heaven. {253}

The "Kerux," however, at once bars the way, as the Candidate is still unpurified. Thereupon the Goddesses of the Scales purify and consecrate him. This is the first consecration. "But even as there be four pillars at the extremities of a sphere when the ten Sephiroth are projected therein; so also are there four separate consecrations of the Candidate."

The reception and consecration takes place in the black portion of Malkuth; when it is finished the Candidate is conducted to the foot of the altar, the citrine portion of Malkuth, and the part receiving the impact of the Middle Pillar.

The "Hierophant" then says to the Candidate: "Child of Earth! wherefore hast thou come to request admission to this Order?"

The "Hegemon" answers for the Candidate: "My soul is wandering in the Darkness seeking for the light of Occult Knowledge, and I believe that in this Order the Knowledge of that Light may be obtained."

Whereupon the "Hierophant" asks the Candidate whether he is willing "in the presence of this assembly to take a great and solemn obligation to keep inviolate the secrets and mysteries of our Order?"

To which the Candidate himself replies: "I am."

The Hierophant now advances between the Pillars as if thus asserting that the Judgment is concluded: "And he advanceth by the invisible station of Harpocrates unto that of the Evil Triad; so that as Arouerist *

* He is Osiris when throned; when he moves he assumes the form of Arouerist.

he standeth upon the Opposer." He thus cometh to the East of the Altar, interposing between the place of the Evil Triad and that of the Candidate. At the same time the Hiereus advanceth on the Candidate's left, and the Hegemon standeth at his right, as formulating about him the symbol of the Triad, before he be permitted to place his right hand in the centre of the White Triangle of the Three Supernals on the Altar. And he first kneeleth in adoration of that symbol, as if the natural man abnegated his will before that of the Divine consciousness.

The "Hierophant" now orders the Candidate to kneel (in the midst of the triad Arouerist, Horus and Themis), to place his left hand in that of the initiator, and his right hand upon the white triangle as symbolising his active aspiration towards his Higher Soul. The Candidate then bows his head, and the Hierophant gives one knock with his sceptre; affirming that the symbol of submission into the Higher is now complete.

Only at that moment doth the colossal image of Thoth *

* Thoth is one of the Invisible officers.

Metatron cease from the sign of the enterer: and giveth instead the sign of the silence: permitting the first real descent of the Genius of the Candidate, who descendeth into the invisible station of Harpocrates as witness unto the obligation.

All then rise and the Candidate repeats the Obligation after the Hierophant. In it {254} he pledges himself to keep secret the Order, its name, and the names of the members, as well as the proceedings which take place at its meetings. To maintain kindly and benevolent relation with all the Fratres and Sorores of the Order. To prosecute with zeal and study the occult sciences, &c. &c. He then swears to observe the above under the awful penalty of submitting "myself to a deadly and hostile current of will set in motion by the chiefs of the Order, by which I should fall slain or paralyzed without visible weapon, as if blasted by the lightning flash! *

* A later edition of the Ritual, issued subsequent to the Horos scandals, reads "an awful and avenging punitive current," &c.

(Hiereus here suddenly applies sword.) So help me THE LORD OF THE UNIVERSE and my own Higher Soul."

As the Candidate affirmeth his own penalty should he prove a traitor to the Order, the evil triad riseth up in menace, and the avenger of the Gods, Horus, layeth the blade of his sword on the point of the Dath junction ("i.e.", of the brain with the spine) thus affirming the power of Life and Death over the natural body: and the Form of the Higher Self advanceth and layeth its hand on the Candidate's head for

the first time, at the words: "So help me the Lord of the Universe and my own Higher Soul." And this is the first assertion of the connecting-link between them. Then after this connection is established doth the Hierophant in the following words raise the Candidate to his feet:

"Rise, newly obligated Neophyte in the 0ø=0ø Grade of the Order of the G.'. D.'. in the Outer. Place the Candidate in the Northern part of the Hall, the place of the greatest symbolic Darkness."

The Candidate is then placed in the North, the place of the greatest symbolic Darkness, the invisible station of Taaur the Bull of Earth. But therein dwelleth Ahapshi the rescuer of Matter, Osiris in the Sign of the Spring. That as the earth emergeth from the Darkness and the Barrenness of Winter, so the Candidate may thus affirm the commencement of his emancipation from the darkness of ignorance.

The Hierophant and Hieres return to their thrones, therefore it is not Arouerist but Osiris himself that addresseth the Candidate in the words:

"The voice of my Higher Soul said unto me: let me enter the path of Darkness, peradventure thus shall I obtain the Light; I am the only Being in the abyss of Darkness: from the Darkness came I forth ere my birth, from the silence of a primal sleep! And the Voice of Ages answered unto my soul: I am he who formulates in Darkness, but the Darkness comprehendeth it not."

And this is to confirm the link established between the Neschamah and the Genius by communicating the conception thereof unto the Ruach. Thus, therefore, Osiris speaketh in the Character of the Higher Soul, the symbolic form of which is now standing between the pillars before him.

The Second Circumambulation then takes place in the Path of Darkness, the symbolic {255} Light of Occult Science leading the way. This light of the Kerux is to show that the Higher soul is not the only Divine Light, but rather a spark from the Infinite Flame.

After the Kerux comes the Hegemon, the translator of the Higher Self, leading the Candidate, then the Stolistes and Dadouchos. Once they pass round the temple in solemn procession: it is the foundation in Darkness of the Binah angle of the whole Triangle of the Ineffable Light. The Hierophant knocks once as then pass him, and the Hieres does likewise, as the affirmations of Mercy and Vengeance respectively. A second time they pass the Hierophant affirming the commencement of the formulation of the angle of Chokmah.

The "Kerux" then bars the Candidate's passage to the West, saying:

"Child of Earth! unpurified and unconsecrated! Thou canst not enter the Path of the West!"

Thus indicating that the natural man cannot even obtain the

understanding of the "Son" of Osiris, except by purification and equilibrium.

The Candidate is then purified with water and consecrated by fire; after which he is allowed to approach the Place of the Twilight of the Gods. And now only is the hoodwink slipped up for a moment to obtain a glimpse of the Beyond.

The "Hiereus" then challenges as follows:

"Thou canst not pass by me, saith the Guardian of the West, unless thou canst tell me my Name."

In this challenge is signified the knowledge of the Formula; and that without the formula of Horus being formulated in the Candidate, that of Osiris cannot be grasped.

To the Candidate this appears as the anger of God; for he cannot as yet comprehend that before Mildness can be exercised rightly the Forces both of Severity and Mercy must be known and wielded.

Therefore the "Hegemon" answers for him:

"Darkness is thy Name! Thou art the Great One of the Path of the Shades."

The Hegemon then suddenly lifts the veil, and the Candidate sees before him standing on the steps of the throne the Hiereus with sword pointed to his Breast.

Slowly sinking the blade the "Hiereus" says:

"Child of Earth, fear is failure: be thou therefore without fear! for in the heart of the coward Virtue abideth not! Thou hast known me, so pass thou on!"

The Candidate is then re-veiled.

Then the "Kerux" again bars his way, saying:

"Child of Earth! unpurified and unconsecrated! Thou canst not enter the Path of the East."

This Barring of the Path is an extension of the meaning of the previous one, and the commencement of the formulation of the Angle of Kether.

Once again is the Candidate purified with water and consecrated by fire; and the {256} hoodwink is slipped up to give a glimpse of the Light as dimly seen through Darkness yet heralding a Glory which is in the Beyond.

The "Hierophant," then slowly lowering his sceptre, says:

"Child of Earth! remember that Unbalanced Force is evil. Unbalanced Mercy is but weakness: Unbalanced Severity is but oppression. Thou hast known me; pass thou on unto the Cubical Altar of the Universe."

Thus formulating the Force of the Hidden Central Pillar. The Hierophant then leaveth his throne and passeth between the pillars, halting at either the station of Harpocrates, the place of the Evil Triad, or at the East of the Altar. The Hiererus standeth on the left of the Candidate, and the Hegemon on his right. Thus again completing the formulation of the Triad of the Three Supernals.

The Hierophant and Hiererus may hold their banners; anyhow it is done astrally; and the Higher Self of the Candidate will be formulated once more in the Invisible station of Harpocrates.

The "Hierophant" than says:

"Let the Candidate kneel, while I invoke the LORD OF THE UNIVERSE!"

After the prayer has been solemnly repeated, the "Hierophant" says:
"Let the Candidate rise," *

* Meaning also: "Let the Light arise in the Candidate."

and then:

"Child of Earth! long hast thou dwelt in Darkness! Quit the Night, and seek the day."

Then only at the words: "Let the Candidate rise" is the hoodwink definitely removed. The Hierophant, Hiererus, and Hegemon join their sceptres and sword above the Candidate's head, thus formulating the Supernal Triad, and assert that they receive him into the Order of the Golden Dawn, in the words:

"Fratres X Y Z, we receive thee into the Order of the Golden Dawn!"

They then recite the mystic words, "KHABS AM PEKHT," as sealing the current of the Flaming Light.

But the Higher Soul remaineth in the Invisible Station of Harpocrates, and to the Spirit Vision, at this point, there should be a gleaming white Triangle formulated above the forehead of the Candidate and touching it, the symbol of the white Triangle of the Three Supernals.

The "Hierophant" now calleth forward the Kerux, and turning towards the Candidate says to him:

"In all your wanderings through darkness, the lamp of the Kerux went before you though you saw it not! It is the symbol of the Hidden Light of Occult Science."

It here representeth to him a vague formulation of his ideal, which he can neither grasp nor analyse. Yet this Light is not the symbol of his

own Higher Self, but rather a ray from the Gods to lead him there.
{257}

The "Hierophant" then continues:

"Let the Candidate be conducted to the East of the Altar. Honoured Hiererus, I delegate to you the duty of entrusting the Candidate with the secret signs, grip, grand word and present pass-word of the 0ø = 0ø Grade of the Order of the Golden Dawn in the Outer, of placing him between the mystic pillars, and of superintending his fourth and final consecration."

The East of the Altar is the place of the Evil Triad, and he is brought there as though affirming that he will trample upon and cast out his evil persona, which will then become a support unto him, but it must first be cast down unto its right place.

The Hiererus now confers the secret signs, &c., and during this part of the ceremony the position of the three chief officers is as follows: The Hierophant on the throne of the East; the Hiererus at the East of the Black Pillar; and the Hegemon at the East of the White Pillar. The three again formulating the Triad and strengthening it.

Thus the Higher Soul will be formulated between the Pillars in the place of Equilibrium; the Candidate at the place of the Evil Triad. The Hiererus now advanceth between the Pillars unto the invisible station of Harpocrates.

The signs having been explained, the Hiererus draweth the Candidate forward between the pillars, and for the second time in the ceremony the Higher Soul standeth near and ready to touch him. Then the Hiererus returneth to the East of the Black Pillar so that the three chief officers may draw down upon him the forces of the Supernal Triad.

The Candidate now therefore is standing between the pillars bound with the rope, like the mummied form of Osiris between Isis and Nephthys. And in this position doth the fourth and final consecration by the Goddesses of the Balances take place; the Aspirant for the first time standing between the pillars, at the point wherein are localized the equilibrated forces of the Balances, and meanwhile the Kerux goeth to the North in readiness for the Circumambulation, so as to link the latter with the final consecration of the Candidate.

The "Stolistes" then says: "Frater X Y Z, I finally consecrate thee by water."

And the "Dadouchos:" "Frater X Y Z, I finally consecrate thee by fire."

And the effect of this is to seal finally into the Sphere of Sensation of the Candidate the Pillars in Balanced Formulation. For in the natural man the symbols are unbalanced in strength, some being weaker and some stronger, and the effect of the ceremony is to strengthen the weak and purify the strong, thus gradually commencing to equilibrate

them, at the same time making a link between them and their corresponding forces in the Macrocosm.

The "Hierophant" then says:

"Honoured Hegemon, the final consecration of the Candidate having been performed, I command you to remove the rope from his waist, the last remaining symbol of Darkness; and to invest him with the distinguishing badge of the grade." {258}

The "Hegemon," executing the Hierophant's order, says:

"By command of the Very Honoured Hierophant, I invest you with the distinguishing badge of the grade. It symbolizes Light dawning in Darkness."

The four pillars being thus established, now only is the Candidate invested with the badge of the White Triangle of the Three Supernals formulating in Darkness; and now only is the Higher soul able to formulate a link with him if the human will of the natural man be in reality consenting thereto. For the free will of the Candidate as a natural man is never obsessed, either by the Higher Soul, or by the ceremony. But the Will consenting, the whole of the ceremony is directed to the strengthening of its action.

And as this badge is placed upon him, it is as though the two Great Goddesses, Isis and Nephthys, in the places of the columns, stretched forth their wings over the form of Osiris to restore him again unto life.

The Mystic Circumambulation then followeth in the Path of Light to represent the rising of the Light in the Candidate through the operation of self-sacrifice; as he passeth the Throne of the East, the red Cavalry Cross is astrally formulated above the astral White Triangle of the Three upon his forehead; so that so long as he belongeth unto the Order he may have that potent and sublime symbol as a link with his Higher Self, and as an aid in his search for the Forces of the Light Divine for ever, if he only "will it."

But the Higher Soul or Genius returneth unto the Invisible Station of Harpocrates, into the Place of the hidden centre, yet retaining the link formulated with the Candidate.

The address of the "Hierophant" then follows:

"Fratr X Y Z, I must congratulate you on your having passed with so much fortitude through your ceremony of the admission to the $0\emptyset = 0\emptyset$ Grade of the Order of the Golden Dawn in the Outer. I will now direct your attention to a brief explanation of the principal symbols of your grade."

When these have been explained the Kerux, as the Watcher Anubis, announceth in the following words that the Candidate has been admitted as an initiate Neophyte:

"In the name of the LORD OF THE UNIVERSE and by command of the V.H.Hierophant, hear you all that I proclaim that A: B: who hereafter will be known unto you by the motto X Y Z, has been admitted in due form to the 0ø = 0ø Grade of Neophyte of the Order of the Golden Dawn in the Outer."

The "Hiererus" then addresseth the Neophyte and congratulates him upon being admitted a member of the Order, "whose professed object and end is the practical study of Occult Science." After which the "Hierophant" stateth clearly the Principia which the Neophyte must now commence to study.

This being at an end the "Kerux" conducteth the Neophyte to his table and giveth {259} him a solution telling him to pour a few drops on the plate before him. As he does so the solution changes to a blood colour, and the "Kerux" says:

"As this pure, colourless, and limpid fluid is changed into the semblance of blood, so mayest thou change and perish, if thou betrayest thine oath of secrecy of this Order, by word or deed!"

The "Hierophant" then says:

"Resume your seat in the N.W., and remember that your admission to this order give you no right to initiate any other person without dispensation from the greatly honoured chiefs of the Second Order."

Thus ends the Admission, after which the Closing takes place.

"THE CLOSING"

The Closing Ceremony is opened by the cry:

"HEKAS, HEKAS, ESTE, BEBELOI!"

and the greater part of its symbolism is explained in the Opening. The reverse circumambulation is intended to formulate the withdrawal of the Light of the Supernal Triad from the Altar. The Adoration then takes place, after which followeth the mystical repast, or communion in the body of Osiris. Its mystic name is "The Formula of the Justified One." *

* The "Formula of Osiris" is given in Z. 1, and is as follows:

"For Osiris Onnophris hath said:

He who is found perfect before the Gods hath said:

These are the elements of my body, perfected through suffering, glorified through trial.

For the secret of the Dying Rose is as the repressed sign of my suffering.

And the flame-red fire as the energy of my undaunted will.

And the cup of wine is the outpouring of the Blood of my heart sacrificed unto regeneration and the Newer Life.

And the Bread and the Salt are as the Foundations of my Body.

Which I destroy in order that they may be renewed.
For I am Osiris Triumphant, even Osiris Onnophris the Justified.
I am he who is clothed with the Body of Flesh:
Yet in whom is the Spirit of the Mighty Gods.
I am the Lord of Life triumphant over Death.
He who partaketh with me shall rise with me.
I am the manifester in Matter of those whose abode is in the
Invisible.
I am purified; I stand upon the Universe:
I am the Reconciler with the Eternal Gods:
I am the Perfecter of Matter:
And without me the Universe is not!"

The "Hierophant" saying:

"Nothing now remains but to partake in Silence the Mystic repast composed of the {260} symbols of the Four elements, and to remember our pledge of secrecy." (The Kerux proceeds to the Altar and ignites the spirit placed at the southern angle of the Cross. The "Hierophant," quitting his throne, goes to the West of the Altar, and facing East, salutes and continues:)

"I invite you to inhale with me the perfume of this rose as a symbol of Air (smelling rose): To feel with me the warmth of this sacred Fire (spreading hands over it): To eat with me this Bread and Salt as types of earth (eats): and finally to drink with me this Wine, the consecrated emblem of elemental Water (drinks from cup).

The Hierophant then goes to the East of the Altar and faces West. The Hiereus comes to the West of the Altar, and salutes the Hierophant, receiving the elements from him. All then partake in order of rank: Hegemon from Hiereus, Stolistes from Hegemon, Dadouchos from Stolistes, Senior Members from Dadouchos, and the Kerux from the Candidate.

But the "Kerux" says: "It is finished," inverting the cup, to show that the symbols of Self-sacrifice and Regeneration are accomplished. And this proclamation is confirmed by the "Hierophant," and the three chief officers give the three strokes emblematic of the Mystic Triad, and in the three different languages repeat the three mystic words:

"KHABS AM PEKHT!"
"KONX OM PAX!"
"LIGHT IN EXTENSION!"

The "Hierophant" then finally closes the ceremony by saying:

"May what we have this day partaken of, sustain us in our search for the Quintessence; the Stone of the Philosophers; the True Wisdom and Perfect Happiness, and the Summum Bonum."

All then disrobe and disperse.

Undoubtedly the passing through the Ritual of the Neophyte had an

important influence on P.'s mind, and on his Spiritual Progress; for shortly after its celebration, we find him experiencing some very extraordinary visions, which we shall enter upon in due course. Suffice it to say that by December he had passed the easy examination necessary before he could present himself as a candidate for the 10 = 100 grade of Zelator. {261}

RITUAL OF THE 10 = 100 GRADE OF ZELATOR *

1

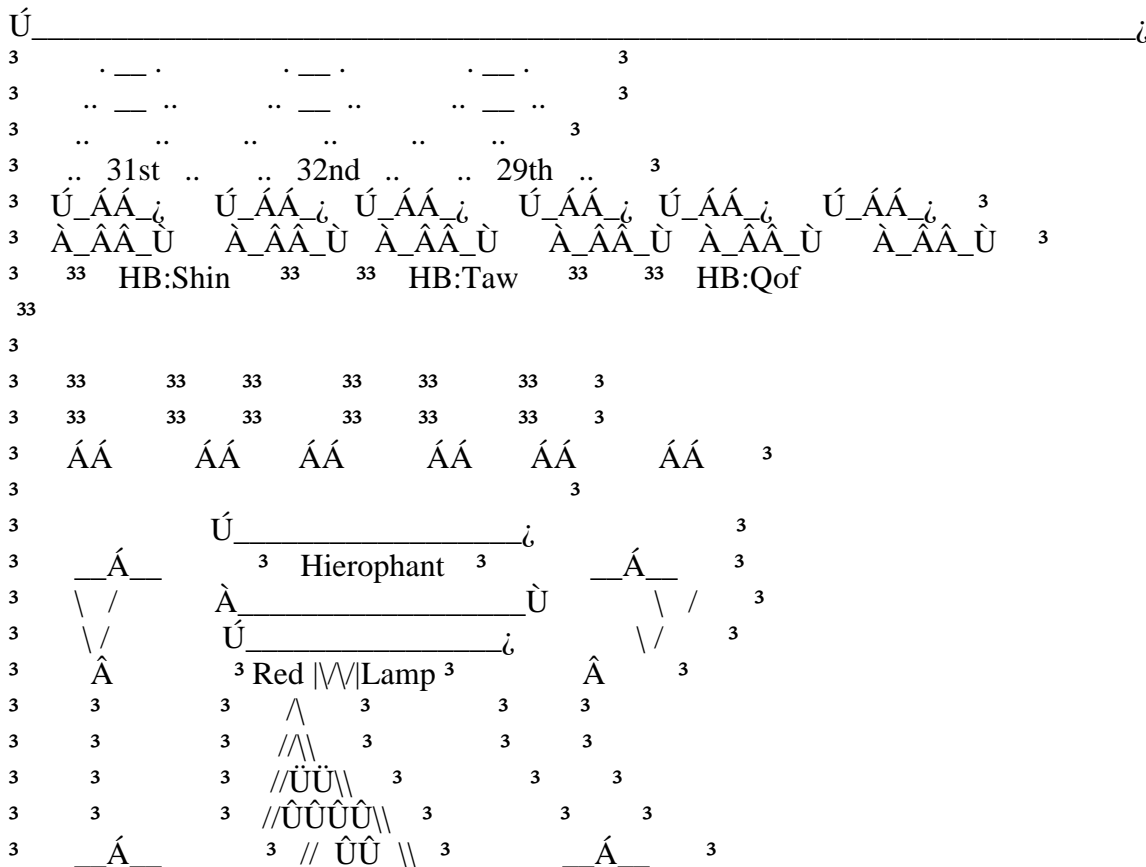
* The following five Rituals are considerably abridged; chiefly to economise space and so allow the rituals of the Neophyte and Adeptus Minor to be dealt with more fully. They are of little magical interest, value or importance.

The opening in this ritual is very similar to that in the last; the chief exception being that this grade is more particularly attributed to the element of "earth".

The Temple having been declared open, the "Hierophant" says:

"Except Adonai build the House their labour is but lost that build it.
 Except Adonai Keep the city, the watchman waketh but in vain! Frater Neophyte, by what aid do you seek admission to the 10 = 100 Grade of Zelator of the G.'. D.'.?"

{Illustration on page 262 approximated below:



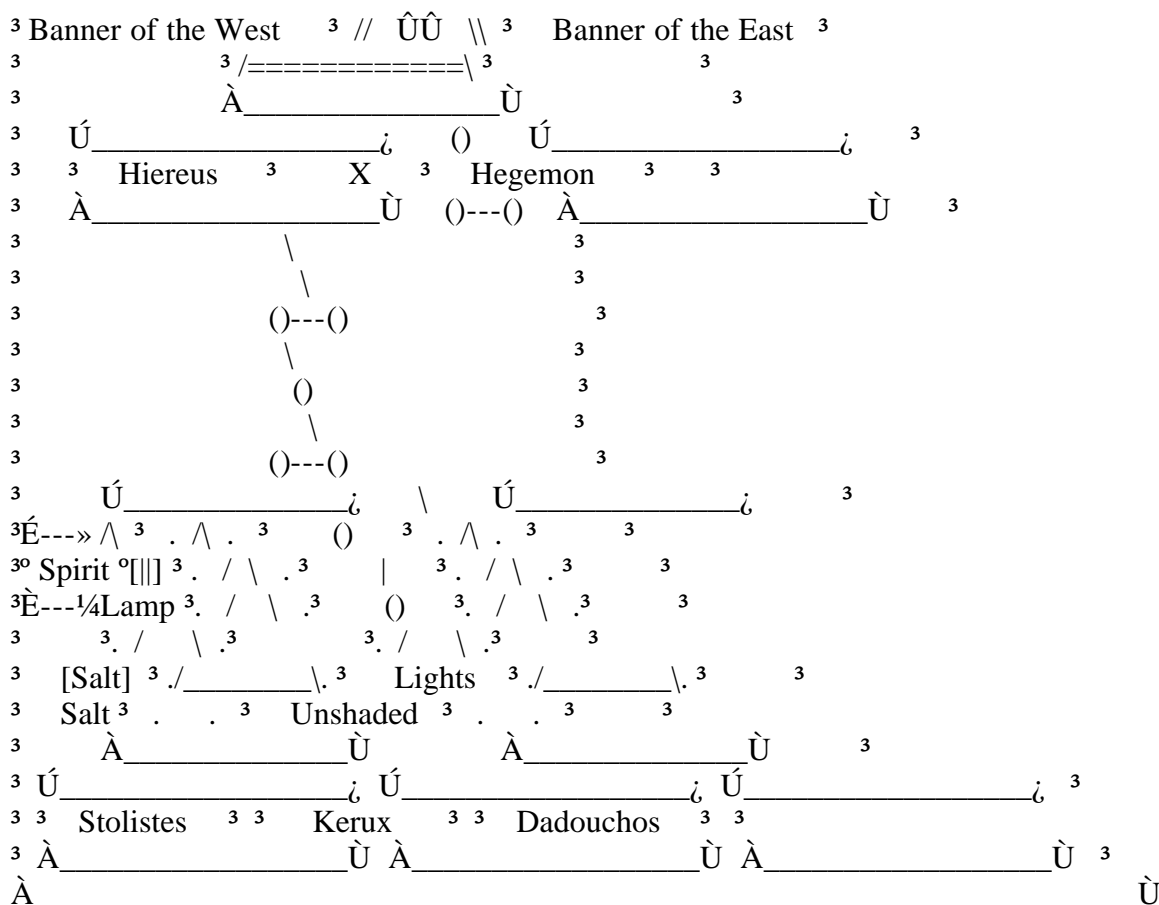


DIAGRAM 11.

Arrangement of the Temple in the
10 = 10 Ritual (first part).}

The "Hegemon," answering for him, says: "By the guidance of Adonai; by the possession of the requisite knowledge; by the dispensation you hold; by the secret signs and token of the 0 = 0 Grade, and by this symbol of the Hermetic Cross."

The Neophyte is then conducted to the West, and being placed between the mystic pillars, pledges himself to secrecy.

The "Hierophant," congratulating him, finally says: "Let the Neophyte enter the path of Evil." Then the following takes place.

"Hiererus:" Whence comest thou?

"Kerux" (for Neophyte): I am come from between the pillars and seek the hidden knowledge in the Name of Adonai.

"Hiererus:" And the Angel Samael (Angel of Evil) answered and said: I am the Prince of Darkness and of Night. The wicked and rebellious man gazeth upon the face of Nature and he findeth therein naught but terror and obscurity; unto him it is but the Darkness of the Darkness; and he is but as a drunken man groping in the dark. Return, for thou canst not pass by.

"Hierophant:" Let the Neophyte enter the path of Good.

"Hegemon:" Whence comest thou?

"Kerux" (for Neophute): I am come from between the pillars and seek for the hidden Light of Occult Knowledge. {262}

"Hegemon:" And the great Angel Metatron (Angel of Good) answered and said: I am the Angel of the Presence Divine. The Wise man gazeth upon the Material Universe and he beholdeth therein the luminous Image of the Creator. Not as yet canst thou bear the dazzling radiance of that Light! Return, for thou canst not pass by!

"Hierophant:" Let the Neophyte now advance by the Straight and Narrow way which inclineth neither to the right hand nor to the left.

"Hierous and Hegemon:" Whence comest thou?

"Kerux" (for Neophyte): I am come from between the pillars and seek for the hidden Light of Occult Science.

"Hierophant:" But the great Angel Sandalphon answered and said: "I am the Reconciler for the Earth and the Soul of the Celestial therein. Equally is form invisible in total Darkness and in Blinding Light. ..."

The Hierous and Hegemon return to their seats, whilst the Hierophant and Neophyte remain, both facing the Altar. Here the "Hierophant" confers on the Neophyte the Secrets and Mysteries of the grade; and explains to him the Symbolism of the Temple as follows:

"The three portals facing from the East are the gates of the paths which alone conduct to the Inner. ..."

"The letters shin, tau, and qoph, make by metathesis HB:Taw HB:Shin HB:Qof (Qesheth), which signifies a bow, the rainbow of promise stretched over our earth. This picture of the Flaming Sword of the Kerubim is a representation of the guardians of the gate of Eden; just as the Hierous and the Hegemon symbolise the two paths of the Tree of Knowledge of Good and Evil."

"You will observe that in this grade the red cross is placed within the white Triangle upon the altar, and this placed, it is identical with the Banner of the West."

"The triangle refers to the three above-mentioned paths connecting Malkuth with the above Sephiroth, while the cross is the hidden wisdom of the Divine nature which can be obtained by their aid. The two construed mean: LIFE IN LIGHT."

{Illustration, approximated below:

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DIAGRAM 12.

The Flaming Sword.}

[INLINE] The Flaming Sword.

{Illustration: Approximated below:

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DIAGRAM 13.
The Altar Symbol
in the
1ø = 10ø Ritual.}

[INLINE] The Altar Symbol in the 1ø = 10ø Ritual.

"This grade is especially referred to the Element Earth, and therefore, one of its principal emblems is the Great Watch-tower on the Terrestrial Tablet of the North. ..."

"... You will observe that the Hermetic Cross, which is also called Fylfat, .. is formed of seventeen squares taken from a square of twenty- five lesser squares. {263} These seventeen squares represent the Sun, the Four Elements, and the Twelve Signs. In this grade the lamps on the Pillars are unshaded, showing that you have quitted the darkness of the outer. ..."

{Illustration. Approximated below:

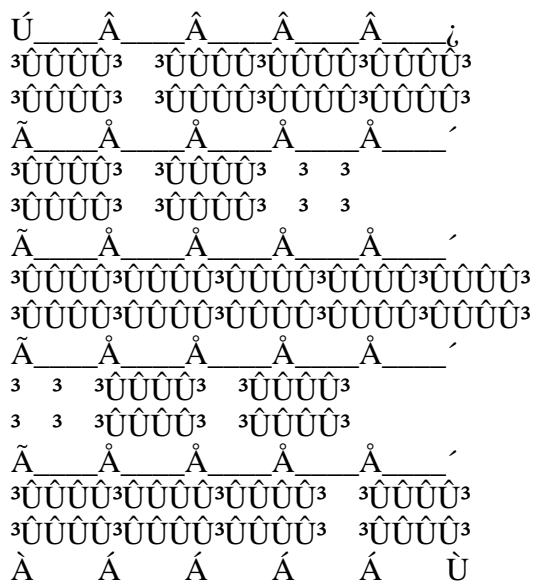


DIAGRAM 14.

The Hermetic Cross.

The Neophyte then retires for a short time before commencing the second ritual of this grade, which consists chiefly of symbolic explanations: The "Hierophant" says:

"While the 0ø = 0ø grade represents the portal of the Temple, the 1ø = 10ø grade of Zelator will admit you into the Holy Place. Without, the altar of Burnt Offering symbolises the Qliphoth --- or evil demons. Between the Altar and the entrance to the Holy Place stood the Laver of Brass, as a symbol of the Waters of Creation."

{Illustration on page 264 approximated below:

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 3 33 HB:Shin 33 33 HB:Taw 33 33 HB:Qof
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 3 33 33 33 33 33 33 3
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 3 3
 3 Ú _____ ÿ 3
 3 _Á_ 3 Hierophant 3 _Á_ 3
 3 \ / À _____ Ù \ / 3
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 3 Â 3 Red ||\|Lamp 3 Â 3
 3 3 3 ^ 3 3 3
 3 3 3 // 3 3 3
 3 3 3 //ÛÛ\ 3 3 3
 3 3 3 //ÛÛÛÛ\ 3 3 3
 3 _Á_ 3 // ÛÛ \ 3 _Á_ 3
 3 Banner of the West 3 // ÛÛ \ 3 Banner of the East 3
 3 3Water/=====\Air3
 3
 3Ú_ÿ À _____ Ù 3
 33T o3 Ú _____ ÿ Ú _____ ÿ 3
 33a f3 3 Stolistes 3 3 Dadouches 3 3
 33b 3 À _____ Ù À _____ Ù 3
 33l E3 Ú _____ ÿ 3
 33e a3 3 Hegemon 3 3
 33t r3 À _____ Ù 3
 33 t3 Facing East 3
 33 h3 3
 3À_Ù Ú _____ ÿ Ú _____ ÿ 3
 3 3 Table of 3 3 Seven 3 3
 3 3 Shew Bread 3 3 Branched 3 3
 3 3 3 3 Candlestick 3 3
 3 3 3 3 3 3
 3 À _____ Ù À _____ Ù 3
 3Ú_ÿ Ú _____ ÿ Ú _____ ÿ 3
 33 K 3 3 . ^ . 3 3 . ^ . 3 3
 33 e 3 3 . / \ . 3 3 . / \ . 3 3
 33 r 3 3 . / \ . 3 3 . / \ . 3 3
 33 u 3 3 . / \ . 3 3 . / \ . 3 3
 33 x 3 3 ./ _____ \ . 3 Lights 3 ./ _____ \ . 3 3
 3À_Ù 3 . . 3 Unshaded 3 . . 3 3
 3 À _____ Ù À _____ Ù 3
 3 Ú _____ ÿ 3
 3 3 Hiereus 3 3
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DIAGRAM 15.

Arrangement of the Temple in the
1ø = 10ø Ritual (second part).}

The "Hegemon" then explains the symbolic drawing of the Zodiac, which is most complicated, but consists mainly of twelve circles and a lamp in the centre to represent the sun. "The whole figure represents the Rose of Creation, and is a synthesis of the Visible Universe.

Furthermore the twelve circles represent the twelve foundations of the Holy City of the Apocalypse, while in the Christian symbolism the Sun and the twelve signs typify our Saviour and the twelve Apostles." *

* "See 777," Col. cxl., p. 27, "Twelve Banners of the Name," and Revelations, xxi., 19, 20.

After which the Hieres says: "At the Southern side of the Holy Place stood the seven-branched candlestick. The symbolic drawing before you represents its occult meaning. The seven circles which surround the heptagram represents its occult meaning. The seven circles which surround the heptagram represent the seven planets and the seven Qabalistic Palaces of Assiah, the material world which answer to the seven apocalyptic churches of Asia Minor, and these again represent, on a higher plane, the seven lamps before the throne." *

* "See 777," Col. xxxvi., p. 11.

{264}

{Illustration described from page 265: "DIAGRAM 16. The Rose of Creation." This is a twelve-pointed star made up of four line-drawn equilateral triangles, effectively two hexagrams placed one on top of the other and rotated to produce a symmetrical duo-decagram. There are small circles touching the outer tips of each of the twelve points. Four identical circles are placed tangent to the horizontal and vertical line elements in the central portion of the figure. In the exact center is an upright pentagram, also lineal, with a smaller circle in its own center.}

{Illustration described from page 265:

"DIAGRAM 17. The Seven-branched Candlestick."

This is a seven pointed star or heptagram with one point to top. There is a small circle in the center. The points have the symbols of the planets inside, clockwise starting from the top: Saturn, Mars, Venus, Moon, Jupiter, Sun, Mercury. Touching the tip of each of the seven points from outside is a circle, seven in all. These seven circles each contain an equilateral triangle, smaller than a circumscribed one would be. These seven triangles each have an apex radially outward from the center of the figure. Each of the seven triangles has a Hebrew letter in the center (planetary correspondence), Hebrew names of the planets and archangels corresponding to the left and right

along and outside the edges, and Asiatic place names below the base. Here are the inscriptions, left, right, bottom and center, for all triangles, starting with the top and moving clockwise: HB:Yod HB:Aleph HB:Taw HB:Bet HB:Shin , HB:Lamed HB:Aleph HB:Yod HB:Qof HB:Peh HB:Tzaddi , Ephesus, HB:Taw . HB:Lamed HB:Aleph HB:Mem HB:Koph , HB:Mem-final HB:Yod HB:Dalet HB:Aleph HB:Mem , Pergamos, HB:Peh . {SIC, left and right reversed --- WEH Note} HB:Heh HB:Gemel HB:Vau HB:Nun , HB:Lamed HB:Aleph HB:Yod HB:Nun HB:Aleph HB:Heh , Thyatira, HB:Dalet . HB:Heh HB:Nun HB:Bet HB:Lamed , HB:Lamed HB:Aleph HB:Yod HB:Resh HB:Bet HB:Gemel , Laodicea, HB:Gemel . HB:Qof HB:Dalet HB:Tzaddi , HB:Lamed HB:Aleph HB:Yod HB:Qof HB:Dalet HB:Tzaddi , Philadelphia, HB:Koph . HB:Shin HB:Mem HB:Shin , HB:Lamed HB:Aleph HB:Peh HB:Resh , Smyrna, HB:Resh . HB:Bet HB:Koph HB:Vau HB:Koph , HB:Lamed HB:Aleph HB:Koph HB:Yod HB:Mem , Sardis, HB:Bet . }

{Illustration described from page 265:

"DIAGRAM 18. The Heptagram of Seven Days.

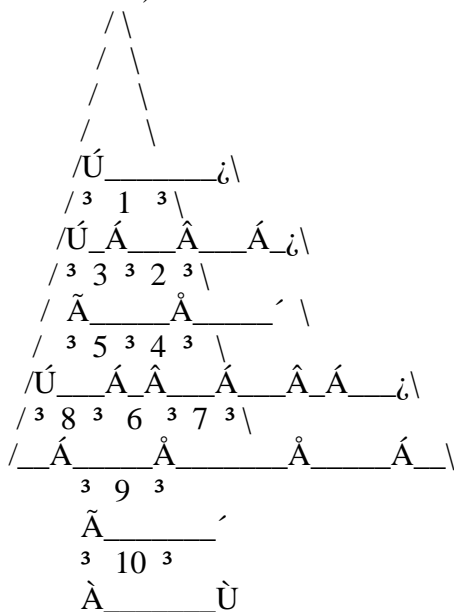
This is a seven pointed star or heptagram with one point to top. The points have the symbols of the planets outside, clockwise starting from the top: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. }

{Illustration described from page 265:

"DIAGRAM 19. The Altar of Incense."

The diagram is in two parts, one above the other. The upper part is shaped thusly, but the numbers here are a key to the description below, not a part of the diagram:

(not to scale) .



Content of the boxes in the above portion of the figure, top, center and bottom in each box:

1. HB:Resh HB:Taw HB:Koph ; (no symbol); The Offering.
2. HB:Heh HB:Mem HB:Koph HB:Chet ; a double line bottom arc; The Receptacle.
3. HB:Heh HB:Nun HB:Yod HB:Bet ; approximate trapezoid with small top, inward a

- rcking
sides and long bottom, symmetrical; The Base.
4. HB:Dalet HB:Samekh HB:Chet ; thin horizontal elongate rectangle; The Right Bay.
 5. HB:Heh HB:Resh HB:Vau HB:Bet HB:Gemel ; thin horizontal elongate rectangle; The Left Bay.
 6. HB:Taw HB:Resh HB:Aleph HB:Peh HB:Taw ; horizontal elongate rectangle; The Body of the Altar.
 7. HB:Chet HB:Tzaddi HB:Nun ; two circles, one to left and one to right; Two Rings right.
 8. HB:Dalet HB:Vau HB:Heh ; two circles, one to left and one to right; Two Rings left.
 9. HB:Dalet HB:Vau HB:Samekh HB:Yod ; horizontal elongate rectangle with crosshatching; The Network or grille.
 10. HB:Taw HB:Vau HB:Koph HB:Lamed HB:Mem ; horizontal elongate rectangle; The Foundation.

The lower part of the illustration is a typical 19th century artist's conception of the Biblical Altar of Incense, such as may be found in illustrated Bibles of the time. It shows the altar resting on a pediment with a rectangular base and sloping side to left, six steps reaching up from the base (which forms a seventh step on this side only) to the middle of the altar at right. The altar is rectangular, height half length, with a horizontal carrying bar passing through two rings and extending on either side. The horns of the altar are represented (inaccurately) by two spiral horns sloping upward and away from the top corners of the altar. A fire is depicted as rising from the top center of the altar. The base and top of the detachable altar are depicted with rectangular copings extending slightly beyond the body, upper one thicker.}

The Heptagram itself refers to the seven days of the week, and may also be made to show how their order is derived from the planets when placed at the angles of the Heptagram.

"... The lamp within the centre represents the Astral Light of the Universe concentrated into a focus by the Planets. ..."

The "Hierophant" then resumes: "Within the mystic veil which separated the Holy Place from the Holy of Holies stood the Ark of the Covenant. Before the veil stood the altar of Incense, of which this altar is a symbol. It was in the form of a double Cube, thus representing material form as the reflection and the duplication of that which is spiritual. The sides of the altar, {265} together with the top and underside, consist of ten squares, thus symbolising the Ten Sephiroth." ... "The altar of Incense was overlaid with gold, to represent essential purity, but the altar before you is black to typify the terrestrial earth. Learn then to separate the pure from the impure, the refined and spiritual gold of the Alchemist from the Black Dragon of Putrefaction in Evil." ... "I now congratulate you on having attained to the $1\phi = 10\phi$ grade of Zelator, and in recognition thereof

I confer on you the mystic title of PERECLINOS DE FAUSTIS, which signifies that you are still far from the goal which has been reached by the complete Initiates."

Shortly after this the Closing takes place, and the prayer of the spirits of the Earth is rehearsed, and the licence to depart pronounced, and in the name of ADONAI HA ARETZ, the "Hierophant" declares the Temple closed.

By the end of January 1899, P. was sufficiently advanced to be admitted to the grade of Theoricus.

It was about this time also that he met Mr. D., a certain brother of the G.'. D.'. known as Fra. I.A. This meeting, as we shall eventually see, ranks only second in importance to his meeting with Fra. V.N.

RITUAL OF THE 2ø = 9ø GRADE OF THEORICUS

This grade is particularly attributed to the element of Air; it refers to the Moon, and is attached to the Thirty-second Path of Tau, which alludes to the Universe as composed of the four elements, to the Kerubim, the Qliphoth, the Astral Plane, and the reflection of the Sphere of Saturn. After this has been explained, the Advancement of the Zelator takes place, after which the Ritual of the Thirty-second Path is celebrated.

"Hierophant," to Zelator: "Facing you are the Portals of the thirty-second, thirty-first, and twenty-ninth Paths leading from the grade of Zelator to the three other grades which are beyond. The only path now open to you, however, is the thirty-second, which leads to the 2ø = 9ø grade of Theoricus, and which you must traverse before arriving at that degree. Take in your right hand the Cubical Cross, and in your left hand the Banner of Light, and follow your guide Anubis *

* It will be noticed that from here this ritual becomes unnecessarily complicated with Egyptian deities --- in fact, its mysteries become rather "forced." Still more so will this be seen in the next ritual, which becomes ridiculously complex with Samothracian nonentities. The symbols in themselves are not wrong; but it is the "mixed-biscuit" type of symbol which is so bad, especially where it is not necessary, but chosen so as to "show off" superficial knowledge.

the Guardian: who leads you from the Material to the Spiritual."

"Kerux:" "Anubis the Guardian spake unto to Aspirant, saying: 'Let us enter into the Presence of the Lords of Truth.' Arise and follow me."
{266}

"Hiereus:" "The Sphinx of Egypt spake and said: 'I am the synthesis of the Elemental Forces: I am also the symbol of man: I am Life: and I am Death: I am the Child of the night of Time.'"

"Hierophant:" "The priest with the mask of Osiris spake and said:

"Thou canst not pass the gate of the Eastern Heaven: except thou canst tell me my name."

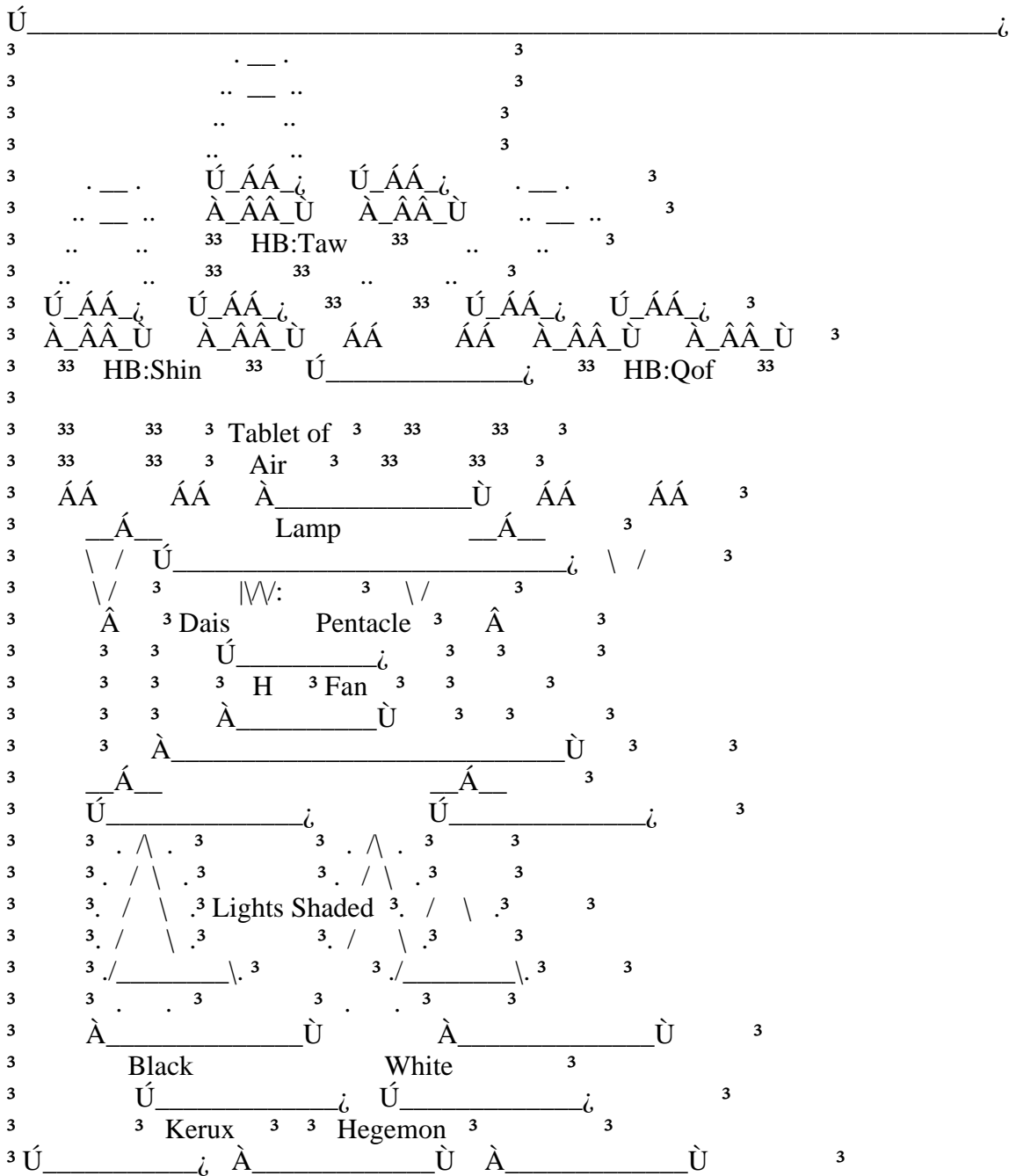
"Kerux," for Zelator: "Thou art Nu: The Goddess of the Firmament of Air. Thou art Harmakhis, Lord of the Eastern Sun."

"Hierophant:" "In what sign and symbol dost thou come?"

"Kerux," for Zelator: "In the letter Aleph, with the Banner of Light, and the symbol of equated forces."

"Hierophant" (falling back and making with fan the sign of Aquarius, Aquarius, before Zelator): "In the sign of the man, child of Air, art thou purified --- pass thou on."

{Illustration on page 267 approximated below:



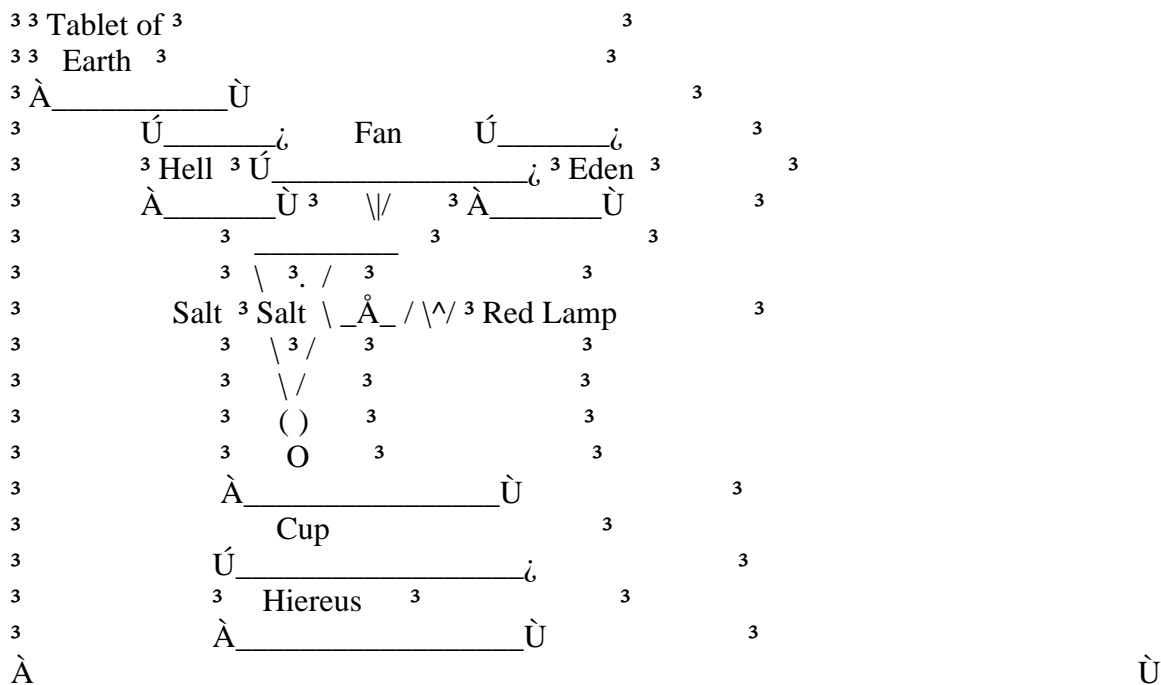


DIAGRAM 20.

Arrangement of the Temple for the 32nd Path in the
 $2\phi = 9\phi$ Ritual. }

Similarly the Zelator passes the Lion, the Eagle, and the Bull. The "Hierophant" then explains to the Zelator the symbolism of the cubical cross, as follows:

"The cubical cross is a fitting emblem of the equilibrated and balanced forces of the Elements. It is composed of twenty-two squares externally, which refer to the twenty-two letters placed thereon. Twenty and two are the letters of the Eternal Voice in the vault of Heaven; in the depths of the Earth; in the abyss of the Waters, and in the all-presence of Fire: Heaven cannot speak their fulness, Earth cannot utter it. Yet hath the Creator bound them in all things. He hath mingled them through Water: He hath whirled them aloft in Fire: He hath sealed them in the Air of Heaven: He hath distributed them through the Planets: He hath assigned unto them the twelve constellations of the Zodiac."

He then explains that to the Thirty-second Path of the Sepher Yetzirah is attributed the seven Abodes of Assiah; to the four Elements, the Kerubim, and the Qliphoth. *

* "See 777," cols. civ., cviii., pp. 20 and 23; and Revelations, chap. i.

{267} It represents the connecting-link between Assiah and Yetzirah. It is the rending of the Veil of the Tabernacle; and it is the passing of the Gate of Eden. After which he enters upon the symbolisms of the twenty-first Key of the Tarot, the naked female form of which represents the Bride of the Apocalypse, the Qabalistic Queen of the Canticles, the Egyptian Isis of Nature. Her two wands are the directing forces of the Positive and Negative currents. She is the

synthesis of the Thirty-second Path uniting Malkuth and Yesod.

{Illustration on page 268 approximated:

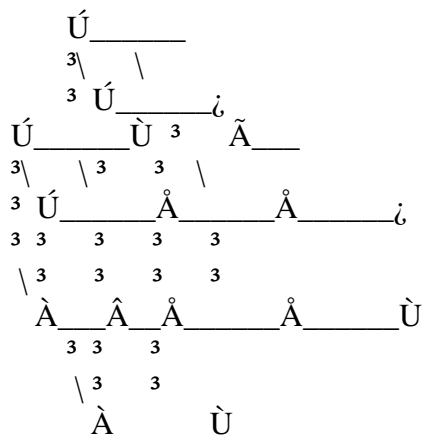


DIAGRAM 21.

The Cubical Cross of Twenty-two Squares. }

{Illustration on page 268 described:

"DIAGRAM 22. The Garden of Eden and the Holy City."

This is a circular device. In the center is a simple Tree of Life with circles and lines with the circle of Tipheret at the center point itself. Four lines completely cross the circle through the center, forming a symmetrical cross and "X". Seven squares, composed of vertical and horizontal lines, are nested each within the other such that the innermost and next innermost intercept the top and bottom circles of the Tree of Life. The outermost is circumscribed by the inner of two concentric circles which define the limits of the figure, a narrow ring being formed between them. Eight additional radials extend inward between the original four lines from the outermost circle to the outer edge of the outermost square, forming twelve equal divisions of the outer ring in all. } The "Hegemon" then explains his tablet, which contains the occult symbolism of the Garden of Eden and the Holy City of the Apocalypse; and the "Kerux" also his --- the seven Infernal Mansions and the four Seas. *

* "See 777," cols. cvi., cvii., p. 23.

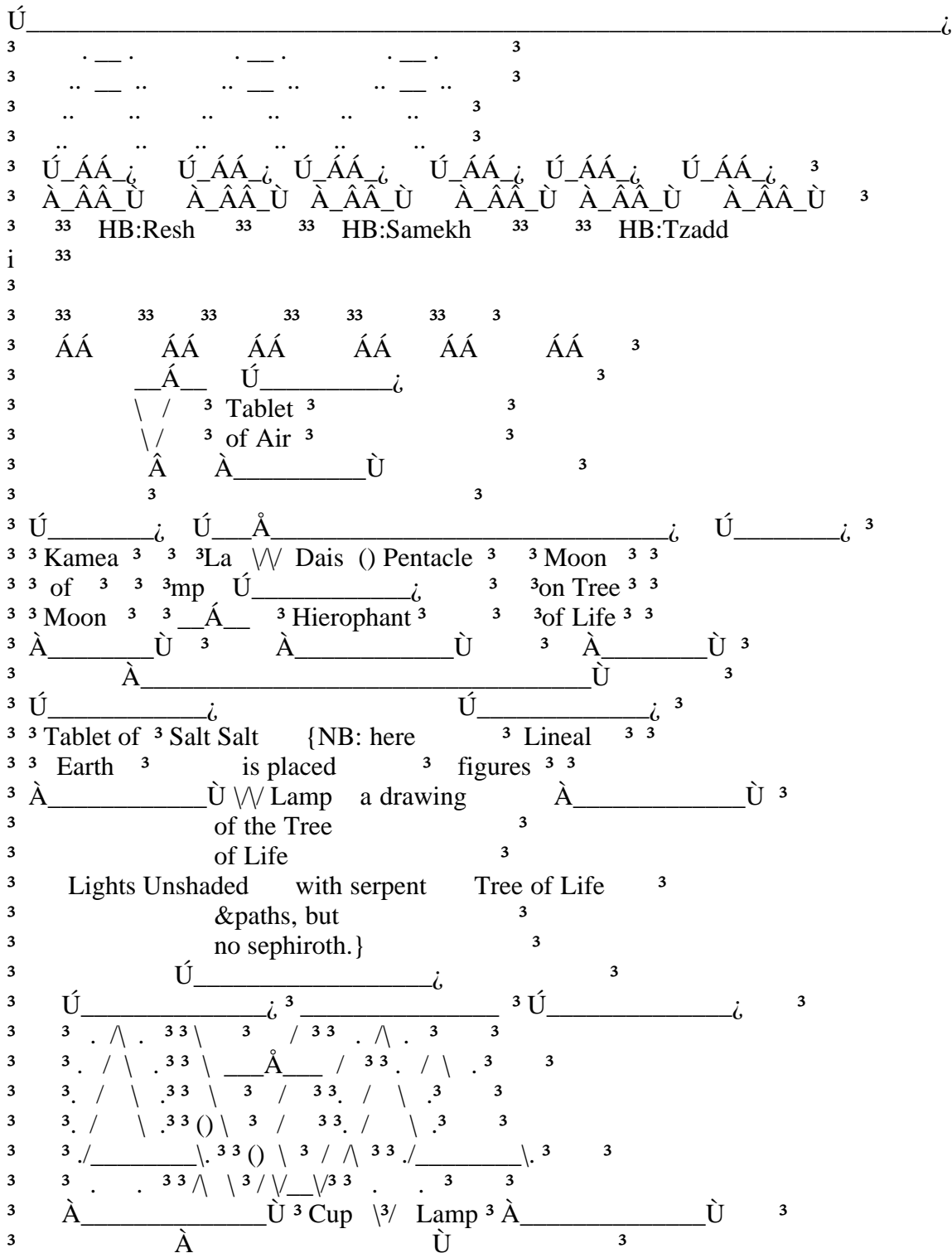
After which the "Hierophant" confers on the Zelator the title of the Thirty- second Path; the Zelator then quits the Temple for a short time before passing to the Grade of Theoricus.

The Ceremony of Theoricus is opened by the "Hierophant," who says to the Zelator: "Fratr Pereclinos de Faustis: as in the grade of 1ø = 10ø there were given the symbolical representations of the Tree of Knowledge of the Good and Evil of the gate of Eden and of the Holy Place: so in the 2ø = 9ø of Theoricus the 'Sanctum Sanctorum' with the Ark and the Kerubim is shown: as well as the garden of Eden, with

which it coincides, while in the thirty-second path leading thereunto, through which you have just passed, the Kerubic Guardians are represented; and the Palm-trees, or trees of Progression in the Garden of Eden. Honoured "Hegemon," conduct the Zelator to the West, and place him there before the portal of the thirty-second path through which he has just entered."

The Zelator then seeks entrance by the Caduceus of Hermes, the symbolism of which the "Hegemon" explains to him. {268}

{Illustration on page 269 approximated below:



This is a downward pointing equilateral triangle. Inside the triangle is a calvary cross. A smaller equilateral triangle emerges above the cross-arm of the calvary cross, only the upper angles visible.}

The Zelator is then instructed in the sign, grip, grand word, &c.: After which the {269} "Hegemon" rises and conducts the Zelator to the "Hiereus," who explains to him the tablet of "The Duplicate form of the Alchemical Sephiroth." *

* "See 777," cols. cxii., cxiii., p. 23.

The "Hegemon" then explains to him "The Geometrical lineal figures attributed to the planets"; *

* "See 777," col. xlix., p. 15.

and the "Kerux" "the sixteen figures of Geomancy." *

* "See 777," col. xlix, p. 15 and note p. 41.

The "Hierophant" congratulates the newly initiated Theoricus, and confers upon him the title of PORAIOS (or PORAIA) DE REJECTIS, which hath the signification: "brought from among the rejected ones," and gives unto him the symbol of Ruach, which is the Hebrew for Air.

The Closing then takes place. "Let us adore the Lord and King of Air!" says the "Hierophant." The prayer of the Sylphs follows; and in the Name of SHADDAI EL CHAI the Temple is closed in the $2\phi = 9\phi$ Grade of Theoricus.

The following month, February, P. passed through the next grade, that of $3\phi = 8\phi$.

RITUAL OF THE $3\phi = 8\phi$ GRADE OF PRACTICUS

This Grade is particularly attributed to the element of Water, and especially refers to the planet Mercury and to the thirty-first and thirtieth paths of HB:Shin and HB:Resh . It opens with the Adoration to the King of the Waters, which is followed by the Advancement. The Theoricus first gives the necessary signs, and then, as before, solemnly pledges himself to secrecy, after which he is conducted to the East and placed between the Mystic Pillars. The "Hierophant" then says to him:

"Before you are the portals of the thirty-first, thirty-second and twenty-ninth paths. Of these, as you already know, the central one leads from the $1\phi = 10\phi$ of Zelator to the $2\phi = 9\phi$ of Theoricus. That on the left hand, which is now open to you, is the thirty-first, which leads from the $1\phi = 10\phi$ of Zelator to the $3\phi = 8\phi$ of Practicus. Take in your right hand the Pyramid of Flame, and follow your guide Axiokersa *

* This introduction of the Samothracian mysteries is evidently a

straining after effect. They were of a much lower order than the Eleusinian, and a great deal more obscure; in fact, even at the time, people could not define with anything like accuracy what the Kabiri really were. The student will find more concerning these semi-mythical beings in Strabo, Diodorus and Varro. D"llinger says: "This much is undoubted on the joint testimony of Strabo and Mnaseas; the gods whose initiation people received here (Samothrace) were Axieros, "i.e.", Demeter; Axiokersos, "i.e.", Hades; and Axiokersa, "i.e.", Persephone." --- D"llinger, "The Gentile and the Jew," Eng. edition, 1906, vol. i., pp. 172-186.

the Kabir, who leads you through the path of fire.

In this ritual the Three Cabiri are made to represent the triangle of fire, thus: Axieros, the first Kabir, says: "I am the apex of the Triangle of Flame: I am the Solar {270} Fire pouring forth its beams upon the lower world: Life-giving, Life-producing." Then Axiokersos, the second Kabir, says: "I am the left-hand basal angle of the Triangle of Flame: I am Fire, Volcanic and Terrestrial, flashing and flaming through the deep abysses of Earth: Fire rending, fire penetrating, tearing asunder the curtains of Matter; fire constrained; fire tormenting; raging and whirling in lurid storm!" And lastly, Axiokersa, the third Kabir, says: "I am the right-hand basal angle of the Triangle of Flame. I am Fire, Astral and Fluid, winding through the Firmament of Air. I am the life of Being, the vital heat of Existence.

The "Hierophant" then takes the solid triangular pyramid and explains:

"The solid triangular Pyramid is an appropriate hieroglyph of fire. It is formed of four triangles, three visible and one concealed: which latter is the synthesis of the rest. The three visible triangles represent Fire, Solar, Volcanic and Astral; while the fourth represents latent heat. The three words: HB:Dalet HB:Vau HB:Aleph HB:Bet HB:Vau HB:Aleph HB:Resh HB:Vau HB:Aleph refer to three conditions of heat: Aud, Active; Aub, Passive; *

* Hence: "Odic" force; and "Obi" or "Obeah," witchcraft.

Aur, the Equilibrated; while HB:Shin HB:Aleph (Ash) is the name of Fire."

"The Thirty-first Path of the Sepher Yetzirah, which answereth to the letter HB:Shin , is called the Perpetual Intelligence; and it is so called because it regulateth the motions of the Sun and Moon in their proper order; each in an orbit convenient for it. It is, therefore, the reflection of the sphere of Fire; and the path connecting the material universe, as depicted in Malkuth, with the Pillar of Severity and the side of Geburah through the Sefhira Hod."

{Illustration on page 271 approximated below:

Ú _____ ÿ
3 .. == == == .. 3

in the 3ø = 8ø Ritual.}

He then explains to the Theoricus the twentieth Key of the Tarot. It is a glyph of the powers of Fire. The angel crowned with the Sun is Michael, the ruler of Solar Fire.

The serpents which leap in the rainbow are symbols of the fiery Seraphim. The trumpet represents the influence of the Spirit descending upon Binah; and the banner with the cross refers to the four rivers of Paradise. Michael is also Axieros; the left-hand {271} figure Samael, the ruler of Volcanic Fire --- he is also Axiokersos; the right-hand figure is Axiokersa. "These three principal figures form the Triangle of Fire; and they further represent Fire operating in the other three elements of Earth, Water and Air." The central lower figure is Erd, the ruler of latent heat, he is the candidate in the Samothracian mysteries, and rises from the Earth as if to receive and absorb the properties of the other three. The three lower figures form the Hebrew Letter schin, to which Fire is especially referred; the seven Hebrew Yodhs refer to the Sephiroth operating in each of the seven planets, and also to the Schemhamphorasch."

{Illustration on page 272 described:

"DIAGRAM 27. The Ten Sephiroth in the Seven Palaces."

WEH Note --- This is the traditional depiction of the moment of the opening of the 50th Gate of Understanding, although there is little evidence that the matter was understood by the G.'. D.'. as such.
Description: The device is contained within a circle, concentrically doubled to present a narrow outside ring. Within are seven identical circles, six tangent to the outer ring and a central seventh tangent to the outer six. The six circles are arranged such that there is one circle at top, one at bottom and two to each side. The following Hebrew words are in the circles: Central --- HB:Taw HB:Resh HB:Aleph HB:Peh HB:Taw . The top circle --- three tightly nested included circles with one to top and two to bottom: top --- HB:Resh HB:Taw HB:Koph , right below --- HB:Heh HB:Mem HB:Koph HB:Chet , left below --- HB:Heh HB:Nun HB:Yod HB:Bet . The remaining of the seven intermediate circles, proceeding from already described top in a clockwise direction: 2nd --- HB:Dalet HB:Samekh HB:Chet . 3rd --- HB:Chet HB:Tzaddi HB:Nun . 4th(bottom) --- divided into two smaller circles, top one has HB:Dalet HB:Vau HB:Samekh HB:Yod , bottom one has HB:Taw HB:Vau HB:Koph HB:Lamed HB:Mem . 5th --- HB:Dalet HB:Vau HB:Heh . 6th --- HB:Heh HB:Resh HB:Vau HB:Bet HB:Gemel }

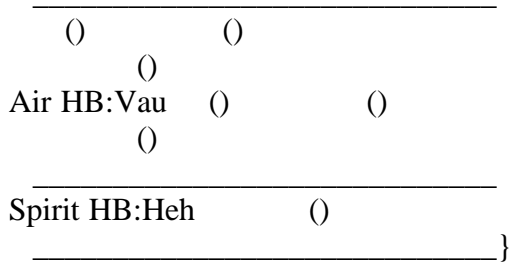
{Illustration on page 272 approximated below:

"DIAGRAM 28. The Attributions of the Ten Sephiroth to the Four Letters."

(NB: for "()", understand a circular ring in this diagram)

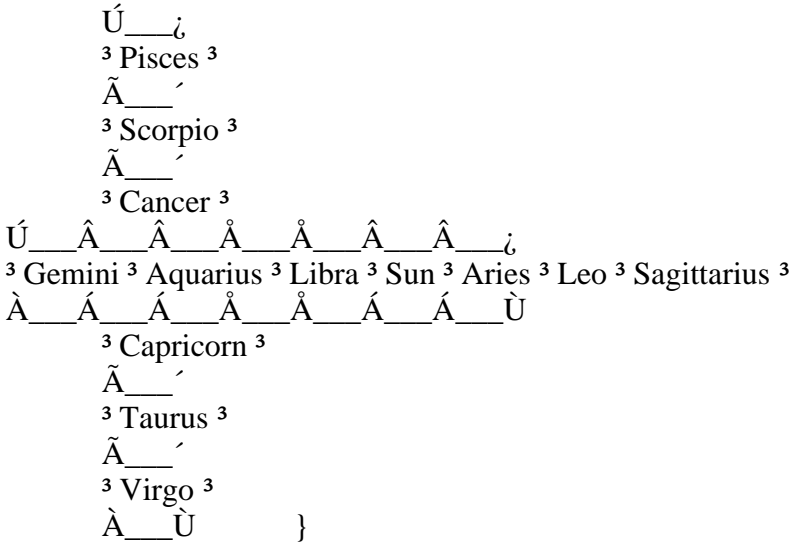
Dee HB:Yod ()

Water HB:Heh () ()



{Illustration on page 272 approximated below:

"DIAGRAM 29. The Solar Greek Cross."



The Hieres then explains the two tablets: "The Ten Sephiroth in Seven Palaces," and "The attribution of the Ten Sephiroth to the four letters of the Holy Name." And the "Hegemon:" "The Seven Heavens of Assiah," *

* "See 777," cols. xciii., xciv., xcv., pp. 21, 20.

and "The Ten evil Sephiroth of the Qliphoth." *

* "See 777," col. viii., p.2

The "Hierophant" then confers on the Theoricus the title of the Thirty- first Path, which ends the first part of the Ceremony of 3ø = 8ø.

The second part consists of the ritual of the Thirtieth Path. The "Hierophant" explains the Solar Greek Cross, and then says:

"The Thirtieth Path of the Sepher Yetzirah, which answereth unto the letter 'Resch,' is called the collecting intelligence; and it is so called because from it astrologers deduce the judgment of the stars, and of the {272} celestial signs, and the perfections of their science, according to the rules of their resolutions. It is therefore the reflection of the Sphere of the Sun; and the Path connecting Yesod with Hod, the Foundation with Splendour."

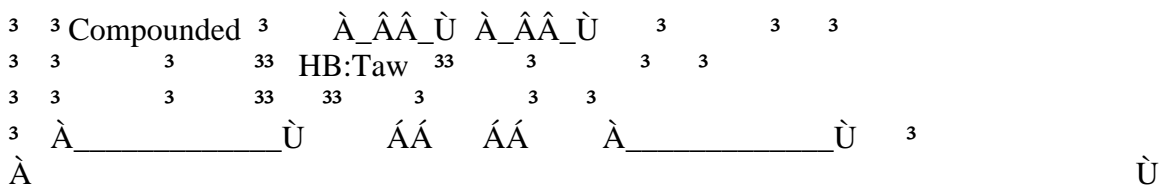


DIAGRAM 30.

Arrangement of the Temple for the 30th Path
in the 3ø = 8ø Ritual.}

And then enters upon the symbolism of the Nineteenth Key of the Tarot, which resumes these ideas: The Sun has twelve principal rays which represent the Zodiac; these are divided into thirty-six rays to represent the thirty-six Decantes; and then again into seventy-two Quinaries. Thus the Sun itself embraces the whole creation in its rays. The seven Hebrew Yodhs falling through the air refer to the Solar influence descending. "The two children, standing respectively on Water and Earth, represent the generating influences of both, brought into action by the rays of the Sun. They are the two inferior and passive elements, as the Sun and the Air above them are the superior and active elements of Fire and Air." Furthermore, these two children resemble the sign Gemini (which the Greeks and Romans referred to Castor and Pollux), which unites the Earthly sign of Taurus and the Watery sign of Cancer.

The "Hiereus" then shows the Theoricus the tablet of "The astrological symbols of the Planets," *

* "See 777," col. clxxvii., p. 35.

and explains to him the tablet of "The true and genuine attribution of the Tarot Trumps to the Hebrew Alphabet." *

* "See 777," col. xiv., p. 4.

After which the "Hegemon" leads him to "The Tablet of the Olympic, or aerial planetary spirits," *

* "See 777," col. lxxx., p. 18

and shows him "The Geomantic Figures" with the ruling intelligences and genii, also the Talismanic symbols allotted to each geomantic figure. *

* "See" "Handbook of Geomancy," THE EQUINOX, vol. i., No. II.

The "Hierophant" now confers upon the Theoricus the title of Lord of the Thirteenth Path, who quits the Temple for a short time.

By means of the symbol of the Stolistes --- the chalice of Lustral Water --- the Theoricus {273} seeks entrance to the Temple. The "Hierophant" rises, and facing the altar, addresses the Theoricus thus:

"Before you is represented the symbolism of the Garden of Eden, at the

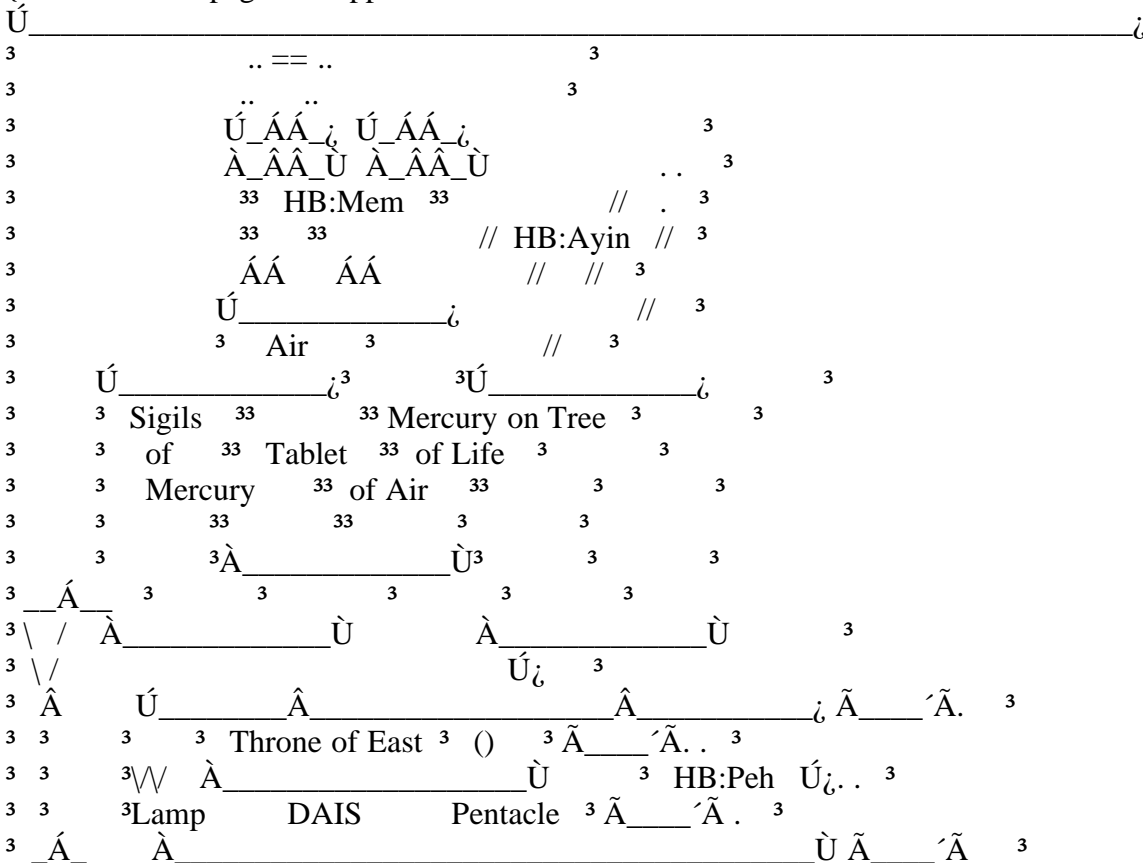
summit is the Supernal Eden containing the three Supernal Sephiroth. ... And in the garden were the Tree of Life, and the Tree of the Knowledge of Good and Evil, which latter is from Malkuth ... and a river Nahar went forth out of Eden, namely, from the Supernal Triad, to water the garden --- the rest of the Sephiroth. And from thence it was divided into four heads, in Dath. ... The first head is Pison, which flows into Geburah. ... The second head is Gihor ... flowing into Chesed. The third is Hiddekel ... flowing into Tiphereth. And the Fourth ... is Phrath, Euphrates, which floweth down upon Malkuth." These four rivers form the Cross of the Great Adam. In Malkuth is Eve, the completion of All, the Mother of All.

The "Hierophant" then gives the Theoricus the sign of this grade, and explains the Altar symbol: "The Cross above the triangle represents the power of the spirit of life rising above the triangle of waters; and reflecting the triune therein, as further marked by the lamps at their angles: while the chalice of water placed at the junction of the cross and triangle represents the maternal letter Mem." After which, the tablet bearing the mystic seals and names drawn from the Kamea of Mercury *

* A Kamea is a Magic square. "See" "Mathematical Recreations," by W. W. Rouse Ball.

is shown the Theoricus, as well as the tablet of the seven planes of the Tree of Life, answering to the seven planets, and the tablet showing the meaning of the Alchemical Mercury on the Tree of Life; also the symbols of all the planets resumed in a Mercurial Figure.

{Illustration on page 274 approximated below:



translated by Mackenzie from Pianco. It is interesting to note that these titles were to be changed frequently and that the Golden Dawn used passwords 200 years out of date! See "Codex Rosae" "Crucis", Manly Hall, Philosophers Press, Los Angeles, 1938, p. 13.

which means "The Unicorn from the Stars," and gives him the symbol of Maim --- water.

The closing of the Temple now takes place, and the prayer to the Undines is rehearsed, and in the name of ELOHIM TZABAOTH is the Dismissal pronounced.

{Illustration on page 275 discussed (too complex for a full description). WEH Note --- This figure represents a theory of Eden on the Tree of Life that is very much different from the symbolism of traditional Qabalah, as presented in the "Sepher Yetzirah" and other sources. The same is true of the particular method of division of this tree into the Trees of Life and the Knowledge of Good and Evil.

"DIAGRAM 33. The Garden of Eden."

This figure can be divided into three units, one atop the other. At the top is a large ring-circle. It contains a depiction of the sun with the name HB: Aleph HB: Bet HB: Yod HB: Aleph inside. There is a winged and crowned woman mostly depicted above the sun, with wings extending far beyond the larger ring. Five stars are above the points of her crown, her hands appear to either side of the sun, and her lower gown and feet rest on a crescent moon (horns upward). To the left of her right hand is HB: Mem-final HB: Yod HB: Heh HB: Lamed HB: Aleph . To the right of her left hand is HB: Heh HB: Vau HB: Heh HB: Yod . Written on the crescent below her is "THE SUPERNAL EDEN." Flames are seen about the crescent, and these extend downward over the upper arm of the central unit of the figure.

At the bottom of the figure is a seven-headed serpent, the heads crowned and the body curled in a circle to define the unit. The tail extends off and downward to the lower left. Each head is on one of the seven circles of a miniature of diagram #27.

The central portion is a calvary cross with upper arm disappearing behind the top unit of the figure. The lower arm does not quite touch the bottom unit of the figure. Near the ends of the cross arms are two large vertical pillars. HB: Resh HB: Taw HB: Koph is written on the upper arm. There is a circle with HB: Taw HB: Ayin HB: Dalet at the junction of the arms of the cross. On the left side, at the intersection with that pillar, there is a circle with HB: Heh HB: Resh HB: Vau HB: Bet HB: Gemel , on the right side in the corresponding place, the word is HB: Dalet HB: Samekh HB: Chet . At the extreme left of the cross arm is HB: Nun-final HB: Vau HB: Peh HB: Tzaddi . At the extreme right of the cross arm is HB: Mem-final HB: Vau HB: Resh HB: Dalet . Medial on the left arm is Dee HB: Nun-final HB: Vau HB: Shin HB: Yod HB: Peh . Medial on the right arm is HB: Nun-final HB: Vau HB: Chet HB: Yod HB: Nun Water. Half way down on the left pillar is a circle with HB: Dalet HB: Vau HB: Heh . Half way down on the right pillar is a circle with HB: Chet HB: Tzaddi HB: Nun

. All four circles on the pillars have four tendrils each extending out like an "X" with three leaves at the end of each. There are three circles on the lower arm. The top has HB:Taw HB:Resh HB:Aleph HB:Peh HB:Taw . The middle has HB:Dalet HB:Vau HB:Samekh HB:Yod . The bottom has HB:Taw HB:Vau HB:Koph HB:Lamed HB:Mem . The top and middle circles have the same tendrils found on the circles on the pillars, the bottom does not. A crowned male semi-nude has his head on the top circle and his feet on the middle --- his arms are extended cruciform and the feet are one-behind-the-other. He wears a loin girdle or cloth. A fully nude woman stands in the lower circle, and her crowned head touches the bottom of the middle circle. Her arms are posed as though to hold up a ceiling level with her crown. To the left of the male on the lower cross arm is HB:Heh HB:Resh HB:Vau HB:Mem , to the left is Air HB:Lamed HB:Qof HB:Dalet HB:Heh . The words "THE TREE OF LIFE" cross either side of the male's heart in space off the lower arm of the cross. The words "THE KNOWLEDGE OF GOOD" are similarly situated in space at the height of the female's crown. The words "THE TREE OF KNOWLEDGE OF GOOD AND EVIL" extend in space across and just below the bases of the pillars. Foliage extends about the base of the cross: Four tendrils arch upward to left and three to right, six leaves each, topped by Moon Mercury Venus Sun Mars Jupiter Saturn in order from left to right. A similar spray extends in arches downward, three to left and four to right with the planetary symbols reversed in order. There is a sort of thatch of tendrils extending in a downward crescent from the base of the cross. The words "THE KNOWLEDGE OF EVIL" extend across the figure in space below the lower tendril spray. }

In May, 1899, three months after P. had passed through the ceremony of $3\phi = 8\phi$, he was sufficiently prepared for the further advancement to the grade of $4\phi = 7\phi$.

RITUAL OF THE $4\phi = 7\phi$ GRADE OF PHILOSOPHUS

"The First Part"

This Ritual is particularly attributed to the Element of Fire, and refers to the planet Venus, and the Twenty-ninth, Twenty-eighth, and Twenty-seventh paths of Qoph, Tzaddi and P.

The Adoration commences by the "Hierophant" saying: "TETRAGRAMMATON TZEBAOOTH! BLESSED BE THOU! THE LORD OF THE ARMIES IS THY NAME!" To this all answer "Amen." The Hierophant then orders all present to adore their Creator in the Name of Elohim, mighty and ruling, in the Name of Tetragrammaton Tzebaoth, and in the Name of the Spirits of Fire. Then in the Name of TETRAGRAMMATON TZEBAOOTH he declares the Temple open.

After the Adoration has taken place, the Advancement ritual of the Path of HB:Qof is celebrated. The "Hegemon" leads the Practicus through the pillars and then circumambulates the Temple. As they approach the Hierophant, he rises, holding aloft the red lamp, and says: {275}

"The Priest with the mask of Osiris spake and said: 'I am the water,

stagnant, and silent, and still; reflecting all, concealing all. I am the Past! I am the inundation. He that ariseth from the great waters is my name. Hail unto ye! O dwellers in the land of Night. Hail unto ye! for the rending of the darkness is nigh!"

The "Hiereus" says:

"The Priest with the mask of Horus spake and said: 'I am the Water, turbid, and troubled, and deep. I am the Banisher of Peace in the vast abode of Waters! None is so strong that can withstand the Strength of the great Waters: the Vastness of their Terror: the Magnitude of their Fear: the Roar of their thundering Voice. I am the Future, mist-clad and shrouded in gloom. I am the recession of the torrent, the Storm veiled in Terror is my Name. Hail unto the mighty Powers of Nature and the chiefs of the whirling Storm.'"

{Illustration on page 276 approximated:

O
 OÜ ÜO
 BÜÜ ÜÜB
 ÜÜBBBÜÜ
 ÜB BÜ
 O O
 BÜ ÜB
 BBÜOÜBB
 Ü
 OÜÜÜÜOÜÜÜÜO
 Ü
 BÜÜÜB
 BÜB
 O

DIAGRAM 34
 Attribution of the
 Alchemical Mercury. }

{Illustration on page 276 approximated:

Saturn ()

 Jupiter () ()

 Mars () ()

 Sun ()

 Venus () ()

 Mercury ()

 Moon ()

DIAGRAM 35.

The Seven Planes of
the Tree of Life.}

{Illustration on page 276 approximated:

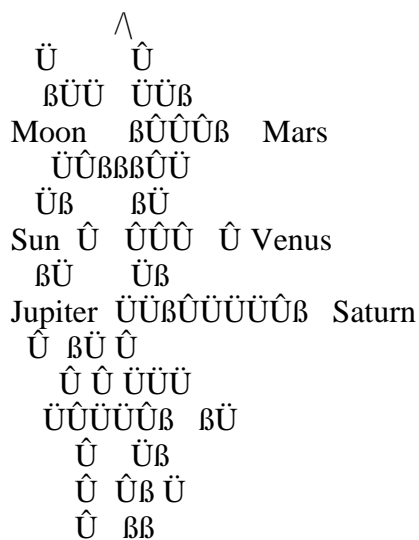


DIAGRAM 36.
The Unification of
the Planets in Mercury.}

The "Hegemon" then says:

"The priestess with the mask of Isis spake and said: "The traveller through the gates of Anubis is my Name. I am the water perfect, and limpid, and pure, ever flowing out towards the silver sea. I am the everpassing Present, which stands in the place of the Past; I am the fertilized land. Hail unto the dwellers of the wings of the Morning!"

The "Hierophant" then delivers the following oration:

"I arise in the Place of the Gathering of the Waters through the rolled- back clouds of Night. From the Father of Waters went forth the Spirit rending asunder the veils of the Darkness. And there was but a vastness of Silver and of Depth in the place of the Gathering of Waters. {276}

"Terrible was the silence of an uncreated world. Immeasurable the depth of that Abyss. And the Countenances of Darkness half-formed arose.

"They abode not; they hasted away; and in the vastness of vacancy the Spirit moved; and the light-bearers were for a space.

"I have said: Darkness of the Darkness; are not the Countenances of Darkness fallen with the kings that were? Do the Sons of the Night of Time endure for ever? Not yet are they passed away.

"Before all things are the waters; and the Darkness and the Gates of the land of Night.

"And the Chaos cried aloud for the unity of Form, and the Face of the Eternal arose.

"And before the Glory of That Countenance the Night rolled back, and the Darkness hasted away.

"In the Waters beneath was that Face reflected in the Formless Abyss of the Void.

"Forth from those eyes darted rays of terrible splendour which crossed with the currents reflected.

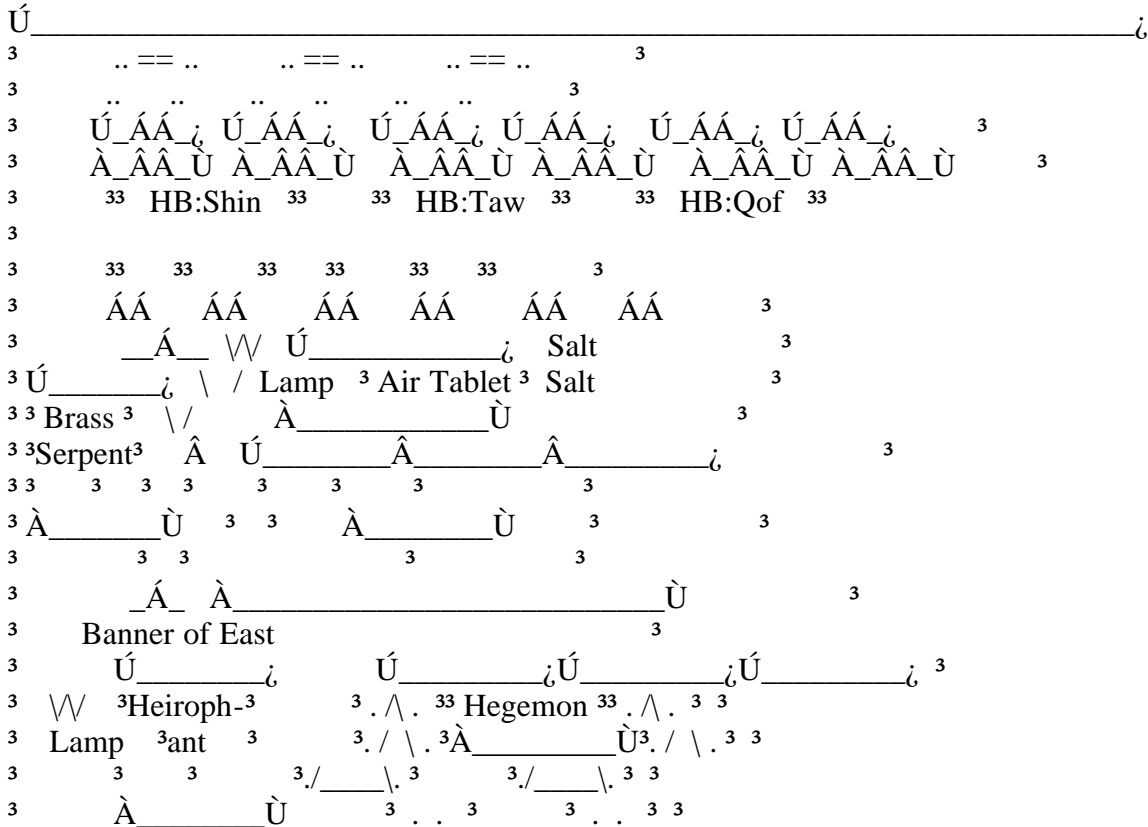
"That Brow and those Eyes formed the Triangle of the measureless Heavens, and their reflection formed the Triangle of the measureless waters.

"And thus was formulated in Eternity the External Hexad; and this is the number of the Dawning Creation!"

The Hegemon having illuminated the Temple, the "Hierophant" then explains to the Practicus the Calvary Cross of twelve squares:

"The Calvary Cross of twelve squares fitly represents the Zodiac; which embraces the Waters of Nu, as the Ancient Egyptians termed the Heavens, the waters which be above the Firmament. It also alludes to the Eternal River of Eden, divided into four heads, which find their correlation in the four triplicities of the Zodiac."

{Illustration on page 277 approximated below:



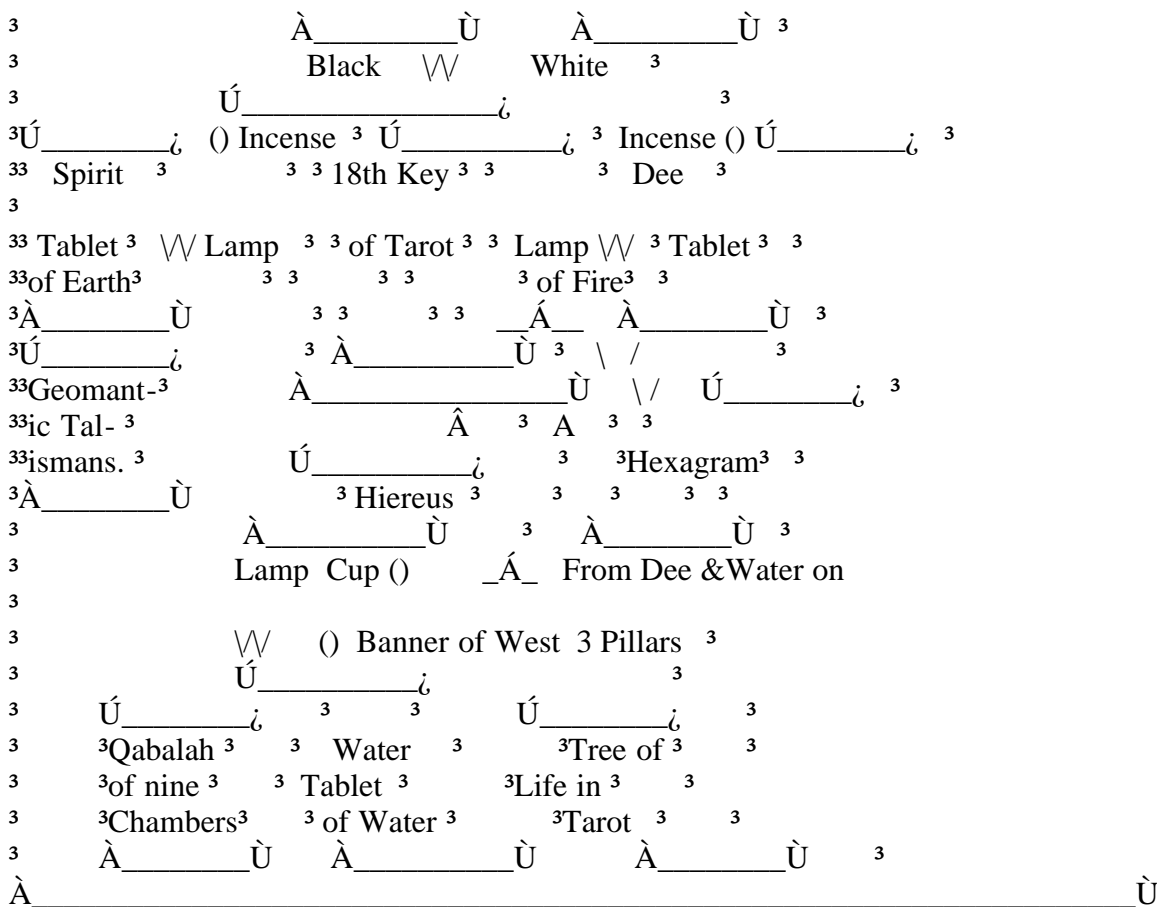


DIAGRAM 37.

Arrangement of the Temple for the 29th Path
in the 4ø = 7ø Ritual.}

After which he explains to him the Eighteenth Key of the Tarot. It represents the Moon in its increase in the side of Gedulah; it has sixteen principal, and sixteen secondary rays. Four Hebrew Yodhs fall from it. There are also two Watch-towers, two dogs, and a cray-fish. "She is the Moon at the feet of the Woman of the Revelations, ruling equally over the cold and moist natures, and the passive elements of Water {277} and Earth." The four Yodhs refer to the four letters of the Holy Name. The dogs are the jackals of Anubis guarding the gates of the East and the West symbolised by the two Towers. The cray-fish is the sign Cancer, the Scarabaeus or God Kephera. "The emblem of the Sun below the horizon, as he ever is when the Moon is increasing above."

The "Hierophant" then leads the Practicus to the Serpent of Brass, and says:

"This is the Serpent Nehushtan, which Moses made. 'And he set it upon a Pole' --- that is, he twined it about the middle pillar of the Sephiroth, because that is the reconciler between the fires of Geburah (Seraphim, fiery serpents) or Severity, and the Waters of Chesed or Mercy. This serpent is also a type of Christ the Reconciler, also it is known as Nogah amongst the Shells, and the Celestial Serpent of Wisdom. 'But the Serpent of the Temptation was the Serpent of the Tree of the Knowledge of Good and of Evil, and not the Serpent of the Tree of Life.'"

{Illustration on page 278 approximated below:

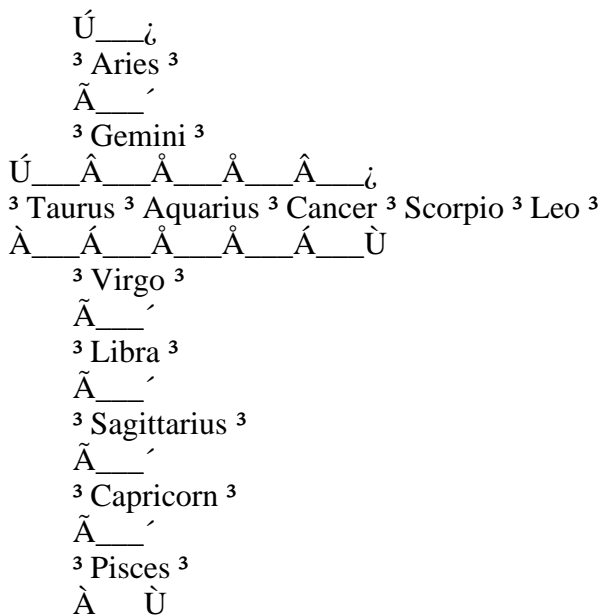


DIAGRAM 38.

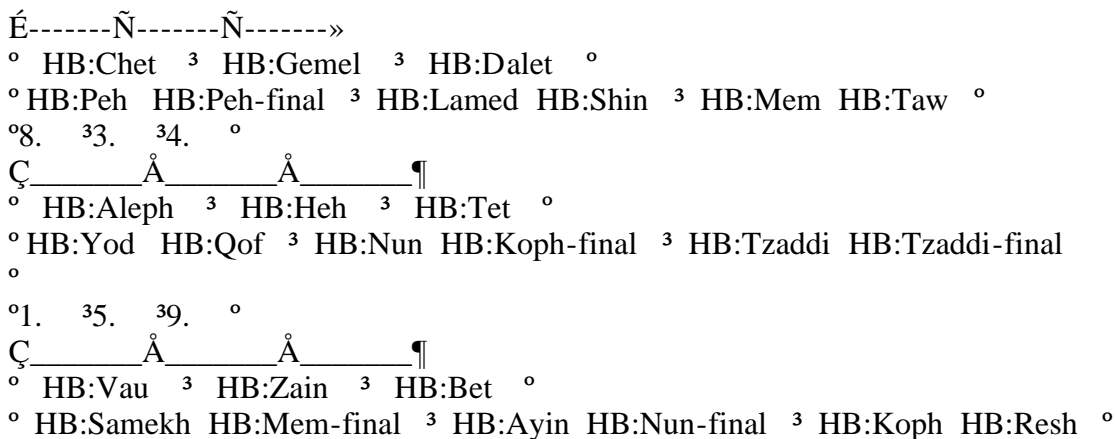
The Calvary Cross of Twelve Squares.

{Illustration on page 278 described:

"DIAGRAM 39. The Serpent of Brass.

This is a stylized Tree of life. All ten Sephiroth are represented by small white holes in black rings, like iron. The central pillar is the only vertical, and all three horizontal paths are depicted alike, as solid black strips connecting the Sephiroth. The whole has the appearance of a Grand Hierophant's cross or patriarchal cross with perforated circular bosses. Entwined mostly over and sometimes behind this cross is a serpent in the usual configuration for tail on path 32, all paths crossed in order, and head on path 11. Only the paths represented by the cross are actually shown. }

{Illustration on page 278 approximated below:



°6. 37. 32. °
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DIAGRAM 40.
 The Qabalah of Nine
 Chambers.}

{Illustration on page 278 approximated below:

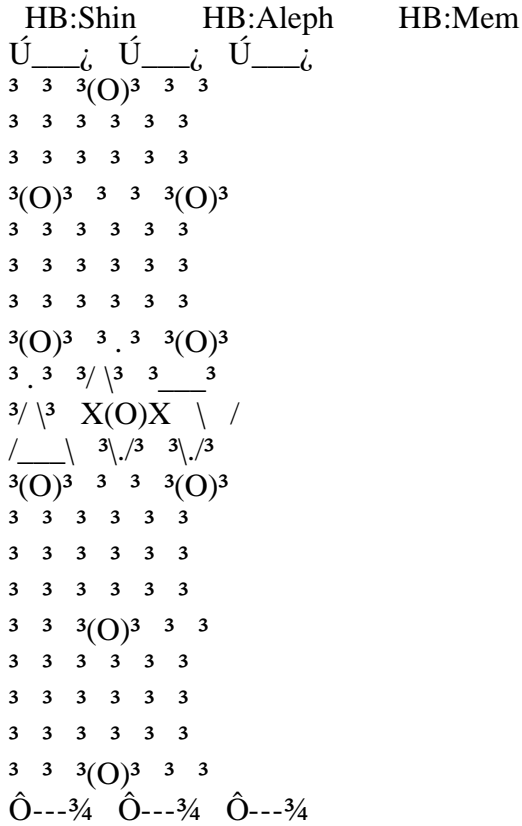
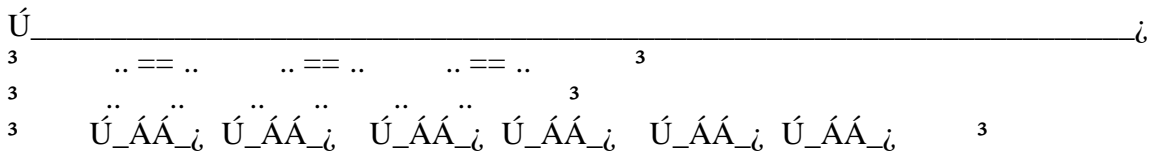


DIAGRAM 41.
 The Tablet of the
 Three Columns}

After which the "Hiereus" shows the Practicus "The Qabalah of Nine Numbers," and the tablet of the "Forming the Tree of Life in the Tarot." And the "Hegemon:" The tablet representing the Formation of the Hexagram, and known as "The tablet of the Three Columns"; and also explains to him the mode of using the Talismanic Forms drawn from the Geomantic Figures.

The "Hierophant" then confers upon the Practicus the title of "Lord of the Twenty ninth Path," and the first part of the Ritual is ended.
 {278}

{Illustration on page 279 approximated below:



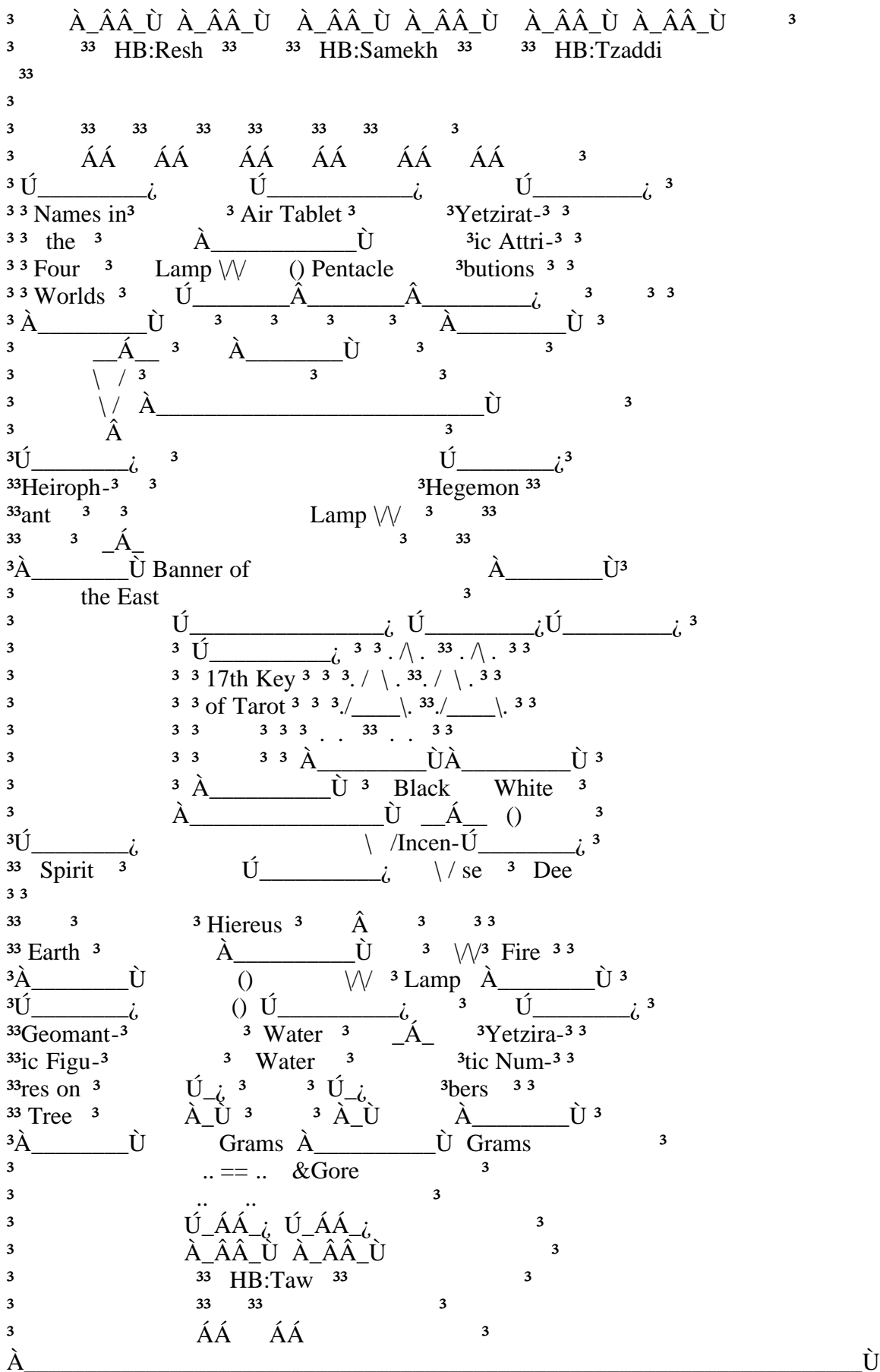


DIAGRAM 42.

Arrangement of the Temple for the 28th Path
in the 4ø = 7ø Ritual.}

"The Second Part"

The Second Part, the passage of the Path of HB:Tzaddi begins by the "Hierophant" saying to the Practicus:

"Fratr Monokeros de Astris, the Path now open to you is the Twenty-eighth, leading from the 2ø = 9ø of Theoricus to the 4ø = 7ø of Philosophus. Take in your right hand the Solid pyramid of the Elements and follow your guide through the Path."

Then, as before, the "Hierophant" raises his red lamp, and cries:

"The Priestess with the Mask of Isis spake and said: 'I am the rain of Heaven descending upon the Earth, bearing with it the fructifying and germinating power. I am the plenteous yielder of Harvest; I am the cherisher of Life.'"

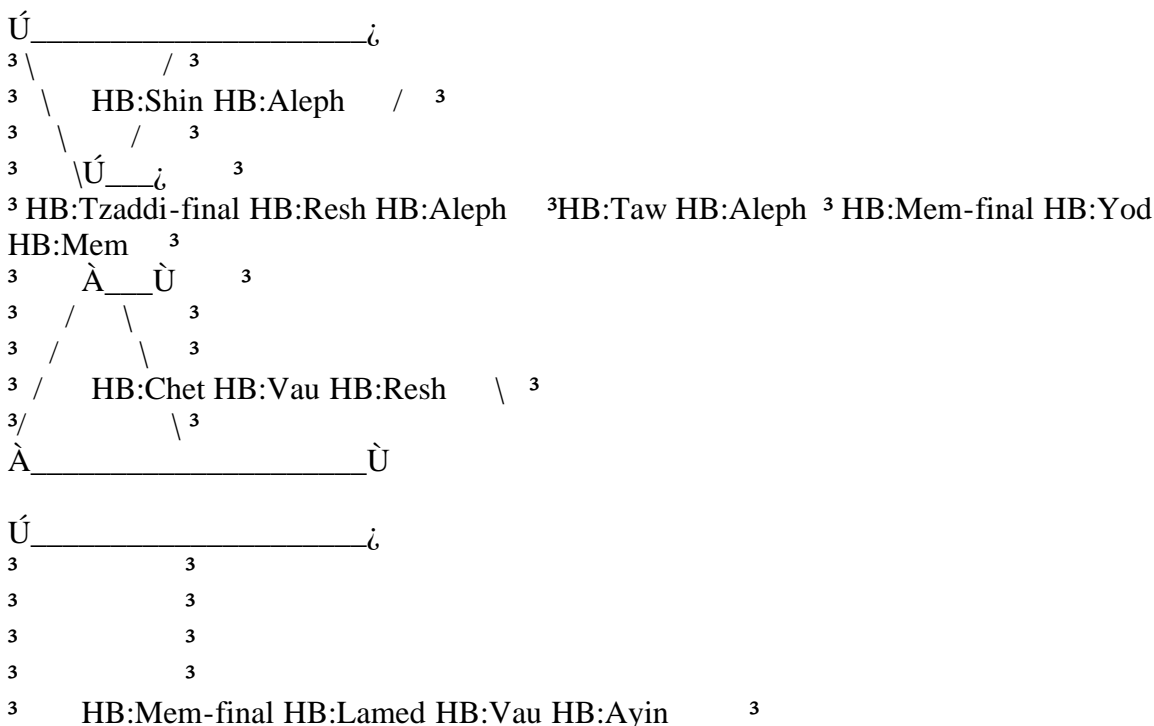
.

"The Priestess with the Mask of Nephthys spake and said: 'I am the dew descending, viewless, and silent, gemming the Earth with countless Diamonds of Dew, bearing down the influence from above in the solemn darkness of Night.'"

After which the "Hegemon" says:

"The Priestess with the Mask of Athoor spake and said: 'I am the ruler of mist and of cloud, wrapping the Earth as it were with a garment, floating and hovering between Earth and Heaven. I am the giver of the mist-veil of Autumn: the Successor unto the dew-clad Night.'"

{Illustration on page 279 approximated below:



3	3
3	3
3	3

À _____ Û

DIAGRAM 43.
The Pyramid of the
Four Elements. }

Shortly after this, the "Hierophant" explains to the Practicus the truncated Pyramid:

This pyramid is attributed to the four elements; on its apex is the word HB:Taw HB:Aleph (Ath) composed of the first and last letters of the Alphabet, it signifies Essence. The square base represents the material universe.

And then the Seventeenth Key of the Tarot:

This Key represents a Star with seven principal and fourteen secondary rays, altogether twenty-one, the number of the divine name Eheieh. In the Egyptian sense it is Sirius, the Dog-Star, the star of Isis-Sothis. Around it are the seven planets. The nude figure {279} is the synthesis of Isis, Nephthys, and Hathoor. She is Aima, Binah, and Tebunah, the great Supernal Mother Aima Elohim pouring upon Earth the Waters of Creation. In This Key she is completely unveiled, whilst in the twenty-first she was only partially so. The two urns contain the influences of Chokmah and Binah. On the right springs the Tree of Life, and on the left the Tree of the Knowledge of Good and of Evil, whereon the bird of Hermes alights; therefore this Key represents the restored World.

{Illustration on page 280 described:

"THE LINEAL FIGURES"

This is a double column of regular figures. The odd numbered are to the left and the even to the right. In each case the regular figure of the requisite number of points (all circumscribable) is composed of lines connecting all vertices. The figures with number of points are: Triangle(3), Square(4), Pentangle(5), Hexangle(6), Heptangle(7), Octangle(8), Enneangle(9), Dekangle(10), Endekangle(11), Dodekangle(12). }

This finished, the "Hierophant" shows him the method of writing the Holy Name in each of the four Worlds; *

* "See 777," cols. lxiii., lxiv., lxv., lxvi., pp. 16 and 17.

and also explains to him the method of writing Hebrew words by Yetziratic attribution of the Alphabet. The "Hierous" unveils "The Lineal Figures attributed to the Planets," showing dekagrams, hendekagrams, and dodekagrams; and explains to him the number of possible modes of tracing the lineal figures. The "Hegemon" informs

DIAGRAM 45.

The Calvary Cross
of Ten Squares.}

{Illustration on page 281 described:

"DIAGRAM 46. The Symbol of Salt on the Tree of Life."

This is a black ring with a horizontal bar integrated on a diameter.
There are eight small white rings evenly spaced on the large ring,
top, bottom, ends of bar and between each. There is a small white ring
in the center of the bar. There is a small white ring directly below
the center of the figure.}

{Illustration on page 281 approximated:

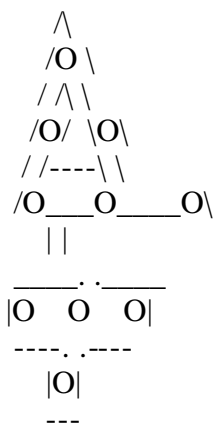


DIAGRAM 47.

The Symbol of Sulphur
on the Tree of Life.}

The Alchemical Symbols of Sulphur and of Salt on the Tree of Life are
then shown. After which the "Hierous" explains the tablet of the
Trinity operating through the Sephiroth; and the "Hegemon" that of the
seven Yetziratic palaces *

* "See 777," col. xc., p. 18.

containing the ten Sephiroth; and {281} the Qliphoth *

* "See 777," col. viii., p.2.

with their twelve princes, who are the heads of the Evil of the twelve
months of the year. The "Hierophant" then confers upon the Practicus
the title of "Lord of the Twenty-seventy Path," and the third part of
the Ritual comes to an end.

{Illustration on page 282 Described:

"DIAGRAM 48. The Trinity Operating through the Sephiroth."

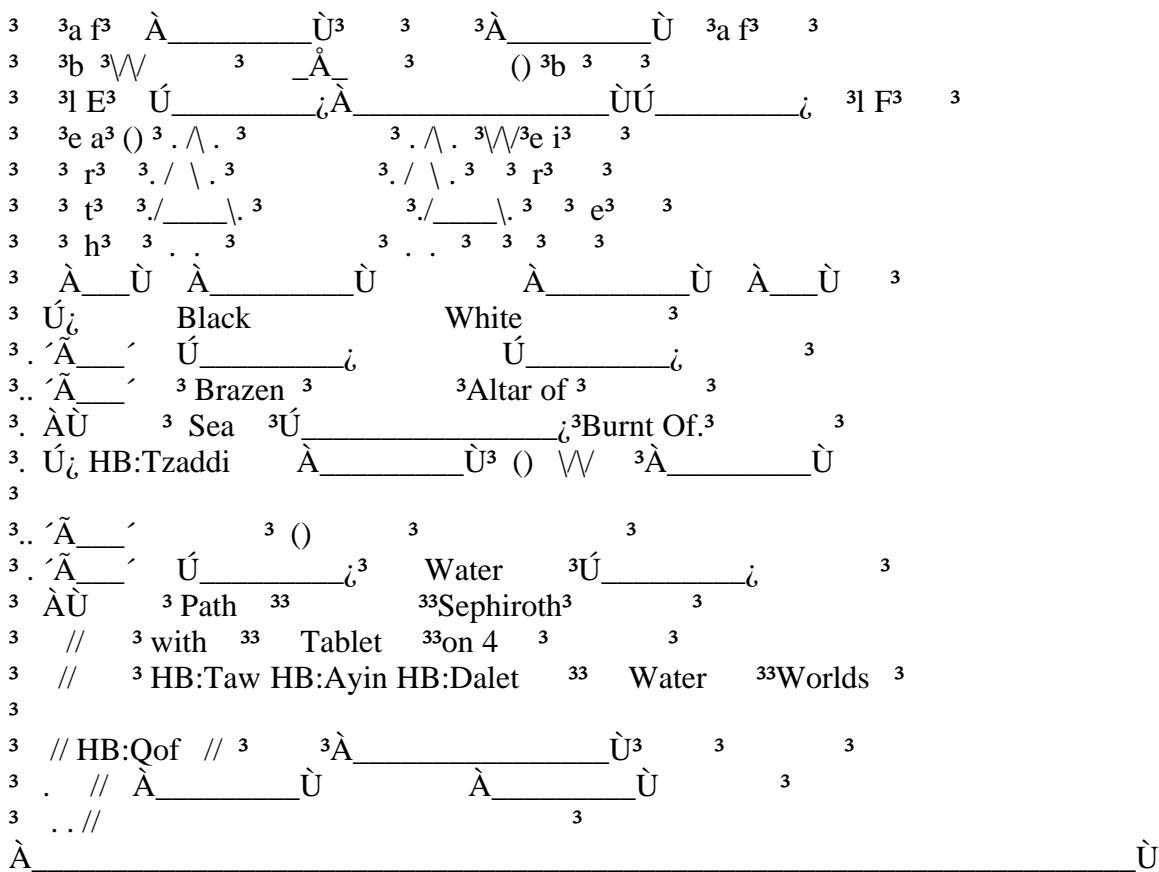
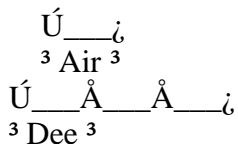


DIAGRAM 49.

Arrangement of the Temple for the Ceremony of
Philosophus in the 4ø = 7ø Ritual. }

{Illustration on page 282 approximated:



And then explains to him the symbolic representation of the fall:

"The Great Goddess, who in the 3ø = 8ø degree, was supporting the Columns of the Sephiroth in the form of the sign of Theoricus ("i.e.", of Atlas supporting the World) being tempted by the fruit of the Tree of Knowledge, stooped down to the Qliphoth ... the Columns were unsupported, and the Sephirotic Scheme was shattered; and with it fell Adam the Microprosopus. Then arose the Great Dragon with seven heads and ten horns, cutting by his folds Malkuth from the Sephiroth, and linking it to the Kingdom of the Shells. The Seven lower Sephiroth were cut off from the Three Supernals in Dath, at the feet of Aima Elohim. And on the head of the Dragon are the names of the eight Edomite kings, and on the horns the names of the eleven dukes of Edom. And because in Dath was the utmost rise of the Great Serpent of Evil; therefore there is as it were another Sephira, making eight heads according to the number of the eight Kings; and for the Infernal and Averse Sephiroth eleven instead of ten, according to the number of the eleven dukes of Edom. The infernal waters of Dath rushed from the mouth of the Dragon --- and this is the Leviathan. Tetragrammaton Elohim placed four letters of the Holy Name, and also the

flaming sword, that the uppermost part of the Tree of Life might not be involved in the Fall of Adam."

{Illustration on page 283 partly described:

"DIAGRAM 51. The Fall."

This is a development from Diagram #33 on page 235. It is composed of a circle above, containing three smaller, slightly overlapping circles, one above two. The top circle contains a crown of three points and a wing extending from the lower left circle. The right circle is surmounted by four visible points and contains a bearded male face obscured on the left by a wing extending from the left circle. The left circle contains a turned-away profile of a female with a crown of at least eight points, the points topped by diamond crosses. There is a glory about the left outer half of this circle, and wings extend as noted.

Below the top circle is a calvary cross. The top arm of this cross shows the sword that defines the sephiroth on usual depictions of the Tree of Life. To the left of this top arm are two large heads topped by Hebrew letters, and there is another pair to the right. Left to right these are: Bull(HB:Heh), Man(HB:Vau), Eagle(HB:Heh) and Lion(HB:Yod). All these face left.

The cross arm is bare, except for the serpent described below. The lower arm is obscured by drawings: top to bottom; a circle, a male head and torso leaning forward with arms hanging, a circle, a female head and arms clasping the next element to be described.

In the hands of the female figure there is a large ringed circle. This circle contains the smaller circles described in Diagram #27.

Beginning with tail at the intersection point of the cross, an eight headed serpent loops the female figure in the lower third of the drawing. The tail continues clockwise around the lower circle, and stands out to the left to form the vertical body of the serpent. From this body eight necks and heads extend. Two go to each extreme arm of the cross. Two go to the on the lower arm of the cross above and below of the male head and torso. One rests on the top of the head of the woman on the lower arm of the cross. Two heads reach to points just a bit below the extreme ends of the cross piece, and one head bites the tail tip at the center of the cross. The head that bites the tail has three horns, that immediately below the man two and the rest one each. This illustration is marked "A.O.S." for Austin Osmond Spare, the artist. }

{Illustration on page 283 described:

[INLINE] "DIAGRAM 52. The Altar Symbol in the $4\phi = 7\phi$ Ritual."

This is a calvary cross hanging down from an upright equilateral triangle.
There is a smaller equilateral triangle centered within the larger one.}

The Hierophant then explains the symbolism of the Temple, and says:

"I now congratulate you on having passed through the ceremony of the $4\phi = 7\phi$ of Philosophus and in the recognition thereof, I confer upon you the mystic title of 'PHAROS ILLUMINANS' which signifies --- the Illuminating Tower of Light, and I give you the symbol of HB:Shin HB:Aleph (Ash), which is the Hebrew name for fire.

Having passed through this grade, the newly made Philosophus earns the title of Honoured Frater and is eligible for the post of Hieres.

The closing then takes place, the adoration of the King of Fire is made, and the Prayer of the Salamanders is rehearsed, and in the name of TETRAGRAMMATON TZEBAOTH the Temple is closed in the grade of $4\phi = 7\phi$.

In the space of seven months from a mere student in the Mysteries, P. had risen to the grade of Philosophus in the Order of the Golden Dawn. A light had indeed been {283} winnowed from the husks of darkness, and now as an eye of silver it glided over the dark face of the waters. Chaos was taking form --- red, vague and immense.

He had passed through the Ritual of Earth, Air, Water, and Fire, and now it was left to him to pass through the Ritual of the Portal, or the Ritual which completes the four elemental rituals by a fifth, the Ritual of the Spirit, before he could pass from the First Order to the Second.

This ritual is an important one, as it is the connecting-link between the first two orders, and in an abridged form is as follows:

THE RITUAL OF THE 24TH, 25TH, AND 26TH PATHS

Leading from the First Order of the G.'. D.'. in the Outer to the $5\phi = 6\phi$

Officers: V. H. Hierophant Inductor; V. H. Associate Adept.

OPENING

The Hierophant Inductor first asks the Fratres and Sorores present to assist him to open the Portal of the Vault of the Adepts. The Fratres and Sorores then give the signs of the various grades from $0\phi = 0\phi$ to $4\phi = 7\phi$.

The Hierophant Inductor then says to the Associate Adept:

V. H. Associate Adept, what is the additional mystic title bestowed upon

a Philosophus, as a link with the Second Order?

Associate Adept: Phrath.

Hierophant Inductor: To what does it allude?

Associate Adept: To the fourth River of Eden.

Hierophant Inductor: What is this Sign?

Associate Adept: The Sign of the rending of the Veil (gives it). *

* For these signs "see" Liber O, No. II., vol. i., THE EQUINOX.

Hierophant Inductor: What is the answering sign?

Associate Adept: The Sign of the closing of the Veil (gives it). *

* For these signs "see" Liber O, No. II., vol. i., THE EQUINOX.

Hierophant Inductor: What is the Word?

Associate Adept: Pe. HB:Peh .

Hierophant Inductor: Resh. HB:Resh .

Associate Adept: Kaph. HB:Koph .

Hierophant Inductor: Tau. HB:Taw .

Associate Adept: The whole word is Paroketh HB:Taw HB:Koph HB:Resh HB:Peh ,
meaning
the Veil of the Tabernacle. {284}

In and by this word the Hierophant Inductor declares the Portal of the
Vault of the Adepts duly opened.

{Illustration on page 282 approximated below:

$$\begin{matrix} \text{Ú} & \text{-----} & \text{í} \\ \text{3} & \text{.. == ..} & \text{3} \\ \text{3} & \text{.. 23th ..} & \text{3} \\ \text{3} & \text{.. 26th ..} & \text{3} \\ \text{3} & \text{.. 25th ..} & \text{3} \\ \text{3} & \text{.. 24th ..} & \text{3} \\ \text{3} & \text{.. 21st ..} & \text{3} \\ \text{3} & \text{Ú_ÁÁ_í} & \text{3} \\ \text{3} & \text{À_ÁÁ_Ú} & \text{3} \\ \text{3} & \text{33 HB:Mem} & \text{33} \\ \text{3} & \text{33 HB:Ayin} & \text{33} \\ \text{3} & \text{33 HB:Samekh} & \text{33} \\ \text{3} & \text{33 HB:Nun} & \text{33} \\ \text{3} & \text{33 HB:Koph} & \text{33} \\ \text{3} & \text{33 33 33 33 33 33 33 33 33 33 33 33 33 33} & \text{3} \\ \text{3} & \text{ÁÁ ÁÁ ÁÁ ÁÁ ÁÁ ÁÁ ÁÁ ÁÁ ÁÁ ÁÁ ÁÁ ÁÁ ÁÁ ÁÁ} & \text{3} \end{matrix}$$

THE CEREMONY

At the bidding the the Hierophant Inductor the Associate Adept places the Candidate in the West between the Banner and the Black Pillar, before the Elemental Tablets, but facing the West. After which he presents him to the Hierophant Inductor.

The Hierophant Inductor then addresses the Philosophus and points out to him that if in the previous grades much information was imparted to him; it was done as a test of his trustworthiness. Continuing he says: "I therefore now ask you before proceeding further in the Order, to pledge yourself to the following, laying your hand upon the Central Tablet in the midst of the four Elemental Tablets."

The Philosophus then promises never to reveal the Secrets of this Ritual; never to use his practical Occult Knowledge for Evil; to use his influence only for the honour of God, not to stir up strife; and to uphold the authority of the Chiefs of the Order.

After which he confirms his obligation by saying, "I undertake to maintain the Veil between the First and Second Orders and may the powers of the elements bear witness to my pledge."

The Associate Adept then explains to the Philosophus the admission badge, which is the peculiar emblem of the Hierophant of a Temple of the first Order. And the Hierophant Inductor explains the Hierophant's Lamens and the Banner of the East, thus completing his knowledge of the Emblems appropriate to the Officers of a Temple of the First Order.

The Diagram of the Paths is then explained to the Candidate, after which the Hierophant Inductor says:

"Before you in the East are represented the Five Portals of the 21st, 24th, 25th, 26th and 27th Paths; thus shadowing forth by their number the Eternal Symbol of the Pentagram; for five will divide without remainder the number of the letter of each of these Paths, that is, its numerical value, as it will those of all the paths from HB:Yod , the 20th, to HB:Taw , the 32nd, inclusive; and also the sum of their numbers. {285}

"Regarding these five Paths, I will now ask you to observe that the Tarot Keys attached to four of them, viz., The Wheel of Fortune, Death, the Devil, and the Hanged Man, are of more or less sinister and terrible import, and that only the symbol of Temperance appears to promise aid. Therefore by this straight and narrow Path of HB:Samekh let the Philosophus advance like the arrow from the centre of HB:Taw HB:Shin HB:Qof (Qsheth) the Bow of Promise; for by this hieroglyphic of the arrow hath Sagittarius ever been represented. And as this sign of Sagittarius lieth between the signs Scorpio (Death) and Capricornus (the Devil) so hath Jesus to pass through the wilderness tempted by Satan. But Sagittarius the Archer is a Bicomposite sign, the Centaur, the Man and the Horse combined. Recall what was said unto thee in the passage of the 31st Path of Fire leading into the

3ø = 8ø of Practicus. 'Also there is the vision of the Fire-flashing Courser of Light, or also a child borne aloft on the shoulders of the Celestial Steed, fiery and clothed with Gold, or naked, and shooting from the Bow shafts of Light, and standing on the shoulders of the horse. But if thy meditation prolongeth itself thou shalt unite all these symbols into the form of the Lion.' *

* "See" Preface.

For thus wilt thou cleave upwards by the Path of HB:Samekh, through the sixth Sephira unto the Path of HB:Tet answering unto Leo, the Lion, the Reconciling Path between Mercy and Severity, Chesed and Geburah; beneath whose centre hangs the Glorious Sun of Tiphereth.

"V.H. Associate Adept, will you explain to the Philosophus the 13th Key of the Tarot."

"Associate Adept:" The 13th Key of the Tarot represents the figure of a skeleton. The five extremities of the Body, delineated by head, hands and feet, allude to the powers of the Number five, the letter HB:Heh, the Pentagram comprehending the concealed Spirit of Life and the four Elements, the originators of all living forms.

The sign Scorpio especially alludes to stagnant and fetid water; and to that property of the moist nature which initiates putrefaction and corruption.

The eternal change from Life to Death, and through Death to Life, is symbolised in the grass which springs from and is nourished by putrefying and corrupting carcasses. The top of the scythe forms the T, Tau-Cross of Life, showing that what destroys also renews.

The Scorpion, Serpent and Eagle delineated before the figure of Death in the more ancient form of the Key, refer to the mixed transforming (therefore deceptive) nature of this emblem.

The Scorpion is the emblem of ruthless destruction, the Snake is the mixed and deceptive nature, serving alike for good and evil, and the Eagle is the Higher and Divine nature yet to be found herein, the alchemical Eagle of Distillation, the Renewer of Life. As it is said: "Thy youth shall be renewed like the Eagle's." Great indeed and many are the Mysteries of this Terrible Key!

After explaining a symbol of Typhon the Associate Adept turns to the 15th Key of the Tarot.

The 15th Key of the Tarot represents a goat-headed Satyr-like demon standing upon {286} a cubical altar. In his left hand, which points downwards, he holds a lighted torch, and in his right hand, which is elevated, a horn of water.

it will be necessary, briefly though it may be, to trace out the effect these six rituals and the mass of occult knowledge which appertains to them, had upon P., and further might be expected to have on the ordinary seeker in the mysteries of Truth.

To even the most casual student it must be apparent, once he has finished reading these rituals, that though they contain much that is scholarly and erudite, besides much that is essential and true, they, however, are bloated and swollen with much that is silly and pedantic, affected and misplaced, so much so that wilful obscurity taking the place of a lucid simplicity, the pilgrim, ignorant as he must be in most cases, {288} is spontaneously plunged into a surging mill-race of classical deities and heroes, many of whom thrust themselves boisterously upon him without rhyme or reason.

Ushered as it were into a Judgment Hall in which the law expounded to him is not only entirely unknown but is written in a language which he cannot even read, he is cross-questioned in a foreign tongue and judged in words which at present convey not a symptom of sense to him. As the Rituals proceed it might be expected that these difficulties would gradually lessen, but this is far from being the case; for, as we have seen, the complexities already involved by the introduction of Ancient Egyptian deities, concerning whom it is probable the candidate has but little knowledge, are further heightened by a general intrusion on the part of Hebrew, Christian, Macedonian and Phrygian gods, angels and demons, and a profuse scattering of symbols; which, unitedly, are apt either so to bewilder the candidate that he leaves the temple with an impression that the whole ritual is a huge joke, a kind of buffoonish carnival of Gods which in the sane can only provoke laughter; or, on account of it being so utterly incomprehensible to him, his ignorance makes him feel that it is so vastly beyond him and above his own simple standard of knowledge, that all that he can do is to bow down before those who possess such an exalted language, concerning even the words and alphabet of which he can get no grasp or measure.

The result of this obscurity naturally is that in both cases the Rituals fail to initiate --- in the first case they, not being understood, are jeered at; in the second they, though equally incomprehensible, are however revered. Instead of teaching the Alphabet by means of simple characters they teach it by grotesque and all but impossible hieroglyphics, and in the {289} place of giving the infant adept a simple magic rag doll to play with, intrust to his care, with dire prognostication and portent of disaster, a gargoyle torn from the very roof of that temple on the floor of which he, as a little child, is as yet but learning to crawl. The result being, as it proved in most cases, as disastrous as it was lamentable.

There is a time and a place for everything, and there is a right use for the affectation of knowledge just as there is a wrong one. When a child has learnt the simple rules of addition, subtraction, multiplication and division; it is legitimate to ask it to solve some simple little problem; but it is sheer waste of time to ask it: "If twenty-four sprats cost a shilling, and one sprat will make a meal for two children, how many children can you feed for twopence halfpenny?" before it knows that one plus one equals two. If a child is never taught to add one to one it is

possible that even when grown up, the man to his dying day will look upon the setter of the twopenny-halfpenny sprat question as an advanced mathematician, perhaps even as an "advanced occultist." But when he has learnt the meaning of one plus one equals two, he will find this vast unthinkable problem to be after all but as simple as adding one to one or two to two.

The affectation of knowledge and the piling on of symbols is only legitimate to the ignorant when the purpose is to bewilder by a flashing image and not to instruct. In the present case the seeker after Truth is called the Child of Earth and Darkness, and instead of being shown the beautiful garment of light he will one day be called upon to wear, is at once rolled in a heap of tinselled draperies, in mummy wrappings, outgrown togas and the discarded underwear of {290} Olympus and Sinai, the result being that unless his understanding is as clear as these rituals are obscure, all he obtains is a theatrical impression of "make-up" and "make-believe," and a general detachment from the realities of Consciousness. The words obsess him; he cannot see that Typhon is as necessary in the Egyptian Scheme as Osiris; in the Christian, that Satan is but the twin of Christ. They fetter the freedom which they are supposed to unbind, producing not only a duality but a multiplicity of illusions; so that, in the end, the chances are, instead of conversing face to face with Adonai, he becomes a prig addressing a mass meeting in the Albert Hall, rationalising about irrational qualities.

Fortunately in the case of P. the result was somewhat different; already master of a vast storehouse of knowledge and learning he was less likely to gasp "Oh my!" at the display of Egyptian pyrotechnics than many of the others; he was in fact enabled by their help to weld to his knowledge a catalogue of disruptive learning, and from it add many words to the great dictionary of magical language he was at this time eagerly attempting to construct.

This construction of a language should be the object of all rituals; they should bring the seeker step by step nearer to his quest, that is to say, to perfect him in the tongue he one day hopes to speak. Each Ritual, be it a letter, a word, a sentence, or a volume, should contain a lesson clear and precise, it should leave behind it so bright and dazzling a picture that the very thought of it will at once conjure up the power dressed in its simple yet luminous symbols.

In the $0\emptyset = 0\emptyset$ Ritual this is much more clearly carried out than in the following four. The candidate, the would-be {291} Neophyte, is led up to the Portal of the First Grade, the Grade of Neophyte, and is momentarily revealed a flashing vision of Adonai, as it were a tongue of blinding flame out of the depths of darkness, to show him that there is light even in this dreadful night through which he has to journey. He learns that though Adonai is in Kether, Kether also is in Malkuth; but the Rituals which follow the $0\emptyset = 0\emptyset$, excepting the Portal, which consists more of symbols and their explanations than of rites and ceremonials, are more inclined to obsess than to illuminate. Of course it may be urged that as they constitute four great trials, it is after all a greater test to be placed under a false guide than an honest one. But indeed, if this be so, then most certainly should the Neophyte, Zelator, Theoricus or Practicus

travel his own road unhelped by others; further, he should not be tempted by others, and when he is hopelessly entangled be relieved of his trials like the reader of a fairy-tale who invariably finds that after the most monstrous difficulties the hero and heroine always marry and live happily ever afterwards. It is a better trial of the powers of a swimmer to let him swim without a cork jacket, notwithstanding the fact that it is a greater trial by far if you order him to leap into the water with a millstone round his neck; but this is scarcely "cricket," even if at the last moment you pull him out of the water and restore life by artificial respiration. Further, it is not teaching him how to swim, or how to improve his powers of swimming.

In the $1\phi = 10\phi$ Ritual the Neophyte enters the first sphere of the Elements, the Element of Earth, and is at once liable to fall prey to the terrible worldly obsessions of the path of HB:Taw . This dark path he journeys up only to become child of the {292} fickle element of Air whose sign is the ever-changing moon. The next step brings him under the unstable condition of Water and the seemingly unbalanced influences of Mercury. But if he has passed through the paths of HB:Shin and HB:Resh with cunning and earnestness he will understand why it is necessary to enter the grade of the Element of Water by the paths of the Sun and of Fire, as he will in his next step understand why it is that the paths of HB:Qof and HB:Tzaddi , that is, of Pisces and Aquarius, lead him to the fire of Netzach and not to the Water of Hod.

The path which connects Hod with Netzach is the 27th path of the Sepher Yetzirah which answers to the letter HB:Peh . It is the reflection of the Sphere of Mars and is the lowermost of the reciprocal paths. The Tarot Key attributed to this path is very rightly the 16th Key --- the Tower; which we have seen in the $4\phi = 7\phi$ Ritual represents a tower struck by a flash of lightning, symbolising the Tower of Babel struck by the wrath of Heaven, and also the Power of the Triad rushing down and destroying the columns of darkness, the light of Adonai glimmering through the veils and consuming the elementary Rituals of the $1\phi = 10\phi$, $2\phi = 9\phi$, $3\phi = 8\phi$, and $4\phi = 7\phi$ grades.

In many cases the candidate, it is to be feared, can never have realised the necessity of this destruction of superficial knowledge, and the harnessing of the Bull, Eagle, Man and Lion under the dazzling lash of the Spirit. And we find that though these rituals enabled P. to master a language, they in many ways hindered his otherwise natural progress by helping largely to obsess his Nephesh by the Qliphoth --- his passions and emotions being stirred up by a continuous pageant of {293} naked Gods; his Ruach by the phantom of dead words --- by the duality of the shell and of the fruit of things; and his Neschamah by Tetragrammaton, "i.e.", he aspired chiefly to magic powers, not so that they might light him like the flame of a lamp along his road, but that they might consume, like the fire on the altar, his propitiations and sacrifices to a personal God.

Thus we find him, as it were, figuring before him a Pentagram and saying: "It is not complete without its top point." This is undoubtedly correct, but at this time he still failed to realise that when once the Supernal Triad has descended and is resting on the topmost point of the

Pentagram, this being now the point of juncture becomes the most important of all points, and that the lower four are little better than supports, legs and arms to the body whose head now wears the Crown.

When the pilgrim realises that the four characteristics of the Sphinx, the four elements, the four letters of the Name, are only answerable in the fifth; then may it be said that the Ritual has succeeded in its purpose and has initiated him, otherwise that it has failed. It is no good (even if you are the Hierophant himself) pretending to represent HB:Heh HB:Vau HB:Heh HB:Yod before you have realised what is meant by HB:Heh HB:Vau HB:Shin HB:Heh HB:Yod .

The real knowledge acquired by P. at this time, as we shall find in a subsequent chapter, was gained by his workings with Fras. C.S., V.N. and I.A.; and so ardent was he in his search after knowledge that he even went so far as to invoke Mercury by obtaining access to and copying the 5ø = 6ø Rituals and Knowledges belonging to Fra. F.L., saying to himself:

"All for Knowledge, even life, even honour, All!"

{294}

THE SEER

IT is not to be wondered that the magic strain to which P. had been placed during the last seven months should have long since blossomed into flowers of weird and wonderful beauty. And so we find, as far back as the beginning of November 1899, the commencement of a series of extraordinary visions as wild and involved as many of those of Blake or St. Francis.

But before entering upon these visions, it will be necessary to explain that by a vision we mean as definite a psychological state and as certain and actual a fact to the mental eye, as the view of a landscape is considered to be to the physical eye itself. And so when we have occasion to write "he saw an angel," it is to be taken that we mean by it as absolute a fact as if we had written "he saw a mountain," or "he saw a cow." It, however, is not to be accepted that by this we lay down that either angels or cows exist apart from ourselves, they may or they may not; but it is to be taken that angels, and mountains and cows are ideas of equal value in their own specific spheres: the astral and the material; and that they have their proper place in existence, whatever existence may be, and that every experience, normal, abnormal, subnormal or supernormal, whether treated as an illusion or a fact, is of equal value so {295} long as it is conditioned in Time; and that a dream is of as real a nature as awakenment, but on a different plane in existence, the conditions of which can alone be judged and measured by experimental science.

Science advances by means of accumulating facts and consolidating them, the grand generalisation of which merges into a theory when it has been accepted by universal inference. Thus, I infer that catching a ball is not a necessary sequitur to throwing a ball up in the air; however, if I had never thrown a ball up in my life, and suddenly commenced doing so, and invariably caught it, probably after the nine hundred and ninety-nine billionth time I might be excused if I considered that catching balls was a necessary law of nature. *

* Why is it more probable that all men must die; that lead cannot of itself remain suspended in the air; that fire consumes wood and is extinguished by water; unless it be that these events are found agreeable to the laws of nature, and there is required a violation of these laws, or in other words a miracle, to prevent them?" --- Hume, iv., p. 133.

"It is a miracle that a dead man should come to life, because that has never been observed in any age or country." --- Hume, iv., p. 134.

Yet nevertheless if I did arrive at such a conclusion without being fully conscious that at any moment I might have to recast the whole of these laws, I should be but a bat-headed dogmatist instead of the hawk-eyed man of science who is ever ready to re-see and to reform." *

* If a piece of lead were to remain suspended of itself in the air, the occurrence would be a 'miracle,' in the sense of a wonderful event, indeed; but no one trained in the methods of science would imagine that any law of nature was really violated thereby. He would simply set to work to investigate the conditions under which so highly unexpected an occurrence took place; and thereby enlarge his experience and modify his hitherto unduly narrow conception of the laws of nature." --- Huxley, "Essay on Hume," p. 155.

"A philosopher has declared that he would discredit universal testimony rather than believe in the resurrection of a dead person, but his speech was rash, for it is on the faith of universal testimony that he believed in the impossibility of the resurrection. Supposing such an occurrence was proved, what would follow? Must we deny evidence, or renounce reason? It would be absurd to say so. We should simply infer that we were wrong in supposing resurrection to be impossible." --- E. Lvi, "The Doctrine of Transcendent Magic," pp. 121, 158, also p. 192. "Also see" Capt. J. F. C. Fuller, "The Star in the West," pp. 273- 284.

{296} Before the birth of Copernicus the sun was universally considered to be a body moving round the earth; it was a FACT, and probably whilst it lasted the most universal fact the mind of man has ever accepted; but since that illuminated sage arose, it has been shown to be a simple fable, a child-like error, a puny optical illusion --- so much for pseudo-scientific dogmatics.

To a child who has never seen a monkey, monkey is outside the circumference of its knowledge; but when once it has seen one it is mere foolishness for other children to say: "Oh no, you didn't really see a monkey; such things as monkeys do not exist, and what proves it beyond all doubt is that we have never seen one ourselves!" This, it will be seen, is the Freethinkers' *

* As opposed to "free thinker."

old, old conclusive argument: There is not a God because "we" have no experience of a God." *

* Not "There is not a God "for us," because we have no experience of a God," which, so long as they had no such experience, would be correct.

... "There is not a South Pole because we have not trudged round it six times and cut our names on it with our pocket-knives!"

Now what is knowledge?

Something is! --- Call it Existence.

What exists?

"I exist!" answers the Idealist, "I and I alone!" {297}

"Oh no, you do not!" cries the Materialist, "you certainly do exist; but not alone, for I am talking to you!"

"Fool!" says the Idealist, "cannot you grasp the simple idea that you and your foolish argument are in fact part of me?"

"But surely," replies the Materialist, "you do not doubt that the world exists, that the Evolution of Man exists, that Judas McCabbage exists and is an actual fact.

"Granted they do exist," sighs the Idealist, "so do the reflections of an ape's face in a looking-glass, yes, they do exist, but not apart from my own mind."

"Yet the world of a blind man," says the Mystic, "is a very different place to the world a deaf man lives in, and both these worlds vary considerably from the world normally constituted man inhabits. Likewise animals, whose sense-organs vary from ours, live in altogether a different world from us. To give an eyeless worm eyes is only comparable to endowing us with a sixth sense. The world to us therefore depends wholly upon the development of our senses; and as they grow and decay so does the world with them, how much more then does the world of those who have out stepped the prison-house of their senses differ from the world of those who have outstepped the prison-house of their senses differ from the world of those who still lie bound therein. It is possible to conceive of a child being

born blind (in a race of blind people) obtaining the use of its eyes when an old man, and thereupon entering a new world; why, therefore, should it be impossible to conceive of a man with all his senses perfect obtaining another sense or entering into another dimension. *

* Whatever is intelligible and can be distinctly conceived implies no contradiction, and can never be proved false by any demonstration, argument, or abstract reasoning "a priori." ---
Hume, iv., p. 44.

The blind man, if a

few minutes after he had {298} obtained possession of his sight were suddenly to return to a state of blindness, would have great difficulty in explaining to his blind brothers the sights he had seen, in fact none would believe him, and his difficulty in explaining in the language of blind-land the wonders of the land of sight would probably be so great that he would find more consolation in silence than in an attempted explanation: this has generally been the case with the true adepts; and those who have tried to explain themselves have been called mad by the "canaille."

"The truth is," continues the Mystic, "both of you have been talking foolishness through your material and idealistic hats. For:

"In the Material World Matter is Existence.

"In the Sensible World Sense is Existence.

"In the Spiritual World Spirit is Existence.

"And though in the Sensible World a cow or an angel exists solely as an idea to us, this does not preclude the possibility of a cow existing as beef in the Material World, or an angel as a spirit in the Spiritual World."

"The fact is," interrupts the Sceptic, "I doubt all three of you; for from the above you all three infer a chain of events --- whether material, sensual, or spiritual, thus postulating the Existence of Causality as a common property of these three worlds. Let us strike out Matter, Sense and Spirit, and what is left? Surely not Time and Space, that twin inference conceived by that Matter, Sense and Spirit we have just put to bed."

"Don't you think," says the Scientific Illuminist, "that instead of dreaming all your lives it would be a good thing to wake up and do a little work? There are four of you, and the {299} Kerubim of Ezekiel might perhaps engage your individual attention."

The truth is, it does not matter one rap by what name you christen the illusions of this life, call them substance, or ideas, or hallucinations, it makes not the slightest difference, for you are in them and they in you whatever you like to call them, and you must get out of them and they out of you, and the less you consider their names the better; for name-changing

only creates unnecessary confusion and is a waste of time.

Let us therefore call the world a series of existences and have done with it, for it does not matter a jot what we mean by it so long as we work; very well then; Science is a part of this series, and so is Magic, and so are cows and angels, and so are landscapes, and so are visions; and the difference between these existences is the difference which lies between a cheesemonger and a poet, between a blind man and one who can see. The clearer the view the more perfect the view; the clearer the vision the more perfect the vision. The eyes of a hawk are keener than those of an owl, and so are a poet's keener than those of a cheesemonger, for he can see beauty in a ripe Stilton whilst the latter can only see two-and-sixpence a pound.

A true vision is to awakenment as awakenment is to a dream; and a perfectly clear co-ordinate vision is so nearly perfect a Reality that words cannot be found in which to translate it, yet it must not be forgotten that its truth ceases on the return of the seer to the Material plane.

The Seer is therefore the only judge of his visions, for they belong to a world in which he is absolute King, and to {300} describe them to one who lives in another world is like talking Dutch to a Spaniard. Our business then is, to construct if possible a universal language. This the rituals of the Golden Dawn and the study of the Qabalah did for P., and when we talk of quadrating the circle, of blinding darkness, of silent voices, &c. &c., those who have learned the alphabet of any magical language will understand; and those who have not, if they wish to read any further with profit, had better do so, as it will help them to master the new magical language and doctrines we here offer them.

The vision of the adept is so much truer than ordinary vision that when once it has been attained to its effect is never relinquished, for it changes the whole life. Blake would have as soon doubted the existence of his wife, his mother or of himself, as that of Urizen, Los, or Luvah.

Dreams are real, hallucinations are real, delirium is real, and so is madness; but for the most part these are Qliphothic realities, unstable, unbalanced, dangerous.

Visions are real, inspirations are real, revelation is real, and so is genius; but these are from Kether, and the highest climber on the mystic mountain is he who will obtain the finest view, and from its summit all things will be shown unto him.

A child learning to play on the violin will not at the outset be mistaken for Sarasate or Paganini; for there will be discord and confusion of sound. So now, as we start upon the first visions of P. we find chaos piled on chaos, much struggling and noise, a roaring of wild waters in the night, and then finally, melody, silence and the communication of the mystic books of V.V.V.V.V. {301}

Let us now trace his progress in search of the Stone of the Philosophers, which is hidden in the Mountain of Abiegnus.

There are eighteen recorded visions *

* Many of these visions were carried out with Frater C. S.

between the commencement of November and the end of December 1898, but as there is not sufficient space to include them all, only six of the most interesting will be given. Being all written in his private hieroglyphic cipher by Frater P., we have been obliged to re-write them completely, and elaborate them.

No. 5. *

* WEH Note: This was experienced on Monday, Nov. 15th, 1889 e.v.

"After fervent prayer I was carried up above the circle *

* A circle was first drawn, as in many invocations, in the centre of which the seer stood.

which I had drawn, through a heavy and foggy atmosphere. Soon, however, the air grew purer, and after a little I found myself in a beautifully clear sky.

"On gazing up into the depths of the blue, I saw dawn immediately above me a great circle; then of a sudden, as I looked away from its centre, there swept out towards me at intolerable speed the form of a shepherd; trembling and not knowing what to say, with faltering voice I asked, 'Why speed ye?' Whereupon the answer came: 'There is haste!' Then a great gloom closed mine eyes, and a horror of defilement encompassed me, and all melted in twilight and became cloaked in the uttermost darkness. And out of the darkness there came a man clothed in blue, whose skin was of the colour of sapphire, and around him glowed a phosphor light, and in his hand he held a sword.

"And on seeing him approach I fell down and besought him to guide me, which without further word he did. {302}

"On turning to the left I saw that near me was a rock door, and then for the first time I became aware that I was clothed in my robes of white. *

* The robes of the Neophyte in the 0ø = 0ø Ritual of the G.'.D'..

Passing through the door, I found myself on the face of a high cliff that sank away into the abysses of space below me; and my foot slipping on the slippery stone, I stumbled forward, and would of a certainty have been dashed into that endless gulf, had not the shepherd caught me and held me back.

"Then wings were given me, and diving off from that great rocky cliff like a sea-bird, I winged my course through the still air and was filled with a great joy.

"Now, I had travelled thus but for a short time, when in the distance there appeared before me a silver-moss rugged hill. And on its summit was there built a circular temple, fashioned of burnished silver, domed and surmounted with a crescent. And for some reason unknown to me, the sight

of the crescent made me tremble so that I durst not enter; and when my guide, who was still with me, saw that I was seized with a great fear, he comforted me, bidding me be of good courage, so with him I entered. Before us in the very centre of the temple there sat a woman whose countenance was bright as the essence of many moons; and as I beheld her, fear left me, so I stepped towards her and knelt reverently at her feet.

"Then, as I knelt before her, she gave me a branch of olive and myrtle, which I folded to my heart; and as I did so, of a sudden a great pillar of smoke rose from the ground before me and carried her away through the dome of the temple.

"Slowly the pillar loosened itself, and spiral puffs of smoke, creeping away from the mighty column, began to circle round {303} me, at which I stepped back to where my guide was still standing. Then he advanced, and beckoning me to follow him, we entered the great pillar of smoke and were carried through the bright dome of the temple.

"On, on we soared, through regions of cloud and air; on, on, past the stars and many myriads of burning specks of fire, till at length our journey led us to a vast blue sea, upon which was resting like a white swan a ship of silver. And without staying our flight, we made towards the ship, and descending upon it, rested awhile.

"On awaking, we found that we had arrived at a fair island, upon which stood a vast temple built of blocks of silver, square in form, and surrounded by a mighty colonnade. Outside it was there set up an altar upon which a branch had been sacrificed.

"On seeing the altar, I stepped towards it and climbed upon it, and there I sacrificed myself, and the blood that had been my life bubbled from my breast, and trickling over the rough stone, was sucked up by the parched lips of the white sand. ... And behold, as I rose from that altar, I was alone standing upon the flat top of the square temple, and those who had been with me, the shepherd and my guide, had vanished; --- I was alone ... alone.

"And as I stood there, the east became as an amethyst clasped in the arms of the sard, and a great thrill rushed through me; and as I watched, the sard became as a fawn; and as I watched again, the east quivered and the great lion of day crept over the horizon, and seizing the fawn betwixt his gleaming teeth, shook him till the fleecy clouds above were as a ram's skin flecked with blood. {304}

"Then thrill upon thrill rushed through me, and I fell down and knelt upon the flat roof of the temple. And presently as I knelt, I perceived other suns rising around me, one in the North, and one in the South, and one in the West. And the one in the North was as a great bull blowing blood and flame from its nostrils; and the one in the South was as an eagle plucking forth the entrails of a Nubian slave; and the one in the West was as a man swallowing the ocean.

"And whilst I watched these suns rising around me, behold, though I knew it not, a fifth sun had arisen beneath where I was standing, and it was as a great wheel of revolving lightnings. And gazing at the Wonder that flamed at my feet, I partook of its glory and became brilliantly golden, and great wings of flame descended upon me, and as they enrolled me I grew thirty cubits in height --- perhaps more.

"Then the sun upon which I was standing rose above the four other suns, and as it did so I found myself standing before an ancient man with snow-white beard, whose countenance was a-fired with benevolence. And as I looked upon him, a great desire possessed me to stretch forth my hand and touch his beard; and as the desire grew strong, a voice said unto me, 'Touch, it is granted thee.'

"So I stretched forth my hand and gently placed my fingers upon the venerable beard. And as I did so, the ancient man bent forward, and placing his lips to my forehead kissed me. And so sweet was that kiss that I would have lingered; but I was dismissed, for the other four suns had risen to a height equal to mine own.

"And seeing this I stretched out my wings and flew, sinking through innumerable sheets of blinding silver. And presently {305} I opened mine eyes, and all around me was as a dense fog; thus I returned into my body."

The vision being at an end, a thanksgiving was offered.

No. 7. This vision was undertaken by P. for strength to aid his cousin, who was in distress. As in No. 5, it commenced with a prayer, a circle being drawn around the Skryer.

"As I prayed, a feeling of drowsiness possessed me, and I found myself swinging backwards and forwards; then after a little while I grew steady, and speedily ascended. As I soared up through the air, I saw above me a great circle; this I passed through, only to behold another one greater still. As I approached it I perceived an angel coming towards me; therefore I entered the circle and knelt down.

"The angel, seeing me kneeling before him, approached me, and taking me by the hand, raised me up, kissing me as he did so. And having thus greeted me, he bade me tell him what I sought; this I did. And when I had finished speaking, he took me by the right hand and flew obliquely upwards. And as I was carried through the air, I looked down, and felt reluctant at leaving the great circle, which had now become as a point below me. And as I thought of it, of a sudden I found myself standing upon a marble floor, from out of which rushed up into the heavens a great pillar of fire. And

as I gazed wonderingly at it, though on account of its brightness I could see no one, I became conscious that many people were worshipping around me. Then slowly, as my eyes became accustomed to the light, I saw that the great pillar of fire was in truth the right leg of an immense figure.

"On becoming aware of this, a great awe filled me, and {306} then did bewilderment possess me, for I found that I was robed in red garments in place of the white in which I had dressed myself. And as I wondered, the angel said to me: 'They have been given thee'; therefore again I knelt, and was endued with a great power.

"And as the great strength coursed through me I stood up and the angel gave me a white wand, placing it in my right hand; then fiery rain fell upon me, bursting into little flames as it touched me.

"Taller and taller did I grow, striving up and upwards to reach the face of the great figure. And as I strove, I emerged from the centre of the crown of mine own head like a white bird; and so great had been my desire that I shot upwards past my skull like an arrow from a bended bow. And swerving down, I played around the head of the great image and kissed it on the lips. But through for many minutes did I fly about that immense head, the countenance thereof was ever cloudy as a mountain seen through a storm of snow; yet nevertheless could I distinguish that the head was like an Assyrian clean-shaven, like a bull, a hawk, an Egyptian and myself.

"Intoxicated with rapture, I fluttered about the lips and then entered the great mouth.

"Up! up! I rise. I am in a chamber with two square pillars and an eye ... I bathe in the light of this eye and the intense brilliancy of the whole room, which swallows me up.

"Bigger and bigger do I grow ... I fill the room ... I emerge from the top of the mighty head, and kissing once again the lips, swerve downwards and unite with the red figure below me. {307}

"I grow great, and my white wand becomes a wand of living fire. Then I perceived that the angel had left me, and that once again fiery rain was falling around me.

"After this I departed, and in the air was surrounded by dark forms, whom I commanded to lead me back to the circle. Then I sank amid a flock of eagles, and, descending, prayed and rejoined my body.

"My body was intensely strengthened; I was filled with a feeling of power and glory. I gave thanks.'

No. 10. "Queen's Hall. During the "andante" of Beethoven's Symphony in C (No. 5) I assume white astral, and fill the entire hall. Then I looked up to God, and impulses of praise and prayer possessed me. Presently I shrink forcibly and re-enter my body."

No. 14. "I draw the circle and recite the 'Lesser Banishing Ritual'; *

* "See" Liber O.

but performed it badly, omitting an important section. *

* WEH Note: Crowley's original vision record identifies the omission as being the central part dealing with the Archangels, "Before ...".

"At first there appeared to me a brightness in the West, and a darkening of the East; and whilst perplexed by this matter, I find I have entered a dirty street, and see near me a young child sitting on the doorstep of a very squalid house.

"I approached the house, and seeing me, the child scrambled to his feet and beckoned me to follow him. Pushing open the rickety door, he pointed out to me a rotten wooden staircase. This I mounted, and entered a room which apparently belonged to a student.

"In the room I found a little old man, but could not see him distinctly, as the blinds were down. {308}

"He asked me my business.

"And I answer I had come to seek of him certain formulae.

"Thereupon he opened a book which was lying on the table before him, and showed me a sigil. After I had looked at it carefully, he explained to me how I should make it, and finished by telling me that it was used to summon 'things of earth.'

{Illustration on page 309 partly described.

"DIAGRAM 55. Sigil in Book."

This is a device composed of four straight lines and one line curved like the blade of a sickle. The "sickle" blade is at bottom, with the point free and curving upward to the left. Where the "sickle" blade curves upward to the right, as though to meet a handle, a straight line departs from it toward the left and at an upward slope about eight degrees from the horizontal. At the left tip of this line, a shorter line begins, extending about five degrees upward from the horizontal to the right. A short line then drops downward and to the right from this second line, about ten degrees from the vertical and crossing the first line but not reaching the "sickle". From this third line end, a fourth line extends at about 45 degrees from vertical to the upper left. This fourth line crosses lines one and two, and ends above the center of the figure. The whole carries an impression like that made by a pentagram partly rotated off the vertical and composed of lines of differing length. If the "sickle" were straight

and properly connected, it would complete the figure. As it is, the sigil could be called a defective and broken pentagram.}

"As I looked incredulously at him, he took hold of the sigil, and no sooner had he done so than from out of every crack and seam in the floor there wriggled forth a multitude of rats and other vermin.

"After this, he led me upstairs to another floor, and into a room which in the dim light appeared to be an attic.

{Illustration on page 309 approximated:

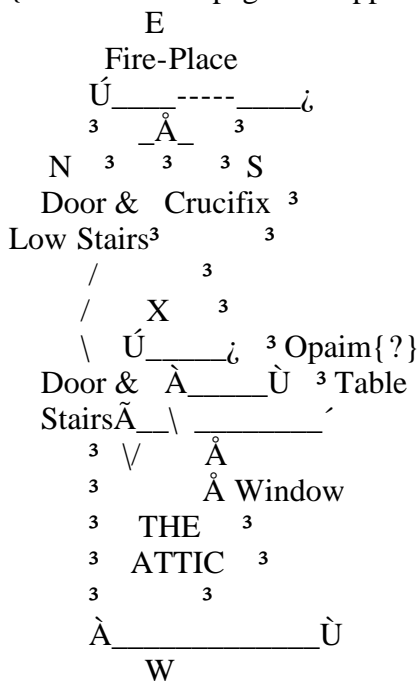


DIAGRAM 56.

Plan of the Adept's room and the attic above.}

"At the west end of this room, lying upon her back, I saw a naked woman. Turning, I challenged the Adept, who at once gave me the 0ø = 0ø and 1ø = 10ø signs; but he would not give me 2ø = 9ø. *

* These signs are given in Liber O.

"The Adept then turned from me and said: 'She is in a trance; she is dead; she has been dead long.' And immediately her flesh becoming rotten, fell from her bones.

"Hurriedly I asked for an explanation, but scarcely had my words left my lips than I saw that she was recovering, and that her bones were becoming once again clothed with flesh. Slowly she rose up, and then suddenly rolled round and fell heavily upon her face. For a moment she remained still, and {309} then her glistening skin writhed about her bones as she wriggled over the filthy boards towards the Adept. Having reached him, she embraced his feet and then lewdly climbed and writhed up him.

"'Get to your stye,' he said in a low, commanding voice. At which I felt intensely sorry for her.

"The Adept, noticing my sympathy, turned to me and said: 'She is lust, fresh-fleshed and lovely, but rotten. She would clog the power of a man.'

"I thereupon thanked the Adept. But he, taking no notice of my thanks, pointed out to me a distant star through a hole in the roof, and then said, 'Journey there.'

"This I did, streaming up towards it like a comet, dressed in long white robes, with a flashing scimitar in my hand.

"After much peril, on account of suns and things very hot and glowing, through which I sped, I arrived there safely, on the shore of a lake, upon which was floating a boat in which stood a man.

"On seeing me, he cried out: 'Who art thou?'

"And having explained to him, he brought his boat close enough to the shore to enable me to spring into it. This I did, whereupon he seized the oars and rowed speedily into the darkness beyond.

"'Shall I soon see thy master?' I said to him. At which he glared round at me, so that his eyes looked like beads of glowing amber in the night; then he answered:

"'I who stand in the boat am great; I have a star upon my forehead.'

"I did not reply, not understanding what he meant, and soon we reached the shore and entered a cave, in the mouth {310} of which stood a man-like figure covered with brazen scales, horned and horrible. His colour was of verdigris; but his face was of a blackish tint. In his hand he held a club.

"'What is your name?' I cried, advancing towards him.

"'Joakam,' he answered sullenly.

"'Your sign?' (I here repeated the omitted part of the ritual). He winced, and I could see that he was a coward; nevertheless, though it displeased him, he gave me his sigil.

{Illustration on page 311 partly described:

"DIAGRAM 57. Jokam's Sigil."

This is a lineal drawing of a continuous curved line with one sharp turn. It has the appearance of a crudely flourished "J" monogram. The "J" part is a capital letter, very narrow and inclined to the right 45 degrees from the vertical. The "J" has a top bar, continuous with the rest and created by a slight clockwise loop to the right and a drawing back to the left on exit from that loop. At the left end of the top bar there is a sharp upward pip continuing as a large counter clockwise downward flourish loop. This flourish loop centers on the hook end of the "J" and crosses back over the lower 1/3 of the body of the "J" to cross itself directly above the hook and extend to the upper left of the space occupied by the drawing. }

"His name is spelt: HB:Mem-final HB:Koph HB:Yod . Having no further question to ask him, I left him, bidding him sink.

"At the further end of the cave a man whom I had not seen as yet came rushing into my arms; at once I saw that he was being pursued by Jokam. I thereupon interposed, ordering him to make the sign of the Qabalistic Cross, which, however, he could not do.

"What God do you worship?' I asked.

"Alas! I have no God.' he answered. Thereupon I allowed Jokam to seize him, and re-entering the cave they sank, uttering most heart-rending yells of agony.

"As I once again approached the lake, a great albatross rose from the water, and as she did so, the star fell away from me, and a multitude of birds surrounded me and took me back to the garret which I first visited.

"For this I was very grateful, and on seeing that I had returned, the Adept came forward and took my hand, saying: 'Go on,' at which words I felt that a great strength had been imparted to me.

"I then asked him about 'Abramelin,' of whose Operation {311} I at this time contemplated the performance; but all he answered was: 'Go on!'

"Shall I succeed?' I asked.

"No man can tell another that!" he answered with a smile.

"Is anything wanting in that book that is necessary to success?' I asked.

"No!" he answered.

"Then I took my leave of him, and after witnessing a strange fight, returned."

No. 15. This vision was undertaken to obtain rest. It took place in the actual temple built by P., and, as was generally the case, it was commenced by the "Lesser Banishing Ritual."

"Slowly the actual temple in which I was standing became wonderfully beautified, and a white shining film floated in feathers over the surface of the floor on which I was standing, and winding itself about me, formed a great column which carried me up through the roof to a great height. Then I found, as the cloud fell away from me, that I was standing in a fair green field, and by me in great solemnity stood a shining steel-grey-silver figure, unarmed.

"'Welcome,' said the stranger with a cold dignity.

"Then he led me to a blue pool of water, and bade me plunge into it, which I did, half diving and half swimming, sending a million sparkling sapphires of water dancing in the light.

"The water was deliciously cool and refreshing, and as I struck out in it, I soon saw that I must have made a mistake, for the far shore was a great distance from me, and on it I could see shining a silvery palace.
{312}

"As I neared it I leapt to the shore, and there I found, as I approached the wonderful building, many beautiful creatures playing about it. But my haste in leaving the blue waters had been ill-advised; for suddenly a great cloud of water enveloped me, and catching me up, carried me to a great height. Then I discovered that I had been changed into a lily, whose white petals were unfolded, and that I was growing in a garden, white with a multitude of the same wonderful flowers.

"Not over long had I been there, when the form of man was again given to me, and I threw my arms above my head and then extended them, forming a cross.

"I was standing in silver-grey garments, and before me was a great white marble temple. At once I prostrated myself, and then entered. Before me I saw that all was white and fine within, and that in the temple stood a cubical altar of silver.

"I knelt before the altar; and as I did so a coldness and moisture seemed to descend upon me, which thrilled me with a delicious freshness like the falling dew. From it a cool stream arose, in the limpid waters of which I bathed my hands. Whilst in this position an angel descended with a green garment and gave it me. At first I was unwilling to wear it, but presently I did so, and after I had worn it a little while, I sacrificed it before me, when at once it became a crown of fire.

"Then a voice said to me: 'Wilt thou be of the guard?' and before I could answer yea, or nay, most lovely maidens surrounded me and armed me in silver armour and a red tabard. {313}

"From where I had been standing I was led to the Northern entrance, where

crowded a great concourse of people, and as I approached them they gave way before me. Then a voice whispered to me 'Smite'; thereupon, drawing my sword with fury I smote three times, upon which a great wailing arose.

"Having smitten down many with those three blows, I descended among them, but left my sword behind me. Thinking I had forgotten it, in vain I tried to return, and in my strivings was of a sudden armed with many potent lightnings; then at my feet there fell away a great hollow column of rolling smoke. Seeing it, I approached it and gazing down it, beheld at its furthest extremity the earth, dark and strong. As I watched it rolling below me, a great desire possessed me to expand my consciousness and include All. This took me a vast time to accomplish, and even then my success was but moderate.

"From the column of smoke I returned to the outside of the temple and re-entered it by the Western door. Finding a gold crown upon my head, I held it up, and in the white vapour it glowed like a white light. Then an angel approached me and pressed it on to my brow, and as this was done, a feeling possessed me as if a cold shower of gold was falling through me. Then of a sudden was I carried upwards, and found myself in a second temple. Here I was conducted to the south, where stood a glittering shrine, and the light which flashed from it pierced me through and through. Blinded by the effulgence, I was led to the North to another shrine (Binah) where my eyes were anointed with cold molten silver, and immediately I saw vaguely before me a female form. {314}

"After this I returned to the central altar, where everything fell from me, and then I returned to earth, assuming my sword and red robe to dominate the astrals. Thus did I return."

No. 18. To see Sappho.

"With bewildering speed I was carried upwards, and in the midst of my flight an angel approached me apparently to aid me, yet I tarried not, but still ascended. On, on I flew, until at length I became surprised at the great distance of my journey.

"Eventually I arrived in a strange land, and after some perplexity assumed a divine figure, which I believe to be that of Diana. Then I called Sappho, and immediately she appeared before me, a small dark woman with a wonderful skin and a copper sheen on her dark hair. Her face was very lovely, but her expression was ablaze with intense desire, and through her wild floating hair could be seen her eyes, in which glittered madness.

"On seeing me, she knelt down before me, and I, trying to comfort her, extended my hands to her, which she in turn kissed. Behind her stood the white astrals of weeping women --- these were her many lovers.

"After a while I brought her into the circle in which I was standing, and raising her up, caressed her upon the forehead. Then I changed to my usual shape, at which she was exceedingly amazed, and only comforted when I told her of my great love for her. Thereupon we rose together, embracing, to a place where angels greeted us. Here we were told to go between the pillars into the temple; which we did, and saw in front of us an immense

kneeling figure of some Oriental Deity.{315}

"Before us glared a human face above a human body with arms and feet; but behind it, it was as the body of a lion.

"Sappho then gave me the $0\emptyset = 0\emptyset$ sign, which I returned, whereupon the great figure rose and blessed us, and we embraced. Then I knelt before Sappho and said:

"'You have given me of your strength and brought me into this place of blessing; I will now give you of mine.'

"For answer she held my hands in hers, and wonderful tinglings of glory and passion flowed into me like live fire. I raised my head to her bosom, and kissed her passionately, and then I notice that I too was a woman!

"An angel approached me and advised restraint, and so with a great calmness I passed within her body, and at once felt all her passion and longings. A mighty joy and glory encompassed me, and we became a great brown bird taking part in a mystic ceremony, the priest being the great man-lion; then again we rose and re-assumed human shape, but larger than before.

"Now we saw standing before us a venerable, beautiful and kingly figure (Tiphereth), holding a flaming sword of dazzling whiteness. This he extended to us, whilst his attendants, who were angelic figures, sang a low, melodious tune. Then he placed it in our mouth, when at once there rushed from our lips an infinite and intolerable song, which presently ceased, when the sword was returned to the king.

"Then I noticed that the sun was burning below us, so once again assuming the form of the brown bird, we flitted round the sun, bathing in its fiery flames and molten substance.

"Presently I wished to return; but could not separate myself from her, for I was absorbed in Sappho. Becoming {316} desperate, I called thrice unto Acheirah, who soon appeared; whereupon I explained to him my trouble. Seizing his sword, he smote at us, and we were again two human beings, just as when we met, I on the left of Sappho, whose hands were stretched out. We received the influx, and then I noticed our positions, and complained that they were wrong; for I would have been divided, so that Sappho in departing took of my left side. I left my love with her, but my strength belonged to God.

"This I explained to Acheirah, but he told me my idea was wrong, and that we were so divided that I might receive the influx of strength, and she that of mercy.

"So we returned into the temple, conversing, I saying to her: 'Enter with me the temple of the living God!'

"This she did, following me, and then knelt down at the altar, and waving a censer adored the Lord of the Universe.

"After this was at an end, we clasped our hands (1ø = 10ø grip), kissed, and parted; she promising me that she would dwell in the temple sometimes, and hover about me, and watch me work, and aid me when I called her.

"Then I knelt before the altar, in adoration of the Lord of the Universe; but watched her upward and eastward flight, whilst she looked amorously back at me over her right shoulder, waving her hand to me. Once only did I call her, and then, once again turning to the Lord of the Universe with the sign of the Qabalistic Cross, returned to the body."

Such are some of the early visions of Frater P. They commence as we see in a series of rapidly changing and for the most part unconnected pictures, flying past the observer as the houses of a town seen through the windows of a quickly moving train. The streets which connect them are not noticed, {317} neither always the entire buildings themselves, nor the ground on which then stand, nor the substance of which they are built; and to one who had not travelled in a train before, say a bushman who never wandered far from his native kraal, wonder and astonishment would be his as he watched the extraordinary disorder of the fast-flying view. At first he might be excused if he actually doubted his senses, so suddenly do the apparently moving buildings come, change and vanish --- now a roof, some chimneys --- then a gap --- a tree --- a spire --- a glimpse down a long street --- it is gone; now a high bank --- a cutting --- a tunnel and darkness; and then once again the light and the continual whirling past of countless houses.

Yet the city clerk does not wonder; for he knows well enough --- too well ever to notice it --- that the houses he is speeding by are built of brick and mortar, constructed on geometric and architectural plans, connected by streets and roads, by gas and water pipes, and by drains; each a microcosm in itself, regulated, ruled and ordered by codes, customs and laws, an organized unit only wanting the breath of life for it to rise up complete, and like some colossal giant stride away from before our terror-stricken eyes.

Similarly, the adept will see in these visions a great ordered kingdom, and behind all their apparent chaos rule and law; for he will understand that the sudden changing, the leaping from blue seas to silver temples, and the rushing past fiery pillars, people worshipping, red garments, hawks; and then square pillars, an eye, or a flock of eagles, is not due to disorder in the realm of the vision, but to the want of paraphrase in the mind of the beholder when he, on his return, attempts to interpret what he has seen in rational symbols and words. {318}

A chain of thought is simply a series of vibrations arising from the contact of a sense with a symbol or a series of symbols. "If controlled by the Reasoning Power, and licensed by the Will, such vibrations will be balanced and of equal length. But if uncontrolled by the Lower Will and the Reason they will be unbalanced and inharmonious --- that is, of uneven length." This we find explained in a G.'. D.'. manuscript entitled: "The Secret Wisdom of the Lesser World, or Microcosm which is Man." Further we learn from this manuscript that:

In the case of the drunkard, the equilibrium of the Sphere of Sensations, and consequently of the Nephesh, is disturbed, and the Thought Rays in consequence are shaken at each vibration; so that the sphere of the sensation of the Nephesh is caused to rock and waver at the extremities of the Physical Body, where the Ruach's action is bounded. The thought therefore is dazzled by the Symbols of the Sphere of Sensations in the same way as the eye may be dazzled in front of a mirror if the latter be shaken or waved. The sensation, therefore, then conveyed by the thought is that of the Sphere of sensations oscillating and almost revolving about the physical body, that which translated to the physical body bringeth giddiness, sickness, vertigo, and loss of idea, of place, and position.

The fault as we see therefore lies in the preponderance of the Nephesh over the Ruach, in other words, the Emotion outbalancing the Reason.

In the last vision, NO. 18, we find more exertion on the part of the Ruach than in any of the others, and this is undoubtedly accounted for by the fact that P., in this vision, set out with a definite object before him, namely, to see Sappho. The same might be said of Vision No. 7, but on consideration this will be found not to be the case, for, in No. 7, P. asks for strength to help his cousin, the very asking of which points to weakness; besides it is to be expected that a concrete idea will {319} take a much more definite form than an abstract one. In the former case when Sappho has once appeared, except for a break here and there, the vision is rational enough --- if we can use so bastard a term to express ourselves in; not so the latter, which is particularly vague.

In considering these visions and future ones, it must be remembered that through we now insist on a continuous chain of ideas as proof of their validity, and equally so with such as we may deal with later on, we at present find, above all else, that simplicity is our most certain guide; for we are as yet solely dealing with the visions of a student, who, as such, like a school-boy, is expected to work out all his visions in full as if they were mathematical problems. The master may use algebraical and logarithmic short cuts, if he likes, in the solution of his intricate problems, and we shall also find many of these masterly rights of way are quite as baffling, I am afraid, as the curious mistaken byways of the beginner. Further, it must ever be borne in mind that the deeper we dive into the occult sciences, although the simpler our language often becomes, the less we find our ability to express ourselves in mere words and ordinary phrases; from complex terms we sink to simple paradoxes, and from philosophic and scientific symbols we rise into a land of purely linguistic heiroglyphics --- and thence silence.

The task of consciously classifying and interpreting the phenomena in the Spirit Vision (in contradistinction to optical vision) is one of the chief duties undertaken by the Adeptus Minor, that is to say, of an individual who has passed through the grade of $5\emptyset = 6\emptyset$. P. had not as yet accomplished this. And in another part of the manuscript already referred to it is {320} entitled "The Task undertaken by the Adeptus Minor," and is lucidly summarized as follows:

This then is the task undertaken by the Adeptus Minor:

To expel from the Sephiroth of the Nephesch the usurpation of the Evil Sephiroth.

To equally balance the action of the Sephiroth of the Ruach and those of the Nephesch.

To prevent the Lower Will and Human Consciousness from falling into and usurping the place of the Automatic Consciousness.

To render the King of the Body (the Lower Will) obedient and anxious to execute the commands of the Higher Will; so that he be neither a usurper of the faculties of the Higher, nor a Sensual Despot, but an initiated ruler and an anointed King, the Vice-Roy and representative of the Higher Will (because inspired thereby in his Kingdom which is the Man.)

Then shall it happen that the Higher Will, "i.e.," the Lower Genius, shall descend into the Royal Habitation, so that the Higher Will and the Lower Will shall be as one, and the Higher Genius shall descend into the Kether of the Man, bringing with him the tremendous illumination of his Angelic Nature; and the man shall become what was said of Enoch: "And Chanokh made himself to walk for ever close with the essence of the Elohim, and he existed not apart, seeing that the Elohim took possession of his being."

.
This is also a great mystery which the Adeptus Minor must know:

How the Spiritual Consciousness can act around and beyond the Sphere of Sensation.

"Thought" is a mighty force when projected with all the strength of the Lower Will, under the Guidance of the Reasoning Faculty, and illuminated by the "Higher Will."

Therefore, it is, that in thine occult working thou art advised to invoke the Divine and Angelic Names, so that thy Lower Will may "willingly" receive the influx of the Higher Will, which is also the Lower Genius, behind which are all potent forces.

This, therefore, is the magical manner of operation of the initiate, when "Skrying in the Spirit Vision."

He knowing "thoroughly" through his Arcane Wisdom the disposition and correspondences of the Force of the Microcosmus, selecting not any, but a certain symbol and that balanced with its correlatives, then sendeth he, as before said, a Thought-Ray from his Spiritual Consciousness, illuminated by his Higher Will, directly unto the part of his Sphere of Sensation or M. M. of the U. *

* Magical mirror of the Universe.

which is consonant with the symbol employed. There, as in a

mirror, doth he perceive its properties as reflected from the Macrocosmus shining forth into the Infinite Abyss of the Heavens; thence can he follow the Ray of {321} Reflection therefrom, and while "concentrating his united" "consciousness" at that point of his Sphere of Sensation, can receive the "Direct reflection" of the Ray from the Macrocosmus.

But if instead of concentrating at that actual point of the Sphere of Sensation, and thus receiving the "Direct Ray," as then reflected into his thought, and uniting himself with the Ray of his thought, so as to make one continuous ray from the corresponding point of the Macrocosmus unto the centre of his consciousness: if instead of this he shall "retain" the thought-ray only "touching" the Sphere of Sensation at that point, he shall, it is true, perceive the "reflection" of the Macrocosmic ray, answering to that symbol in the Sphere of his consciousness; but he shall receive this reflection, tintured much by his own nature; and therefore to an extent "untrue." Because his united consciousnesses have not been able to focus along the thought-ray at the circumference of the Sphere of Sensation or M. M. of the U. And this is the reason why there are so many and multifarious errors in untrained Spirit Visions: for the untrained Skryer ("i.e.", Seer) --- even supposing him free from the delusions of Obsession, *

* Or a cutting off of the Higher from the Lower Will.

doth not know or understand how to unite his consciousness: still less what are the correspondences and harmonies between his Sphere of Sensation and the Universe --- the Macrocosmus. ...

The Art of Skrying is further explained in a G.'. D.'. manuscript entitled "Of Travelling in the Spirit Vision," in which this particular form of gaining contact, so to speak, with the Higher Will is explained as follows:

The symbol, place, direction or plane being known whereon it is desired to act, a thought-ray is sent unto the corresponding part of the Sphere of Sensations, and thence by drawing a basis of action from the refined Astral Light of the Sphere of Sensations of the Nephesch, the thought-ray is sent like an arrow from a bow right through the circumference of the Sphere of Sensations direct into the place desired. Arriving here a Sphere of Astral Light is formed by the agency of the Lower Will illuminated by the Higher Will, and, acting through the Spiritual Consciousness, by reflection along

the thought-ray, the Sphere of Astral Light is partly drawn from the Nephesch, and partly from the surrounding atmosphere.

This Sphere being formed, a "Simulacrum" of the person of the Skryer is "reflected" into it along the thought-ray, and the united consciousness is then projected therein.

This sphere is therefore a duplicate reflection of the Sphere of

Sensations. As it is said:

"Believe thyself to be in a place, and thou art there."

In this Astral projection, however, a certain part of the consciousness must remain {322} in the body to protect the thought-ray beyond the limits of the Sphere of Sensations (as well as the Sphere itself at that point of departure of the thought-ray) from attack by any hostile force, so that the

Consciousness in this Projection is not quite so strong as the consciousness when concentrated in the natural body in ordinary life.

The return taketh place by a reversal of this process; and, save to persons whose Nephesh and physical body are exceptionally strong and healthy, the whole operation of "skrying" and travelling in the Spirit Vision is, of course, fatiguing.

Also there is another mode of Astral Projection, which can be used by the more practised and advanced Adept. This consisteth in forming first a Sphere from his own Sphere of Sensations, casting his reflection therein, and then projecting this whole Sphere to the desired place as in the previous method. But this is not easy to be done by any but the practised operator."

In fact if this projection of the Sphere to the desired place can be carried out successfully, the highest illumination may be obtained thereby, supposing the desired place to be God or Kether.

To a beginner this particular method of Attainment will appear very vague and unbalanced, for his astral journeys will consist of a chain of alarms and surprises; and the reason for this is that in almost every case he sets out with no clear idea of the place he is struggling to journey to, or the route he has chosen to adopt. He is like an explorer who sets out on a journey of discovery; the further he travels from his own native land, the more strange and uncommon do the lands appear to him through which he is journeying. Little by little the language of his country changes, melting as it were into another not unlike it but yet different; this in time also changes, and so by degrees do all his surroundings, until he finds himself in a strange country, as different from the one from which he started as an equatorial forest is from the ice-incrusted lands of the Pole.

Sometimes the change of scenery is slight, sometimes vast, {323} according to the powers of attainment, but in all cases these journeys would be of little use unless method were brought into the extraordinary chaos which they at first reveal. And, as in Geography, little information could be obtained of the configuration of the Earth's surface unless explorers set out with a definite object in view, such as Columbus had when he set out on his great journey of discovery, and equipped with definite instruments; so in these Astral journeys, little or no spiritual information can be obtained unless the Skryer project, or at least set out with the intention of projecting, his Sphere to a certain and definite

place. This, when applied to travelling to certain paths or places on the Tree of Life, is termed Rising on the Planes, and may lead, as above stated, should the place desired to arrive at be Kether, to the very highest Attainment.

This Rising on the Planes is a definite mystical process, and two initiates setting out to attain the same goal would find the journey, in its essentials, as similar as two ordinary individuals would find a journey from London to Paris.

Karma and environment have in these Risings on the Planes to be reckoned with, just as they would have to be taken into account in the case of the two men journeying to Paris. The one might be travelling third class, and the other first; the one might be travelling by a slow train, the other by an express; the one might see great beauty in the journey, the other little; yet both would know when they got to Dover, both would know when they were on the Channel, and both would in some way, different in detail through it might be, recognise Paris as Paris when they arrived at their destination. {324}

This particular method of Rising on the Planes is an exceptionally interesting one to study, not only because it is most intimately connected with the Eastern methods of Yoga, *

* The whole theory and practice of Raja Yoga is the awakening of a power named the Kundalini, which is coiled up in what is called the sacral plexus, and then forcing this awakened power up a canal called the Sushumna, which runs through the centre of the spinal column. "When the Kundalini is aroused, and enters the canal of the Sushumna, all the perceptions are in the mental space or Chittakasa. When it has reached that end of the canal which opens out into the brain, the objectless perception is in the knowledge space, or Chidakasa." As in the Ascent of the Central Column of the Tree of Life, there are certain centres, such as Malkuth, the Path of Tau, Yesod, the Path of Samech, Tiphereth, the Path of Gimel, Dath, and Kether; so in the Sushumna are there certain centres or Chakras, viz., Muladhara, Svadisthana, Manipura, Anahaba, Visuddhi, Ajna, and Sahasara. For further attributions "See 777."

but because we have many practical results to hand, many actual facts from which we can generalise and construct a theory. Two of such examples we will give here, the first a poem by Mr. Aleister Crowley called "The Ladder," in which the projection is vertical, that is to say, directed along the central column of the Tree of Life; and in the second, which is called "The Ascent unto Dath," by V. H. Frater I. A. In the first of these "Risings" the goal of attainment is Kether, and the various headings of the poem point out clearly enough the different stages the Skryer has to pass through. From the darkness of Malkuth he passes the various symbolic colours, which will be discussed in a future chapter, as well as many of the symbols we have described, to arrive eventually at Kether. In the second, Fra. I. A. leads us as far as Dath, the head of the Old Serpent, the Knower of Good and of Evil. {325}

THE LADDER

"I will arise and go unto my Father."

MALKUTH

Dark, dark, all dark! I cower, I cringe.
Only above me is a citron tinge
As if some echo of red, gold, and blue
Chimed on the night and let its shadow through.
Yet I who am thus prisoned and exiled
Am the right heir of glory, the crowned child.

I match my might against my Fate's.
I gird myself to reach the ultimate shores,
I arm myself the war to win: ---
Lift up your heads, O mighty gates!
Be ye lift up, ye everlasting doors!
The King of Glory shall come in.

TAU

I pass from the citrine; deep indigo
Is this tall column. Snakes and vultures bend
Their hooded hate on him that would ascend.
O may the Four avail me! Ageless woe,
Fear, torture throng the threshold. Lo! The end
Of matter! The Immensity of things
Let loose --- new laws, new beings, new conditions: ---
Dire chaos; see! these new-fledged wings
Fail in its vaguenesses and inanitions.
Only my circle saves me from the hate
Of all these monsters dead yet animate.

I match, &c.
{326}

YESOD

Hail, thou full moon, O flame of amethyst!
Stupendous mountain on whose shoulders rest
The Eight Above. More stable is my crest
Than thine --- and now I pierce thee, veil of mist!
Even as an arrow from the war-bow springs
I leap --- my life is set with loftier things.

I match, &c.

SAMECH (and the crossing of the path of Pe)
Now swift, thou azure shaft of fading fire,
Pierce through the rainbow! Swift, O swift! how streams

The world by! Let Sandalphon and his quire
Of Angels ward me!
No! what planet beams
This angry ray? Thy swords, thy shields, thy spears!
Thy chariots and thy horsemen, Lord! Showered spheres
Of meteors war and blaze; but I am I,
Horus himself, the Torrent of the sky
Aflame --- I sweep the stormy seas of air
Towards that great globe that hangs so golden fair.

I match, &c.

TIPHERETH

Hail, hail, thou sun of harmony,
Of beauty and of ecstasy!
Thou radiance brilliant and bold!
Thou ruby rose, thou cross of gold!
Hail, centre of the cosmic plan! {327}
Hail, mystic image of the Man!
I give the sign of slain Asar.
I give the sign of Asi towering.
I give the sign of Apep, star
Of black Destruction all-devouring.
I give thy sign, Asar re-risen: ---
Break, O my spirit, from thy prison!

I match, &c.

GIMEL (with the crossing of the path of Teth)
Hail, virgin Moon, bright Moon of Her
That is God's thought and minister!
Snow-pure, sky-blue, immaculate
Hecate, in Thy book of Fate
Read thou my name, the soaring soul
That seeks the supreme, sunless goal!

And thou, great Sekhet, roar! Arise
Confront the lion in the way!
Thy calm indomitable eyes
Lift once, and look, and pierce, and slay!

I am past. Hail, Hecate! Untrod
Thy steep ascent to God, to God!
Lo! what unnamed, unnameable
Sphere hangs above inscrutable?
There is no virtue in thy kiss
To affront that soulless swart abyss.

I match, &c. {328}

DATH

I am insane. My reason tumbles;

The tower of my being crumbles.
Here all is doubt, distress, despair:
There is no force in strength or prayer.
If pass I may, it is by might
Of the momentum of my flight.

I match, &pc.

GIMEL (and the crossing of Daleth)
Free from that curse, loosed from that prison;
From all that ruin am I risen!
Pure still, the virgin moon beguiles
My azure passage with her smiles.

Now! O what love divine redeems
My death, and bathes it in her beams!
What sacring transubstantiates
My flesh and blood, and incarnates
The quintessential Pan? What shore
Stretches beyond this secret door?
Hail! O thou sevenfold star of green,
Thou fourfold glory --- all this teen
Caught up in ecstasy --- a boon
To pass me singing through the moon!

Nay! I knew not what glory shone
Gold from the breathless bliss beyond:
But this I know that I am gone
To the heart of God's great diamond!

I match, &pc. {329}

KETHER

I am passed through the abyss of flame.
Hear ye that I am that I am!

THE RETURN

Behold! I clothe mine awful light
In yonder body born of night.
Its mind be open to he higher!
Its heart be lucid-luminous!
The Temple of its own desire
The Temple of the Rosy Cross!

As Horus sped the flame, Harpocrates
Receive the flame, and set the soul at ease.
I who was One am One, all light
Balanced within me, ordered right,
As it was ever to the initiate's ken,
Is now, and shall be evermore. Amen.

THE ASCENT UNTO DATH

Come unto Me, ye, the Divine Lords of the Forces of Intelligence: Whose
Abode is in the Place of the Gathering of the Waters.

Come unto Me, ye in whom the Secrets of Truth have their Abiding.
Come unto Me, O Tzaphqial, Aralim, Qashial, by the white Threefold Star,
and in the Name of IHVH ELOHIM. {330}
Cause ye the Paths of Wrath to be opened unto me; that I may advance over
the Tree of Life unto the Place of the River.

I stand upon the Northern Quarter of the Universe of Matter, and around me
glows the Ruddy Flame of Earth.
Before me is the Portal of the Path of the Spirit of the Primal Flame:
Thence gleameth the Red Glory into the World of Assiah.

Lift up your Heads O ye Gates!
And be ye lifted up, ye Everlasting Doors!
And the King of Glory shall come in.

I am come forth from the Gates of Matter:
I advance over the Path of Primal Flame:
And about me the Glory of the Fire is established.
Vast before me in the distance looms the Portal of the Glory.
I am come before the Gates of the Glory of God:
I cry against them in the Name of Elohim Tzebaoth.

Lift up your Heads O ye gates, &c.

Behind me is the Portal of the Primal Fire:
Behind me is the Golden Path of Sol:
At my right hand is the Ruddy Light of Mars:
And before me is the Gateway of the Waters of the Primal Sea.

In the Vast Name of AL the All Enduring
Let me pass through the gate of the Waters of the Primal Sea.

Lift up your Heads, O ye Gates, &c. {331}

I am come forth from the Gates of the Glory;
Around me are breaking the waters of the Primal Sea:
My path is in the Deep Waters,
And my footsteps are in the Unknown.

Vast before me is the Portal of Geburah:
Behind it is gleaming the Fire of the Wrath of God:
I cry against Thee in the name of Elohim Gibor:
Open unto me, Gateway of God the Mighty!

Lift up your Heads O ye Gates, &c.

I am come forth from the Path of the Waters:
I stand in the World of the Power of God:
I turn my face to the Right, and the Gate of the Lion is before me ---
Gate of the Path of the Lion, in the Sign of the Lion do thou open before

my face.
Lift up your Heads O ye Gates, &c.

I advance over the Path of the Leader of the Lion,
By the Power of the Daughter of the Flaming Sword.
About me the Lions are roaring for their prey;
But I am Sekhet, of the Flaming Eyes.
Turned is my face to the left,
And the Priestess of the Silver Star is my guide.
Now am I come forth upon the Path of the Lion,
And my thought in the Place of the gathering of the Waters.
I am the Established one in Dath!
In me is the Knowledge of Good and of Evil!
In me is the Knowledge of the Light Supernal!
And my face is turned downward unto Malkuth. {332}

Like all other methods, these, Travelling in the Spirit Vision and Rising on the Planes, are only to be judged by their success. It is impossible to lay down a single task for each individual; one may suit one, and another another; nevertheless it must be pointed out here that though these two methods, or rather two phases of one method, are in most cases fruitful in result, it is generally but a slight step forward, and very seldom does supreme illumination follow. However, as appetisers they are excellent, the student attaining to just that hunger for the Beyond, that appetite for the Unobtainable, which will carry him over many a gloomy mood, many a whispering of the impossibility of his task. Yet that they can accomplish more than this is also certain: to a few they have unlocked the Portal, to the many the Postern; but in all cases it is best that the student should place himself under the guidance of one who has actually travelled, and not trust to his own intuitions in an unknown land, for, if he do so, he will almost of a certainty be led astray, and Obsession may take the place of Illumination, and failure that of success.

Between the grades $4\phi = 7\phi$ and $5\phi = 6\phi$ seven months had to elapse, and during this time we find P. busily travelling the British Isles searching for a suitable house wherein to perform the Operation of Abramelin the Mage, which ever since the previous autumn had engaged his attention. In the month of May he had met D. D. C. F. $7\phi = 4\phi$, official head of the Order of the Golden Dawn. But he was still bent on carrying out the Operation of Abramelin, and journeyed to and fro all over the country endeavouring to discover a suitable dwelling for the necessary Retirement. Thus it came about that in {333} October of this year we find him settled in a remote and desolate district, a tumbled chaos of lake and mountain, in an ancient manor-house, making all necessary arrangements for this great operation in Ceremonial Magic.

[The continuation of Book, II. will appear in Nos., III. and IV.
of THE EQUINOX.]

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THE TEMPLE OF SOLOMON

THE KING

A.'. A.'. Publication in Class B.

Issued by Order:

D.D.S. 7ø = 4ø Praemonstrator

O.S.V. 6ø = 5ø Imperator

N.S.F. 5ø = 6ø Cancellarius

Book II. continued

THE SORCERER

BEFORE we can discuss the Operation of the Sacred Magic of Abramelin, commenced by P. in the autumn of 1899, it is first necessary that we should briefly explain the meaning and value of Ceremonial Magic; and secondly, by somewhat retracing our footsteps, disclose to the reader the various methods and workings P. had undertaken before he set out to accomplish this supreme one.

For over a year now he had been living "perdu" in the heart of London, strenuously applying himself to the various branches of secret knowledge that his initiations in the Order of the Golden Dawn had disclosed to him. Up to the present we have only dealt with these initiations, and his methods of Travelling in the Spirit Vision, and Rising on the Planes; but still there remain to be shown the Ceremonial methods he adopted; however, before we enter upon these, we must return to our first point, namely ___ the meaning and value of Ceremonial Magic.

Ceremonial Magic, as a means to attainment, has in common with all other methods, Western or Eastern, one supreme object in view ___ identification with the Godhead; and it matters not if the Aspirant be Theist or Atheist, Pantheist or Autotheist, Christian or Jew, or whether he name the goal of his attainment God, Zeus, Christ, Matter, Nature, Spirit, Heaven, { 135 } Reason, Nirvana, Asgard, No-Thing or No-God, so long as he "has" a goal in view, and a goal he is striving to attain. Without a goal, he is but a human ship without port or destination; and, without striving, work, WILL to attain, he is but a human derelict, rudderless and mastless, tossed hither and thither by the billows of lunacy, eventually to sink beneath the black waters of madness and death.

Thus we find that outside the asylum, we, one and all of us, are strenuously

or slothfully, willingly or unwillingly, consciously or unconsciously, progressing slowly or speedily towards "some" goal that we have set up as an ideal before us. Follow the road to that goal, subdue all difficulties, and, when the last has been vanquished, we shall find that that "some goal" is in truth THE GOAL, and that the road upon which we set out was but a little capillary leading by vein and artery to the very Heart of Unity itself.

Then all roads lead to the same goal? ___ Certainly. Then, say you, "All roads are equally good?" Our answer is, "Certainly not!" For it does not follow that because all roads lead to Rome, all are of the same length, the same perfection, or equally safe. The traveller who would walk to Rome must use his own legs ___ his WILL to arrive there; but should he discard as useless the advice of such as know the way and have been there, and the maps of the countries he has to journey through, he is but a fool, only to be exceeded in his folly by such as try all roads in turn and arrive by none. As with the traveller, so also with the Aspirant; he must commence his journey with the cry, "I "will" attain! and leave nothing undone that may help him to accomplish this attainment. By contemplating the Great Work, and all means to {136} its attainment, little by little from the Knowledge he has obtained will he learn to extract that subtle Understanding which will enable him to construct such symbols of strength, such appliances of power, such exercises of Will and Imagination, that by their balanced, chaste and sober use, he MUST succeed if he WILL to do so.

So we see, it matters very little whether the Aspirant, truly the Seer, cry "Yea" or "Nay," so long as he do so with a "will," a "will" that will beget a Sorcery within the cry; for as Levi says: "The intelligence which denies, invariably affirms something, since it is asserting its liberty."

Let us now inquire what this liberty is, but above all, whatever we write: "Be not satisfied with what we tell you; and act for yourself." And, if you act with daring and courage, you will indeed outstep the normal powers of life and become a strong man amongst strong men, so that "if we say unto this mountain, be thou removed, and be thou cast into the sea, it shall be done." For the land into which you enter is a land which, to the common eye, appears as a fabulous land of wonder and miracle. Yet we say to you that there is no wonder imagined in the mind of man that man is not capable of performing, there is no miracle of the Imagination, which has been performed by man, the which may not yet again be performed by him. The sun has stood still upon Gibeon and the moon in the valley of Ajalon, and the stars of heaven have fallen unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken by a mighty wind. What are suns, and moons, and stars, but the ideas of dreaming children cradled in the abyss of a drowsy understanding? To the blind worm, the sun is as the fluttering of warm wings in the outer {137} darkness, and the stars are not; to the savage, as welcome ball of fire, and the glittering eyes of the beasts of night: to us, as spheres of earth's familiar elements and many hundred million miles away. And to the man of ten thousand years hence ___ who knows! And to him a hundred million years after that ___ who cares! Senses may come and go, and the five may become ten, and the ten twenty, so that the beings of that last far-off twilight may differ from us, as we differ from the earthworm, and the weeds in the depths of the sea. But enough ___ Become the Changless One, and ye shall leap past a million years, and an hundred hundred million in the twinkling of an eye. Nay! for Time will burst as a bubble between your lips; and, seeing and understanding, Space will melt as a bead of sweat upon your brow and vanish!

Dare to will and will to know, and you will become as great as, and even greater than, Apollonius, Flamel or Lully; and then know to keep silence, lest

like Lucifer you fall, and the brilliance of your knowledge blind the eyes of the owls that are men; and from a great light, spring a great darkness; and the image survive and the imagination vanish, and idols replace the gods, and churches of brick and stone the mysteries of the forests and the mountains, and the rapture which girds the hearts of men like a circle of pure emerald light.

The great seeming miracles of life pass by unheeded. Birth and Generation are but the sorry jests of fools; yet not the wisest knows how a blade of grass sprouts from the black earth, or how it is that the black earth is changed into the green leaves and all the wonders of the woods. Yet the multitude trample the flowers of the fields under their feet, and snigger in their halls of pleasure at a dancer clothed in { 138 } frilled nudity, because they are nearer seeing the mysteries of Creation than they are in the smugness of their own stuffy back parlours; and gape in wonder at some stage trickster, some thought-reading buffoon, and talk about the supernatural, the supernormal, the superterrestrial, the superhuman, and all the other superficial superfluties of superannuated supernumeraries, as if this poor juggler were some kind of magician who could enter their thick skulls and steal their sorry thoughts, whilst all the time he is at the old game of picking their greasy pockets.

Miracles are but the clouds that cloak the dreamy eyes of ignorant men. Therefore let us once and for all thunder forth: There are no miracles for those who wake; miracles are for the dreamers, and wonders are as bottled bull's-eyes in a bun-shop for penniless children. Beauty alone exists for the Adept. Everywhere there is loveliness ___ in the poppy and in the dunghill upon which it blows; in the palace of marble and in the huts of sunbaked mud which squat without its walls. For him the glades of the forests laugh with joy, and so do the gutters of our slums. All is beautiful, and flame-shod he speeds over earth and water, through fire and air; and builds, in the tangled web of the winds, that City wherein no one dreams, and where even awakenment ceases to be.

But in order to work miracles we must be outside the ordinary conditions of humanity; we must either be abstracted by wisdom or exalted by madness, either superior to all passions or beyond them through ecstasy or frenzy. Such is the first and most indispensable preparation of the operator. Hence, by a providential or fatal law, the magician can only exercise omnipotence in inverse proportion to his material interest; the alchemist makes so much the more gold as he is the more resigned to privations, and the more esteems that poverty which protects the secrets of the "magnum" { 139 } "opus." Only the adept whose heart is passionless will dispose of the love and hate of those whom he would make instruments of his science; the myth of Genesis is eternally true, and God permits the tree of science to be approached only by those men who are sufficiently strong and self-denying not to covet its fruits. Ye, therefore, who seek in science a means to satisfy your passions, pause in this fatal way; you will find nothing but madness or death. This is the meaning of the vulgar tradition that the devil ends sooner or later by strangling sorcerers. The magus must hence be impassible, sober and chaste, disinterested, impenetrable, and inaccessible to any kind of prejudice or terror. He must be without bodily defects, and proof against all contractions and all difficulties. The first and most important of magical operations is the attainment of this rare pre-eminence.1

The "via mystica" leading to this pre-eminence may aptly be compared to a circle. Wherever the Aspirant strikes it, there he will find a path leading to the right and another leading to the left. To the right the goal is all things, to the left the goal is nothing. Yet the paths are not two paths, but one path; and the goals are not two goals, but one goal. The Aspirant upon entering the circle must travel by the one or the other, and must not look back; lest he be turned into a pillar of salt, and become the habitation of the spirits of Earth. "For thy vessel the Beasts of the Earth shall inhabit," as sayeth Zoroaster. The Magus travels by both simultaneously, if he travels at all; for he has learnt what is meant by the mystery: "A straight line is the circumference of a circle whose radius in infinity"; a line of infinite length in the mind of the Neophyte, but which in truth is also a line of infinite shortness in that of the Magus, if finite or infinite at all.

The circle having been opened out, from the line can any curve be fashioned; and if the Magus "wills it," the line "will be" a triangle, or a square, or a circle; and at his word it will {140} flash before him as a pentagram or a hexagram, or perchance as an eleven-pointed star.

Thus shall the Aspirant learn to create suns and moon, and all the hosts of heaven out of unity. But first he must travel the circumference of the circle; and, when mystically he has discovered that the goal is the starting-point, and where he entered that circle there also will it break and open out, so that the adytum of its centre becomes as an arch in its outer wall, then indeed will he be worthy of the name of Magus.

The keystone to this arch some have called God, some Brahma, some Zeus, some Allah, some even IAO the God of the sounding name; but in truth, O seeker, it is Thy-SELF ___ this higher dimension in which the inner becomes the outer, and in which the single Eye alone can see the throbbing heart, Master of the entangled skein of veins.

Let us for example's sake call this attainment by the common name of God (SELF as opposed to self). And as we have seen the path of union with god or goal is twofold:

- I. The attainment of all things.
- II. The destruction of all things.

And whichever way we travel to right or to left the method is also twofold, or the twofold in one:

- I. Exaltation by madness.
- II. Exaltation by wisdom.

In the first we awake from the dream of illusion by a blinding light being flashed across our eyes; in the second, gradually, by the breaking of the dawn.

1 E. Levi, "Doctrine and Ritual of Magic," p. 192.

In the first the light of knowledge, though but comparable to the whole of Knowledge as a candle-flame to the sun, may {141} be so sudden that blindness follows the first illumination.² In the second, though the light be as the sun of knowledge itself; first its gentle warmth, and then its tender rays awake us, and lead us through the morning to the noontide of day. Like children of joy we rise from our beds and dance through the dewy fields, and chase the awakening butterflies from the blushing flowers ___ ecstasy is ours. The first is as a sudden bounding beyond darkness into light, from the humdrum into the ecstatic; the second a steady march beyond the passionate West into the land of everlasting Dawn.

Concerning the first we have little to say; for it is generally the illumination of the weak. The feeble often gain the little success they do gain in life, not through their attempts to struggle, but on account of their

weakness ___ the enemy not considering they are worth power and shot. But the strong gain their lives in fight and victory; the sword is their warrant to live, and by their swords "will" they attain; and when they once have attained, by their swords will they rule, and from warriors become as helmed kings whose crowns are of iron, and whose sceptres are sharp swords of glittering steel, and reign; whilst the weak still remain as slaves, and a prey to the wild dreams of the night. Of a truth, sometimes the weak charioteer wins the race; but on account of his weakness he is often carried past the winning-post by the steeds that have given him the victory, and, unable to hold them back, he is dashed against the walls of the arena, whilst the strong man passing the judges turns his chariot round and receives the crown of victory, or if not that, is ever ready to race again. {142}

To learn how to WILL is the key to the kingdom, the door of which as we have seen contains two locks, or rather two bolts in one lock, one turning to the right and the other to the left. Either pile up the imagination with image upon image until the very kingdom of God is taken by assault; or withdrawn one symbol after another until the walls are undermined and the "cloud-capped towers" come tumbling to the ground. In either case the end is the same ___ the city is taken. Or perchance if you are a great Captain, and your army is filled with warlike men, and you are in possession of all the engines suitable to this Promethean struggle ___ at one and the same time scale the bastions and undermine the ramparts, so that as those above leap down, those beneath leap up, and the city falls as an arrow from a bow that breaks in twain in the hand. Such warfare is only for the great ___ the greatest; yet we shall see that this is the warfare that P. eventually waged. And where the strong have trod the weak may "dare" to follow.

This path must necessarily be a difficult one; illusions and delusions must be expected, temptations and defeats encountered with equanimity, and fears and terrors passed by without trembling. The labours of Hercules are a good example of the labours the Aspirant, who would be an Adept, must expect. However, there is not space here, nor is this the place, to enter into the twelve mystic works of this man who became a God. Yet let us at least note three points ___ that the tenth labour was to slay Geryon, the "three-"headed and "three-"bodied monster of Gades; that the eleventh was to obtain apples from the garden of the Hesperides, where lived the "three" daughters of Hesperus; and that the last was to bring upon earth the "three-"headed dog Cerberus, and so {143} unguard the gates of Hades. Similar is the Adept's last labour, to destroy the terrors of hell and to bring upon earth the Supernal triad and formulate the HB:Shin 3 in HB:Heh HB:Vau HB:Shin HB:Heh HB:Yod .

One idea must possess us, and all our energies must be focused upon it. A man who would be rich must worship wealth and understand poverty; a man who would be strong must worship strength and understand weakness; and so also a man who would be God must worship deity and understand devilry: that is, he

- 2 The greater our ignorance the more intense appears the illumination.
- 3 N.B. --- the Shin is composed of three Yodhs, and its value is 300.

must become saturated with the reflections of Kether in Malkuth, until the earth be leavened and the two eyes become one. He must indeed build up his tower stone upon stone until the summit vanish amongst the stars, and he is lost in a land which lies beyond the flames of day and the shadows of night.

To attain to this Ecstasy, exercises and operations of the most trivial

nature must be observed, if they, even in the remotest manner, appertain to the "one" idea.

You are a beggar, and you desire to make gold; set to work and never leave off. I promise you, in the name of science, all the treasures of Flamel and Raymond Lully. "What is the first thing to do?" Believe in your power, then act. "But how act?" Rise daily at the same hour, and that early; bathe at a spring before daybreak, and in all seasons; never wear dirty clothes, but rather wash them yourself if needful; accustom yourself to voluntary privations, that you may be better able to bear those which come without seeking; then silence every desire which is foreign to the fulfilment of the Great Work.

What! By bathing daily in a spring, I shall make gold?" You will work in order to make it. "It is a mockery!" No, it is an arcanum. "How can I make use of an arcanum which I fail to understand?" Believe and act; you will understand later.⁴

Levi here places belief as a crown upon the brow of work. {144} He is, in a way, right; yet to the ordinary individual this belief is as a heavy load which he cannot even lift, let alone carry, act how he will. Undoubtedly, if a boy worried long enough over a text-book on trigonometry he would eventually appreciate the theory and practice of logarithms; but why should he waste his time? why not instead seek a master? Certainly, when he has learnt all the text-books can teach and all the master can tell him, he must strike out for himself, but up to this point he must place his faith in some one. To the ordinary Aspirant a "Guru"⁵ is necessary; and the only danger to the uninitiate is that he may place his trust in a charlatan instead of in an adept. This indeed is a danger, but surely after a little while the most ignorant will be able to discriminate, as a blind man can between day and night. And, if the pupil be a true Seeker, it matters little in the end. For as the sacrament is efficacious, though administered by an unworthy priest, so will his love of Truth enable him to turn even the evil counsels of a knave to his advantage.

To return, how can these multiform desires be silenced, and the one desire be realised so that it engulf the rest? To this question we must answer as we have answered elsewhere ___ "only by a one-pointedness of the senses" ___ until the five-sided polygon become pyramidal and vanish in a point. The base must be well established, regular, and of even surface; for as the base so the summit. In other words, the five senses must be strong and healthy and without disease. An unhealthy man is unfitted to perform a magical operation, and an hysterical man will probably end in the Qliphoth or Bedlam. A blind man will not be able to equilibrate the sense of sight, {145} or a deaf man the sense of hearing, like a man who can both see and hear; however, the complete loss of one sense, if this is ever actually the case, is far better than a mental weakness in that sense.

All senses and faculties must share in the work, such at least is the dictum of Western Ceremonial Magic. And so we find the magician placing stone upon stone in the construction of his Temple. That is to say, placing pantacle upon pantacle, and safeguarding his one idea by means of swords, daggers, wands, rings, perfumes, suffumigations, robes, talismans, crowns, magic squares and astrological charts, and a thousand other symbols of things, ideas, and states, all reflecting the one idea; so that he may build up a mighty mound, and from it eventually leap over the great wall which stands before him as a partition between two worlds.

⁴ "Doctrine and Ritual of Magic," pp. 194, 195.

5 Instructor.

All faculties and all senses should share in the work; nothing in the priest of Hermes has the right to remain idle; intelligence must be formulated by signs and summed by characters or pantacles; will must be determined by words, and must fulfil words by deeds; the magical idea must be rendered into light for the eyes, harmony for the ears, perfumes for the sense of smell, savours for the palate, objects for the touch; the operator, in a word, must realise in his whole life what he wishes to realise in the world without him; he must become a "magnet" to attract the desired thing; and when he shall be sufficiently magnetic, he must be convinced that the thing will come of itself, and without thinking of it.⁶

This seems clear enough, but more clearly still is this all-important point explained by Mr. Aleister Crowley in his preface to his edition of "The Book of the Goetia of Solomon the King":

I am not concerned [writes Mr. Crowley] to deny the objective reality of all "magical" phenomena; if they are illusions, they are at least as real as many unquestioned {146} facts of daily life; and, if we follow Herbert Spencer, they are at least evidence of some cause.

Now, this fact is our base. What is the cause of my illusion of seeing a spirit in the triangle of Art?

Every smatterer, every expert in psychology, will answer, "that cause lies in your brain."

* * * * *

This being true for the ordinary Universe, that all sense-impressions are dependent on changes in the brain, we must include illusions, which are after all sense-impressions as much as "realities" are, in the class of "phenomena dependent on brain-changes."

Magical phenomena, however, come under a special sub-class, since they are willed, and their cause is the series of "real" phenomena called the operations of Ceremonial Magic.

These consist of:

(1) "Sight."

The circle, square, triangle, vessels, lamps, robes, implements,
&c.

(2) "Sound."

The Invocations.

(3) "Smell."

The Perfumes.

(4) "Taste."

The Sacraments.

(5) "Touch."

As under (1). The circle, &c.

(6) "Mind."

The combination of all these and reflection on their significance.

These unusual impressions (1-5) produce unusual brain-changes; hence their summary (6) is of unusual kind. The projection back into the phenomenal world is therefore unusual.

Herein then consists the reality of the operations and effects of ceremonial magic; and I conceive that the apology is ample, so far as the

"effects" refer only to those phenomena which appear to the magician himself, the appearance of the spirit, his conversation, possible shocks from imprudence, and so on, even to ecstasy on the one hand, and death or madness on the other.⁷

6 "Doctrine and Ritual of Magic," p. 196.

7 "Goetia," pp. 1-3.

Thus we see that the Aspirant must become a "magnet," and attract all desires to himself until there is nothing outside of {147} him left to attract; or repel all things, until there is nothing left to repel.

In the East the five senses are treated in their unity, and the magical operation becomes purely a mental one, and in many respects a more rational and less emotional one. The will, so to speak, is concentrated on itself by the aid of a reflective point — the tip of the nose, the umbilicus, a lotus, or again, in a more abstract manner, on the inhalation and exhalation of the breath, upon an idea or a sensation. The Yogi abandons the constructive method, and so it is that we do not find him building up, but, instead, undermining his consciousness, his instrument being a purely introspective one, the power of turning his will as a mental eye upon himself, and finally seeing himself as HimSELF.

However, in both the Western and Eastern systems, equilibrium is both the method and the result. The Western Magician wills to turn darkness into light, earth into gold, vice into virtue. He sets out to purify; therefore all around him must be pure, ever to hold before his memory the one essential idea. More crudely this is the whole principle of advertising. A good advertiser so places his advertisement that wherever you go, and whichever way you turn, you see the name of the article he is booming. If it happens, "e.g."

to be "Keating's Insect Powder," the very name becomes part of you, so that directly a flea is seen or mentioned "Keating's" spontaneously flashes across your thoughts.

The will of a magician may be compared to a lamp burning in a dark and dirty room. First he sets to work to clean the room out, then he places a brightly polished mirror along one wall to reflect one sense, and then another to reflect {148} another, and so on, until, whichever way he look, up or down, to right or left, behind or before, there he sees his will shining; and ultimately so dazzling become the innumerable reflections, that he can see but one great flame which obscures everything else. The Yogi on the other hand dispenses with the mirrors, and contents himself in turning the wick lower and lower until the room is one perfect darkness and nothing else can be seen or even recognised beyond SELF.

By those who have passed along both these mystic paths, it will be found that the energy expended is the same in both. Concentration is a terrific labour; the mere fact of sitting still and mediating on one idea and slaying all other ideas one after the other, and then constantly seeing them sprout up hundred-headed like the Hydra, needs so great a power of endurance that, though many undertake the task, few reach the goal. Again, the strain brought to bear on a Ceremonial Magician is equally colossal, and often costly; and in these bustling days the necessary seclusion is most difficult to obtain. And so it came about that a combination of both the above systems was ultimately adopted by P. However, it must be remembered that the dabbler in Ceremonial Magic or Yoga is but heaping up evil against himself, just as the dabbler on the Stock Exchange is. Magic, like gambling, has its chances; but in the

former as in the latter, without "will to work" chances are always against him who puts his trust in them alone.

There is, however, one practice none must neglect, except the weakest, who are unworthy to attempt it ___ the practice of Sceptical selection.

Eliphaz Levi gives us the following case: {149}

One day a person said to me: "I would that I could be a fervent Catholic, but I am a Voltairean. What would I not give to have faith!" I replied: "Say 'I would' no longer; say 'I will,' and I promise you that you will believe. You tell me you are a Voltairean, and of all the various presentations of faith that of the Jesuits is most repugnant to you, but at the same time seems the most powerful and desirable. Perform the exercises of St. Ignatius again and again, without allowing yourself to be discouraged, and you will gain the faith of a jesuit. The result is infallible, and should you then have the simplicity to ascribe it to a miracle, you deceive yourself now in thinking that you are a Voltairean."8

Now all this may be good enough for Mrs. Eddy. To borrow a sword from one of Voltaire's antagonists, and to thrust it through his back when he is not looking, is certainly one way of getting rid of Voltaire. But the intellectual knight must not behave like a Christian footpad; he must trap Voltaire in his own arguments by absorbing the whole of Voltaire ___ eighty volumes and more ___ until there is no Voltaire left, and as he does so, apply to each link of Voltaire's armour the fangs of the Pyrrhonic Serpent; and where that serpent bites through the links, those links must be discarded; and where its teeth are turned aside, those links must be kept. Similarly must he apply the serpent to St. Ignatius, and out of the combination of the strongest links of both their armours fashion for himself so invulnerable a coat of mail that none can pierce it. Thus, instead of burying one's reason in the sands of faith, like an ostrich, one should rise like a phoenix of enlightenment out of the ashes of both Freethought and Dogma. This is the whole of Philosophic Scientific Illuminism.

Now that we have finished our short disquisition upon the Methods of Western Magic, let us once again {150} turn to Frater P. and seen how he applied them to his own labours.

Shortly after becoming a member of the Order of the Golden Dawn, P., as already mentioned, became acquainted with a certain Frater, I.A. by name, a magician of remarkable powers. At once a great friendship sprang up between these two, and for over a year and a half they worked secretly in London at various magical and scientific experiments.

During this period P. learnt what may be termed the alphabet of Ceremonial Magic ___ namely, the workings of Practical Evocations, the Consecrations and uses of Talismans, Invisibility, Transformations, Spiritual Development, Divination, and Alchemical processes, the details of which are dealt with in a manuscript entitled "Z.2." Of the Order of the Golden Dawn, which is divided into five books, each under one of the letters of the name
HB:Heh HB:Vau HB:Shin HB:Heh HB:Yod .

These five books show how the $0\emptyset = 0\emptyset$ Ritual may be used as a magical formula. They are as follow:

HB:Yod

BOOK I

PRACTICAL EVOCATION

A. The Magical Circle.

B. The Magician, wearing the great lamen of the Hierophant, and his scarlet robe. The Hierophant's lamen is on the back of a pentacle, whereon is engraved the sigil of the spirit to be invoked.

C. The Names and Formulae to be employed.

D. The symbol of the whole evocation.

E. The construction of the circle and the placing of all the symbols, &c., employed in the places proper allotted to them, so as to represent the interior of the G.'. D.'. Temple in the "Enterer": and the purification and consecration of the actual pieces of ground or place selected for the performance of the invocation. { 151 }

F. The invocation of the Higher Powers. Pentacle formed by the concentric bands, name and sigil therein, in proper colours; is to be bound thrice with a cord, and shrouded in black, thus bringing into action a blind force, to be further directed or differentiated in the process of the ceremony.

"Announcement" aloud of the "object" of the working, naming the Spirit or Spirits

8 "Doctrine and Ritual of Magic," p. 195

which it is desired to evoke. This is pronounced standing in the centre of the circle, and turning towards the quarter from which the Spirit will come.

G. The name and sigil of the spirit wrapped in a black cloth or covering is now placed within the circle, at the point corresponding to the West, representing the candidate. The Consecration, or Baptism by water and fire of the sigil then takes place: and the proclamation in a loud and firm voice of the spirit (or spirits) to be evoked.

H. The veiled sigil is now to be placed at the foot of the altar. The Magician then calls aloud the name of the spirit, summoning him to appear: stating for what purpose the spirit is evoked: what is desired in the operation: why the evocation is performed at this time: and finally solemnly affirming that the Spirit SHALL be evoked by the ceremony.

I. Announcement aloud that all is prepared for the commencement of the actual evocation. If it be a "good" Spirit the sigil is now to be placed "with in"

"the white triangle." The Magician places his left hand upon it, raises in his right hand the magical implement employed (usually the sword of Art) erect, and commences the evocation of the Spirit. This being an exorcism of the Spirit unto visible appearance. The Magician stands in the place of the Hierophant during the obligation, and faces West irrespective of the particular quarter of the Spirit.

But if the Nature of the Spirit be evil, then the sigil must be placed "without" and to the West of the white triangle; and the Magician shall be careful to keep the point of the magic Sword upon the centre of the sigil.

J. Now let the Magician imagine himself as "clothed outwardly" with the semblance of the form of the Spirit to be evoked: and in this let him be careful "not to identify himself" with the Spirit, which would be dangerous, but

only to formulate a species of Mask, worn for the time being. And if he know not the symbolic form of the Spirit, then let him assume the form of an angel belonging unto the same class of operation. This form being assumed, then let him pronounce aloud, with a firm and solemn voice, "a convenient and potent" "oration and Exorcism of the Spirit unto visible appearance." At the conclusio

n

of this exorcism, taking the covered sigil in his left hand, let him smite it thrice with the "flat" blade of the Magic Sword. Then let him raise on high hi

s

arms to their utmost stretch, holding in his left hand the veiled sigil, and in his right the sword of Art erect, at the same time stamping thrice upon the ground with his right foot.

K. The veiled and covered sigil is then to be placed in the Northern part of the Hall, at the edge of the circle, and the Magician then employs the oration of the Hierophant from the throne of the East, modifying it slightly, as follows: "The Voice {152} of the Exorcism said unto me; let me shroud myself in darkness, peradventure thus may I manifest myself in Light," &c. The Magician then proclaims aloud that the Mystic Circumambulation will take place.

L. The Magician takes up the sigil in his left hand, and circumambulates the magic circle once, then passes to the South and halts. He stands (having lain his sigil on the ground) between it and the West, repeats the oration of the Kerux, and again consecrates it with water and with fire. Then takes it in his hand, facing westward, saying: "Creature of ... twice consecrate, thou mayest approach the Gate of the West."

M. The Magician now moves to the West of the magical circle, holds the sigil in his left hand and the Sword in his right, faces S.W., "and again" "astrally masks himself with the Form of the Spirit:" and for the first time partially opens the covering, without, however, entirely removing it. He then smites it once with the flat blade of this sword, saying in a loud, clear and firm voice: "Thou canst not pass from concealment unto manifestation, save by virtue of the Name HB:Mem-final HB:Yod HB:Heh HB:Lamed HB:Aleph . Before all things are the Chaos, and the Darkness, and the Gates of the Land of Night. I am he whose Name is 'Darkness': I am the Great One of the paths of the shades. I am the Exorcist in the midst of the exorcism; appear thou therefore without fear before me; for I am he in whom fear is not! Thou hast known me; so pass thou on!" He then reveals the sigil.

N. Operations in L repeated at the North.

O. Processes in M are repeated in the N.W. Magician then passes to the East, takes up sigil in left hand, and Lotus Wand in right; "assumes the mask" "of the Spirit-Form;" smites sigil with Lotus Wand and says: "Thou canst not pass from concealment unto manifestation save by virtue of the name HB:Heh HB:Vau HB:Heh HB:Yod . After the formless and the void and the Darkness, there cometh the knowledge of the Light. I am that Light which riseth in the Darkness! I am the Exorcist in the midst of the exorcism; appear thou therefore in harmonious form before me; for I am the wielder of the forces of the Balance. Thou hast known me now, so pass thou on unto the cubical altar of the Universe.

P. He then re-covers sigil and passes on to the altar laying it thereon as before shown. He then passes to the East of the Altar holding the sigil and sword as explained. Then doth he rehearse a most potent conjuration and invocation of that Spirit unto visible appearance, using and reiterating all the Divine angelic and magical names appropriate to this end, neither omitting the signs, seals, sigilla, lineal figures, signatures and the like, from that conjuration.

Q. The Magician now elevates the covered sigil towards Heaven, removes the veil entirely (leaving it yet corded); crying in a loud voice: "Creature of

... long hast thou dwelt in Darkness, quit the Night and seek the Day." He then replaces it on the altar, holds the magical sword erect above it, the pommel immediately above the centre thereof, and says: "By all the Names, powers, and rites already rehearsed, I conjure Thee thus unto visible appearance." Then the Mystic words. {153}

R. Saith the Magician: "As the Light hidden in the Darkness can manifest therefrom, SO SHALT THOU become manifest from concealment unto manifestation."

He then takes up sigil, stands to the East of the Altar and faces West. He shall then rehearse a long conjuration to the powers and Spirits immediately superior unto that one which he seeks to invoke: "that they shall force him to" "manifest himself unto visible appearance." He then places the sigil between the pillars, himself at the East facing West. Then in the sign of the Enterer doth he direct the whole current of his will upon the sigil. Thus he continueth until such time as he shall perceive his will-power to be weakening, when he protects himself from the reflex of the current by the sign of silence, and then drops his hands. He now looks towards the Quarter that the Spirit is to appear in, and he should now see the first signs of his visible manifestation. If he be "not" thus faintly visible, let the Magician repeat the Conjuration of the Superiors of the Spirit; "from the place of the" "Throne of the East." And this conjuration may be repeated thrice, each time ending with a new projection of will in the sign of the Enterer, &c. But if at the third time of repetition he appeareth not, then be it known that there is an error in the working. So let the Master of Evocations replace the sigil upon the altar, holding the sword as usual, and thus doing "let him repeat a" "humble prayer unto the Great Gods of Heaven to grant unto him the force" "necessary correctly to complete that evocation."

He is then to take back the Sigil to between the Pillars, and repeat the former processes; "when assuredly that Spirit will begin to manifest, but in a" "misty and ill-defined form."

(But if, as is probable, the operator be naturally inclined unto evocation, then might that Spirit perchance manifest earlier in the ceremony than this: still the ceremony itself is to be performed up to this point, whether he be there or no.)

Now so soon as the Magician shall see the visible manifestation of that spirit's presence, he shall quit the station of the Hierophant and consecrate afresh with Water and with Fire the Sigil of the evoked Spirit.

S. Now doth the Master of the Evocation remove from the sigil the restricting cord; and, holding the freed sigil in his left hand, he smites it with the flat blade of his sword; exclaiming: "By and in the Names of I do invoke upon thee the power of {p}erfect manifestation unto visible appearance!"

He then circumambulates the circle thrice, holding the sigil in his "right" hand.

T. The Magician, standing in the place of the Hierophant, but turning towards the place of the Spirit, and fixing his attention thereon, now reads a "potent invocation of the Spirit" unto visible appearance; having previously placed the sigil on the ground, within the circle at the quarter where the Spirit appears. This invocation should be of some length, and should rehearse and reiterate the Divine and other names consonant with the working. That Spirit should now become fully and clearly visible, and should be able to speak with a direct voice (if consonant with his nature). The Magician then proclaims aloud that the Spirit N hath been duly and properly evoked, in accordance with the sacred rites. {154}

U. The Magician now addresses and Invocation unto the Lords of the Plane of

the Spirit to compel him to perform that which the Magician shall demand of him.

V. The Magician carefully formulates his demands, questions, &c., and writes down any of the answers that may be advisable.

W. The Master of Evocations now addresses a conjuration unto the spirit evoked, binding him to hurt or injure naught connected with him; or his assistants; or the place; and that he fail not to perform that which he hath been commanded, and that he deceive in nothing. He then dismisses that Spirit by any suitable form such as those used in the four higher grades in the Outer.

And if he will "not" go, then shall the Magician "compel" him by forces contrary unto his nature. But he must allow a few minutes for the Spirit to dematerialise the body in which he hath manifested; for he will become less and less material by degrees. And note well that the Magician (or his companions if he have any) shall "never" quit the circle during the process of Evocations; or afterwards, till the Spirit be quite vanished, seeing that in some cases and with some constitutions there may be danger arising from the astral conditions and currents established; and that without the actual intention of the Spirit to harm, although, if of a low nature, he would probably endeavour to do so.

Therefore, before the commencement of the Evocation let the operator assure himself that everything which may be necessary be properly arranged within the circle.

But if it be actually necessary to interrupt the process, then let him stop at that point, veil and re-cord the sigil if it have been unbound or uncovered, recite a Licence to depart or banishing formula, and perform the lesser Banishing rituals both of the Pentagram and Hexagram.⁹ Thus only may he in comparative safety quit the circle.

HB:Heh

BOOK II

CONSECRATION OF TALISMANS

PRODUCTION OF NATURAL PHENOMENA

- A. The place where the operation is done.
- B. The Magical Operator.
- C. The forces of Nature employed and attracted.
- D. The Telesma; The Material Basis.

⁹ See "Liber O," THE EQUINOX, vol. i., No. 2.

E. In Telesmata, the selection of the matter to form a Telesma, the preparation and arrangement of the place: The forming of the body of the Telesma. In natural {155} phenomena, the preparation of the operation, the formation of the circle, and the selection of the material basis; such as a piece of earth, a cup of Water, a flame of fire, a pentacle, or the like.

F. The Invocation of the highest Divine forces; winding a cord thrice round the Telesma or Material Basis; covering the same with a black veil and initiating the blind force therein; naming aloud the "purpose" of the Telesma or operation.

G. The Telesma or Material Basis is now placed towards the West, and duly

consecrated with water and with fire. The purpose of the operation and the effect intended to be produced is then to be rehearsed in a loud and clear voice.

H. Placing the Telesma or Material Basis at the foot of the altar, state aloud the object to be attained, solemnly asserting that it "will" be attained: and the reason thereof.

I. Announcement aloud that all is prepared and in readiness either for the charging of the Telesma, or for the commencement of the operation to induce the natural phenomenon. Place a good telesma or Material Basis within the triangle. But a bad Telesma should be placed to the West of same, holding the sword erect in the right hand for a good purpose, or its point upon the centre of the Telesma for evil.

J. Now follow the performance of an Invocation to attract the desired current to the Telesma or Material Basis, describing in the air above the Telesma the lineal figures and sigils, &c., with the appropriate magical implement. Then taking up the Telesma in the left hand, smite it thrice with the flat blade of the sword of art. Then raise in the left hand (holding erect and aloft the Sword in the right), stamping thrice upon the Earth with the Right Foot.

K. The Telesma or Material Basis is to be placed towards the North, and the operator repeats the oration of the Hierophant to the candidate in the same form as given in the K section on Evocation. He then ordains the Mystic Circumambulation.

L. He now takes up the Telesma or Material Basis, carries it round the circle, places it on the ground, bars, purifies and consecrates it afresh, lifts it with his left hand and turns facing West, saying: "Creature of Talismans, twice consecrate," &c.

M. He now passes to the West with Telesma in left hand, faces S.W., partly unveils Telesma, smites it once with Sword, and pronounces a similar speech to that in this M Section of Evocations, save that instead of "appear in visible form," he says: "take on therefore manifestation before me," &c. This being done he replaces the veil.

N. Operations of L repeated.

O. Operations of M repeated in the North, and an oration similar to that in section O on Evocation: Telesma, &c., being treated as the Sigil of the Spirit, substituting for: "appear thou therefore in visible form," &c.: "take on therefore manifestation before me," &c.

P. Similar to the P section on Invocations, except that in the prayer "to visible appearance" is changed into: "to render irresistible this Telesma," or "to render manifest this natural phenomenon of ...". {156}

Q. Similar to this Q section on Evocations, saying finally: "I conjure upon thee power and might irresistible." Follow the Mystic Words.

R. Similar to this R section on Evocations. In the Telesma a flashing Light of Glory should be seen playing and flickering on the Telesma, and in the Natural Phenomena a slight commencement of the Phenomenon should be waited for.

S. This being accomplished, let him take the Telesma or material Basis, remove the cord therefrom, and smiting it with the Sword proclaim: "By and in the name of ... I invoke upon thee the power of ...". He then circumambulates thrice, holding the Telesma in his right hand.

T. Similar to this T section for Evocation, save that, instead of a Spirit appearing, the Telesma should flash visibly, or the Natural Phenomena should definitely commence.

U. Similar to the U section for Evocations.

V. The operator now carefully formulates his demands, stating what the Telesma is intended to do; or what Natural Phenomenon he seeks to produce.

W. Similar to what is laid down in the W section for Invocations, save that in case of a Telesma, no banishing ritual shall be performed, so as not to decharge it, and in the case of Natural Phenomena it will usually be best to state what operation is required. And the Material Basis should be preserved, wrapped in white linen or silk all the time that the phenomenon is intended to act. And when it is time for it to cease, the Material Basis, if Water, is to be poured away: if Earth, ground to a powder and scattered abroad: if a hard substance, as metal, it must be decharged, banished and thrown aside: or if a Flame of Fire, it shall be extinguished: or if a vial containing Air it shall be opened, and after that shall be rinsed out with pure water.

HB:Shin

BOOK III

PART HB:Aleph : INVISIBILITY.

A. The shroud of Concealment.

B. The Magician.

C. The guards of concealment.

D. The astral light to be moulded into the Shroud.

E. The equation of the symbols in the sphere of sensation.

F. The Invocation of the Higher: the placing of a Barrier without the Astral Form: the clothing of the same with obscurity through the proper invocation.

G. Formulating clearly the idea of becoming invisible: the formulation of the exact distance at which the shroud should surround the physical body; the consecration with water and fire so that their vapour may begin to form a basis for the shroud. {157}

H. The beginning to formulate mentally a shroud of concealment about the operator. The affirmation aloud of the reason and object of the working.

I. Announcement that all is ready for the commencement of the operation. Operator stands in the place of the Hierophant at this stage: placing his left hand in the centre of the triangle, and holding in his right the Lotus Wand by the black end, in readiness to concentrate around him the Shroud of Darkness and Mystery. (N.B. ___ In this operation as in the two others under the dominion of HB:Shin a pantacle or Telesma, suitable to the matter in hand, "ma y"

be made use of: the which is treated as is directed for Telesmata.)

J. The operator now recites an exorcism of a shroud of Darkness to surround him and render him invisible, and holding the wand by the black end, let him, turning round thrice completely, describe a triple circle around him, saying: "In the name of the Lord of the Universe," &c. "I conjure thee, O Shroud of Darkness and of Mystery, that thou encirclest me, so that I may become Invisible: so that, seeing me, men may see not, neither understand; but that they may see the thing that they see not, and comprehend not the thing that they behold! So mote it be!"

K. Now move to the North, face East, and say: "I have set my feet in the North, and have said, 'I will shroud myself in Mystery and in Concealment.'" Then repeat the oration: "The voice of my Higher soul," &c., and command the Mystic Circumambulation.

L. Move round as usual to the South, and halt, formulating thyself as shrouded in Darkness: on the right hand the pillar of fire, on the left the pillar of cloud: both reaching from darkness to the glory of the Heavens.

M. Now move from between these pillars which thou hast formulated to the West, and say: "Invisible I cannot pass by the Gate of the Invisible save by virtue of the name of 'Darkness.'" Then formulate forcibly about thee the shroud of Darkness, and say: "Darkness is my name, and concealment: I am the Great One Invisible of the paths of the Shades. I am without fear, though veiled in Darkness; for within me though unseen is the Magic of the Light!"

N. Repeat processes in L.

O. Repeat processes in M, but say: "I am Light shrouded in Darkness, I am the wielder of the forces of the Balance."

P. Now concentrating mentally about thee the shroud of concealment pass to the West of the altar in the place of the Neophyte, face East, remain standing, and rehearse a conjuration by suitable names for the formulation of a shroud of Invisibility around and about thee.

Q. Now address the Shroud of Darkness thus: "Shroud of Concealment, long hast thou dwelt concealed! quit the light; that thou mayest conceal me before men!" Then carefully formulate the shroud of concealment around thee and say, "I receive thee as a covering and as a guard." {158}

Then the Mystic Words.

R. Still formulating the shroud say: "Before all magical manifestation cometh the knowledge of the Hidden Light." Then move to the Pillars and give the signs and steps, words, &c. With the Sign Enterer project now thy whole will in one great effort to realise thyself actually "fading out" and becoming invisible to mortal eyes: and in doing this must thou obtain the effect of thy physical body actually, gradually becoming partially invisible to thy natural eyes: as though a veil or cloud were formulating between it and thee. (And be very careful not to lose self-control at this point.) But also at this point is there a certain Divine Extasis and an exaltation desirable: for herein is a sensation of an exalted strength.

S. Again formulate the shroud as concealing thee and enveloping thee, and thus wrapped up therein circumambulate the circle thrice.

T. Intensely formulating the shroud, stand at the East and proclaim, "Thus have I formulated unto myself this Shroud of Darkness and of Mystery, as a concealment and a guard."

U. Now rehearse an invocation of all the Divine Names of Binah; that thou mayest retain the Shroud of Darkness under thy own proper control and guidance.

V. Now state clearly to the shroud what it is thy desire to perform therewith.

W. Having obtained the desired effect, and gone about invisible, it is requisite that thou shouldst conjure the forces of the Light to act against that Shroud of Darkness and Mystery, so as to disintegrate it, lest any force seek to use it as a medium for an obsession, &c. Therefore rehearse a conjuration as aforesaid, and then open the Shroud and come forth out of the midst thereof, and then disintegrate that shroud by the use of a conjuration unto the forces of Binah, to disintegrate and scatter the particles thereof; but affirming that they shall again be readily attracted at thy command. But on no account must that shroud of awful Mystery be left without such disintegration; seeing that it would speedily attract an occupant: which would become a terrible vampire preying upon him who had called it into being. And after frequent rehearsals of this operation, the thing may be almost done "per" "nutum."

PART HB:Mem : TRANSFORMATIONS

A. The Astral Form.

B. The Magician.

C. The forces used to alter the Form.

D. The Form to be taken.

E. The Equation of the symbolism of the sphere of sensation.

F. Invocation of the Higher: The definition of the form required as a delineation of blind forces, and the awakening of the same by its proper formulation.

G. Formulating clearly to the mind the form intended to be taken: the restriction {159} and definition of this as a clear form and the actual baptism by water and by fire with the "mystic name of the adept."

H. The actual invocation aloud of the form desired to be assumed, to formulate before you. The statement of the "desire" of the operator and the "reason" thereof.

I. Announcement aloud that all is now ready for the operation of the transformation of the Astral body. The Magician mentally places this form as nearly as circumstances will admit in the position of the Enterer, himself taking the place of the Hierophant; holding his wand by the black end ready to commence the oration aloud.

J. Let him now repeat a powerful exorcism of the shape into which he desires to transform himself, using the names, &c., belonging to the plane, planet, or other Eidolon, most in harmony with the shape desired. Then holding the wand by the black end, and directing the flower over the head of the Form, let him say: "In the name of the Lord of the Universe, arise before me, O form of ... into which I have elected to transform myself; so that seeing me men may see the thing they see not, and comprehend not the thing that they behold."

K. The Magician saith: "Pass towards the North shrouded in Darkness, O form of ... into which I have elected to transform myself." Then let him repeat the usual oration from the throne of the East, and then command the Mystic Circumambulation.

L. Now bring the form round to the South, arrest it, formulate it there standing between two great pillars of fire and cloud, purify it by water and incense, by placing these elements on either side of the form.

M. Passing to the West and facing South-East formulate the form before thee, this time endeavouring to render it physically visible; repeat speeches of Hierophant and Hegemon.

N. Same as L.

O. Same as M.

P. Pass to East of Altar, formulating the form as near in the proportion of the neophyte as may be. Now address a solemn invocation and conjuration by Divine and other names appropriate to render the form fitting for the transformation thereunto.

Q. Remain at East of Altar, address the form "child of Earth," &c., endeavouring now to see it physically; then at the words "we receive thee," &c., he draws the form towards him so as to envelop him, being very careful at the same time to invoke the Divine Light by the Rehearsal of the Mystic Words.

R. Still keeping himself in the form the Magician says: "Before all magical manifestation cometh the knowledge of the Divine Light." He then moves to the pillars and gives the signs, &c., endeavouring with the whole force of his

will to feel himself "actually" and "physically" in the shape of the form desired.

At this point he must see, as if in a cloudy and misty manner, the outline of the form enshrouding him, though not yet completely and wholly visible. When this occurs, but not before, let him formulate himself as standing between the vast pillars of Fire and of Cloud. {160}

S. He now again endeavours to formulate the form as if visibly enshrouding him; and still astrally retaining the form, he thrice circumambulates the place of working.

T. Standing at the East, let him thirdly formulate the shape which should now appear manifest, and as if enshrouding him, even to his own vision; and then let him proclaim aloud: "Thus have I formulated unto myself this transformation."

U. Let him now invoke all the superior names of the plane appropriate to the form, that he may retain it under his proper control and guidance.

V. He states clearly to the form, what he intends to do with it.

W. Similar to the W section of Invisibility, save that the conjurations, &c., are to be made to the appropriate plane of the Form instead of to Binah.

PART HB:Shin : SPIRITUAL DEVELOPMENT.

A. The Sphere of Sensation.

B. The Augoeides.

C. The Sephiroth, &c., employed.

D. The Aspirant, or Natural Man.

E. The Equilibration of the Symbols.

F. The Invocation of the Higher, the limiting and controlling of the lower, and the closing of the material senses to awaken the spiritual.

G. Attempting to make the Natural Man grasp the Higher by first limiting the extent to which mere intellect can help him herein, then by the purification of his thoughts and desires. In doing this let him formulate himself as standing between the pillars of Fire and of Cloud.

H. The aspiration of the whole Natural Man towards the Higher Self, and a prayer for light and guidance through his Higher Self addressed to the Lord of the Universe.

I. The Aspirant affirms aloud his earnest prayer to obtain divine guidance; kneels at the West of the Altar in the position of the candidate in the "Enterer," and at the same time astrally projects his consciousness to the East of the Altar, and turns, facing his body to the West, holding astrally his own left hand with his astral left; and raises his astral right hand holding the presentment of his Lotus Wand by the white portion thereof, and raised in the air erect.

J. Let the Aspirant now slowly recite an oration unto the Gods and unto the Higher Self (as that of the Second Adept in the entering of the vault), but as if with his astral consciousness; which is projected to the East of the Altar.

(NOTE. ___ If at this point the Aspirant should feel a sensation of faintness coming on, let him at once withdraw the projected astral, and properly master himself before proceeding any further.)

Now let the Aspirant concentrate all his intelligence in his body, lay the blade of his sword thrice on the Dath point of his neck, and pronounce with his whole will the words: "So help me the Lord of the Universe and my own Higher Soul." {161}

Let him then rise facing East, and stand for a few moments in silence,

raising his left hand open, and his right hand holding the Sword of Art, to their full lengths above his head: the head thrown back, the eyes lifted upwards. Thus standing let him aspire with his whole will towards his best and highest ideal of the Divine.

K. Then let the Aspirant pass unto the North, and facing East solemnly repeat the Oration of the Hierophant, as before endeavouring to project the speaking conscious self to the place of the Hierophant (in this case the Throne of the East).

Then let him slowly mentally formulate before him the Eidolon of a Great Angelic torch-bearer: standing before him as if to lead and light his way.

L. Following it, let the Aspirant circumambulate and pass to the South, there let him halt and aspire with his whole will: First to the Mercy side of the Divine Ideal, and then unto the Severity thereof. And then let him imagine himself as standing between two great pillars of Fire and of Cloud, whose bases indeed are buried in black enrolling clouds of darkness: which symbolise the chaos of the world of Assiah, but whose summits are lost in glorious light undying: penetrating unto the white Glory of the Throne of the Ancient of Days.

M. Now doth the Aspirant move unto the West; faces South-West, repeats alike the speeches of the Hieres and Hegemon.

N. After another circumambulation the Adept Aspirant halts at the South and repeats the meditations in L.

O. And as he passes unto the East, he repeats alike the words of the Hierophant and of the Hegemon.

P. And so he passes to the West of the Altar, led ever by the Angel torch-bearer. And he lets project his astral, and he lets implant therein his consciousness: and his body knows what time his soul passes between the pillars, and prayeth the great prayer of the Hierophant.

Q. And now doth the Aspirant's soul re-enter unto his gross form, and he draws in divine extasis of the glory ineffable which is in the Bornless Beyond. And so meditating doth he arise and lift to the heavens his hand, and his eyes, and his hopes, and concentrating so his Will on the Glory, low murmurs he the Mystic Words of Power.

R. So also doth he presently repeat the words of the Hierophant concerning the Lamp of the Kerux, and so also passeth he by the East of the Altar unto between the Pillars, and standing between them (or formulating them if they be not there, as it appears unto me) so raises he his heart unto the highest Faith, and so he meditates upon the Highest Godhead he can dream on, or dream of. Then let him grope with his hands in the darkness of his ignorance: and in the "Enterer" sign invoke the power that it remove the darkness from his Spiritual Vision. So let him then endeavour to behold before him in the Place of the Throne of the East a certain Light or Dim Glory which shapeth itself into a form.

(NOTE. ___ And this can be beholden only by the Mental Vision: Yet owing unto the {162} Spiritual Exaltation of the Adept it may sometimes appear as if he beheld it with his mortal Eye.)

Then let him withdraw awhile from such contemplation, and formulate for his equilibration once more the pillars of the Temple of Heaven.

S. And so again does he aspire to see the Glory enforming: and when this is accomplished he thrice circumambulateth, reverently saluting with the "Enterer" the Place of Glory.

T. Now let the Aspirant stand opposite unto the Place of that Light, and let him make deep meditation and contemplation thereon: presently also imagining it to enshroud him and envelop, and again end endeavouring to

identify himself with its Glory. So let him exalt himself in the likeness or Eidolon of a Colossal Power, and endeavour to realise that "this" is the only "true" Self: And that one Natural Man is, as it were, the Base and Throne thereof: and let him do this with due and meek reverence and awe. And thereafter he shall presently proclaim aloud: "Thus at length have I been permitted to begin to comprehend the Form of my Higher Self."

U. Now doth the Aspirant make treaty of that Augoeides to render comprehensible what things may be necessary for his instruction and comprehension.

V. And he consults it in any matter wherein he may have especially sought for guidance from the Beyond.

W. And, lastly, let the Aspirant endeavour to formulate a link between the Glory and his Self-hood: and let him render his obligation of purity of mind before it, avoiding in this any tendency towards fanaticism or spiritual pride.

And let the Adept remember that this process here set forth is on no account to be applied to endeavouring to come in contact with the Higher Soul or Genius of "another." Else thus assuredly will he be led into error, hallucination, or even mania.

HB:Vau

BOOK IV

DIVINATION

A. The Form of Divination employed.

B. The Diviner.

C. The Forces acting in the Divination.

D. The Subject of the Divination.

E. The Preparation of all things necessary, and the right understanding of the process so as to formulate a connecting-link between the process employed and the Macrocosm. { 163 }

F. Invocation of the Higher: arrangement of the Scheme of Divination, and initiation of the forces thereof.

G. The first entry into the matter: First assertion of limits and correspondences: beginning of the working.

H. The actual and careful formulation of the question demanded: and consideration of all its correspondences and their classification.

I. Announcement aloud that all the correspondences taken are correct and perfect: the Diviner places his hand upon the instrument of Divination: standing at the East of the Altar, and prepares to invoke the forces required in the Divination.

J. Solemn invocation of the necessary spiritual forces to aid the Diviner in the Divination. Then let him say: "Arise before me clear as a mirror, O magical vision requisite for the accomplishment of this divination."

K. Accurately define the term of the question: putting down clearly in writing what is already "known," what is "suspected" or "implied," and what is sought to be known. And see that thou verify in the beginning of the judgment, that part which is already known.

L. Next let the Diviner formulate clearly under two groups or heads ("a") the arguments "for," ("b") the arguments "against," the success of the subject of o

ne

divination, so as to be able to draw a preliminary conclusion therefrom on either side.

M. First formulation of a conclusive judgment from the premises already obtained.

N. Same as section L.

O. Formulation of a second judgment, this time of the further developments arising from those indicated in the previous process of judgment, which was a preliminary to this operation.

P. The comparison of the first preliminary judgment with one second judgment developing therefrom: so as to enable the Diviner to form an idea of the probable action of "forces beyond the actual plane" by the invocation of an angelic figure consonant to the process; and in this matter take care not to mislead thy judgment through the action of thine own preconceived ideas; but only relying ___ after due tests ___ on the indication afforded thee by the angelic form. And know, unless the form be of an angelic nature, its indication will not be reliable; seeing, that if it be an elemental, it will be below the plane desired.

Q. The Diviner now completely and thoroughly formulates his whole judgment as well for the immediate future as for the development thereof, taking into account the knowledge and indications given him by the angelic form.

R. Having this result before him, let the Diviner now formulate a fresh divination process, based on the conclusions at which he has arrived, so as to form a basis for a further working.

S. Formulates the sides for and against for a fresh judgment, and deduces conclusion from fresh operation. {164}

T. The Diviner then compares carefully the whole judgment and decisions arrived at with their conclusions, and delivers now plainly a succinct and consecutive judgment thereon.

U. The Diviner gives advice to the Consultant as to what use he shall make of the judgment.

V. The Diviner formulates clearly with what forces it may be necessary to work in order to combat the Evil, or fix the Good, promised by the Divination.

W. Lastly, remember that unto thee a divination shall be as a sacred work of the Divine Magic of Light, and not to be performed to pander unto thy curiosity regarding the secrets of another. And if by this means thou shalt arrive at a knowledge of another's secrets, thou shalt respect and not betray them.

HB:Heh

BOOK V

ALCHEMICAL PROCESSES.

A. The Curcumbite or The Alembic.

B. The Alchemist.

C. The processes and forces employed.

D. The matter to be transmuted.

E. The selection of the Matter to be transmuted, and the Formation, cleansing and disposing of all the necessary vessels, materials, &c., for the working of the process.

F. General Invocation of the Higher Forces to Action. Placing of the

Matter within the curcubite or philosophic egg, and invocation of a blind force to action therein, in darkness and in silence.

G. The beginning of the actual process: the regulation and restriction of the proper degree of Heat and Moisture to be employed in the working. First evocation followed by first distillation.

H. The taking up of the residuum which remaineth after the distillation from the curcubite or alembic: the grinding thereof to form a powder in a mortar. This powder is then to be placed again in the curcubite. The fluid already distilled is to be poured again upon it. The curcubite or philosophic egg is to be closed.

I. The curcubite or Egg Philosophic being hermetically sealed, the Alchemist announces aloud that all is prepared for the invocation of the forces necessary to accomplish the work. The Matter is then to be placed upon an Altar with the elements and four weapons thereon: upon the white triangle, and upon a flashing Tablet of a "General" Nature, in harmony with the matter selected for the working. Standing now in {165} the place of the Hierophant at the East of the Altar, the Alchemist should place his left hand upon the top of the curcubite, raise his right hand holding the Lotus Wand by the Aries band (for that in Aries is the Beginning of the Life of the Year): ready to commence the general Invocation of the Forces of the Divine Light to operate in the work.

J. The pronouncing aloud of the Invocation of the requisite General Forces, answering to the class of alchemical work to be performed. The conjuring of the necessary Forces to act in the curcubite for the work required. The tracing in the air above it with appropriate magical weapon the necessary lineal figures, signs, sigils and the like. Then let the Alchemist say: "So help me the Lord of the Universe and my own Higher soul." Then let him raise the curcubite in the air with both hands, saying: "Arise herein to action, Ye Forces of Light Divine."

K. Now let the Matter putrefy in Balneum Mariae in a very gentle heat, until darkness beginneth to supervene: and even until it becometh entirely black. If from its nature the Mixture will not admit of entire blackness, examine it astrally till there is the astral appearance of the thickest possible blackness, and thou mayest also evoke an elemental Form to tell thee if the blackness be sufficient: but be thou sure that in this latter thou art not deceived, seeing that the nature of such an elemental will be deceptive from the nature of the symbol of Darkness, wherefore ask thou of him nothing "further" concerning the working at this stage, but only concerning the blackness, and this can be further tested by the elemental itself, which should be either black or clad in an intensely black robe. (Note: for the evocation of this spirit use the names, forces, and correspondences of Saturn.)

"When" the mixture be sufficiently black, then take the curcubite out of the Balneum Mariae and place it to the north of the Altar and perform over it a solemn invocation of the forces of Saturn to act therein: holding the wand by the black band, then say: "The voice of the Alchemist," &c. The curcubite is then to be unstopped and the Alembic Head fitted on for purposes of distillation. (NOTE. ___ In all such invocations a flashing tablet should be used whereon to stand the curcubite. Also certain of the processes may take weeks, or even months to obtain the necessary force, and this will depend on the Alchemist rather than on the matter.)

L. Then let the Alchemist distil with a gentle heat until nothing remaineth to come over. Let him then take out the residuum and grind it into a powder:

replace this powder in the curcubite, and pour again upon it the fluid "previously distilled."

The curcubite is then to be placed again in Balneum Mariae in a gentle heat. When it seems fairly re-dissolved (irrespective of colour) let it be taken out of the bath. It is now to undergo another magical ceremony.

M. Now place the curcubite to the West of the Altar, holding the Lotus Wand by the black end, perform a magical invocation of the Moon in her decrease and of Cauda Draconis. The curcubite is then to be exposed to the moonlight (she being in her {166} decrease) for nine consecutive nights, commencing at full moon. The Alembic Head is then to be fitted on.

N. Repeat process set forth in section L.

O. The curcubite is to be placed to the East of the Altar, and the Alchemist performs an invocation of the Moon in her increase, and of Caput Draconis (holding Lotus Wand by white end) to act upon the matter. The curcubite is now to be exposed for nine consecutive nights (ending with the Full Moon) to the Moon's Rays.

(In this, as in all similar exposures, it matters not if such nights be overclouded, so long as the vessel be placed in such a position that it "would" receive the direct rays, did the cloud withdraw.)

P. The curcubite is again to be placed on the white triangle upon the Altar. The Alchemist performs an invocation of the forces of the sun to act in the curcubite. It is then to be exposed to the rays of the sun for twelve hours each day: from 8.30 A.M. to 8.30 P.M. (This should be done preferably when the sun is strongly posited in the Zodiac, but it "can" be done at some other times, though "never" when he is in Scorpio, Libra, Capricornus or Aquarius.)

Q. The curcubite is again placed upon the white triangle upon the Altar. The Alchemist repeats the words: "Child of Earth, long hast thou dwelt," &c., then holding above it the Lotus Wand by the white end, he says: "I formulate in thee the invoked forces of Light," and repeats the mystic words. At this point keen and bright flashes of light should appear in the curcubite, and the mixture itself (as far as its nature will permit) should be clear. Now invoke an Elemental from the curcubite consonant to the Nature of the Mixture, and judge by the nature of the colour of its robes and their brilliancy whether the matter has attained to the right condition. But if the Flashes do "not" appear, and if the robes of the elemental be not Brilliant and Flashing, then let the curcubite stand within the white triangle for seven days: having on the right hand of the Apex of the triangle a flashing tablet of the Sun, and in the left hand one of the Moon. Let it not be moved or disturbed all those seven days; but not in the dark, save at night. Then let the operation as aforementioned be repeated over the curcubite, and this process may be repeated altogether three times if the flashing light cometh not. For without this latter the work would be useless. But if after three repetitions it still appear not, it is a sign that there hath been an error in one working; such being either in the disposition of the Alchemist, or in the management of the curcubite. Wherefore let the lunar and the solar invocations and exposures be replaced, when without doubt ___ if these be done with care (and more especially those of Caput Draconis and Cauda Draconis with those of the Moon as taught, for these have great force materially) ___ then without doubt shall that flashing light manifest itself in the curcubite.

R. Holding the Lotus Wand by the white end, the Alchemist now draws over the curcubite the symbol of the Flaming Sword as if descending into the mixture. Then let him place the curcubite to the East of the Altar. The Alchemist stands between {167} the pillars, and performs a solemn invocation

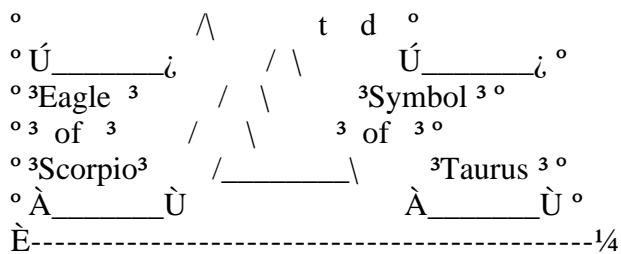


DIAGRAM 58.
The Altar.}

U. A Flashing Tablet of each of the four Elements is now to be placed upon the altar as shown in the figure, and thereon are also to be placed the magical elemental weapons, as is also clearly indicated. The receiver containing the distillate is now to be placed between the Air and Water Tablets, and the curcubite with the Dead Head between the Fire and Earth. Now let the Alchemist form an invocation, using especially the Supreme Ritual of the Pentagram,¹⁰ and the lesser magical implement appropriate. First, of the Forces of the Fire to act in the curcubite on the Dead Head. Second, of those of Water to act on the distillate. Third, of the forces of the Spirit to act in both (using the white end of the Lotus Wand). Fourth, of those of the air to act on the distillate; and lastly, those of the earth to act on the Dead Head. Let the curcubite and the receiver stand thus for five consecutive days, at the end of which time there should be flashes manifest in both mixtures. And these flashes should be lightly coloured. {168}

V. The Alchemist, still keeping the vessels in the same relative positions, but removing the Tablets of the elements from the Altar, then substitutes one of Kether. This must be white with Golden Charges, and is to be placed on or within the white triangle between the vessels. He then addresses a most

¹⁰ See "Liber O," THE EQUINOX, vol. i. No. 2.

solemn invocation to the forces of Kether; to render the result of the working that which he shall desire, and making over each vessel the symbol of the Flaming Sword.

This is the most important of all the Invocations; and it will only succeed if the Alchemist keepeth himself closely allied unto his Higher Self during the working of the invocation and of making the Tablet. And at the end of it, if it have been successful, a Keen and Translucent Flash will take the place of the slightly coloured Flashes in the receiver of the curcubite; so that the fluid should sparkle as a diamond; whilst the powder in the curcubite shall slightly gleam.

W. The distilled liquid is now to be poured from the receiver upon the residuum of Dead Head in the curcubite, and the mixture at first will appear cloudy. It is now to be exposed to the sun for ten days consecutively (10 = Tiphereth translating the influence of Kether). It is then again to be placed upon the white triangle upon the altar, upon a flashing Tablet of Venus: with a solemn invocation of Venus to act therein. Let it remain thus for seven days: at the end of that time see what forms and colour and appearance the Liquor hath taken: for there should now arise a certain softer flash in the liquid, and an elemental may be evoked to test the condition. When this softer flash is manifest, place the curcubite into the Balneum Mariae to digest with a "very" gentle heat for seven days. Place it then in Balneum Arenae to distil, beginning with a gentile, and ending with a strong, heat. Distil thus till nothing more will come over, even with a most violent heat. Preserve the fluid in a closely stoppered vial: it is an Elixir for use

according to the substance from which it was prepared. If from a thing medicinal, a medicine; if from a metal, for the purifying of metals; and herein shalt thou use thy judgment. The residuum thou shalt place without powdering into a crucible, well sealed and luted. And thou shalt place the same in thine Athanor, bringing it first to a red, and then to a white, heat, and this thou shalt do seven times on seven consecutive days, taking out the crucible each day as soon as thou hast brought it to the highest possible heat, and allowing it to cool gradually.

And the preferable time for this working should be in the heat of the day. On the seventh day of this operation thou shalt open the crucible, and thou shalt behold what "Form" and "Colour" thy Caput Mortuum hath taken.

It will be like either a precious stone or a glittering powder.

And this stone or powder shall be of magical Virtue in accordance with his nature.

Finished is that which is written concerning the Formulae of the Magic of Light.

: HB:Aleph HB:Vau HB:Heh HB:Koph-final HB:Vau HB:Resh HB:Bet HB:Vau

HB:Shin HB:Dalet HB:Qof HB:Heh {169}

On the instructions laid down in the first of these Books ___ Book HB:Yod , P. drew up a ritual "for the Evocation unto Visible Appearance of Typhon-Seth," in which, by raising the sigil of Typhon to the grade of $1\emptyset = 10\emptyset$, he bewitched a certain refractory brother of the Order, known as Fra: D.P.A.L., who at this time was worrying Fra: D.D.C.F. by legal proceedings. We, however, will omit this Evocation, substituting in its place, as an example of such a working, the Evocation of the Great Spirit Taphthartharath by Frater I.A.

THE RITUAL
FOR THE
EVOCATION UNTO VISIBLE
APPEARANCE
OF
THE GREAT SPIRIT
TAPHTHARTHARATH

{Illustration on page 170 described:

This is a lineal trace sigil from a magical square. To the eye, it is composed of three lines. These lines are rounded at the ends, thick black and arrayed as follows: One line descending from the left at 25 degrees off the vertical, its top is rounded and its bottom is truncated by the emergent second line, length 17mm. The second line extends to the right from the truncated first at about 5 degrees below the horizontal, its right end is rounded and its length is 16mm. The third and final line emerges just above the second from the side of the first, extends parallel to the second, is rounded to the right and 17mm long. This sigil is in the midst of a circular formation of eight Hebrew letters. In clockwise sequence from the top: HB:Yod HB:Yod HB:Heh HB:Koph HB:Vau HB:Dalet HB:Heh HB:Aleph . These letters accordingly form the words Jehovah in a Greek cross and Achad on the diagonals, "He is One".}

IN THE NAME OF GOD LET THERE BE LIGHT
UNTO THE VOID A RESTRICTION.

"Soror S.S.D.D. altered Frater I.A.'s ritual, making the operation to"
"form a link between Thoth and the Magus. This is absurd; the correct way"
"is as here given, in which the link is formed between the Spirit and the"
"Magus." {170}

" "CONSIDERATIONS."

To be performed on the day and in the hour of Mercury: the Evocation
itself commencing in the magical hour of Tafrac, under the dominion of the
Great Angel of Mercury HB:Lamed HB:Aleph HB:Peh HB:Resh .

On Wednesday, May 13, 1896, this hour Tafrac occurs between 8h. 32' P.M.
and 9h. 16', when Mercury is in 17ø Gemini on the cusp of seventh house
slightly to South of due West.

Moon going to Mars {sic should be Û} with Mercury 14ø Gemini
Mercury to Û Neptune, Mercury 150ø Saturn.1

" "OF THE FORM OF THE CIRCLE TO BE EMPLOYED."

{Illustration on page 171 described:

"DIAGRAM 59. The Circle of Art."

1 WEH NOTE: This data contains typographic errors from the first
edition.

This is a duodecagram (twelve sided regular figure). It is oriented
with a vertex to top and all diagonal chords are drawn, except those which
would cross the exact center of the figure. Each vertex surmounts a small
ring-bordered disk, such that the portion under the doudecagram is not
visible. The small ring at top has "S", that at bottom "N", that at right
"W" and that at left "E" ___ these letters are oriented so that they would
be read correctly from the perspective of a person standing at the center
of the figure and looking to each vertex in turn. There are several
letters marking positions within the figure, all oriented with top parallel
to the E-SE line and bottom toward the W-NW line. In a rectangle depending
from the center of the E-SE chord, the letter "C"; in a rectangle depending
from the center of the N-SW chord, the letter "D"; in two circles at the
intersections of the S-NE chord with the W-SE and E-NW chords, "E";
symmetrically to either side of the N-SE and E-SW chord intersection,
parallel to the S-NE chord, two circles with "G"; in the center of the
figure, a circumscribed equilateral triangle, base parallel to the N-SW
chord, with "F" inside. There is a tangent, large ringed circle outside
at the NE vertex, point of tangency obscured by the smaller ringed circle
of that vertex. There is an equilateral triangle circumscribed within,
base parallel to the tangent afore mentioned. There is an "A" within the
apex of this triangle, top to apex direction. Below the "A", within the
triangle, is the sigil from page 170, oriented as the "A". }

The Magical figures of Mercury are to be drawn in yellow-orange chalk
upon the Ground as shown. At the quarter where the Spirit is to appear is
drawn a triangle within a circle: at its points are to be placed three
vessels burning on charcoal the Incense of Mercury. About the great circle

are disposed lamps burning olive oil impregnated with snake-fat. C is the chair of the chief Operator. D is the altar, E E are the pillars, and G G handy and convenient tables whereon are set writing materials, the ingredients for the Hell-broth, charcoal, incense, &c., all as may be needed for this work. At F is placed a small brazen cauldron, heated over a lamp burning with spirit in which a snake has been preserved.² {171}

" "OPERATIONIS PERSONAE."

V.H. Sor: S.S.D.D. addressed Mighty Magus of Art.

V.H. Fra: I.A. " Assistant Magus of Art.

V.H. Fra: AE.A. " Magus of the Fires.

V.H. Fra: D.P.A.L. " Magus of the Waters.

The duties of the Magus of Art will be to perform the actual processes of Invocation: to rule the Assistants and command them all.

The Assistant Magus of Art shall act as Kerux in the circumambulations; he shall preside over the Brewing of the Hell-broth in the midst of the Circle: he shall repeat such Invocations as may be necessary at the command of the Magus of Art: and he shall prepare beforehand the place of the working.

The Magus of Fires shall preside over all magical lights, fires, candles, incense, &c: he shall perform the invoking and consecrating rituals at the command of the Magus, and he shall consecrate the temple by Fire, and shall consecrate all Fire used in due form.

The Magus of Waters shall preside over all the fluids used in the operation; over the Water and the Wine, the Oil and the Milk: he shall perform all banishing rituals at the opening of the ceremony: he shall

² WEH NOTE: In other words, the more difficult ingredients were probably obtained by buying a snake preserved in alcohol ____
moderns be careful, other fluids are sometimes used these days!

purify the Temple by Water: he shall consecrate all watery things used in due form.

" ""OF THE ROBES AND INSIGNIA."

The Mighty Magus of Art shall wear a white robe, yellow sash, red overmantle, indigo nemys, upon her breast shall she bear a great Tablet whereon is the magic seal of Mercury; and over this the lamén bearing the signature of Taphthartharath, on its obverse the Lamén of a Hierophant. She shall wear also a dagger in her sash, and a red rose on her heart: and she shall carry in her left hand the Ankh of Thoth, and in her right the Ibis Wand.

The Assistant Magus of Art shall wear a white robe, with a girdle of snake-skin; a black head-dress and a Lamén of the Spirit, on its obverse the Lamén of the Hieréus. And he shall bear in his right hand a sword; and in his left hand the Magical Candle; and a black chain about his neck.

The Magus of the Fires shall wear a white robe and yellow sash; and the rose upon his breast; in his right hand is a sword and in his left a red lamp.

The Magus of the Waters shall wear a white robe and yellow sash and rose cross: he shall bear in his right hand a sword and in his left a cup of water.

" "OPENING"

The Chamber of Art shall be duly prepared by the Assistant Magus of Art as aforementioned. {172}

He shall draw upon the ground the lineal figures; and shall trace over them with a magic sword: he shall place the furniture of the Temple in order.

The Members shall be assembled and robed.

The Chief Magus rises, holding the Ibis wand by its black end, and proclaims:

"HEKAS, HEKAS ESTE BEBELOI!"³

Fratres of the Order of the rosy Cross, we are this day assembled together for the purpose of evoking unto visible appearance the spirit Taphthartharath. And before we can proceed further in an operation of so great danger, it is necessary that we should invoke that divine Aid and Assistance, without which would our work indeed be futile and of no avail. Wherefore being met thus together let us all kneel down and pray:

[All kneel at the four points.]

From Thy Hands O Lord cometh all good! From Thy Hands flow down all Grace and Blessing: the Characters of Nature with Thy Fingers hast thou traced, but none can read them unless he hath been taught in thy school. Therefore, even as servants look unto the hands of their Masters, and handmaidens unto the hands of their Mistresses, even so our eyes look unto thee! For Thou alone art our help, O Lord our God.

Who should not extol Thee, who should not praise Thee, O Lord of the Universe! All is from Thee, all belongeth unto Thee! Either Thy Love or Thine Anger, all must again re-enter; for nothing canst Thou lose; all must tend unto Thy Honour and Majesty.

Thou art Lord alone, and there is none beside Thee! Thou dost what thou wilt with Thy Mighty Arm, and none can escape from Thee! Thou alone helpst in their necessity the humble, the meek-hearted and the poor, who

³ WEH NOTE: This is the cry of the Dionysian mysteries. It was shouted to warn the uninitiated that the new candidates were about to run amuck. Rough translation: "Look out! Look out! Here come the Drunks!"

submit themselves unto Thee; and whosoever humbleth himself in dust and ashes before Thee, to such an one art Thou propitious!

Who would not praise Thee then, Lord of the Universe! Who would not extol Thee! Unto whom there is no like, whose dwelling is in Heaven, and in every virtuous and God-fearing heart.

O God the Vast One ___ Thou are in all things.

O Nature, Thou Self from Nothing: for what else shall I call Thee!

In myself I am nothing, in Thee I am all self, and live in Thy Selfhood from Nothing! Live Thou in me, and bring me unto that Self which is in Thee! Amen!

[All rise ___ a pause.]

"Magus of Art:" Fratres of the Order of the Rosy Cross, let us purify and consecrate this place as the Hall of Dual Truth. Magus of the Waters, I command Thee to perform the lesser banishing ritual of the Pentagram,⁴ to consecrate the Water of purification, {173} the wine, the oil, and the milk; and afterwards to purify the place of working with the Consecrated Water!

"Magus of Waters:" Mighty Magus of Art! All thy commands shall be fulfilled, and thy desires accomplished.

[He passes to the North, where are collected in open vessels, the water, the wine, the oil, and the milk; and makes with his sword over them the banishing pentagram of water, saying:]

I exorcise ye impure, unclean and evil spirits that dwell in these creatures of water, oil, wine, and milk, in the name of EL strong and mighty, and in the name of Gabriel, great Angel of Water, I command ye to depart and no longer to pollute with your presence the Hall of Twofold Truth!

[Drawing over them the equilibrating Pentagram of Passives, and the invoking Pentagram of water, he says:]

In the name of HCOMA,⁵ and by the names Empeh Arsel Gaiol,⁶ I consecrate ye to the service of the Magic of Light!

He places the Wine upon the Altar, the Water he leaves at the North, the oil towards the South, and the brazen vessel of milk on the tripod in the midst of the circle.

The Magus of Art silently recites to herself the exhortation of the Lords of the Key Tablet of Union,⁷ afterwards saying silently:

I invoke ye, Lords of the Key Tablet of Union, to infuse into these elements of Water and Fire your mystic powers, and to cast into the midst of these opposing elements the holy powers of the great letter Shin: to gleam and shine in the midst of the Balance, even in the Cauldron of Art wherein alike is fire and moisture.

[After the consecration of the Water, the Magus of Waters takes up the cup of water, and scatters water all round the edge of the circle, saying:]

So first the priest who governeth the works of Fire, must sprinkle with the lustral waters of the loud-resounding sea.

[He then passes to the centre of the circle and scatters the water in the four quarters, saying:]

I purify with water.

[He resumes his place in the North.]

"Magus of Art:" Magus of the Fires, I command you to consecrate this place by the banishing ritual of the Hexagram,⁸ to consecrate the Magic fire and lights; to illumine the lamps and place them about the circle in orderly

4 See "Liber O," THE EQUINOX, vol. i. No. 2.

5 See Spirit Table, and the Elemental Calls of Dr. Dee, as preserved in the Sloane MSS. in the British Museum: also Diagram 67, which is imperfect.

6 See Tablet of Water, and the Elemental Calls of Dr. Dee.

7 The Spirit Tablet.

8 See "Liber O," THE EQUINOX, vol. i. No. 2.

disposition; and afterwards to consecrate this place with the holy fire.

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"Magus of the Fires:" Mighty Magus of Art! all thy commands shall be obeyed and all thy desires shall be accomplished.

[He collects together at the South the incense, oil, charcoal, and magic candle, and performs the lesser banishing ritual of the Hexagram at the four quarters; then, extinguishing all lights save one, he performs over these the banishing ritual of the Pentagram of fire, saying:]

I exorcise ye, evil and opposing spirits dwelling in this creature of Fire, by the holy and tremendous name of God the Vast One, Elohim: and in the name of Michael, great Archangel of Fire, that ye depart hence, no longer polluting with your presence the Hall of Twofold Truth.

[He lights from that one flame the Magical candle, and drawing over it the invoking pentagram of spirit active, he cries:]

BITOM!9

[And then, drawing the invoking pentagram of Fire, he says:]

I, in the names of BITOM and by the names Oip Teaa Pedoce,¹⁰ I consecrate thee, O creature of fire, to the service of the works of the Magic of Light!

[He lights from the magical candle the eight lamps, and the charcoal for the incense-burners, after which he casts incense on the coals in the censer and passes round the circle censuring, saying:]

And, when after all the phantasms are vanished, thou shalt see that holy and Formless Fire, that Fire which darts and flashes through the hidden depths of the Universe, hear thou the Voice of the Fire.

[He passes to the centre of the circle and censes towards the four quarters, saying:]

I consecrate with fire.

[He resumes his place in the South.]

[Chief Magus takes fan, and fanning air says:]

I exorcise thee, creature of Air, by these Names, that all evil and impure spirits now immediately depart.

[Circumambulates, saying:]

Such a fire existeth extending through the rushing of the air, or even a fire formless whence cometh the image of a voice, or even a flashing light abounding, revolving, whirling forth, crying aloud.

[Makes banishing air pentagram:]

Creature of Air, in the names EXARP¹¹ Oro Ibah Aozpi,¹² I consecrate thee to the works of the Magic of Light!

[Making invoking Pentagrams in air. All face West.]

[Assistant Magus then casts salt to all four quarters, all over the circle, and passes {175} to West, faces East, and describes with his chain the Banishing pentagram of Earth, saying:]

I exorcise thee, creature of Earth, by and in the Divine Names Adonai Ha Aretz, Adonai Melekh Namen, and in the name of Aurial, Great Archangel of Earth, that every evil and impure spirit now depart hence immediately.

[Circumambulates, saying:]

Stoop not down unto the darkly splendid world, wherein lieth continually a faithless depth, and Hades wrapt in gloom, delighting in unintelligible images, precipitous, winding, a black ever-rolling abyss, ever espousing a body unluminous, formless and void.

[Making invoking pentagram.]

9 See Tablet of Spirit.

10 See Tablet of Fire.

11 See Tablet of Spirit.

12 See Tablet of Air.

Creature of Earth, in the names of NANTA Emor Dial Hectega,¹³ I consecrate thee to the service of the Magic of Light!

"Chief Magus:" We invoke ye, great lords of the Watch-towers of the Universe!¹⁴ guard ye our Magic Circle, and let no evil or impure spirit enter therein: strengthen and inspire us in this our operation of the Magic of Light. Let the Mystic Circumambulation take place in the Path of Light.

[Assistant Magus of Art goes first, holding in his left the Magic Candle, and in his right the Sword of Art, with which latter he traces in

the air the outer limits of the Magic Circle. All circumambulate thrice.

He then, standing at East and facing East, says:

Holy art Thou, Lord of the Universe!

Holy art Thou, whom Nature hath not formed!

Holy art thou, the Vast and the Mighty One!

Lord of the Light and of the Darkness!

"Chief Magus of Art:" Magus of the Fires, I command you to perform at the four quarters of the Universe the invocation of the forces of Mercury by Solomon's Seal.

"Magus of Fire:" Mighty Magus of Art, all thy commands shall be obeyed, and all thy desires shall be accomplished!

[He does it.15]

[The Magus now advances to the centre of the circle, by the Magical Cauldron, wherein is the milk becoming heated, turns himself towards the Fire of the spirit, and recites:]

" THE INVOCATION TO THE HIGHER."

Majesty of the Godhead, Wisdom-crowned Thoth, Lord of the Gates of the Universe: Thee! Thee we invoke! Thou that manifesteth in Thy symbolic Form as an Ibis-headed one: Thee, Thee we invoke! Thou, who holdest in Thy hand the magic wand of Double Power: Thee, Thee we invoke! Thou who bearest in thy left hand the Rose and Cross of Light and Life: Thee, Thee we invoke! Thou whose {176} head is of green, whose Nemys is of night sky-blue; whose skin of flaming orange, as though it burned in a furnace: Thee, Thee we invoke!

Behold, I am Yesterday, To-day, and the brother of the Morrow! For I am born again and again. Mine is the unseen force which created the Gods, and giveth life unto the dwellers in the watch-towers of the Universe.

I am the charioteer in the East, Lord of the Past and the Future, He who seeth by the Light that is within Him.

I am the Lord of Resurrection, who cometh forth from the dusk, and whose birth is from the House of Death.

O ye two divine hawks upon your pinnacles, who are keeping Watch over the Universe!

Ye who accompany the bier unto its resting-place, and who pilot the Ship of R, advancing onwards unto the heights of Heaven!

Lord of the Shrine which standeth in the centre of the Earth!

Behold He is in me and I in Him!

Mine is the radiance in which Ptah floateth over his firmament.

I travel upon high.

I tread upon the firmament of Nu.

I raise a flame with the flashing lightning of mine eye, ever rushing forward in the splendour of the daily glorified R, giving life to every creature that treadeth upon the Earth.

If I say come up upon the mountains,

The Celestial waters shall flow at my word;

13 See Tablet of Earth.

14 The Four Elemental Tablets.

15 See "Liber O," THE EQUINOX, vol. i. No. 2.

For I am R incarnate,

Khephra created in the flesh!

I am the living image of my Father Tmu, Lord of the City of the Sun!

The God who commands in in my mouth:

The God of Wisdom is in my heart:

My tongue is the sanctuary of Truth:

And a God sitteth upon my lips!

My Word is accomplished each day, and the desire of my heart realises itself like that of Ptah when he creates his works.

Since I am Eternal everything acts according to my designs, and everything obeys my words.

Therefore do Thou come forth unto Me from thine abode in the Silence, Unutterable Wisdom, All-light, All-power. Thoth, Hermes, Mercury, Odin, by whatever name I call Thee, Thou art still Un-named and nameless for Eternity! Come thou forth, I say, and aid and guard me in this Work of Art. {177}

Thou, Star of the East that didst conduct the Magi. Thou art the same, all present in Heaven and in Hell. Thou that vibratest betwixt the Light and the Darkness Rising, descending, changing for ever, yet for ever the same!

The Sun is Thy Father!

Thy Mother the Moon!

The Wind hath borne Thee in its bosom:

And Earth hath ever nourished the changeless Godhead of Thy Youth.

Come Thou forth I say, come Thou forth,

And make all spirits subject unto me!

So that every spirit of the firmament,

And of the Ether of the Earth,

And under the Earth,

On dry land,

And in the Water,

Of whirling Air,

And of rushing Fire,

And every spell and scourge of God, may be obedient unto Me!

[She binds a black cord thrice round the sigil of the Spirit and veils it in black silk, saying:]

Hear me, ye Lords of Truth in the Hall of Themis, hear ye my words, for I am made as ye! I now purpose with the divine aid, to call forth this day and hour the Spirit of Mercury, Taphthartharath, whose magical sigil I now bind with this triple cord of Bondage, and shroud in the black concealing darkness and in death! Even as I knot about this sigil the triple cord of Bondage, so let the Magic power of my will and words penetrate unto him, and bind him that he cannot move; but is presently forced by the Mastery and the Majesty of the rites of power to manifest here before us without this Circle of Art, in the magical triangle which I have provided for his apparition.

And even as I shroud from the Light of Day this signature of that Spirit Taphthartharath, so do I render him in his place blind, deaf and dumb.

That he may in no wise move his place or call for aid upon his Gods; or hear another voice save mine or my companions', or see another path before him than the one unto this place.

[Sigil is placed outside the circle by the assistant Magus of Art.]

And the reason of this my working is, that I seek to obtain from that spirit Taphthartharath the knowledge of the realm of Kokab, and to this end

I implore the divine assistance in the names of Elohim Tzebaoth, Thoth, Metatron, Raphael, Michael, Beni Elohim, Tiriël.

[Chief resumes her seat. The three others pass to the West and point their swords {178} in menace at the veiled and corded sigil. The Assistant Magus then lifts the sigil on to the edge of the circle, and says:]

Who gives permission to admit to the Hall of Dual Truth this creature of sigils?

"Magus of Art:" I, S.S.D.D., Soror of the Order of the Golden Dawn, Theorica Adepta Minora of the Order of the Rose of Ruby and the Cross of Gold!

"I.A.:" Creature of Sigils, impure and unconsecrate! thou canst not enter our Magic Circle!

"D.P.A.L.:" Creature of Sigils, I purify thee with Water.

"A.E.A.:" Creature of Sigils, I consecrate thee by Fire.

[Magus of Art in a loud voice cries "seven times" the name of the Spirit, vibrating strongly, and then says:]

Assistant Magus of Art, I command thee to place the sigil at the foot of the Altar.

"I.A.:" Mighty Magus of Art, all your commands shall be obeyed and all your desires shall be fulfilled.

[He does so. The Magus of Art, standing on the throne of the East, then proclaims:]

" "THE INVOCATION."

O Thou mighty and powerful spirit Taphthartharath, I bind and conjure Thee very potently, that Thou do appear in visible form before us in the magical triangle without this Circle of Art. I demand that Thou shalt speedily come hither from Thy dark abodes and retreats, in the sphere of Kokab, and that Thou do presently appear before us in pleasing form, not seeking to terrify us by vain apparitions, for we are armed with words of double power, and therefore without fear! and I moreover demand, binding and conjuring Thee by the Mighty Name of Elohim Tzebaoth, that Thou teach us how we may acquire the power to know all things that appertain unto the knowledge of Thoth who ruleth the occult wisdom and power. And I am about to invoke Thee in the Magical hour of TAFRAC, on this day, for that in this day and hour the great angel of Kokab, Raphael, reigneth ___ beneath whose dominion art Thou ___ and I swear to Thee, here in the hall of the twofold manifestation of Truth, that, as liveth and ruleth for evermore the Lord of the Universe; that even as I and my companions are of the Order of the Rose of Ruby and the Cross of Gold; that even as in us is the knowledge of the rites of power ineffable:

Thou SHALT

this day become manifest unto visible appearance before us, in the magical triangle without this Circle of Art:

[It should now have arrived at the Magical Hour Tafrac, commencing at 8h. 32' P.M. If not, then the Adepti seat themselves, and await that time. When it is fulfilled, the Assistant Magus places the sigil on the Altar in the right quarter: the Magus advances {179} to the East of the Altar, lays her left hand upon it, in her right holding the sword with its point upon the centre of the sigil.

The Associate Magus holds the Magical Candle for her to read by: and the

Magus of the Fires the Book of Invocations, turning the pages that she may read continually. She recites:]

Hear ye, ye lords of Truth, hear ye, ye invoked powers of the sphere of Kokab, that all is now ready for the commencement of this Evocation!

" ""THE POTENT EXORCISM."

[To be said, assuming the mask or form of the Spirit Taphthartharath.]

HB:Taw O Thou Mighty Spirit of Mercury, Taphthartharath! I bind, command and very potently do conjure Thee:

HB:Peh By the Majesty of the terrible Name of

HB:Taw HB:Vau HB:Aleph HB:Bet HB:Tzaddi HB:Mem-final HB:Yod

HB:Heh HB:Lamed HB:Aleph

The Gods of the Armies of the

HB:Mem-final HB:Yod HB:Heh HB:Lamed HB:Aleph HB:Yod HB:Nun H

B:Bet

By and in the name of:

HB:Lamed HB:Aleph HB:Koph HB:Yod HB:Mem

Great Archangel of God, that ruleth in the Sphere of Kokab, by and in the name of:

HB:Lamed HB:Aleph HB:Peh HB:Resh

Great Angel of Mercury; by and in the Name of:

HB:Lamed HB:Aleph HB:Yod HB:Resh HB:Yod HB:Tet

The Mighty Intelligence of Kokab;

By and in the Name of the Sephira Hod

And in the name of that thy sphere

KOKAB

That Thou come forth here now, in this present day and hour, and appear in visible form before us; in the great magic triangle without this Circle of Art.

HB:Taw I bind and conjure Thee anew: By the magical figures which are

traced upon the ground: By the Magic Seal of Mercury I bear upon my breast: By the Eight Magic Lamps that flame around me: By Thy seal and sigil which I bear upon my heart: that Thou come forth, here, now, in this present day and hour, and appear in visible and material form before us, in the great magic triangle without this Circle of Art.

HB:Resh I bind and conjure thee anew: By the Wisdom of Thoth the Mighty God: By the Light of the Magic Fire: By the Unutterable Glory of the Godhead within me: By all powerful names and rites: that Thou come forth, here, {180} now, in this present day and hour, and appear in visible and material form before us, in the great magical triangle without this Circle of Art.

HB:Taw I bind and conjure Thee anew: By the powers of Word and of Will: By the Powers of Number and Name: By the Powers of Colour and Form: By the Powers of Sigil and Seal: That Thou come forth, here, now, in this present day and hour, and appear in visible and material form before us in the great magical triangle without this Circle of Art.

HB:Resh I bind and conjure thee anew: By all the Magic of Light: By

the Ruby Rose on the Cross of Gold: By the Glory of the Sun and Moon: By the flashing radiance of the Magic Telesmata: By the Names of God that make Thee tremble every day! That Thou come forth, here, now, in this present day and hour, and appear in visible and material form before us in the great Magic triangle without this Circle of Art!

HB:Taw But if thou art disobedient and unwilling to come:

Then will I curse Thee by the Mighty Names of God!

And I will cast Thee down from Thy Power and Place!

And I will torment Thee with new and terrible names!

And I will blot out Thy place from the Universe;

And Thou shalt "never" rise again!

So come Thou forth quickly, Thou Mighty Spirit

Taphthartharath, come Thou forth quickly from thy abodes and

retreats! Come unto us, and appear before us in visible and

material form within the great Magical triangle without this

Circle of Art, courteously answering all our demands, and see

Thou that Thou deceive us in no wise ___ lest ___

[Take up the veiled sigil and strike it thrice with the blade of the Magic sword, then hold it in the left aloft in the air, at the same time stamping thrice with the Right Foot.

Assistant Magus now takes sigil and places it in the North: S.S.D.D. returns to her seat, takes lotus wand (or Ibis sceptre) and says:]

The voice of the Exorcist said unto me, let me shroud myself in Darkness, peradventure thus may I manifest in Light.

I am an only Being in an abyss of Darkness, from the Darkness came I forth ere my birth, from the silence of a primal sleep. And the Voice of Ages answered unto my soul: "Creature of Mercury, who art called Taphthartharath! The Light shineth in Thy darkness, but thy darkness comprehendeth it not!"

Let the Mystic Circumambulation take place in the Path of Darkness, with the Magic Light of Occult science to guide our way!

[I.A. takes up sigil in left and candle in right. Starting at North they circumambulate once. S.S.D.D. rises, and passes round the Temple before them, halting at the Gate of the West. Sigil bared by I.A., purified and consecrated: S.S.D.D., as Hieres, assuming the mask of the Spirit, strikes the sigil (now partly bared) "once" with the Magic Sword, and says:] {181}

Thou canst not pass from concealment unto manifestation save by the virtue of the name Elohim! Before all things are the Chaos and the Darkness, and the Gates of the Land of Night. I am he whose name is Darkness; I am the Great One of the Paths of the Shades! I am the Exorcist in the midst of the exorcism: appear thou therefore without fear before me, for I am He in whom Fear is not!

Thou hast known me, so pass thou on!

[Magus of Art passes round to the Throne of the East, Assistant Magus re-veils the sigil and carries it round once more. They halt, bare, purify and consecrate sigil as before: they approach the Gate of the East. Sigil unveiled: S.S.D.D. smiting sigil once with lotus wand.]

Thou canst not pass from concealment unto manifestation save by virtue of the name of I.H.V.H. After the formless and the void and the Darkness cometh the knowledge of the Light. I am that Light which riseth in the Darkness: I am the Exorcist in the midst of the exorcism: appear Thou therefore in Visible Form before me, for I am the wielder of the forces of

the Balance.

Thou hast known me now, so pass Thou on unto the Cubical Altar of the Universe!

[Sigil re-veiled, and conducted to altar, placed on West of triangle; S.S.D.D. passes to Altar holding sigil and sword as before. On her right hand is A.E.A. with the Magic Candle: on her left is D.P.A.L. with the ritual. Behind her to the East of the Magica{1} Cauldron is I.A. casting into the milk at each appropriate moment the right ingredient. Afterwards, as S.S.D.D. names each Magical Name, I.A. draws in the perfected Hellbroth the sigils, &c., appropriate thereunto: at which time S.S.D.D. recites the:]

" "STRONGER AND MORE POTENT"
" "CONJURATION."

Come forth! Come forth! Come forth unto us, Spirit of Kokab Taphthartharath, I conjure Thee! Come! Accept of us these magical sacrifices, prepared to give Thee body and form.

Herein are blended the magical elements of Thy body, the symbols of Thy mighty being.

For the sweet scent of the mace is that which shall purify Thee finally from the Bondage of Evil.

And the heat of the magical fire is my will which volatilises the gross matter of Thy Chaos, enabling thee to manifest Thyself in pleasing form before us.

And the flesh of the serpent is the symbol of Thy body, which we destroy by water and fire, that it may be renewed before us.

And the Blood of the Serpent is the Symbol of the Magic of the Word Messiah, whereby we triumph over Nahash.

And the all-binding Milk is the magical water of Thy purification. {182}

And the Fire which flames over all [assistant lights Hell-broth] is the utter power of our sacred rites!

Come forth! Come forth! Come forth unto us, Spirit of Mercury, O Taphthartharath. I bind and conjure Thee by Him that sitteth for ever on the Throne of Thy Planet, the Knower, the Master, the All-Dominating by Wisdom, Thoth the Great King, Lord of the Upper and the Lower Crowns! I bind and conjure Thee by the Great Name

IAHDONHI

Whose power is set flaming above Thy Palaces, and ruleth over Thee in the midst of Thy gloomy Habitations.

And by the powers of the mighty letter Beth: which is the house of our God, and the Crown of our Understanding and Knowledge.

And by the great Magic Word

StiBeTTChePhMeFShiSS

which calleth Thee from Thy place as Thou fleest before the presence of the Spirit of Light and the Crown! And by the name

ZBaTh,

which symbolises Thy passage from Mercury in Gemini unto us in Malkuth:

Come forth, come forth, come forth!
 Taphthartharath!
 In the name of IAHDONHI:
 I invoke Thee: appear! appear!
 Taphthartharath!
 In the name of Elohim Tzebaoth!
 I invoke Thee: appear! appear!
 Taphthartharath!
 In the Name of Mikhel:
 I invoke Thee: appear! appear!
 Taphthartharath!
 In the Name of Raphael:
 I invoke Thee: appear! appear!
 Taphthartharath!
 In the Name of Tiriel:
 I invoke Thee: appear! appear!
 Taphthartharath!
 In the Name of Asboga:
 I invoke Thee: appear! appear!
 Taphthartharath! { 183 }
 In the Name of Din and Doni:
 I invoke Thee: appear! appear!
 Taphthartharath!
 In the Name of Taphthartharath:
 I invoke Thee: appear! appear!

O Thou Mighty Angel who art Lord of the 17th Degree of Gemini, wherein now Mercury takes refuge, send thou unto me that powerful but blind force in the form of Taphthartharath. I conjure thee by the Names of Mahiel and Onuel, they who rejoice.

Come forth unto us therefore, O Taphthartharath, Taphthartharath, and appear thou in visible and material form before us in the great Magical triangle without this Circle of Art! And if any other Magus of Art, or any other school than ours, is now invoking Thee by potent spells; or if Thou art bound by Thy vow, or Thy duties, or the terrible bonds of the Magic of Hell; then I let shine upon Thee the glory of the symbol of the Rose and the Cross; and I tell Thee by that symbol that Thou art free of all vows, of all bonds, for what time Thou comest hither to obey my will!

Or if any other Master or Masters of the Magic of Light of the Order of the Rose of Ruby and the Cross of Gold is now binding and invoking Thee by the supreme, absolute and fearful power of this our Art: then I command and conjure Thee by every name and rite already rehearsed that Thou send unto us an ambassador to declare unto us the reason of Thy disobedience.

But if Thou art yet disobedient and unwilling to come, then will I curse Thee by the Mighty Names of God, and I will cast Thee forth from Thy Power and Place. And I will torment Thee by horrible and terrible rites. And I will blot out Thy place from the Universe and Thou shalt NEVER rise again!

So come Thou forth, Thou Spirit of Mercury, Taphthartharath, come Thou forth quickly, I advise and command Thee.

Come Thou forth from Thy abodes and retreats. Come Thou forth unto us, and appear before us in this Magical triangle without this Circle of Art: in fair and human form, courteously answering in an audible voice all of

our demands. As is written:

"Kiss the Son lest He be angry!
If His anger be kindled, yea, but a little ____
Blessed are they that put their trust in Him!"

[The Mighty Magus of Art lifts up the sigil towards Heaven, tears off from it the Black Veil, and cries:]

Creature of Kokab, long hast Thou dwelt in Darkness! Quit the Night and seek the Day!

[Sigil is replaced to West of the triangle; Magus holds the Sword erect (point upwards) over its centre, and lays her left hand upon it, saying:]

{ 184 }

By all the names, powers and rites already rehearsed, I conjure Thee thus unto visible apparition:

KHABS AM PEKHT.
KONX OM PAX.
LIGHT IN EXTENSION.

[Saith the Magus of Art:]

As the Light hidden in Darkness can manifest therefrom,
SO SHALT THOU

become manifest from concealment unto manifestation!

[The Magus of Art takes up the sigil, stands at East of Altar facing West, and says:]

" "THE CONJURATION OF THE INTELLIGENCE TIRIEL."

Tiriël, Angel of God, in the name of
IAHDONHI

I conjure thee send thou unto us this spirit
TAPHTHARTHARATH.

Do thou force him to manifest before us without this Circle of Art.

Tiriël, in the name of Elohim Tzebaoth, send to us in form material this spirit Taphthartharath.

Tiriël, in the name of Beni Elohim, send to us in form material this spirit Taphthartharath.

Tiriël, in the name of Michael, send to us in form material this spirit Taphthartharath.

Tiriël, in the name of Raphael, send to us in visible form this spirit Taphthartharath.

Tiriël, in the name of Hod, send to us in visible form this spirit Taphthartharath.

O Tiriël, Tiriël: in all the mighty signs, and seals, and symbols here gathered together, I conjure thee in the Name of the Highest to force this Spirit Taphthartharath unto visible manifestation before us, in the great triangle without this Circle of Art.

[The Magus now places the sigil between the mystic pillars, and attacks it as Enterer, directing upon it her whole will: following this projection by the sign of silence. If he does not yet appear, then repeat the invocation to Tiriël from the throne of the East. This process may be repeated thrice. But if not even then the Spirit come, then an error hath been committed, in which case replace Sigil on altar, holding sword as usual, and say:]

" "THE PRAYER UNTO THE GREAT GOD OF HEAVEN."

O ye great Lords of the Hall of the Twofold Manifestation of Truth, who preside over the weighing of the Souls in the Place of Judgment before

AESHOORI, { 185 }

Give me your hands, for I am made as ye! Give me your hands, give me your

magic powers, that I may have given unto me the force and the Power and the Might irresistible, which shall compel this disobedient and malignant spirit, Taphthartharath, to appear before me, that I may accomplish this evocation of arts according to all my works and all my desires. In myself I am nothing: in ye I am all self, and exist in the selfhood of the Mighty to Eternity! O Thoth, who makest victorious the word of AESHOORI against his adversaries, make thou my word, who am Osiris, triumphant and victorious over this spirit:

Taphthartharath
Amen.

[Return to place of the Hierophant, and repeat, charging. He now will certainly appear.

But so soon as he appears, again let the sigil be purified and censed by the Magus of Art. Then removing from the middle of the sigil the Cord of Bondage, and holding that sigil in her left hand, she will smite with the flat blade of her magic sword, saying:]

By and in the Names of IAHDONHI, Elohim Tzebaoth, Michael, Raphael and Tiriël: I invoke upon thee the power of perfect manifestation unto visible appearance!

[I.A. now takes up the sigil in his right hand and circumambulates thrice. He places sigil on the ground at the place of the spirit. S.S.D.D., from the place of the Hierophant, now recites (I.A. with sword guarding the place of the spirit, D.P.A.L. holding the Book; and A.E.A. holding the magical candle for her to read by)]

" ""AN EXTREMELY POWERFUL CONJURATION."

Behold! Thou Great Powerful Prince and Spirit, Taphthartharath, we have conjured Thee hither in this day and hour to demand of Thee certain matters relative to the secret magical knowledge which may be conveyed to us from Thy great master Thoth through Thee. But, before we can proceed further, it is necessary that Thou do assume a shape and form more distinctly material and visible. Therefore, in order that Thou mayest appear more fully visible, and in order that Thou mayest know that we are possessed of the means, rites, powers and privileges of binding and compelling Thee unto obedience, do we rehearse before Thee yet again the mighty words; the Names, the Sigils, and the Powers of the conjurations of fearful efficacy: and learn that if Thou wert under any bond or spell, or in distant lands or elsehow employed, yet nothing should enable Thee to resist the power of our terrible conjuration; for if Thou art disobedient and unwilling to come, we shall curse and imprecate Thee most horribly by the Fearful Names of God the Vast One; and we shall tear from Thee Thy rank and Thy {186} power, and we shall cast Thee down unto the fearful abode of the chained ones and shells, and Thou shalt never rise again!

Wherefore make haste, O Thou mighty spirit Taphthartharath, and appear very visibly before us, in the magical triangle without this Circle of Art. I bind and conjure Thee unto very visible appearance in the Divine and Terrible Name

IAHDONHI,
By the Name IAHDONHI,
And in the Name IAHDONHI,

I command Thee to assume before us a very visible and material Form.

By and in the Mighty Name of God the Vast One.

ELOHIM TZEBAOTH,

And in the Name ELOHIM TZEBAOTH,

And by the Name ELOHIM TZEBAOTH,

I bind and conjure Thee to come forth very visibly before us.

I bind and conjure Thee unto more manifest appearance, O thou Spirit,
Taphthartharath.

By the Name of MICHAEL,

And in the Name of MICHAEL,

By and in that Name of MICHAEL,

I bind and conjure Thee that Thou stand forth very visibly, endowed with an audible voice, speaking Truth in the Language wherein I have called Thee forth.

Let IAHDONHI, ELOHIM TZEBAOTH, MICHAEL, RAPHAEL, BENI ELOHIM, TIRIEL, ASBOGA, DIN, DONI, HOD, KOKAB and every name and spell and scourge of God the Vast One bind Thee to obey my words and will.

Behold the standards, symbols and seals and ensigns of our God: obey and fear them, O Thou mighty and potent Spirit, Taphthartharath!

Behold our robes, ornaments, insignia and weapons: and say, are not these the things Thou fearest?

Behold the magic fire, the mystic lamps, the blinding radiance of the Flashing Tablets!

Behold the Magical Liquids of the Material Basis; it is these that have given Thee Form!

Hear thou the Magical Spells and Names and chants which bind Thee!

Taphthartharath!

Taphthartharath!

Taphthartharath!

Taphthartharath!

Taphthartharath!

Taphthartharath!

Taphthartharath!

Arise! Move! Appear! {187}

Zodcar Eca od Zodamerahnu odo kikal Imayah piap piamoel od VAOAN!

[If at this time that spirit be duly and rightly materialized, then pass on to the request of the Mighty Magus of Art; but if not, then doth the Magus of Art assume the God form of Thoth, and say:]

Thou comest not! Then will I work and work again. I will destroy Thee and uproot Thee out of Heaven and Earth and Hell.

Thy place shall be come empty; and the horror of horrors shall abide in Thy heart, and I will overwhelm Thee with fear and trembling, for "SOUL mastering Terror" is my Name.

[If at this point he manifest, then pass on to the final Request of the Mighty Magus of Art; if not, continue holding the arms in the sign of Apophis.]

Brother Assistant Magus! Thou wilt write me the name of this evil serpent, this spirit Taphthartharath, on a piece of pure vellum, and thou shalt place thereon also His seal and character; that I may curse, condemn and utterly destroy Him for His disobedience and mockery of the Divine and Terrible Names of God the Vast One.

[Assistant Magus does this.]

Hear ye my curse, O Lords of the Twofold Manifestation of Thmaist.

I have evoked the Spirit Taphthartharath in due form by the formulae of Thoth.

But He obeys not, He makes no strong manifestation.

Wherefore bear ye witness and give ye power unto my utter condemnation of the Mocker of your Mysteries.

I curse and blast Thee, O thou Spirit Taphthartharath. I curse Thy life and blast Thy being. I consign Thee unto the lowest Hell of Abaddon.

By the whole power of the Order of the Rose of Ruby and the Cross of Gold ___ for that Thou hast failed at their behest, and hast mocked by Thy disobedience at their God-born knowledge ___ by that Order which riseth even unto the white throne of God Himself do I curse Thy life and blast Thy being; and consign Thee unto the lowermost Hell of Abaddon!

In the Names of IAHDONHI, Elohim Tzebaoth, Michael, Raphael, Beni Elohim and Tiriel:

I curse Thy Life
And Blast Thy Being!

Down! Sink down to the depths of horror.

By every name, symbol, sign and rite that has this day been practised in this Magic Circle: by every power of my soul, of the Gods, of the Mighty Order to which we all belong!

I curse Thy Life
And Blast Thy Being!

Fall, fall down to torment unspeakable!

If Thou dost not appear then will I complete the fearful sentence of this curse. {188}

God will not help Thee. Thou, Thou hast mocked His Name.

[Taking the slip of vellum and thrusting it into the magical Fire.]

I bid Thee, O sacred Fire of Art, by the Names and Powers which gave birth unto the Spirit of the Primal Fire: I bind and conjure Thee by every name of God, the Vast One, that hath rule, authority and dominion over Thee; that Thou do spiritually burn, blast, destroy and condemn this spirit Taphthartharath, whose name and seal are written herein, causing Him to be removed and destroyed out of His powers, places and privileges: and making Him endure the most horrible tortures as of an eternal and consuming Fire, so long as He shall come not at my behest!

The Earth shall suffocate Him, for mine are its powers, and the Fire shall torment Him, for mine is its magic. And Air shall not fan Him, nor Water shall cool Him. But Torment unspeakable, Horror undying, Terror unaltering, Pain unendurable; the words of my curse shall be on Him for ever; God shall not hear Him, nor holpen Him never, and the curse shall be on Him for ever and ever!

[So soon as he shall appear, extinguish that fire with consecrated water, and cry:]

O, Thou Mighty Spirit Taphthartharath, forasmuch as Thou art come, albeit tardily, do I revoke my magic curse, and free Thee from all its bonds save only from those that bind Thee here!

[He having appeared, the "Assistant Magus of Art" holds aloft his sword, saying:]

Hear ye, Great Lord of the Hall of Dual Truth; Hear ye, Immortal Powers of the Magic of Light, that this Spirit Taphthartharath hath been duly and properly invoked in accordance with the sacred rites of Power Ineffable.

[The "Mighty Magus of Art" now says:]

O ye Great Lords of the Glory and Light of the radiant Orb of Kokab; ye in whom are vested the knowledge of the Mighty powers, the knowledge of all the hidden Arts and Sciences of Magic and of Mystery! Ye! Ye! I invoke and conjure! Cause ye this mighty Serpent Taphthartharath to perform all our demands: manifest ye through him the Majesty of your presences, the

divinity of your knowledge, that we may all be led yet one step nearer unto the consummation of the Mighty Work, one step nearer unto the great white throne of the Godhead; and that, in so doing, "His" being may become more glorified and enlightened, more capable of receiving the Influx of that Divine Spirit which dwells in the heart of Man and God!

[S.S.D.D. now formulates the desires as follows:]

O thou Great Potent Spirit Taphthartharath, I do command and very potently conjure thee by the Majesty of Thoth, the Great God, Lord of Amena, King and Lord Eternal of the Magic of Light:

That Thou teach unto us continually the Mysteries of the Art of Magic, declaring unto us now in what best manner may each of us progress towards the accomplishment of the Great Work. Teach us the Mysteries of all the Hidden Arts and Sciences which are under the Dominion of Mercury, and finally swear Thou by the Great Magic Sigil {189} that I hold in my hand, that thou wilt in future always speedily appear before us; coming whensoever Thy sigil is unveiled from its yellow silken covering: and manifesting whensoever we enable Thee by the offerings and sacrifices of Thy nature! To the end that Thou mayest be a perpetual link of communication between the Great God Thoth under his three forms and ourselves.

" THE FINAL ADMONITION."

O Thou mighty and potent prince of Spirits Taphthartharath: forasmuch as Thou hast obeyed us in all our demands, I now finally bind and conjure Thee:

That Thou hereafter harm me not, or these my companions, or this place, or aught pertaining unto all of us: that Thou faithfully do perform all those things even as Thou hast sworn by the great and all-powerful Names of God the Vast One; and that Thou dost deceive us in nothing, and forasmuch as Thou has been obedient unto our call, and hast sworn to obey our commands:

Therefore do Thou feel and receive these grateful odours of the fine perfumes of our Art, which are agreeable unto Thee.

[Magus of Fires burns much incense.]

And now I say unto Thee, in the name of IHSVH, depart in peace unto Thy habitations and abodes in the invisible. I give unto Thee the blessing of God in the Name of IAHDONHI: may the influx of the Divine Light inspire Thee and lead Thee unto the ways of peace!

Let there be peace betwixt us and Thee; and come Thou hastily when we invoke and call Thee:

Shalom! Shalom! Shalom!

[Reverse circumambulations and closing rituals of Mercury, &c. &c.]

In the Order of the Golden Dawn many consecrations were made use of upon the lines laid down in Book HB:Heh, such as the Consecration of the Lotus Wand, the Rose Cross and the Magical Sword; these, however, we will omit, substituting in their place one carried out by P. himself, and called:

TALISMAN OF FIRE OF JUPITER WITH RITUAL

THE INVOCATIONS PROPER TO THE CONSECRATION
OF A FLASHING TABLET OF THE EAGLE KERUB OF JUPITER.

PART I.

The Hall is first purified by the banishing rituals of Pentagram and Hexagram.

Next by Fire and by Water. {190}

The General Exordium follows; then,
The Exordium.

I, P., with the help of Q.F.D.R. and T.T.E.G, am come hither to consecrate a talisman of the Eagle Kerub of Jupiter that it may be powerful to heal the sick, to alleviate pain, to give health and strength. And I swear, in the presence of the Eternal Gods, that, as liveth the Lord of the Universe and my own Higher Soul, I will so create a dweller for this talisman that it shall be irresistible to heal the sick, to alleviate pain, to give health and strength: to the welfare of mankind and the glory of God.

[I invoke the Higher by the first prayer in 5ø = 6ø, and make the sign of the Cross on the talisman.

Purify talisman, Fire and Water.

The Invoking ritual of the Hexagram of Jupiter is performed.]

" "THE GREAT INVOCATION OF AMOUN."16

Hail unto Thee, Lord of Mercy! Hail, I say, unto Thee, the Father of the Gods!

O Thou, whose golden plumes stream up the sky in floods of light divine!

Thou, whose head is as a sapphire, or the vault of the unchanging sky!

Thou, whose heart is pitiful; where the Rose Dawn shines out amid the gold!

Thou, unchanging and unchangeable;

Whom the Eagle follows; whom the Serpent doth embrace;

O Thou that standest on the Scorpion!

Thee, Thee, Thee, Thee, I invoke!

O Thou! from whom the Universe did spring!

Thou, the All-Father, Thou whose plumes of power rise up to touch the Throne of the Concealed!

Mighty! Merciful! Magnificent!

Thee, Thee, Thee, Thee, I invoke!

Behold! Thou hast lifted up Thy Voice and the hills were shaken! Yea, Thou didst cry aloud and the everlasting hills did bow! They fled away; they were not! And Thine Awful Sea rolled in upon the Abyss!

For Thou didst look upon my face and say: Thou art my Son, this day have I begotten Thee!

Yea, O my Father, Thou hast spoken unto me and said: "Sit thou on my right hand!" {191}

But I have covered my face. I have hidden myself. I have knelt before Thee in the Glory of Thy face!

Arise, Lord God, arise and shine! I am To-Day and I am Yesterday! I am the Brother of the Golden Dawn!

In the Chariot of Life is my seat, and my horses course upon the firmament of Nu!

Come unto me, O my Father, for I know Thy Name!

AMOUN!

[Vibrate by formulae of the Middle Pillar and of the Mystic Circumambulation.]

16 During the great invocation of Amon and Toum Maal T.T.E.G. and Q.F.D.R. respectively charge the talisman with Enterer sign.

In Part I, T.T.E.G. will imagine herself throughout as clothed with a violet light and between two mighty pillars, of smoke and flame.

A white light must pervade the violet from above.

Her station is in the place of Jupiter.

I invoke Thee, the Terrible and Invisible God!

I call Thee from the azure Throne!

I raise my voice in the Abyss of Water!

I raise my soul to contemplate Thy Face!

AMOUN!

Come unto me! Hear me! Appear in splendour unto these who worship at Thy Feet!

For who am I before Thy Face? What is man, that Thou art mindful of him; or the Son of Man that Thou visitest him! Thou hast made him a little lower than the Elohim ___ Thou hast Crowned him with Glory and Honour!

AMOUN!

Hear me! Come unto me!

In myself I am nothing ___ in Thee I am All Self! Dwell Thou in me, and bring me to that Self which is in Thee!

AMOUN!

O my Father! my Father! the Chariots of Ishrael, and the horsemen thereof!

[All bow in adoration. Standing in the Sign of Osiris slain, say:]

I am the Abi-agnus, the Slain Lamb in thy Mountain, O Lord Most High!

I am the Strength of the Race of Men, and from me is the Shower of the Life of Earth!

I am Amoun, the Conceald One: the Opener of the Day am I!

I am Osiris Onnophris, the Justified One. I am the Lord of Life triumphant over death! There is no part of me that is not of the Gods.

I am the Preparer of the Pathway: the Rescuer unto the Light!

Out of the Darkness let the Light arise!

[Raise hands to heaven.]

Thou hast been blind and dead, O creature of talismans! Now I say unto Thee, Receive thy Life! Receive thy Sight!

I am the Reconciler with the Ineffable!

I am the Dweller of the Invisible!

" "LET THE WHITE BRILLIANCE OF THE"

" "DIVINE SPIRIT"

"DESCEND!" {192}

[Lower hands. Touching talisman with white end of Wand.]

Be thou a living creature! Whose mind is open unto the Higher!

Be thou a living creature! Whose heart is a centre of Light.

Be thou a living creature! Whose body is the Temple of the Rosy Cross.

In the number 21, in the name HB:Heh HB:Yod HB:Heh HB:Aleph , in the name HB:Heh HB:Vau HB:Shin HB:Taw HB:Yod 17, in the Pass-Word INRI, I declare that I have

created thee, a living Spirit of this Sphere of Tzedeq, to do my will, and work thine own salvation!

Let us analyse the Key-Word.

"Chief:" I.

"2nd:" N.

"3rd:" R.

"All:" I.

"Chief:" Yod. HB:Yod .

"2nd:" Nun. HB:Nun .

"3rd:" Resh. HB:Resh .

"All:" Yod. HB:Yod .

"Chief:" Virgo, Isis, Mighty Mother.

"2nd:" Scorpio, Apophis, Destroyer.

"3rd:" Sol, Osiris, Slain and Risen.

"All:" Isis, Apophis, Osiris.

Iota Alpha Omega

(All give the sign of the Cross).

"Chief, 2nd and 3rd Adepts:" The Sign of Osiris Slain.

("Chief:" L. The Sign of the mourning of Isis.)

17 WEH NOTE: This is probable a typo for HB:Heh HB:Vau HB:Shin HB:Heh H

B:Yod .

("2nd Adept:" V. The Sign of Typhon Destroyer.)

("3rd Adept:" X. The Sign of Osiris Risen.)

"All:" LVX., Lux, The Light of the Cross.

PART II.18

Purify talisman with Water and Fire.

The Invocation of Water is made as in $3\phi = 8\phi$ and by the Enochian Keys 10, 4, 11, 12 in E., W., N., S. respectively Invocation Scorpio (sigma lambda eta iota).19

" "The Invocation of the Great God Toum Maal"

O Thou! Majesty of Godhead!

Toum Maal! Thee, Thee I invoke! {193}

Lord of Amenta! Lord of Enemehitt!

o thou! Whose head is golden as the sun, and thy nemyss as the night sky-blue!

Thou who art as rugged as the wind!

Who formulatest wonders in the world!

Thou unchangeable as Ta-Ur!

Thou, mutable as water!

Changing ever, and ever the same!

Thou, girt about with the Waters of the West as with a garment!

Thou, who art, in the Beneath as in the Above, like to Thyself!

Reflector! Transmuter! Creator!

Thee, Thee, I invoke!

Behold, I have set my feet in the West, as R that hath ended his work!

Toum goeth down into thy Waters, and the daylight passeth, and the shadows come!

But I, I pass not, nor go down!

The light of my Godhead gleams ever in Thy glowing skies;

Horus is my Name, and the City of Darkness is my House:

Thoth is on the prow of my Bark and I am Khephera that giveth Light!

Come unto me! Come unto me, I say, for I am He that standeth in Thy place!

Behold! ye gathering eagles in the Sky! I am come into the West! I am lifted up upon your wings! Ye that follow the bier to the place of Rest.

Ye that mourn Osiris in the dusk of things!

Behold He is in Me and I in Him!
I am He that ruleth in Amenta!
In Sleei (sigma lambda eta iota) is my rule, and in Death is my dominion!
Mine are the eagles that watch in the Eye of Horus!
Mine is the Bark of Darkness, and my power is in the Setting Sun!
I am the Lord of Amenta!
Toum Maal is My Name!
Hail unto Thee! Hail unto Thee! O mine eagle of the glowing West!
Toumathph!

[Vibrate by the formulae of the Middle Pillar and of the Mystic
Circumambulation.]

O crowned with darkness! Mother-bird of the Holy Ones! O golden-headed
Soul of sleep! O firm, enduring shoulders! O body of blue and golden
feathers! O darkening feet, as of the skies of night! O mighty Power of
claws and beak, invincible, divine!

O great and glistening Wings! {194}

Ride hither on the Storm!

18 In Part II. Q.F.D.R. will imagine herself as a blue eagle
between two mighty pillars. White light pervades the blue from
above. Her station is in the West.

19 See "777". Egyptian name of Scorpio.

Toumathph!

[Vibrate by the formulae of the Middle Pillar and of the mystic
Circumambulation.]

Across the gloomy waters

From the land of the Setting Sun

Thou art come, Thou art come, for the Words of my Mouth are mighty
words.

Come, for the guests are ready, and the feast is spread before Thee!

Come, for the destined spouse awaits Thy kiss!

With roses and with wine, with light and life and love! The soul of
Tzedeq waits! Come then, O come to me!

For I know that my Redeemer liveth, and that He shall stand at the
latter day upon the earth.

I have fought upon earth for good. I am purified. I have finished my
course, I have entered into the invisible! I am Osiris Onnophris the
Justified One. I am the Lord of Life Triumphant over Death! There is no
part of me that is not of the Gods.

I am the Preparer of the Pathway: the Rescuer unto the Light!

Out of the Darkness let the light arise!

[Raise hands to heaven.]

Thou hast been blind and dead, O creature of talismans! Now I say unto
thee: Receive thy life! Receive thy Sight!

I am the Reconciler with the Ineffable!

I am the Dweller of the Invisible!

" "LET THE WHITE BRILLIANCE OF THE"

" "DIVINE SPIRIT"

" ""DESCEND!"

PART III.

" "The Chymical and Hermetic Marriage of the Eagle of the Waters"

" "with the Soul of Jupiter."

[Purify the talisman with Water and Fire.]

"Q.F.D.R.:" I am the Eagle of the Waters, and my Power is in the West!

"T.T.E.G.:" I am the Soul of Jupiter: in the sphere of Tzedeq is my name confessed!

"P.:" I am the Reconciler between you!

"Q.F.D.R.:" My Power is to give peace and sleep!

"T.T.E.G.:" My Power is to give strength and health!

"P.:" I am the Reconciler between you!

"Q.F.D.R.:" Toum Maal hath made me to this end!

"T.T.E.G.:" Amoun hath made me to this end!

"P.:" I am the Reconciler between you! { 195 }

"Q.F.D.R.:" Pain could not dwell before us if we wed.

"T.T.E.G.:" Death could not come where we are if we wed.

"P.:" I am the Reconciler between you!

"Q.F.D.R.:" My robes were blue: where is their azure gone?

"T.T.E.G.:" My robes were violet: is their purple past?

"P.:" I am the Reconciler between you!

"Q.F.D.R.:" I am the eagle: and my form remains.

"T.T.E.G.:" I am the square: and still the square abides.

"P.:" I am the Reconciler between you!

["Q.F.D.R.." and "T.T.E.G." together in grip of $5\phi = 6\phi$ over the

Talisman:

We were two: are we not made one?

"P.:" I am the Reconciler between you!

O Maker and Creator and Preserver!

Hear us who call Thee!

Mighty Lord of Life, who hast given us life and love, who is like unto Thee?

O God! hear us when we call!

Pray Thou for us, that we may be made one!

Unto God the Vast One let Thy prayer ascend!

[The Magician shall kneel down and say:]

Unto Thee, sole wise, sole mighty, sole merciful One, be the praise and the glory for ever and ever! Who hast permitted me to glean in Thy field! To gather a spark of Thine unutterable light! To form two mighty beings from the spheres of Thy dominion! To make them one by the operation of Thy Divine Wisdom!

Grant that this Eagle Kerub in the Sphere of Jupiter may be indeed mighty on the Earth! To heal the sick, to strengthen the infirm, to quiet the pain of mortal men!

Grant that this work be unto it for a salvation, and a very invocation of Thy Light Divine, and a very link with the Immortal Soul of Man!

Let it be pure and strong, that at last it may attain even unto the eternal Godhead in the veritable

KHABS AM PEKHT!

KONX OM PAX!

LIGHT IN EXTENSION!

AMEN.

And for ourselves we pray, that this work of mercy that we have wrought to-night be for us a link with thy Divine Mercy, that we may be merciful, even as Thou art merciful, O our Father which art in Heaven!

That the Benignant Eye of the Most Holy and Concealed, the Ancient One of Days, may open upon us, unto the glory of Thine Ineffable Name.

Let us finally invoke the Divine Light upon this gentle spirit we have created, that its paths may be light, and its way unto the White Glory sure!

By Sacrifice of Self shalt thou attain!

By mercy and by peace shall be thy path!

For I know that My Redeemer liveth and that He shall stand at the latter day upon the earth.

Be thy Mind open unto the Higher!

Be thy Heart the Centre of Light!

Be thy Body the Temple of the Rosy Cross!

And now I finally invoke upon thee power and might irresistible: to heal the sick, to alleviate pain, to strengthen and to restore to health!

21. AHIH. IHSHVH. INRI.

V.H. Soror Q.F.D.R., I now deliver into thy charge this pure and powerful talisman!

See thou well how thou dost acquit thyself herein!

Keep it with reverence and love as a thing holy!

Keep it in purity and strength!

Let the dew of heaven descend upon it in the night season!

Let this sacred perfume be burnt before it in the heat of day!

At frequent times do this; and especially after thou has employed it in a work of love.

And if thou dose treat it ill, if thou dost use it unworthily, if thou dost expose it to the gaze of the profane, then let its spirit return unto the God that give it, and let its power be assumed by its evil and averse antithesis to become a dreadful vampire, ever to prey upon thee, that the Vengeance of the Gods may drink its fill.

But, and if thou does well and faithfully, ye shall be unto each other as a support and a blessing, and the Blessing of God the Vast One shall be ever upon you in his name

:HB:Heh HB:Vau HB:Shin HB:Heh HB:Yod

And now in and by this very name I license all spirits to depart, save that One whose Dual Nature I have bound herein. But let them depart in peace to their Divine Orders in the name of Jeovah Jeovaschah! and let them be ever ready to come when they are called!

:HB:Mem-final HB:Lamed HB:Shin HB:Heh HB:Taw HB:Aleph

:HB:Mem-final HB:Lamed HB:Shin

Fra: P. constructed many other talismans besides this, a Flashing Tablet of the Eagle Kerub of Jupiter for the purpose { 197 } of curing a certain Lady I____, mother of Soror Q.F.D.F., of a serious illness. Extraordinary were its results. For having carefully celebrated the ritual he instructed Soror Q.F.D.R. to feed the talisman with incense, and water it with dew. This she neglected to do, the result being that when she placed the talisman on her sick mother, this venerable old lady was seized with a violent series of fits, and nearly died. Q.F.D.R., however, reconsecrated the talisman, the result being that the Lady I____ speedily recovered the whole of her former strength, and survived to the ripe old age of ninety-two.

With a similar talisman, too hurriedly prepared, he cured the pain in the leg of a certain friend of his; but forgetting to close the circle he found himself afflicted, exactly twenty-four hours later, by a similar pain, but in the opposite leg to the one in which his friend had suffered.

On very much the same lines as the foregoing, P. invoked into manifest appearance in the early autumn of 1899 the mighty but fallen spirit Buer, to compel his obedience unto the restoring of the health of Frater I.A.; and many other workings were also accomplished about this period. More important than any such dealings with the Paths is his progress in the Middle Pillar. In this connection we shall include Frater I.A.'s ritual for "The Magical Invocation of the Higher Genius."

THE MAGICAL INVOCATION OF THE HIGHER GENIUS.

(According to the Formulae of the Book of the Voice of Thoth.)

[The ceremony Enterer is the Sphere of Sensation. The Hierophant is the Augoeides. The officers are the Divine Sephiroth invoked. The Enterer is the natural man.]

[First let the symbols in the Sphere of Sensation be equilibrated. This is the Opening of the Hall of Truth.] { 198 }

" "The First Invocation."

Come forth unto me, Thou that art my true Self: my Light: my Soul! come forth unto me: Thou that art crowned with Glory: That art the Changeless: The Un-nameable: the Immortal Godhead, whose Place is in the Unknown: and whose Dwelling is the Abode of the Undying Gods. Heart of my Soul; self-shining Flame, Glory of Light, Thee I invoke. Come forth unto me, my Lord: to me, who am Thy vain reflection in the mighty sea of Matter! Hear Thou, Angel and Lord! Hear Thou in the habitations of Eternity; come forth; and purify to Thy Glory My mind and Will! Without Thee am I nothing; in Thee am I All-self existing in Thy Selfhood to eternity!

[Close now the channels to the Ruach of the Material senses: endeavouring at the same time to awaken the Inner sight and hearing.

Thus seated, strive to grasp the same ray of the Divine Glory of the selfhood: meditating upon the littleness and worthlessness of the natural man: the vanity of his desires, the feebleness of his boasted Intellect. Remember that without That Light, naught can avail thee to true progression: and that alone by purity of Mind and Will canst thou ever hope to enter into that Glory. Pray then for that purification, saying in thy heart:]

" "First purification and consecration of the candidate by Fire and Water."

"Water:" Purify me with hyssop, and I shall be clean: Wash me, and I shall be whiter than snow.

"Fire:" O send forth Thy light and Thy Truth, let them lead me, let them guide me unto Thy Holy Hill, to Thy Dwelling-place!

I stand before the Beautiful Gate: before the mighty Portal of the Universe: at my Right Hand a Pillar of Fire; and at my left a Pillar of Cloud. At their bases are the dark-rolling clouds of the Material Universe: and they pierce the Vault of the Heavens above. And ever upon their summits flame the Lamps of their Spiritual Essence!

Thou that livest in the Glory beyond that Gate: Heart of my Soul; Thee I

Invoke! Come Thou forth unto me, who art my very Selfhood; mine Essence, my Light: and do Thou guard me and guide me through the Manifold Paths of Life: that I may at length become one with Thine Immortal and Imperishable Essence!

Unto Thee, Sole Wise, Sole Mighty, and Sole Eternal one, be Praise and Glory for Ever; Who hast permitted me to enter so far in the Sanctuary of Thy Mysteries. Not unto me, but unto Thy name be the Glory!

Let the influence of Thy Divine Ones descend upon my head, and teach me the value of Self-Sacrifice: so that I shrink not in the hour of trial; but that my Name may be written upon High, and that my Genius may stand in the Presence of the Holy One: in that hour when the Son of Man is evoked before the Lord of Spirits; and His Name in the presence of the Ancient of Days. O Lord of the Universe! grant Thou that upon me may shine forth the Light of my Higher Soul. Let me be guided by the {199} help of my Genius unto Thy Throne of Glory, Ineffable in the centre of the World of Life and Light.

[Now go up to the Altar: formulating before thee a glittering Light: imagine that it demands wherefore thou hast come, &c., and say:]

Adoration unto Thee that Dawnest in the Golden!

O Thou that sailest over the Heavens in Thy Bark of Morning!

Dark before Thee is the Golden Brightness;

In whom are all the hues of the Rainbow.

May I walk as Thou walkest, O Holiness, Who hast no master, Thou the great Space-Wanderer to whom millions and hundreds of thousands of years are but as one Moment! Let me enter with Thee into Thy Bark! Let me pass with Thee as Thou enterest the Gate of the West! As Thou gleamest in the Gloaming when Thy Mother Nuit enfoldeth Thee!

{[]}Now kneel at the Altar with thy right hand on the White Triangle, and thy left in the left hand of thine Astral double, he standing in the place of the Hierophant, and holding the Astral presentment of a Lotus Wand by the white band in his right hand, then say, as if with the projected Astral consciousness:]

Adoration unto ye, ye Lords of Truth in the Hall of Thmaist, cycle of the great Gods which are behind Osiris: O ye that are gone before, let me grasp your hands, for I am made as ye!

O ye of the Hosts of the Hotepischim! Purge ye away the wrong that is in me!

Even as ye purged the Seven Glorious Ones who follow after the coffin of the Enshrined One, and whose places Anubist hath fixd against the day of "Be-with-us."

O Thoth! Who makest Truth the Word of Aeshoori! make my word truth before the circle of the Great Gods!

Adoration unto Thee, Anubi, who guardest the threshold of the Universe!

Adoration unto Thee, Auramooth, purify me with the Living Waters!

Adoration unto Thee, Thaumashneith, make me Holy with the Hidden Flame!

Adoration be unto Thee, O Dark-Bright One! Hoor! the Prince of the City of Blindness!

Adoration unto Thee, O Thmaist, Truth-Queen, who presidest at the Balance of Truth!

Adoration unto Thee, Asi; adoration unto Thee, Nephthyst.

O AESHOORI, Lord of Amennti! Thou art the Lord of Life Triumphant over Death: there is naught in Thee but Godhead!

TOUM! Toun who art in the great Dwelling!

Sovereign Lord of all the Gods, save me, and deliver!

Deliver me from that God that feedeth upon the damnd, Dog-faced but human-headed; {200}

That dwelleth by the Pool of fire in the Judgment Hall,
Devourer of Shades, eater of Hearts, the Invisible foe!
Devourer of Immortality is his Name!

Unto Thee, Sole Wise, Sole Mighty, and Sole Eternal one, be Praise and Glory for Ever: who hast permitted me to enter so far in the Sanctuary of the Mysteries. Not unto me, but unto Thy Name be the Glory! [Again finish by laying sword on nape of neck, saying: So help me th{e} Lord of the Universe and my own Higher Soul!]

[Rise now, and raise above thine head thy hands (the left open and the right still holding the magic sword), and lifting unto heaven thine eyes, strive to aspire with all thy will unto the highest Divinity, saying:]

From Thy Hands, O Lord, cometh all good! from Thy Hands flow down all grace and blessing! The Characters of Heaven with Thy Finger hast thou traced: but none can read them save he that hath been taught in Thy school! Therefore, even as servants look unto the hands of their masters, and handmaids unto the hands of their mistresses, even so our eyes look up unto Thee! For Thou alone art our help, O Lord our God! Who should not extol Thee, O Lord of the Universe! Who should not praise Thee! All belongeth unto Thee! Either Thy love or Thine anger all must again re-enter! Nothing canst Thou lose, for all things tend unto Thine Honour and Majesty! Thou art Lord alone, and there is none beside Thee! Thou dost what Thou wilt with Thy Mighty Arm: and none can escape from Thee! Thou alone helpst in their necessity the humble, the meek-hearted and the poor, who submit themselves unto Thee! And whosoever humbleth himself in dust and ashes before Thee; to such an one art Thou propitious!

Who should not praise Thee then, Lord of the Universe, who should not extol Thee! Unto whom there is none like; whose dwelling is in Heaven and in the virtuous and God-fearing Heart!

O God the Vast One! Thou art in all things!

O Nature! Thou Self from Nothing ___ for what else can I call Thee! I, in myself, I am nothing! I, in Thee, I am all Self: and exist in Thy Selfhood from nothing! Live Thou in me: and bring me unto that Self which is in Thee! For my victory is in the Cross and the Rose!

[Now pass to the North and face the East: projecting unto the place of the throne of the East the Astral double, and say from thence:]

The Voice of My Higher Soul said unto me: let me enter the path of Darkness: peradventure "thus" may I obtain the Light! I am the only being in an Abyss of Darkness: from the Darkness came I forth ere my birth, from the Silence of a primal Sleep.

And the voice of ages answerd unto my soul: child of Earth! The Light shineth in the Darkness; but the Darkness comprehendeth it not!

[Now formulate before thee a great Angel Torch-bearer saying:]

Arise! shine! for Thy Light is come! {201}

[Pass round the Temple to the South, face West and halt: formulate the Ideal²⁰ of Divine Mercy: and then that of Divine Justice: aspiring with all Thy heart unto each, and say:]

Come unto me! O Lord of Love and Pity, come unto me, and let me live in Thy Love! Let me be merciful even as my Father in Heaven is merciful, for Thou hast said: Blessed are the Merciful, for they shall obtain Mercy. Grant unto me that I may attain unto thy Peace, wherein is life for evermore.

Come unto me, O Lord of Perfect Justice! Mighty is Thine Arm, strong is Thy Hand: Justice and Judgment are the habitation of Thy Throne! Strengthen Thou, O Lord of Strength, my will and heart, that I may be able, with Thine aid, to cast out and destroy the Evil Powers that ever fight against those who seek Thee!

[Formulate now before thee the Two Pillars of Cloud and of Fire, saying:]

Purify me with hyssop, and I shall be clean! Wash me and I shall be whiter than snow!

O send forth Thy Light and Thy Truth, let them lead me, let them guide me unto Thy Holy Hill; even to Thy Tabernacles.

I stand before the Gate of the West; and the Pillars of the Universe arise in Majesty before me. At my right hand is the Pillar of Fire: and on my left the Pillar of Cloud: below they are lost in Clouds of Darkness: and above in Heaven in unnameable Glory. Let me enter, O Gate of the West!

[Pass to South-West and project Astral. Then saith the Guardian of the Gate of the West:]

Thou canst not pass by Me, saith the Guardian of the West: except Thou canst tell me My Name!

[Saith the Aspirant:]

Darkness is Thy Name: Thou art the Great One of the Paths of the Shades!

[Saith the Great One of the Night of Time:]

Child of Earth! remember that Fear is failure: be thou therefore without fear: for in the heart of the Coward, Virtue abideth not! Thou has known Me now, so pass thou on!

[Pass to the North, and exalt again thy mind unto the contemplation of the Mercy and Justice of our God, repeating the foregoing prayers; then say:]

Purify me with hyssop and I shall be clean: wash me and I shall be whiter than snow!

O send forth Thy Light and Thy Truth, let them lead me, let them guide me unto Thy Holy Hill, to Thy Dwelling-place! {202}

Dim before me looms the mighty Gate of the East! on the right the Pillar of Fire, on the left the Pillar of Cloud: stretching from the dark clouds of the World of Darkness to the Bright Glory of the Heavenly Light: Ever affirming to Eternity the Equilibration of the Powers of God the Vast One! Let me pass the Gate of the East Land! Let me pass the Gate of the Tuat, issuing forth with R in the Glory of Red Dawn!

[Pass to the North-East, project Double to the place of the throne of the East, saying:]

Thou canst not pass by Me, saith the Guardian of the East, except thou canst tell me My Name!

[Saith the Aspirant:]

"Light dawning in the Darkness" is Thy Name: the Light of a Golden Day!

[Saith the Osiris:]

20 These are the two pillars of the Tree of Life; the first containing the Sephira Chesed, and the second the Sephira Geburah.

Child of Earth! remember that Unbalanced Force is Evil: Unbalanced Mercy is but Weakness, Unbalanced Severity is but Cruelty and Oppression. Thou hast known Me now: so pass thou on unto the Cubical Altar of the Universe!

[Pass to the West of the Altar, project Astral to between the Pillars, kneel at Altar and repeat in Astral:]

" "THE PRAYER OF OSIRIS."

Lord of the Universe, the Vast and the Mighty One! Ruler of Light and of Darkness: we adore Thee and we invoke Thee! Look with favour upon this Neophyte who now kneeleth before Thee; and grant Thine aid unto the higher aspirations of His Soul, so that he may prove a true and faithful servant of the Mighty Ones, to the Glory of Thine Ineffable Name, Amen!

[Now rise: lift up both hands and eyes towards heaven; and concentrate upon the Glory and Splendour of Him that sitteth upon the Holy Throne for ever and ever, and say:]

KHABS AM PEKHT!
KONX OM PAX!
LIGHT IN EXTENSION!

In all my wanderings in Darkness the Light of Anubist went before me, yet I saw it not. It is a symbol of the Hidden Light of Occult Science.

[Pass to between the Pillars, and standing thus concentrate upon the Highest Divinity; and there standing in the sign of the Enterer, say:]

O Glory of the Godhead Unspeakable! Eternal Master! Ancient of Days! Thee, Thee, I invoke in my need! Dark is all the world; without, within; there is light alone in Thee! Rend asunder, Lord of the Universe, tear aside the Veil of the Sanctuary: let mine eyes behold my God, my King! As it is written: The Lightning lighteneth in the East and flameth even unto the West: even so shall be the Coming of the Son of Man! {203}

[And now shalt thou see a light slow formulating into the shape of a mighty Angel, and thou shalt withdraw thyself from this sight and again say:]

I saw Water coming from the Left Side of the Temple: and all unto whom that Water came were made whole, and cried:

Blessed is He that cometh in the Name of the Lord, Allelulia!

O Lamb of God: who takest away the Sins of the World! Grant us Thy peace!

I am come forth from the Gates of Darkness: I have passed by the Gate of Amennti: and the Gate of the Taot! Behold! I am come to the Gate of the Shining Ones in Heaven. I stand between the mighty Pillars of that Gate: at my right hand the Pillar of Fire, and at my left the Pillar of Cloud: Open unto me O gate of the God with the Motionless Heart: I am come forth by the T'eser Gate: I advance over the Paths that I know, I know: and my Face is set towards the land of the Maat!

[Again formulating the Augoeides.]

Come forth, come forth, my God, my King: come unto me, Thou that art crowned with starlight: Thou that shinest amongst the Lords of Truth: whose place is in the abode of the Spirits of Heaven!

[When Thou shalt again see the Glorious One thou shalt salute with Enterer; pass between the pillars and circumambulate thrice: reverently saluting the East betimes. Now halt by the Light, facing it, and exalt thy mind unto Its glory, imagine it as encompassing thee and entering into Thy inmost Being, and say:]

I am the resurrection and the life. He that believeth on Me, though he were dead, yet shall he live again: and whosoever liveth and believeth on Me shall never die! I am the First and the Last, I am He that liveth but was dead, and behold I am alive for evermore, and hold the keys of Hell and

of Death! For I know that my Redeemer liveth; and that He shall stand at the latter Day upon the Earth.

I am the Way: the Truth and the Life: no man cometh unto the Father but by me. I am purified: I have passed through the Gates of Darkness unto Light! I have fought upon Earth for good: I have finished my Work: I have entered into the Invisible! I am the Sun in His rising: I have passed through the Hour of Cloud and of Night! I am Amoun, the Concealed One: The Opener of Day am I! I am Osiris Onnophris, the Justified One. I am the Lord of Life Triumphant over Death: There is no part of me that is not of the Gods:

I am the preparer of the Pathway, the Rescuer unto the Light! I am the Reconciler with the Ineffable! I am the Dweller of the Invisible!

Let the White Brilliance of the divine Spirit descend.

[A long pause.]

Thus at length have I been permitted to comprehend the Form of my Higher Self!

Adoration be unto Thee, Lord of my Life, for Thou hast permitted me to enter thus {204} far into the Sanctuary of Thine Ineffable Mystery: and hast vouchsafed to manifest unto me some little fragment of the Glory of Thy Being. Hear me, Angel of God the Vast One: hear me, and grant my prayer! Grant that I may ever uphold the the Symbol of Self-sacrifice: and grant unto me the comprehension of aught that may bring me nearer unto Thee! Teach me, starry Spirit, more and more of Thy Mystery and Thy Mastery: let each day and hour bring me nearer, nearer unto Thee! Let me aid Thee in Thy suffering that I may one day become partaker of Thy Glory: in that day when the Son of Man is invoked before the Lord of Spirits, and His Name in the presence of the Ancient of Days!

And for this day, teach me this one thing: how I may learn from Thee the Mysteries of the Higher Magic of Light. How I may gain from the Dwellers in the bright Elements their knowledge and Power: and how best I may use that knowledge to help my fellow-men.

And, finally, I pray Thee to let there be a link of Bondage between us: that I may ever seek, and seeking, obtain help and counsel from Thee Who Art my very selfhood. And before Thee I do promise and swear; that by the aid of Him that sitteth upon the Holy Throne, I will so purify my heart and mind that I may one day become truly united unto Thee, who art in Truth my Higher Genius, my Master, my Guide, my Lord and King!

The result of these magical experiments was twofold. First, by degrees P. was accumulating against himself a power of evil which was only awaiting a favourable moment to turn and destroy him.²¹ This is the natural effect of all that class of magic which consists in making a circle, and thus setting the within against the without, and formulating duality, the eternal curse. Any idea in the mind is of little importance while it stays there, but to select it, to consecrate it, to evoke it to visible appearance, that is indeed dangerous. {205} For as he advanced from grade to grade, penetrating further and further into the mysteries of occult

²¹ Whilst deep in these magical practices his house in London became charged with such an aura of evil that it was scarcely safe to visit it. This was not solely due to P.'s own experiments; we have to consider the evil work of others in the

Order, such as E.F.E.J., who, envious of his progress and favour with the Chiefs, were attempting to destroy him. (See "At the Fork of the Roads," THE EQUINOX, vol. i. No. 1, p. 101.) Weird and terrible figures were often seen moving about his rooms, and in several cases workmen and visitors were struck senseless by a kind of paralysis and by fainting fits.

knowledge, he saw ever more clearly that most of the members of the Order of the Golden Dawn were scarcely worthy of his contempt; yet in spite of the folly of the disciples he remained loyal to their master D.D.C.F. He could not yet know that the chief is as his disciples, though raised to a higher power. For like attracts like.

Secondly, these practical workings taught him, more certainly than years of study and reading, that there was but one goal to the infinite number of paths seen by the beginner, and that the ultimate result of the HB:Shin of HB:Shin Operation, the highest of the ceremonial operations of the Golden Dawn, was similar to that of "Rising on the Planes." Having made this important discovery he abandoned his intended experiments in ceremonial Divination and Alchemy, and towards the close of 1899 retired to the lonely house that he had bought for the purpose of carrying out the Sacred Operation of Abramelin the Mage.

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THE ADEPT

DURING the whole of the autumn of 1899 we find P. busily engaged in making all necessary preparations for the great operation. Outside these preparations little else was accomplished; and, except for a fragment of a MS. on the "Powers of Number," no other record of the progress of P. during these three months is forthcoming.

This MS., though interesting enough in itself, is scarcely of sufficient value to quote here; however, it may be remarked that it shows how strong an influence the Order of the Golden Dawn had had upon him, as well as the astonishing rapidity of his Magical progress.

In January 1900, P. returned to Paris in order that before commencing the Sacred Operation of Abramelin the Mage he might pass through the grade of $5\phi = 6\phi$, and become an Adeptus Minor in the Second Order of the Golden Dawn.

The ritual of the $5\phi = 6\phi$ is of considerable length, and of such profundity and beauty that it is difficult to conceive of any man not being a better and a more illumined man for having passed through it. We should like to give it in its entirety, but space forbids, and though abridgment deducts considerably from its value, we will do our best to give its essence, and trust to make up for our shortcomings {207} by attaching to

{Illustration on page 209 described:

"DIAGRAM 60. The Temple in the Opening and First Point of the $5\phi = 6\phi$ Ritual."

This is a rectangle of approximate 6x8 proportion, standing on a smaller face and representing a room. The upper half of the room is occupied by a heptagonal drawing. The outer heptagon has an inner one symmetrically inside a very little way from the outer, like the thickness of a wall. This heptagon is point up and side down. Within the inner heptagon is a unicursal heptagram, created by drawing lines between alternate vertices. Only the uppermost point has any writing, the word "EAST". The symbols of the planets are placed in the seven triangles formed between the inner angles of the heptagram and the sides of the double heptagon: clockwise from the top right: Jupiter, Saturn, Moon, Venus, Mercury, Sun and Mars. Dashed lines are used below the lowest face of the heptagon to indicate that that face is a door hinged on the left to open outward into the middle of the rectangular room. These words are written between the dashed lines indicating the open position of the door (vertically down in the diagram) and the dashed arc that indicates the clearance of the door's swing: "Door with Elemental Tablets & Cherubic Emblems." In the center of the heptagram is a figure made of an equilateral triangle beneath a rectangle beneath a circle. The circle is marked "ALTAR", and its circumference is a ring. The rectangle also has a double line border and is marked at the inside top "PASTOS". The circle covers the middle of the sides of the rectangle, and the rectangle slightly overlaps the heptagram at the top inner edge and slightly into the lower points. The equilateral triangle is beneath the two other figures and delineated by a single line edge. Only the upper points of the triangle are visible between the rectangular Pastos and the circular Altar.

In the lower half of the rectangular room, the following symbols are displayed: Upper portion and to either side: two squares with upright equilateral triangles inside, the left identified as "Black Pillar" and the right as "White Pillar". In the center of the lower half of the room is a rectangle with the word "Chief". Somewhat above the bottom of the room are two rectangles in line with the pillars: the left is marked "Third" and the right is marked "Second". In the center of the lower end of the room is a longer rectangle, below all the others and marked "Other Members". Finally, at the bottom of the left side is a thin rectangle to indicate a closed door marked "Entrance". }

It is ABI-AGNUS, Lamb of the Father; it is, by metathesis, ABI-GENOS, born of the Father; BIA-GENOS, strength of our race; and the four words make the sentence: "Abiegnus, Abi-agnus, Abigenos, Bia-genos." Abiegnus, the Mountain of the Lamb of the Father, born of the Father, and the strength of our race.

[The key to the Vault, the Rose and Cross,² is then explained as resuming within itself the Life of Nature, and the Powers hidden in the word I.' N.' R.' I.'.. Another form of the Rose and Cross, the Crux Ansata, is shown to represent the force of the ten Sephiroth in nature, divided into a Hexad and Tetrad. The Oval embraces the first six Sephiroth, and the Tau Cross the lower four, answering to the four elements. The complete symbol of the Rose and Cross, which the Chief Adept

carries upon his breast, is then explained to mean "the Key of Sigils and of Rituals"; and that it {209} represents the force of the twenty-two letters in Nature as divided into a three, a seven and a twelve; "many and great are its mysteries."

The explanation of the Rose and Cross being ended, the Third Adept first explains his wand as having marked on it the colours of the twelve signs of the Zodiac between Light and Darkness, and that it is surmounted by the Lotus Flower of Isis, which symbolizes the development of creation. Then, secondly, the Adeptus Major explains his as "a wand terminating in the symbol of the Binary, and surmounted by the Tau Cross of Life, or the Head of the Phoenix, sacred to Osiris." On it are marked the seven colours of the rainbow between Light and Darkness, which are attributed to the Planets. It symbolises rebirth and resurrection from death. Lastly, the Chief Adept explains his as follows: "My wand is surmounted by the Winged Globe, around which the twin Serpents of Egypt twine. It symbolises the equilibrated force of the Spirit and the four elements beneath the everlasting wings of the Holy One.

{Illustration on page 210 described:

"DIAGRAM 61. The Egyptian Key of Life. The Crux Ansata."

This is a standard shape Ankh, but the figure is divided and marked as follows: The loop is divided into six sections, with the bottom extending in a wedge to the center of the cross intersection. In the sections of the loop are placed Hebrew letters in circles, corresponding to the Sephiroth thusly: clockwise from top: HB:Koph , HB:Chet , HB:Chet , HB:Taw , HB:Gemel , HB:Bet . The inner tip of the right arm has HB:Nun in a circle, while that of the left arm has HB:Heh . The upper part of the lower upright has HB:Yod in a circle. The bottom of the lower upright is divided from the upper part by a horizontal line, and the resulting trapezoid has two diagonals with a HB:Mem in a circle at the point of intersection. }

{Illustration on page 210 described:

"DIAGRAM 62. The reverse of the Complete Rose and Cross."

Shape: This is a calvary cross with three circular lobes at the end of each of the four arms. There is a hanging-ring at the top of the uppermost central lobe of the upper arm. At the exterior intersections of the arms are three angular points, the central one in each set larger and the two smaller flanking points partly beneath the central one. Within the upper arm and beneath the lobes are three Crosses of Malta, center one slightly higher into the lobe. Beneath this are these words:

2 See Diagram 80.

MAGISTER

IHESVS

CHRISTVS

DEVS ET HOMO

A cross of Malta, centered, is below this text, completing the upper arm.

In the central intersection is found the following text:

BENEDICTVS

DOMINVS

DEVS NOSTER
QUI DEDIT NOBIS
SIGNUM

In the center of the lower arm is found the following text:

(Mystic Name)

FRA

R.R. et A.C.

In the end of the right arm are the three alchemical symbols for SALT, MERCURY and SULFUR, left to right. These symbols are also in the end of the left arm, but they are reversed, right to left.³

{Illustration facing page 210 described:

"Diagram 63. The complete Symbol of the Rose and Cross."

This is line art on glossy paper. The basic shape is identical to that of diagram 62, but this is the obverse of the Rose-Cross, created in the 19th century by the Golden Dawn. The original obverse was discarded by the G.'. D.'. Description of decorations follows:

The three lobes on each arm contain the following alchemical symbols displayed radially oriented with the bottom of each symbol pointing toward the center of the device just inward on the arm:

Upper lobes, left to right: Sulfur, Mercury, Salt.

Lower lobes, left to right: Salt, Mercury, Sulfur.

Right lobes, top to bottom: Sulfur, Salt, Mercury.

Left lobes, top to bottom: Mercury, Sulfur, Salt.

Next inward from the lobes and furnishing a center for orientation of the symbols of the lobes, each arm contains the same device, an upright pentagram interlaced for clock-wise trace. The five elemental symbols stand out beyond each point in the usual G.'. D.'. allocation, clockwise from top: Spirit, Water, Fire, Earth, Air. All four of these devices are oriented the same way, without regard to the placement on the cross. The device on the lower arm is further distinguished by being placed in the lower half of that arm, divided from the upper by a horizontal line, at the intersections of the drawn diagonals of the resultant square. Also in the lower arm, in the half just above this, is a hexagram composed of two clock-wise interlaced equilateral triangles, points to top and bottom. The center of this hexagram contains the symbol of the Sun, while the points have just beyond them the symbols of the remaining six ancient planets thusly: Clockwise from the top Saturn, Jupiter, Venus, Moon, Mercury, Mars. Note that the alchemical and planetary symbols for Mercury are

³ WEH NOTE: This figure is found in Franz Hartmann's "Cosmology,"

"...Secret Symbols of the Rosicrucians of the sixteenth and"

"seventeenth Centuries", Occult Publishing Co., Boston, 1888, plate

1, facing page 16. This was reprinted in facsimile by Health

Research in 1969. The same is to be found in "Secret Symbols of"

"the Rosicrucians of the 16th and 17th Centuries", Abdiel Lodge

AMORC, 1967, page 34. See also M. Hall "op cit". Students who

might be a bit confused about the origins of Rosicrucianism may

wish to contact a descendent of the Barony of Cassel c/o of

Nephthys Lodge O.T.O. to get some family history about the pre-

17th century Cassels who founded the R+C movement.

different, the former ending in an arrow below the cross and the latter ending simply.

The points at the exterior intersections are marked with the following, order: upper left, upper right, lower right, lower left. These are evidently to be read by transit and diagonal, rather than in the described order.

Center point, upper half: astrological symbols of Virgo, Scorpio, Virgo, Sun.

Center point, lower half: I, N, I, R. (for INRI)

Minor point to counter-clockwise: L, V, (calvary cross), X. (for LVX+).

Minor point to clockwise: I, A, I, O. (for IAOI).

The entire center and intersection is occupied by a large figure, circular in general outline and extending into the arms. This has at its very center a calvary cross with five petaled stylized rose done in five equal sections with a petal at top. There are four points outward from the intersections of the cross and the figure is mostly contained in an open circle which would actually circumscribe a greek cross. This being a calvary cross, the lower arm extends into the next ring of the figure.

The next ring outward from the center is composed of three petals, each holding one of the mother letters of the Hebrew alphabet. Clockwise from top: HB:Aleph , HB:Shin , HB:Mem . This ring is partly overlapped by the lower arm of the inner calvary cross at the junction of the two lower petals.

The next ring outward from the center is composed of seven petals, each holding one of the seven double letters of the Hebrew alphabet. Clockwise from 1 o'clock: HB:Koph , HB:Taw , HB:Gemel , HB:Dalet , HB:Bet , HB:Resh , HB:Peh .

The last ring outward from the center is composed of twelve petals, each holding one of the twelve single letters of the Hebrew alphabet. Clockwise from top: HB:Heh , HB:Qof , HB:Tzaddi , HB:Ayin , HB:Samekh , HB:Nun , HB:Lamed , HB:Yod , HB:Tet , HB:Chet , HB:Zain , HB:Vau . }

The door of the Vault is guarded by the Elemental Tablets,⁴ and by the Cherubic Emblems, and upon it is written the words: "POST CENTUM VIGINTI ANNOS PATEBO." Which the Chief Adept explains as follows:]

The 120 years refer symbolically to the five grades of the First Order, and to the revolution of the powers of the Pentagram; also to the five preparatory examinations for this grade.

It is written: "His days shall be 120 years," and 120 divided by five yields {210} twenty-four, the number of hours in a day, and of the Thrones of the Elders in the Apocalypse. Further, 120 equals the number of the ten Sephiroth multiplied by that of the Zodiac, whose key is the working of the Spirit and the four elements, typified in the wand which I bear.

4 For a further account of these see "The Elemental Calls of Dr. Dee," in Sloane MSS., British Museum.

{Illustration on page 211 described and approximated:

"DIAGRAM 64. The Lotus Wand."

The top of the wand is crowned by a stylized half-open lotus flower (See Regardie's "The Golden Dawn" for a detailed description) Beneath this is a white segment on the shaft. At the bottom of the shaft is a black segment

to the very end. Between the white and black segments are twelve bands. These bands are paralleled to the left by a column of zodiacal symbols and to the right by Hebrew letters thusly:

Lotus Flower
half-
open
3 3
3 3
Ã_´
Aries 3 3 HB:Heh
Ã_´
Taurus 3 3 HB:Vau
Ã_´
Gemini 3 3 HB:Zain
Ã_´
Cancer 3 3 HB:Chet
Ã_´
Leo 3 3 HB:Tet
Ã_´
Virgo 3 3 HB:Yod
Ã_´
Libra 3 3 HB:Lamed
Ã_´
Scorpio 3 3 HB:Nun
Ã_´
Sagittarius 3 3 HB:Samekh
Ã_´
Capricorn 3 3 HB:Ayin
Ã_´
Aquarius 3 3 HB:Tzaddi
Ã_´
Pisces 3 3 HB:Qof
Ã_´
(black) 3 3
Ã_Û }

{Illustration on page 211 described:

"65. The Chief Adept's Wand."

The top of the wand is a winged-sun disk or Ba-hadit. Extending down from this to either side along the upper quarter of the wand shaft are two uraeus serpents, facing to left and right. The serpent to the right wears the Egyptian red crown and that to the left the white crown. The shaft is divided into five sections with the lower four marked to the left by the symbols of the elements and the middle three with the Hebrew mother letters to the right. The five sections of the shaft are marked from top to bottom thusly: White, Dee Red HB:Shin , Air Yellow HB:Aleph , Water Blue HB:Mem , Spirit Black. }

{Illustration on page 211 described:

"DIAGRAM 66. The Phoenix Wand."

This wand is shaped like the Wes scepter, except that the slant top is clearly depicted as a head of Anubis with elongated ears. The top of the shaft is white and the fork to the bottom completes a black band. Between the white and black zones are seven bands with planetary symbols to the right and Hebrew letters to the left. From top to bottom these are: Mars HB:Peh , Sun HB:Resh , Mercury HB:Bet , Venus HB:Dalet , Moon HB:Gemel , Saturn HB:Taw , Jupiter HB:Koph . }

[All then face East; the Chief Adept opens wide the Vault and places himself at the head of the Pastos, the Second Adept to the South, and the Third Adept to the North; they raise their wands in a pyramid formation over the altar, and their "cruces ansatas" below.]

"Chief:" Let us analyse the Key Word: I.

"Second:" N.

"Third:" R.

"All:" I.

"Chief:" Yod: HB:Yod .

"Second:" Nun: HB:Nun .

"Third:" Resh: HB:Resh .

"All:" Yod: HB:Yod .

"Chief:" Virgo, Isis, Mighty Mother.

"Second:" Scorpio, Apophis, Destroyer.

"Third:" Sol, Osiris, Slain and Risen.

"All:" Isis, Apophis, Osiris, IAO.

[The Wands and crosses are separated, all giving the sign of the cross, and saying:] {211 }

The Sign of Osiris slain.

["Chief," giving the L sign with bowed head.5]

L. the Sign of the mourning of Isis.

["Second," with head erect, gives the V sign.]

V, the Sign of Typhon and Apophis.

["Third," with bowed head gives the X sign.]

X, the Sign of Osiris risen.

["All" together with the signs of Osiris Slain and Osiris Risen.]

L V X, Lux, the Light of the Cross.

["All" quit the Vault and return to previous places.]

"Chief:" In the Grand Word, Yeheshuah hHB:Vau HB:Shin HB:Heh HB:Yod , by the Key

Word INRI, and through the Concealed Word LVX, I have opened the Vault of the Adepts.

[All present give the Lux sign as above.]

" "First Point."

[The officers in this part of the ceremony are the Second Adept, who is now the Principal Officer, the Third Adept, who is Second, and the Introducing Adept, who is spoken of as V.H. Frater Hodos Camelionis.

The "Second Adept" opens the First Point by bidding V.H. Fra: Hodos Camelionis prepare the Aspirant, who is waiting without, and the Associate Adeptus Minor to guard the inner side of the Portal.

Element #2 (Fire tablet):

Ú Á Á Á Á Á Á Á Á Á Á Á ;
³d³o³n³p³a³T³d³a³n³v³a³a³
 ã ä å å å å å å å å å å å
³O³L³o³a³G³e³o³o³b³a³v³i³
 ã ä å å å å å å å å å å å
³O³P³a³m³n³o³O³G³m³d³n³m³
 ã ä å å å å å å å å å å å
³a³p³l³s³T³e³d³e³c³a³o³P³
 ã ä å å å å å å å å å å å
³S³c³m³i³o³o³n³A³m³l³o³X³
 ã ä å å å å å å å å å å å
³V³a³r³S³G³d³L³b³r³i³a³P³
 ã ä å å å å å å å å å å å
³O³i³P³t³e³a³a³P³d³o³c³e³
 ã ä å å å å å å å å å å å
³P³S³V³a³c³n³r³Z³i³r³Z³a³
 ã ä å å å å å å å å å å å
³S³i³o³d³a³o³i³n³r³Z³f³m³
 ã ä å å å å å å å å å å å
³d³a³l³t³T³d³n³a³d³i³r³e³
 ã ä å å å å å å å å å å å
³d³i³X³o³m³o³n³S³i³o³S³P³
 ã ä å å å å å å å å å å å
³O³o³D³P³Z³i³a³P³a³n³l³i³
 ã ä å å å å å å å å å å å
³r³g³O³a³n³n³Q³A³C³r³a³r³
 à á á á á á á á á á á á ù

Element #3 (Water tablet):

Ú Á Á Á Á Á Á Á Á Á Á Á ;
³T³a³O³A³d³V³P³t³D³n³i³m³
 ã ä å å å å å å å å å å å
³a³a³b³c³o³o³r³O³m³e³b³b³
 ã ä å å å å å å å å å å å
³T³o³g³c³o³n³X³m³a³l³G³m³
 ã ä å å å å å å å å å å å
³n³h³o³d³D³i³a³l³e³a³o³c³
 ã ä å å å å å å å å å å å
³P³a³c³A³X³i³o³V³S³P³S³y³l³
 ã ä å å å å å å å å å å å
³S³a³a³i³X³a³a³r³V³r³o³i³
 ã ä å å å å å å å å å å å
³m³p³h³a³r³S³l³g³a³i³o³l³
 ã ä å å å å å å å å å å å
³m³a³m³g³l³o³i³n³L³i³r³X³
 ã ä å å å å å å å å å å å
³O³l³a³a³D³a³g³a³T³a³p³a³
 ã ä å å å å å å å å å å å
³P³a³L³c³o³i³d³X³P³a³c³n³
 ã ä å å å å å å å å å å å
³n³d³a³z³n³X³i³V³a³a³s³a³

Ã Á Â Ã Ä Å Æ Ç È É Ê Ë Ì Í Î Ï Ñ Ò Ó
³ l³ t³ d³ p³ o³ n³ S³ d³ a³ S³ p³ i³
Ã Á Â Ã Ä Å Æ Ç È É Ê Ë Ì Í Î Ï Ñ Ò Ó
³ X³ r³ i³ i³ h³ t³ a³ r³ n³ d³ i³ j³
À Á Â Ã Ä Å Æ Ç È É Ê Ë Ì Í Î Ï Ñ Ò Ó Ù

Element #4 (Earth tablet):

Ú Á Â Ã Ä Å Æ Ç È É Ê Ë Ì Í Î Ï Ñ Ò Ó Ù
³ b³ o³ a³ Z³ a³ R³ o³ P³ h³ a³ R³ a³
Ã Á Â Ã Ä Å Æ Ç È É Ê Ë Ì Í Î Ï Ñ Ò Ó
³ V³ N³ n³ a³ X³ o³ P³ S³ o³ n³ d³ n³
Ã Á Â Ã Ä Å Æ Ç È É Ê Ë Ì Í Î Ï Ñ Ò Ó
³ a³ i³ g³ r³ a³ n³ o³ o³ m³ a³ g³ g³
Ã Á Â Ã Ä Å Æ Ç È É Ê Ë Ì Í Î Ï Ñ Ò Ó
³ o³ r³ P³ m³ n³ i³ n³ g³ b³ e³ a³ l³
Ã Á Â Ã Ä Å Æ Ç È É Ê Ë Ì Í Î Ï Ñ Ò Ó
³ r³ s³ O³ n³ i³ Z³ i³ r³ l³ e³ m³ u³
Ã Á Â Ã Ä Å Æ Ç È É Ê Ë Ì Í Î Ï Ñ Ò Ó
³ i³ Z³ i³ n³ r³ c³ Z³ i³ a³ M³ h³ l³
Ã Á Â Ã Ä Å Æ Ç È É Ê Ë Ì Í Î Ï Ñ Ò Ó
³ m³ o³ r³ d³ i³ a³ l³ h³ C³ t³ G³ a³
Ã Á Â Ã Ä Å Æ Ç È É Ê Ë Ì Í Î Ï Ñ Ò Ó
³ A³ o³ C³ a³ n³ C³ h³ t³ a³ S³ o³ m³
Ã Á Â Ã Ä Å Æ Ç È É Ê Ë Ì Í Î Ï Ñ Ò Ó
³ A³ r³ b³ i³ Z³ m³ i³ i³ l³ p³ i³ Z³
Ã Á Â Ã Ä Å Æ Ç È É Ê Ë Ì Í Î Ï Ñ Ò Ó
³ O³ p³ a³ n³ a³ l³ a³ m³ S³ m³ a³ l³
Ã Á Â Ã Ä Å Æ Ç È É Ê Ë Ì Í Î Ï Ñ Ò Ó
³ d³ o³ l³ o³ p³ i³ n³ i³ a³ n³ b³ a³
Ã Á Â Ã Ä Å Æ Ç È É Ê Ë Ì Í Î Ï Ñ Ò Ó
³ r³ X³ p³ a³ o³ c³ S³ i³ Z³ i³ X³ P³
Ã Á Â Ã Ä Å Æ Ç È É Ê Ë Ì Í Î Ï Ñ Ò Ó
³ a³ X³ t³ i³ r³ V³ a³ S³ t³ r³ i³ m³
À Á Â Ã Ä Å Æ Ç È É Ê Ë Ì Í Î Ï Ñ Ò Ó Ù

Element #5 (Spirit tablet):

Ú Á Â Ã Ä Å Æ Ç È É Ê Ë Ì Í Î Ï Ñ Ò Ó Ù
³ e³ x³ a³ r³ p³
Ã Á Â Ã Ä Å Æ Ç È É Ê Ë Ì Í Î Ï Ñ Ò Ó
³ h³ c³ o³ m³ a³
Ã Á Â Ã Ä Å Æ Ç È É Ê Ë Ì Í Î Ï Ñ Ò Ó
³ n³ a³ n³ t³ a³
Ã Á Â Ã Ä Å Æ Ç È É Ê Ë Ì Í Î Ï Ñ Ò Ó
³ b³ i³ t³ o³ m³
À Á Â Ã Ä Å Æ Ç È É Ê Ë Ì Í Î Ï Ñ Ò Ó Ù

Element #6: (Corner emblems)

(Interior shape should actually be a circle with vertical and horizontal diameters, all lines doubled and intersections open within the crossed circle resulting).

Ú _____ Ì
³ . . . ³
³ .. Ì Ú .. ³
³ .. HB:Vau ³ HB:Heh ³

³À³ Ù³ À³ Ù³ ³
³Ú³ ï³ Ú³ ï³ ³ ³
³ .. HB:Heh ³ HB:Yod .. ³
³ . Ù³ À³ . ³
³ — ³
À³ _____ Ù³

Here is the layout of the elements:

Ú³ _____ ï³ Ú³ _____ ï³ Ú³ _____ ï³
³ ³ ³ ³ ³ ³ ³ ³
³ # 6 ³ # 1 ³ # 6 ³
³ ³ ³ ³ ³ ³
³ ³ (Air ³ ³ ³
³ ³ tablet) ³ ³ ³
À³ _____ Ù³ ³ À³ _____ Ù³
À³ _____ Ù³
Ú³ _____ ï³ Air Ú³ _____ ï³
³ ³ ³ ³ ³ ³
³ # 4 ³ Ú³ _____ ï³ ³ # 2 ³
³ ³ Spirit ³ # 5 ³ Dee ³ ³
³ (Earth ³ À³ _____ Ù³ ³ (Fire ³
³ tablet) ³

THE TEMPLE OF SOLOMON

THE KING

IV.

THE HERMIT

WITH the seventh stage in the Mystical Progress of Frater P. we arrive at a sudden and definite turning-point.

During the last two years he had grown strong in the Magic of the West. After having studied a host of mystical systems he had entered the Order of the Golden Dawn, and it had been a nursery to him. In it he had learnt to play with the elements and the elemental forces; but now having arrived at years of adolescence, he put away childish things, and stepped out into the world to teach himself what no school could teach him, --- the Arcanum that pupil and master are one!

He had become a $6\phi = 5\phi$, and it now rested with him, and him alone, to climb yet another ridge of the Great Mountain and become a $7\phi = 4\phi$, an Exempt Adept in the Second Order, Master over the Ruach and King over the Seven Worlds.

By destroying those who had usurped control of the Order of the Golden Dawn, he not only broke a link with the darkening past, but forged so might an one with the gleaming future, that soon he was destined to weld it to the all encircling chain of the Great Brotherhood.

The Golden Dawn was now but a deserted derelict, mastless, rudderless, with a name of opprobrium painted across its battered stern. P. however did not abandon it to to cast himself helpless into the boiling waters of discontent, but instead, he leapt on board that storm-devouring Argosy of Adepts which was destined to bear him far beyond the crimsoning rays of {43} this dying dawn to the mystic land where stood the Great Tree upon the topmost branches of which hung the Golden Fleece.

Long was he destined to travel, past Lemnos and Samothrace, and through Colchis and the city of AEea. There, as a second Jason, in the Temple of Hecate, in the grove of Diana, under the cold rays of the Moon, was he to seal that fearful pact, that pledge of fidelity to Medea, Mistress of Enchantments. There was he to tame the two Bulls, whose feet were of brass, whose horns were as crescent moons in the night, and whose nostrils belched forth mingling columns of flame and of smoke. There was he to harness them to that plough which is made of one great adamantine stone; and with it was he determined to plough the two acres of ground which had never before been tilled by the hand of man, and sow the white dragons' teeth, and slay the armed multitude, that black army of unbalanced forces which obscures the light of the sun. And then, finally, was he destined to slay with the Sword of Flaming Light that ever watchful Serpent which writhes in silent Wisdom about the trunk of that Tree upon which the Christ hangs crucified.

All these great deeds did he do, as we shall see. he tamed the bulls with ease, --- the White and the Black. He ploughed the double field, --- the East and the West. He sowed the dragons' teeth, --- the Armies of Doubt; and among

them did he cast he stone of Zoroaster given to him by Medea, Queen of Enchantments, so that immediately they turned their weapons one against the other, and perished. And then lastly, on the mystic cup of Iacchus he lulled to sleep the Dragon of the illusions of life, and taking down the Golden Fleece accomplished the Great Work. Then once again did he set {44} sail, and sped past Circe, through Scylla and Carybdis; beyond the singing sisters of Sicily, back to the fair plains of Thessaly and the wooded slopes of Olympus. And one day shall it come to pass that he will return to that far distant land where hung that Fleece of Gold, the Fleece he brought to the Children of Men so that they might weave from it a little garment of comfort; and there on that Self-same Tree shall he hand himself, and others shall crucify him; so that in that Winter which draweth nigh, he who is to come may find yet another garment to cover the hideous nakedness of man, the Robe that hath no Seam. And those who shall receive, though they cast lots for it, yet shall they not rend it, for it is woven from the top throughout.

For unto you is paradise opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is bilded, the rest is allowed, yea, perfect goodness and wisdom. The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled unto hell to be forgotten: sorrows are passed, and in the end is shewed the treasure of immortality.¹

Yea! the Treasure of Immortality. In his own words let us now describe this sudden change.

IN NOMINE DEI
HB:Nun-final HB:Mem HB:Aleph
Insit Naturae Regina Isis.

At the End of the Century:
At the End of the Year:
At the Hour of Midnight:

Did I complete and bring to perfection the Work of
L.I.L.²

{45}

In Mexico: even as I did receive it from him who is reincarnated in me: and this work is to the best of my knowledge a synthesis of what the Gods have given unto me, as far as is possible without violating my obligations unto the Chiefs of the R. R. et A. C. Now did I deem it well that I should rest awhile before resuming my labours in the Great Work, seeing that he, who sleepeth never, shall fall by the wayside, and also remembering the twofold sign: the Power of Horus: and the Power of Hoor-pa-Kraat.³

Now, the year being yet young, One D. A. came unto me, and spake.

¹ ii Esdras, viii, 52-54.

² Lamp of Invisible Light. L.I.L. The title of the first AETHyr derived from the initial letters of the Three Mighty Names of God. In all there are thirty of these AETHyrs, "whose dominion extendedth in ever widening circles without and beyond the Watch Towers of the Universe." In one sense rightly enough did P. bring to completion the work L.I.L. at the end of the year 1900; but, in another, it took him nine long years of toil before he perfected it, for it was not until the last days of the year 1909

that the work of the Thirty Aethyrs was indeed brought to an end. In 1900 verily was the work conceived, but not until the year 1909 was it brought forth a light unto the darkness, a little spark cast into the Well of Time. (P. merely means that at this time he established a secret Order of this name.)

3 The Signs are of Projection and Withdrawal of Force; necessary complements.

And he spake not any more (as had been his wont) in guise of a skeptic and indifferent man: but indeed with the very voice and power of a Great Guru, or of one definitely sent from such a Brother of the Great White Lodge.

Yea! though he spake unto me words all of disapproval, did I give thanks and grace to God that he had deemed my folly worthy to attract his wisdom.

And, after days, did my Guru not leave me in my state of humiliation, and, as I may say, despair: but spake words of comfort saying: "Is it not written that if thine Eye be single thy whole body shall be full of Light?" Adding: "In thee is no power of mental concentration and control of thought: and without this thou mayst achieve nothing."

Under his direction, therefore, I began to apply myself unto the practice of Raja-yoga, at the same time avoiding all, even the smallest, consideration of things occult, as also he bade me.

Thus, at the beginning, I did meditate twice daily, three meditations morning and evening, upon such simple objects as --- a white triangle; a red cross; Isis; the simple Tatwas; a wand; and the like. I remained after some three weeks for 59 1/2 minutes at one time, wherein my thought wandered 25 times. Now I began also to consider more complex things: my little Rose Cross;⁴ the {46} complex Tatwas; the Golden Dan Symbol, and so on. also I began the exercise of the pendulum and other simple regular motions. Wherefore to-day of Venus, the 22nd of February 1901, I being in the City of Guadalajara, in the Hotel Cosmopolita, I do begin to set down all that I accomplish in this work:

And may the Peace of God, which passeth all understanding, keep my heart and mind through Christ Jesus our Lord.

Let my mind be open unto
the Higher:

Let my heart be the Centre
of Light:

Let my body be the
Temple
of the

ROSY CROSS.

Ex Deo Nascimur

In Jesu Morimur

Per Spiritum Sanctum Reviviscimus.

We must now digress in order to give some account of the Eastern theories of the Universe and the mind. Their study will clarify our view of Frater P's progress.

The reader is advised to study Chapter VII of Captain J. F. C. Fuller's "Star in the West" in connection with this exposition.

{47}

4 Lost under dramatic circumstances at Frater P. A.'s house in

THE AGNOSTIC POSITION

DIRECT experience is the key to Yoga; direct experience of that Soul (Atman) or Essence (Purusha) which acting upon Energy (Prna), and Substance (Aksa) differentiates a plant from a stone, an animal from a plant, a man from an animal, a man from a man, and man from God, yet which ultimately is the underlying Equilibrium of all things; for as the Bhaga-vad-Gta says: "Equilibrium is called Yoga."

Chemically the various groups in the organic and inorganic worlds are similar in structure and composition. One piece of limestone is very much like another, and so also are the actual bodies of any two man, but not so their minds. There-fore, should we wish to discover and understand that Power which differentiates, and yet ultimately balances all appearances, which are derived by the apparently unconscious object and received by the apparently conscious subject, we must look for it in the workings of man's brain.⁵ {48}

This is but a theory, but a theory worth working upon until a better be derived from truer facts. Adopting it, the transfigured-realist gazes at it with wonder and then casts Theory overboard, and loads his ship with Law; postulates that every cause has its effect; and, when his ship begins to sink, refuses to jettison his wretched cargo, or even to man the pumps of Doubt, because the final result is declared by his philosophy to be unknowable.

If any one cause be unknowable, be it first or last, then all causes are unknowable. The will to create is denied, the will to annihilate is denied, and finally the will to act is denied. Propositions perhaps true to the Master, but certainly not so to the disciple. Because Titian was a great artist and Rodin is a great sculptor, that is no reason why we should abolish art schools and set an embargo on clay.

If the will to act is but a mirage of the mind, then equally so is the will to differentiate or select. If this be true, and the chain of Cause and Effect is eternal, how is it then that Cause A produces effect B, and Cause B effect C, and Cause A + B + C effect X. Where originates this power of production? It is said there is no change, the medium remaining alike throughout. But we say there is a change --- a change of form,⁶ and not only a change, but a distinct birth and a distinct death of form. What creates

⁵ Verworn in his "General Physiology" says: "It was found that the sole reality that we are able to discover in the world is mind.

The idea of the physical world is only a product of the mind. ...

But this idea is not the whole of mind, for we have many mental constituents, such as the simple sensations of pain and of pleasure, that are not ideas of bodies ... every process of knowledge, including scientific knowledge, is merely a psychical event. ... This fact cannot be banished by the well-known method of the ostrich" (pp. 39, 40).

"The real mystery of mysteries is the mind of man. Why, with a pen or brush, one man sits down and makes a masterpiece, and yet another, with the self-same instruments and opportunities, turns out a daub or botch, is twenty times more curious than all the

musings of the mystics, works of the Rosicrucians, or the mechanical contrivances which seem to-day so fine, and which our children will disdain as clumsy" (R. B. Cumminghame Graham in his preface to "The Canon").

6 Form here is synonymous with the Hindu My, it is also the chief power of the Buddhist devil, Mara, and even of that mighty devil, Choronzon.

this form? Sense perception. what will destroy this form, and reveal to us that which lies behind it? {49} Presumably cessation of sense perception. How can we prove our theory? By cutting away every perception, every thought-form as it is born, until nothing thinkable is left, not even the thought of the unknowable.

The man of science will often say "I do not know, I really do not know where these bricks came from, or how they were made, or who made them; but here they are; let us build a house and live in it." Now this indeed is a very sensible view to take, and the result is we have some very fine houses built by these excellent bricklayers; but strange to say, this is the fatalist's point of view, and a fatalistic science is indeed a cruel kind of oxymoron. As a matter of fact he is nothing of the kind; for, when he has exhausted his supply of bricks, he starts to look about for others, and when others cannot be found, he takes one of the old ones and picking it to pieces tries to discover of what it is made so that he may make more.

What is small-pox? Really, my friend, I do not know where it came from, or what it is, or how it originated; when a man catches it he either dies or recovers, please go away and don't ask me ridiculous questions! Now this indeed would not be considered a very sensible view to adopt. And why? Simply because small-pox no longer happens to be believed in as a malignant devil, but is, at least partially, known and understood. Similarly, when we have gained as much knowledge of the First Cause as we have of small-pox, we shall no longer "believe" in a Benevolent God or otherwise, but shall, at least partially, know and understand Him as He is or is-not. "I can't learn this!" is the groan of a schoolboy and not the exclamation of a sage. No doctor who is worth his salt will say: "I can't tackle this disease"; he says: "I "will" tackle {50} this disease." So also with the Unknowable, God, " priori," First Cause, etc., etc., this metaphysical sickness can be cured. Not certainly in the same manner as small-pox can be; for physicians have a scientific language wherein to express their ideas and thoughts, whilst a mystic too often has not; but by a series of exercises, or a system of symbolic teaching, which will gradually lead the sufferer from the material to the spiritual, and not leave him gazing and wondering at it, as he would at a star in the night.

A fourth dimensional being, outside a few mathematical symbols, would be unable to explain to a third dimensional being a fourth dimensional world, simply because he would be addressing him in a fourth dimensional language. Likewise, in a less degree, would a doctor be unable to explain the theory of inoculation to a savage, but it is quite conceivable that he might be able to teach him how to vaccinate himself or another; which would be after all the chief point gained.

Similarly the Yogi says: I have arrived at a state of Superconsciousness (Samdhi) and you, my friend, are not only blind, deaf and dumb, and a savage, but the son of a pig into the bargain. You are totally immersed in Darkness (Tamas); a child of ignorance (Avidy), and the offspring of illusion (My); as mad, insane and idiotic as those unfortunates you lock up in your asylums to convince you, as one of you yourselves has very justly remarked, that you are not all raving mad. For you consider not only one thing, which you insult

by calling God, but all things, to be real; and anything which has the slightest odour of reality about it you pronounce an illusion. But, as my brother the Magician has told you, "he {51} who denies anything asserts something," now let me disclose to you this "Something," so that you may find behind the pairs of opposites what this something is in itself and not in its appearance.

It has been pointed out in a past chapter how that in the West symbol has been added to symbol, and how that in the East symbol has been subtracted from symbol. How in the West the Magician has said: "As all came from God so must all proceed to God," the motion being a forward one, and acceleration of the one already existing. Now let us analyze what is meant by the worlds of the yogi when he says: "As all came from god so must all return to God," the motion being, as it will be at once seen, a backward one, a slowing down of the one which already exists, until finally is reached that goal from which we originally set out by a cessation of thinking, a weakening of the vibrations of illusion until they cease to exist in Equilibrium.⁷ {52}

7 "The forces of the universe are only known to us, in reality, but disturbances of equilibrium. The state of equilibrium constitutes the limit beyond which we can no longer follow them" (Gustave le Bon, "The Evolution of Matter," p. 94).

THE VEDANTA

BEFORE we enter upon the theory and practice of Yoga, it is essential that the reader should possess some slight knowledge of the Vednta philosophy; and though the following in no way pretends to be an exhaustive account of the same, yet it is hoped that it will prove a sufficient guide to lead the seeker from the Western realms of Magic and action to the Eastern lands of Yoga and renunciation.

To begin with, the root-thought of all philosophy and religion, both Eastern and Western, is that the universe is only an appearance, and not a reality, or, as Deussen has it:

The entire external universe, with its infinite ramifications in space and time, as also the involved and intricate sum of our inner perceptions, is all merely the form under which the essential reality presents itself to a consciousness such as ours, but is not the form in which it may subsist outside of our consciousness and independent of it; that, in other words, the sum total of external and internal experience always and only tells us how things are constituted for us, and for our intellectual capacities, not how they are in themselves and apart from intelligences such as ours.⁸

Here is the whole of the World's philosophy in a hundred words; the undying question which has perplexed the mind of man from the dim twilight of the Vedas to the sweltering noon-tide of present-day Scepticism, what is the "Ding an sich"; what is the alpha upsilon tau omicron chi alpha theta alpha upsilon tau omicron ; what is the Atman?

That the thing which we perceive and experience is not {53} the "thing in itself" is very certain, for it is only what "WE see." Yet nevertheless we

renounce this as being absurd, or not renouncing it, at least do not live up to our assertion; for, we name that which is a reality to a child, and a deceit or illusion to a man, an apparition or a shadow. Thus, little by little, we beget a new reality upon the old reality, a new falsehood upon the old falsehood, namely, that the thing we see is "an illusion" and is not "a reality," seldom considering that the true difference between the one and the other is but the difference of name. Then after a little do we begin to believe in "the illusion" as firmly and concretely as we once believed in "the reality," seldom considering that all belief is illusionary, and that knowledge is only true as long as it remains unknown.⁹

Now Knowledge is identification, not with the inner or outer of a thing, but with that which cannot be explained by either, and which is the essence of the thing in itself,¹⁰ and which the Upanishads name the Atman. Identification with this Atman (Emerson's "Oversoul") is therefore the end of Religion and Philosophy alike.

8 Deussen, "The Philosophy of the Upanishads," p. 40. See also Berkeley's "Three Dialogues between Hylas and Philonous."

9 Once the unknown becomes known it becomes untrue, it loses its Virginity, that mysterious power of attraction the Unknown always possesses; it no longer represents our ideal, though it may form an excellent foundation for the next ideal; and so on until Knowledge and Nescience are out-stepped. General and popular Knowledge is like a common prostitute, the toy of any man. To maintain this purity, this virginity, are the mysteries kept secret from the multitude.

10 And yet again this is a sheer deceit, as every conceit must be.

"Verily he who has seen, heard, comprehended and known the Atman, by him is this entire universe known."¹¹ Because there is but one Atman and not many Atmans. {54}

The first veil against which we must warn the aspirant is the entanglement of language, of words and of names. The merest tyro will answer, "of course you need not explain to me that, if I call a thing 'A' or 'B,' it makes no difference to that thing in itself." And yet not only the tyro, but many of the astutest philosophers have fallen into this snare, and not only once but an hundred times; the reason being that they have not remained silent¹² about that which can only be "known" and not "believed in," and that which can never be names without begetting a duality (an untruth), and consequently a whole world of illusions. It is the crucifixion of every world-be Saviour, this teaching of a truth under the symbol of a lie, this would-be explanation to the multitude of the unexplainable, this passing off on the "canaille" the strumpet of language (the Consciously Known) in the place of the Virgin of the World (the Consciously Unknown).¹³

No philosophy has ever grasped this terrible limitation so firmly as the Vednta. "All experimental knowledge, the four Vedas and the whole series of empirical science, as they are enumerated in Chndogya, 7. 1. 2-3, are 'nama eva,' 'mere name.'"¹⁴ As the Rig Veda says, "they call him Indra, Mitra, Varuna, Agni, and he is heavenly nobly-winged Garutmn. To what is one, sages give many a title: they call it Agni, Tama, Mtirisvan."¹⁵ {55}

Thus we find that "duality" in the East is synonymous with "a mere matter of words,"¹⁶ and further, that, when anything is (or can be) describe by a word or a name, the knowledge concerning it is Avidy "ignorance."

No sooner are the eyes of a man opened¹⁷ than he sees "good and evil," and becomes a prey to the illusions he has set out to conquer. He gets something apart from himself, and whether it be Religion, Science, or Philosophy it

matters not; for in the vacuum which he thereby creates, between him and it, burns the fever that he will never subdue until he has annihilated both.¹⁸ God, Immortality, Freedom, are appearances and not realities, they are My and not Atman; Space, Time and Causality¹⁹ are appearances and not realities,

11 Brihadranjaka Upanishad, 2. 4. 5b.

12 The highest men are calm, silent and unknown. They are the men who really know the power of thought; they are sure that, even if they go into a cave and close the door and simply think five true thoughts and then pass away, these five thoughts of theirs will live through eternity. (Viveknanda, "Karma Yoga," Udbodhan edition, pp. 164, 165.)

13 Or the Unconsciously Known.

14 Deussen, "ibid.", p. 76.

15 "Rigveda" (Griffiths), i. 164. 46. "You may call the Creator of all things by different names: Liber, Hercules, Mercury, are but different names of the same divine being" (Seneca, iv, 7. 8).

16 "Chndogya Upanishad," 6. 1. 3. Also of "form."

17 That is to say, when he gains knowledge.

18 This is the meaning of "Nequaquam Vacuum."

19 Modern Materialism receives many a rude blow at the hands of Gustave le Bon. This great Frenchman writes: "These fundamental dogmas, the bases of modern science, the researches detailed in this work tend to destroy. If the principle of the conservation of energy --- which, but the by, is simply a bold generalization of experiments made in very simple cases --- likewise succumbs to the blows which are already attacking it, the conclusion must be arrived at that nothing in the world is eternal." ("The Evolution of Matter," p. 18.) In other words, all is full of birth, growth, and decay, that is My. Form to the Materialist, Name to the Idealist, and Nothing to him who has risen above both.

they also are My and not Atman. All that is not Atman is My, and My is ignorance, and ignorance is sin.

Now the philosophical fall of the Atman produces the Macrocosm and the Microcosm, God and not-God --- the Universe, or the power which asserts a separateness, an individuality, {56} a self-consciousness --- I am! This is explained in Brihadranjaka, 1. 4. 1. as follows:

"In the beginning the Atman alone in the form of a man²⁰ was this universe. He gazed around; he saw nothing there but himself. Thereupon he cried out at the beginning: 'It is I.' Thence originated the name I. Therefore to-day, when anyone is summoned, he answers first 'It is I'; and then only he names the other name which he bears."²¹

This Consciousness of "I" is the second veil which man meets on his upward journey, and, unless he avoid it and escape from its hidden meshes, which are a thousandfold more dangerous than the entanglements of the veil of words, he will never arrive at that higher consciousness, that superconsciousness (Samdhi), which will consume him back into the Atman from which he came.

As the fall of the Atman arises from the cry "It is I," so does the fall of the Self-consciousness of the universe-man arise through that Self-consciousness crying "I am it," thereby identifying the shadow with the substance; from this fall arises the first veil we had occasion to mention, the veil of duality, of words, of belief.

This duality we find even in the texts of the oldest Upanishads, such as in Brihadranjaka, 3. 4. 1. "It is thy soul, {57} which is within all." And also again in the same Upanishad (I. 4. 10.), "He who worships another divinity (than the Atman), and says 'it is one and I am another' is not wise, but he is like a house-dog of the gods." And house-dogs shall we remain so long as we cling to a belief in a knowing subject and an known object, or in the worship of anything, even of the Atman itself, as long as it remains apart from ourselves. Such a dilemma as this does not take long to induce one of those periods of "spiritual dryness," one of those "dark nights of the soul" so familiar to all mystics and even to mere students of mysticism. And such a night seems to have closed around Yjṛavalkya when he exclaimed:

After death there is no consciousness. For where there is as it were a duality, there one sees the other, smells, hears, addresses, comprehends, and knows the other; but when everything has become to him his own self, how should he smell, see, hear, address, understand, or know anyone at all? How should he know him, through whom he knows all this, how should he know the knower?22

Thus does the Supreme Atman become unknowable, on account of the individual Atman²³ remaining unknown; and further, will remain unknowable as long as consciousness of a separate Supremacy exists in the heart of the individual.

20 "There are two persons of the Deity, one in heaven, and one which descended upon earth in the form of man ("i.e.", Adam Qadmon), and the Holy One, praised be It! unites them (in the union of Samdhi, that is, of "Sam" (Greek sigma upsilon nu , "together

r"

"with"), and "Adhi," Hebrew "Adonai, the Lord"). There are three Lights in the Upper Holy Divine united in One, and this is the foundation of the doctrine of Every-Thing, this is the beginning of the Faith, and Every-Thing is concentrated therein" ("Zohar III," beginning of paragraph. "She'meneeh," fol. 36a.

21 It is fully realized that outside the vastness of the symbol this "Fall of God" is as impertinent as it is unthinkable.

22 Brihadranjaka Upanishad, 2. 4. 12.

23 The illusion of thinking ourselves similar to the Unity and yet separated from It.

Directly the seeker realizes this, a new reality is born, and the clouds of night roll back and melt away before the light of a breaking dawn, brilliant beyond all that have preceded it. Destroy this consciousness, and the Unknowable may become the Known, or at least the Unknown, in the sense of the undiscovered. Thus we find the old Vedantist presupposing an Atman and a sigma upsilon mu beta omicron lambda omicron nu of it, so that he might better transmute

{58} the unknown individual soul into the known, and the unknowable Supreme Soul into the unknown, and the, from the knowable through the known to the knower, get back to the Atman and Equilibrium --- Zero.

All knowledge he asserts to be My, and only by paradoxes is the Truth revealed.

Only he who knows it not knows it,
Who knows it, he knows it not;
Unknown is it by the wise,
But by the ignorant known.²⁴

These dark nights of Scepticism descent upon all systems just as they descend upon all individuals, at no stated times, but as a reaction after much hard work; and usually they are forerunners of a new and higher realization of another unknown land to explore. Thus again and again do we find them rising and dissolving like some strange mist over the realms of the Vednta. To disperse them we must consume them in that same fire which has consumed all we held dear; we must turn our engines of war about and destroy our sick and wounded, so that those who are strong and whole may press on the faster to victory.

As early as the days of the Rig Veda, before the beginning was, there was "neither not-being nor yet being." This thought again and again rumbles through the realms of philosophy, souring the milk of man's understanding with its bitter scepticism.

Not-being was this in the beginning,
From it being arose.
Self-fashioned indeed out of itself ...
The being and the beyond {59}
Expressible and inexpressible,
Founded and foundationless,
Consciousness and unconsciousness,
Reality and unreality.²⁵

All these are vain attempts to obscure the devotee's mind into believing in that Origin he could in no way understand, by piling up symbols of extravagant vastness. all, as with the Qabalists, was based on Zero, all, same one thing, and this one thing saved the mind of man from the fearful palsy of doubt which had shaken to ruin his brave certainties, his audacious hopes and his invincible resolutions. Man, slowly through all his doubts, began to realize that if indeed all were My, a matter of words, he at least existed. "I am," he cried, no longer, "I am it."²⁶

And with the Is Upanishad he whispered:

Into dense darkness he enters
Who has conceived becoming to be naught,
Into yet denser he
Who has conceived becoming to be aught.

24 Kena Upanishad, 11.

25 Taittiriya Brhmana, 2. 7.

26 "I.e.", "Existence is" HB:Heh HB:Yod HB:Heh HB:Aleph HB:Resh HB:Shin HB:Aleph

HB:Heh HB:Yod HB:Heh HB:Aleph .

Abandoning this limbo of Causality, just as the Buddhist did at a later date, he tackled the practical problem "What am I? To hell with God!"

The self is the basis for the validity of proof, and therefore is constituted also before the validity of proof. And because it is thus formed it is impossible to call it in question. For we many call a thing in question which comes up to us from without, but not our own essential being. For if a man calls it in question yet is it his own essential being.

An integral part is here revealed in each of us which is a reality, perhaps

the only reality it is given us to know, and {60} one we possess irrespective of our not being able to understand it. We have a soul, a veritable living Atman, irrespective of all codes, sciences, theories, sects and laws. What then is this Atman, and how can we understand it, that is to say, see it solely, or identify all with it?

The necessity of doing this is pointed out in Chndogya, 8. 1. 6.

He who departs from this world without having known the soul or those true desires, his part in all worlds is a life of constraint; but he who departs from this world after having known the soul and those true desires, his part in all worlds is a life of freedom.

In the Brihadranjaka,²⁷ king Janaka asks Yjṛavalkhya, "what serves man for light?" That sage answers:

The sun serves him for light. When however the sun has set? --- the moon. And when he also has set? --- fire. And when this also is extinguished? --- the voice. And when this also is silenced? Then is he himself his own light.²⁸

This passage occurs again and again in the same form, and in paraphrase, as we read through the Upanishads. In Kthaka 5. 15 we find:

There no sun shines, no moon, nor glimmering star,
Nor yonder lightning, the fire of earth is quenched; {61}
From him,²⁹ who alone shines, all else borrows its
brightness.
The whole world bursts into splendour at his shining.

And again in Maitryana, 6. 24.

When the darkness is pierced through, then is reached that which is not affected by darkness; and he who has thus pierced through that which is so affected, he has beheld like a glittering circle of sparks Brahman bright as the sun, endowed with all might, beyond the reach of darkness, that shines in yonder sun as in the moon, the fire and the lightning.

²⁷ Brihadranyaka Upanishad, 4. 3-4.

²⁸ These refer to the mystic lights in man. Compare this with the Diagram 2 "The Paths and Grades" in "The Neophyte." After the Atman in the aspirant has been awakened by the trumpet of Israfael (The Angel) he proceeds by the path of HB:Shin . The next path the Aspirant must travel is that of HB:Resh --- the Sun; the next that of HB:Qof --- the Moon; the next that of HB:Tzaddi --- the Star. T

his path brings him to the Fire of Netzach. When this fire is extinguished comes the Voice or Lightning, after which the Light which guides the aspirant is Himself, his Holy Guardian Angel, the Atman --- Adonai.

²⁹ The Atman.

Thus the Atman little by little came to be known and no longer believed in; yet at first it appears that those who realized it kept their methods to themselves, and simply explained to their followers its greatness and

splendour by parable and fable, such as we find in Brihadranyaka, 2. 1. 19.

That is his real form, in which he is exalted above desire, and is free from evil and fear. For just as one who dallies with a beloved wife has no consciousness of outer or inner, so the spirit also dallying with the self, whose essence is knowledge, has no consciousness of inner or outer. That is his real form, wherein desire is quenched, and he is himself his own desire, separate from desire and from distress. Then the father is no longer father, the mother no longer mother, the worlds no longer worlds, the gods no longer gods, the Vedas no longer Vedas. ... This is his supreme goal.

As theory alone cannot for ever satisfy man's mind in the solution of the life-riddle, so also when once the seeker has become the seer, when once actual living men have attained and become Adepts, their methods of attainment cannot for long remain entirely hidden.³⁰ And either from their teachings directly, or from those of their disciples, we find in India {62} sprouting up from the roots of the older Upanishads two great systems of practical philosophy:

1. The attainment by Sannysa.
2. The attainment by Yoga.

The first seeks, by artificial means, to suppress desire. The second by scientific experiments to annihilate the consciousness of plurality.

In the natural course of events the Sannysa precedes the Yoga, for it consists in casting off from oneself home, possessions, family and all that engenders and stimulates desire; whilst the Yoga consists in withdrawing the organs of sense from the objects of sense, and by concentrating them on the Inner Self, Higher Self, Augoeides, Atman, or Adonai, shake itself free from the illusions of My --- the world of plurality, and secure union with this Inner Self or Atman. {63}

³⁰ As the light of a lamp brought into a dark room is reflected by all surfaces around it, so is the illumination of the Adept reflected even by his unilluminated followers.

ATTAINMENT BY YOGA.

ACCORDING to the Shiva Sanhita there are two doctrines found in the Vedas: the doctrines of "Karma Knda" (sacrificial works, etc.) and of "Jana Kndra" (science and knowledge). "Karma Kndra" is twofold --- good and evil, and according to how we live "there are many enjoyments in heaven," and "in hell there are many sufferings." Having once realized the truth of "Karma Kndra" the Yogi renounces the works of virtue and vice, and engages in "Jnana Kndra" --- knowledge.

In the Shiva Sanhita we read:³¹

In the proper season, various creatures are born to enjoy the consequences

of their karma.³² As though mistake mother-of-pearl is taken for silver, so through the error of one's own karma man mistakes Brahma for the universe.

Being too much and deeply engaged in the manifested world, the delusion arises about that which is manifested --- the subject. There is no other cause (of this delusion). Verily, verily, I tell you the truth.

If the practiser of Yoga wishes to cross the ocean of the world, he should renounce all the fruits of his works, having preformed all the duties of his shrama.³³

"Jana Knda" is the application of science to "Karma Knda," the works of good and evil, that is to say of Duality. {64} Little by little it eats away the former, as strong acid would eat away a piece of steel, and ultimately when the last atom has been destroyed it ceases to exist as a science, or as a method, and becomes the Aim, "i.e.", Knowledge. This is most beautifully described in the above-mentioned work as follows:

34. That Intelligence which incites the functions into the paths of virtue and vice "am I." All this universe, moveable and immovable, is from me; all things are seen through me; all are absorbed into me;³⁴ because there exists nothing but spirit, and "I am that spirit." There exists nothing else.

35. As in innumerable cups full of water, many reflections of the sun are seen, but the substance is the same; similarly individuals, like cups, are innumerable, but the vivifying spirit like the sun is one.

49. All this universe, moveable or immoveable, has come out of Intelligence. Renouncing everything else, take shelter of it.

50. As space pervades a jar both in and out, similarly within and beyond this ever-changing universe there exists one universal Spirit.

58. Since from knowledge of that Cause of the universe, ignorance is destroyed, therefore the Spirit is Knowledge; and this Knowledge is everlasting.

59. That Spirit from which this manifold universe existing in time takes its origin is one, and unthinkable.

31 Shiva Sanhita, ii, 43, 45, 51.

32 Work and the effects of work.; The so-called law of Cause and Effect in the moral and physical worlds.

33 The four shramas are (1) To live as a Brahmachrin --- to spend a portion of one's life with a Brahman teacher. (2) To live as a Grihastha --- to rear a family and carry out the obligatory sacrifices. (3) To live as a Vnaprastha --- to withdraw into solitude and meditate. (4) To live as a Sannysin --- to await the spirit's release into the Supreme Spirit.

34 At the time of the Pralaya.

62. Having renounced all false desires and chains, the Sannysi and Yogi see certainly in their own spirit the universal Spirit.

63. Having seen the Spirit that brings forth happiness in their own spirit, they forget this universe, and enjoy the ineffable bliss of Samdhi.³⁵

As in the West there are various systems of Magic, so in the East are there various systems of yoga, each of which purports to lead the aspirant from the realm of My to that of Truth in Samdhi. The most important of these are:

1. Gana Yoga. Union by Knowledge.
2. Raha Yoga. Union by Will

3. Bhakta Yoga. Union by Love. {65}
4. Hatha Yoga. Union by Courage.
5. Mantra Yoga. Union through Speech.
6. Karma Yoga. Union through Work.³⁶

The two chief of these six methods according to the Bhagavad-Gita are: Yoga by S khya (Raja Yoga), and Yoga by Action (Karma Yoga). But the difference between these two is to be found in their form rather than in their substance; for, as Krishna himself says:

Renunciation (Raja Yoga) and Yoga by action (Karma Yoga) both lead to the highest bliss; of the two, Yoga by action is verily better than renunciation by action ... Children, not Sages, speak of the S khya and the Yoga as different; he who is duly established in one obtaineth the fruits of both. That place which is gained by the S khyas is reached by the Yogis also. He seeth, who seeth that the S khya and the Yoga are one.³⁷

Or, in other words, he who understand the equilibrium of action and renunciation (of addition and subtraction) is as he who perceives that in truth the circle is the line, the end the beginning.

To show how extraordinarily closely allied are the methods of Yoga to those of Magic, we will quote the following three verses from the Bhagavid-Gta, which, with advantage, the reader may compare with the citations already made from the works of Abramelin and Eliphas Levi.

When the mind, bewildered by the Scriptures (Shruti), shall stand immovable, fixed in contemplation (Samdhi), then shalt thou attain to Yoga.³⁸

Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, {66} whatsoever thou givest, whatsoever thou dost of austerity, O Kaunteya, do thou that as an offering unto Me.

On Me fix thy mind; be devoted to Me; sacrifice to Me; prostrate thyself before Me; harmonized thus in the SELF (Atman), thou shalt come unto Me, having Me as thy supreme goal.³⁹

These last two verses are taken from "The Yoga of the Kingly Science and the Kingly Secret"; and if put into slightly different language might easily be mistaken for a passage out of "the Book of the Sacred Magic."

Not so, however, the first, which is taken from "The Yoga by the S khya," and which is reminiscent of the Quietism of Molinos and Madam de Guyon rather than of the operations of a ceremonial magician. And it was just this Quietism

³⁵ "Shiva Sanhita," chap. 1.

³⁶ Besides these, there are several lesser known Yogas, for the most part variant of the above such as: Ashtanga, Laya, and Traka. See "Hatha-Yoga Pradipika," p. iii.

³⁷ The "Bhagavad-Gta." Fifth Discourse, 2-5.

³⁸ "Ibid." Second Discourse, 53.

³⁹ "Ibid." Ninth Discourse, 27, 34.

that P. as yet had never fully experienced; and he, realizing this, it came about that when once the key of Yoga was proffered him, he preferred to open the door of Renunciation and close that of Action, and to abandon the Western methods by the means of which he had already advanced so far rather than to continue in them. This in itself was the first great Sacrifice which he made upon the path of Renunciation --- to abandon all that he had as yet attained

to, to cut himself off from the world, and like an Hermit in a desolate land seek salvation by himself, through himself and of Himself. Ultimately, as we shall see, he renounced even this disownment, for which he now sacrificed all, and, by an unification of both, welded the East to the West, the two halves of that perfect whole which had been lying apart since that night wherein the breath of God moved upon the face of the waters and the limbs of a living world struggled from out the Chaos of Ancient Night. {67}

THE YOGAS.

DIRECT experience is the end of Yoga. How can this direct experience be gained? And the answer is: by Concentration or Will. Swami Viveknanda on this point writes:

Those who really want to be Yogis must give up, once for all, this nibbling at things. Take up one idea. Make that one idea your life; dream of it; think of it; live on that idea. Let the brain, the body, muscles, nerves, every part of your body, be full of that idea, and just leave every other idea alone. This is the way to success, and this is the way great spiritual giants are produced. others are mere talking machines. ... To succeed, you must have tremendous perseverance, tremendous will. "I will drink the ocean," says the persevering soul. "At my will mountains will crumble up." Have that sort of energy, that sort of will, work hard, and you will reach the goal.⁴⁰

"O Keshara," cries Arjuna, "enjoin in me this terrible action!" This will TO WILL.

To turn the mind inwards, as it were, ad stop it wandering outwardly, and then to concentrate all its powers upon itself, are the methods adopted by the Yogi in opening the closed Eye which sleeps in the hear to every one of us, and to create this will TO WILL. By doing so he ultimately comes face to face with something which is indestructible, on account of it being uncreatable, and which knows no dissatisfaction. {68}

Every child is aware that the mind possesses a power known as the reflective faculty. We hear ourselves talk; and we stand apart and see ourselves work and think. we stand aside from ourselves and anxiously or fearlessly watch and criticize our lives. There are two persons in us, --- the thinker (or the worker) and the seer. The unwinding of the hoodwink from the eyes of the seer, for in most men the seer in, like a mummy, wrapped in the countless rags of thought, is what Yoga purposes to do: in other words to accomplish no less a task than the mastering of the forces of the Universe, the surrender of the gross vibrations of the external world to the finer vibrations of the internal, and then to become one with the subtle Vibrator --- the Seer Himself.

We have mentioned the six chief systems of yoga, and now before entering upon what for us at present must be the two most important of them, --- namely, Hatha Yoga and Raja Yoga, we intend, as briefly as possible, to explain the remaining four, and also the necessary conditions under which all methods of Yoga should be practised.

GANA YOGA. Union through Knowledge.

Gana Yoga is that Yoga which commences with a study of the impermanent wisdom of this world and ends with the knowledge of the permanent wisdom of the Atman. Its first stage is Viveka, the discernment of the real from the unreal. Its second Vairgya, indifference to the knowledge of the world, its sorrows and joys. Its third Mukti, release, and unity with the Atman.

In the fourth discourse of the Bhagavad Gta we find Gana Yoga praised as follows: {69}

40 Viveknanda, "Raja Yoga," Udbodhan edition, pp. 51, 52. "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight and the rough ways shall be made smooth. ... Prepare ye the way of Adonai." --- Luke, iii, 5, 4.

Better than the sacrifice of any objects is the sacrifice of wisdom, O Paratapa. All actions in their entirety, O Prtha, culminate in wisdom.

As the burning fire reduces fuel to ashes, O Arjuna, so doth the fire of wisdom reduce all actions to ashes.

Verily there is nothing so pure in this world as wisdom; he that is perfected in Yoga finds it in the Atman in due season.⁴¹

KARMA YOGA. Union through Work.

Very closely allied to Gana Yoga is Karma Yoga, Yoga through work, which may seem only a means towards the former. But this is not so, for not only must the aspirant commune with the Atman through the knowledge or wisdom he attains, but also through the work which aids him to attain it.

A good example of Karma Yoga is quoted from Chuang-Tzu by Flagg in his work on Yoga. It is as follows:

Prince Hui's cook was cutting up a bullock. Every blow of his hand, every heave of his shoulders, every tread of his foot, every thrust of his knee, every "whshh" of rent flesh, every "chhk" of the chopper, was in perfect harmony,

--- rhythmical like the dance of the mulberry grove, simultaneous like the chords of Ching Shou." "Well done," cried the Prince; "yours is skill indeed." "Sir," replied the cook, "I have always devoted myself to "Tao" (which

here means the same as Yoga). "It is better than skill." When I first began to

cut up bullocks I saw before me simply whole "bullocks." After three years' practice I saw no more whole animals. And now I work with my mind and not with my eye. when my senses bid me stop, but my mind urges me on, I fall back upon eternal 70 principles. I follow such openings or cavities as there may be, according to the natural constitution of the animal. A good cook changes his chopper once a year, because he cuts. An ordinary cook once a month --- because he hacks. But I have had this chopper nineteen years, and although I have cut up many thousand bullocks, its edge is as if fresh from the whetstone.⁴²

MANTRA YOGA. Union through Speech.

This type of Yoga consists in repeating a name or a sentence or verse over and over again until the speaker and the word spoken become one in perfect

concentration. Usually speaking it is used as an adjunct to some other practice, under one or more of the other Yoga methods. Thus the devotee to the God Shiva will repeat his name over and over again until at length the great God opens his Eye and the world is destroyed.

Some of the most famous mantras are:

"Aum mani padme Hum."

"Aum Shivaya Vashi."

41 "The Bhagavad-Gta," iv, 33, 37, 38. Compare with the above "The Wisdom of Solomon," "e.g.": "For wisdom, which is the worker of all things, taught me; for in her is an understanding spirit, holy, one only, manifold, subtle, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good. ... for wisdom is more moving than any motion; she passeth and goeth through all things by reason of her pureness. For she is the breath of the power of God." (Chap. VII, 22, 24, 25.)

42 "Yoga or Transformation," p. 196. Control, or Restraint, is the Key to Karma Yoga; weakness is its damnation. Of the Karma Yogi Viveknanda writes: "He goes through the streets of a big city with all their traffic, and his mind is as calm as if he were in a cave, where not a sound could reach him; and he is intensely working all the time." "Karma Yoga," p. 17.

"Aum Tat Sat Aum."

"Namo Shivaya namaha Aum."

The pranava AUM⁴³ plays an important part throughout the whole of Indian Yoga, and especially is it considered sacred by the Mantra-Yogi, who is continually using it. To pronounce it properly the "A" is from the throat, the "U" in the middle, and the "M" at the lips. This typifies the whole course of breath. {71}

It is the best support, the bow off which the soul as the arrow flies to Brahman, the arrow which is shot from the body as bow in order to pierce the darkness, the upper fuel with which the body as the lower fuel is kindled by the fire of the vision of God, the net with which the fish of Prna is drawn out, and sacrificed in the fire of the Atman, the ship on which a man voyages over the ether of the heart, the chariot which bears him to the world of Brahman.⁴⁴

At the end of the "Shiva Sanhita" there are some twenty verses dealing with the Mantra. And as in so many other Hindu books, a considerable amount of mystery is woven around these sacred utterances. We read:

190. In the four-petalled Muladhara lotus is the seed of speech, brilliant as lightning.

191. In the heart is the seed of love, beautiful as the Bandhuk flower. In the space between the two eyebrows is the seed of Shakti, brilliant as tens of millions of moons. These three seeds should be kept secret.⁴⁵

These three Mantras can only be learnt from a Guru, and are not given in the above book. By repeating them a various number of times certain results happen. Such as: after eighteen lacs, the body will rise from the ground and remain suspended in the air; after an hundred lacs, "the great yogi is absorbed in the Para-Brahman.⁴⁶

BHAKTA YOGA. Union by love.

In Bhakta Yoga the aspirant usually devotes himself to some special deity, every action of his life being done in honour and glory of this deity, and, as Viveknanda tells us, "he has not to suppress any single one of his emotions, he only strives to intensify them and direct them to god." Thus, if he devoted himself to Shiva, he must reflect in his life to his utmost the life of Shiva; if to Shakti the life of Shakti, unto the seer and the seen become one in the mystic union of attainment. {72}

Of Bhakta Yoga the "Nrada Stra" says:

58. Love (Bhakti) is easier than other methods.
59. Being self-evident it does not depend on other truths.
60. And from being of the nature of peace and supreme bliss.⁴⁷

This exquisite little Stra commences:

43 See Viveknanda's "Bhakti-Yoga," pp. 62-68.

44 Deussen. "The Upanishads," p. 390.

45 "Shiva Sanhita," chap. v. The seed in each case is the Mantra.

46 The Absolute.

47 Nrada Stra. Translated by T. Sturdy. Also see the works of Bhagavan Ramanuja, Bhagavan Vyasa, Prahlada, and more particularly Viveknanda's "Bhakti Yoga." Bhakta Yoga is divided into two main divisions. (1) The preparatory, known as "Gauni"; (2) The devotional, known as "Par ." Thus it very closely resembles, even in detail, the Operation of Abramelin, in which the aspirant, having thoroughly prepared himself, devotes himself to the invocation of his Holy Guardian Angel.

1. will now explain Love.
2. Its nature is extreme devotion to some one.
3. Love is immortal.
4. Obtaining it man becomes perfect, becomes immortal, becomes satisfied.
5. And obtaining it he desires nothing, grieves not, hates not, does not delight, makes no effort.
6. Knowing it he become intoxicated, transfixed, and rejoices in the Self (Atman).

This is further explained at the end of Swtmrm Swmi's "Hatha-Yoga."

Bhakti really means the constant perception of the form of the Lord by the Antahkarana. There are nine kinds of Bahktis enumerated. hearing his histories and relating them, remembering him, worshipping his feet, offering flowers to him, bowing to him (in soul), behaving as his servant, becoming his companion and offering up one's Atman to him. ... Thus, Bhakti, in its most transcendental aspect, is included in Sampradnyta Samdhi.⁴⁸ {73}

The Gana Yoga P., as the student, had already long practised in his study of the Holy Qabalah; so also had he Karma Yoga by his acts of service whilst a Neophyte in the Order of the Golden Dawn; but now at the suggestion of D. A. he betook himself to practice of Hatha and Raja Yoga.

Hatha Yoga and Raja Yoga are so intimately connected, that instead of forming two separate methods, they rather form the first half and second half

of one and the same.

Before discussing either the Hatha or Raja Yogas, it will be necessary to explain the conditions under which Yoga should be performed. These conditions being the conventional ones, each individual should by practice discover those more particularly suited to himself.

i. "The Guru."

Before commencing any Yoga practice, according to every Hindu book upon this subject, it is first necessary to find a Guru,⁴⁹ to teacher, to whom the disciple (Chela) must entirely devote himself: as the "Shiva Sanhita" says:

11. Only the knowledge imparted by a Guru is powerful and useful; otherwise it becomes fruitless, weak and very painful.

12. He who attains knowledge by pleasing his Guru with every attention, readily obtains success therein.

13. There is not the least doubt that Guru is father, Guru is mother, and Guru is God even: and as such, he should be served by all, with their thought, word and deed.⁵⁰

ii. Place. "Solitude and Silence."

⁴⁸ In Bhakta Yoga the disciple usually devotes himself to his Guru, to whom he offers his devotion. The Guru being treated as the God himself with which the Chela wishes to unite. Eventually "He alone sees no distinctions! The mighty ocean of love has entered unto him, and he sees not men, animals and plants or the sun, moon and the stars, but beholds his Beloved everywhere and in everything. Viveknanda, "Bhakti Yoga," Udbodham edition, p. 111. The Sufis were Bhakti Yogis, so was Christ. Buddha was a Gnani Yogi.

⁴⁹ A Guru is as necessary in Yoga as a Music master is in Music.

⁵⁰ "Shiva Sanhita," chap. iii.

The place where Yoga is performed should be a beautiful and pleasant place, according to the Shiva Sanhita.⁵¹ In the {74} Kshurik Upanishad, 2. 21, it states that "a noiseless place" should be chosen; and in S'vets'vatara, 2. 10:

Let the place be pure, and free also from boulders and sand,
Free from fire, smoke, and pools of water,
Here where nothing distracts the mind or offends the eye,
In a hollow protected from the wind a man should compose himself.

The dwelling of a Yogi is described as follows:

The practiser of Hathayoga should live alone in a small Matha or monastery situated in a place free from rocks, water and fire; of the extent of a bow's length, and in a fertile country ruled over by a virtuous king, where he will not be disturbed.

The Mata should have a very small door, and should be without any windows; it should be level and without any holes; it should be neither too high nor too long. It should be very clean, being daily smeared over with cow-dung, and should be free from all insects. Outside it should be a small corridor with a raised seat and a well, and the whole should be surrounded by a wall.

...⁵²

iii. "Time."

The hours in which Yoga should be performed vary with the instructions of the Guru, but usually they should be four times a day, at sunrise, mid-day, sunset and mid-night.

iv. "Food."

According to the "Hatha-Yoga Pradipika": "Moderate {75} diet is defined to mean taking pleasant and sweet food, leaving one fourth of the stomach free, and offering up the act to Shiva."⁵³

things that have been once cooked and have since grown cold should be avoided, also foods containing an excess of salt and sourness. Wheat, rice, barley, butter, sugar, honey and beans may be eaten, and pure water and milk drunk. The Yogi should partake of one meal a day, usually a little after noon. "Yoga should not be practised immediately after a meal, nor when one is

51 "Ibid.", chap. v, 184, 185. The aspirant should firstly, join the assembly of good men but talk little; secondly, should eat little; thirdly, should renounce the company of men, the company of women, all company. He should practise in secrecy in a retired palace. "For the sake of appearances he should remain in society, but should not have his heart in it. he should not renounce the duties of his profession, caste or rank, but let him perform these merely as an instrument without any thought of the event. By thus doing there is no sin." This is sound Rosicrucian doctrine, by the way.

52 "Hatha-Yoga Pradipika," pp. 5, 6. Note the similarity of these conditions to those laid down in "The Book of the Sacred Magic." Also see "Gheranda Sanhita," p. 33.

53 "Hatha-Yoga Pradipika," p. 22. On the question of food Viveknanda in his "Bhakti Yoga," p. 90, says: "The cow does not eat meat, nor does the sheep. Are they great Yogins? ... Any fool may abstain from eating meat; surely that alone give him no more distinction than to herbivorous animals." Also see "Gheranda Sanhita," pp. 34-36.

very hungry; before beginning the practice, some milk and butter should be taken."⁵⁴

v. "Physical considerations."

The aspirant to Yoga should study his body as well as his mind, and should cultivate regular habits. He should strictly adhere to the rules of health and sanitation. He should rise an hour before sunrise, and bathe himself twice daily, in the morning and thee evening, with cold water (if he can do so without harm to his health). His dress should be warm so that he is not distracted by the changes of weather.

vi. "Moral considerations."

The yogi should practise kindness to all creatures, he should abandon enmity towards any person, "pride, duplicity, and crookedness" ... and the "companionship of women."⁵⁵ Further, in Chapter 5 of the "Shiva Sanhita" the hindrances {76} of Enjoyment, Religion and Knowledge are expounded at some considerable length. Above all the Yogi "should work like a master and not like a slave."⁵⁶

HATHA YOGA. Union by Courage.

It matters not what attainment the aspirant seeks to gain, or what goal he has in view, the one thing above all others which is necessary is a healthy body, and a body which is under control. It is hopeless to attempt to obtain stability of mind in one whose body is ever leaping from land to water like a frog; with such, any sudden influx of illumination may bring with it not enlightenment but mania; therefore it is that all the great masters have set the task of courage before that of endeavour.⁵⁷ He who "dares" to "will," will "will" to know, and knowing will keep silence;⁵⁸ for even to such as have entered the Supreme Order, there is not way found whereby they may break the stillness and communicate to those who have not ceased to hear.⁵⁹ The guardian of the Temple is Adonai, he alone holds the key of the Portal, seek it of Him, for there is none other that can open for thee the door.

Now to dare much is to will a little, so it comes about that though Hatha Yoga is the physical Yoga which teaches the aspirant how to control his body, yet is it also Raja Yoga {77} which teach him how to control his mind. Little by little, as the body comes under control, does the mind assert its sway over the body; and little by little, as the mind asserts its sway, does it come gradually, little by little under the rule of the Atman, until ultimately the Atman, Augoeides, Higher Self or Adonai fills the Space which was once occupied solely by the body and mind of the aspirant. Therefore though the death of the body as it were is the resurrection of the Higher Self accomplished, and the pinnacles of that Temple, whose foundations are laid deep in the black earth, are lost among the starry Palaces of God.

In the "Hatha-Yoga Pradipika" we read that "there can be no Raja Yoga without Hatha Yoga, and "vice versa," that to those who wander in the darkness

54 "Shiva Sanhita," iii, 37.

55 "Ibid.," iii, 33.

56 Viveknanda, "Karma-Yoga," p. 62.

57 As in the case of Jesus, the aspirant, for the joy that is set before him, must "dare" to endure the cross, despising the shame; if he would be "set down at the right hand of the throne of God." Hebrews, xii, 2.

58 "If there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God" (1 Corinthians, xiv, 28) has more than one meaning.

59 "And when he had opened the seventh seal, there was silence in heaven about the space of half and hour" (Rev. viii, 1).

of the conflicting Sects unable to obtain Raja Yoga, the most merciful Swtmrma Yogi offers the light of Hathavidya."⁶⁰

In the practice of this mystic union which is brought about by the Hatha Yoga and the Raja Yoga exercises the conditions necessary are:

1. "Yama:" Non-killing (Ahinsa); truthfulness (Satya); non-stealing (Asteya); continence (Brahmacharya); and non-receiving of any gift (Aparigraha).
2. "Niyama:" Cleanliness (S'ancha); contentment (Santosh); mortification (Papasa); study and self surrender (Sw dhy ya); and the recognition of the Supreme (I's'wara pranidh n).
3. "A'sana:" Posture and the correct position of holding the body, and the performance of the Mudras. {78}
4. "Prnyama:" Control of the Prna, and the vital forces of the body.
5. "Pratyhra:" Making the mind introspective, turning it back upon itself.
6. "Dhran:" Concentration, or the "will" to hold the mind to certain points.

7. "Dhyana:" Meditation, or the outpouring of the mind on the object held by the will.
8. "Samdhi:" Ecstasy, or Superconsciousness.

As regards the first two of the above stages we need not deal with them at any length. Strictly speaking, they come under the heading of Karma and Gnana Yoga, and as it were form the Evangelicism of Yoga --- the "Thou shalt" and "Thou shalt not." They vary according to definition and sect.⁶¹ However, one point must be explained, and this is, that it must be remembered that most works on Yoga are written either by men like Patanjali, to whom continence, truthfulness, etc., are simple illusions of mind; or by charlatans, who imagine that, by displaying to the reader a mass of middle-class "virtues," their works will be given so exalted a flavour that they themselves will pass as great ascetics who have out-soared the bestial passions of life, whilst in fact they are running harems in Boulogne or making indecent proposals to flower-girls in South Audley Street. These latter ones generally trade under the exalted names of "The" Mahatmas; who, {79} coming straight from the Shm Bazaar, retail their wretched "bk bk" to their sheep-headed followers as the eternal word of Brahman --- "The shower from the Highest!" And, not infrequently, end in silent meditation within the illusive walls of Wormwood Scrubbs.

The East like the West, has for long lain under the spell of that potent but Middle-class Magician --- St. Shamefaced sex; and the whole of its literature swings between the two extremes of Paederasty and Brahmachrya. Even the great science of Yoga has not remained unpolluted by his breath, so that in many cases to avoid shipwreck upon Scylla the Yogi has lost his life in the eddying whirlpools of Charybdis.

The Yogis claim that the energies of the human body are stored up in the brain, and the highest of these energies they call "Ojas." they also claim that that part of the human energy which is expressed in sexual passion, when checked, easily becomes changed into Ojas; and so it is that they invariably insist in their disciples gathering up the sexual energy and converting it into Ojas. Thus we read:

It is only the chaste man and woman who can make the Ojas rise and become stored in the brain, and this is why chastity has always been considered the

60 "Hatha-Yoga Pradipika," p. 2.

61 In all the Mysteries the partakers of them were always such as had not committed crimes. It will be remembered that Nero did not dare to present himself at the Eleusinian (Sueton. "vit. Nero," e. 3A). And Porphyry informs us that "in the Mysteries honour to parents was enjoined, and not to injure animals" ("de Abstinencia," iv, 22).

highest virtue. ... That is why in all the religious orders in the world that have produced spiritual giants, you will always find this intense chastity insisted upon. ...⁶² If people practise Raja-Yoga and at the same time lead an impure life, how can they expect to become Yogis?⁶³ {80}

This argument would appear at first sight to be self-contradictory, and therefore fallacious, for, if to obtain Ojas is so important, how then can it be right to destroy a healthy passion which is the chief means of supplying it with the renewed energy necessary to maintain it? The Yogi's answer is simple enough: Seeing that the extinction of the first would mean the ultimate death

of the second the various Mudra exercises were introduced so that this healthy passion might not only be preserved, but cultivated in the most rapid manner possible, without loss of vitality resulting from the practices adopted. Equilibrium is above all things necessary, and even in these early stages, the mind of the aspirant should be entirely free from the obsession of either ungratified or over-gratified appetites. Neither Lust nor Chastity should solely occupy him; for as Krishna says:

Verily Yoga is not for him who eateth too much, nor who abstaineth to excess, nor who is too much addicted to sleep, nor even to wakefulness, O Arjuna.

Yoga killeth out all pain for him who is regulated in eating and amusement, regulated in performing actions, regulated in sleeping and waking.⁶⁴

This balancing of what is vulgarly known as Virtue and Vice,⁶⁵ and which the Yogi Philosophy does not always appreciate, is illustrated still more forcibly in that illuminating work "Konx om Pax," in which Mr. Crowley writes:

As above so beneath! said Hermes the thrice greatest. The laws of the physical world are precisely paralleled by those of the moral and intellectual sphere. To the prostitute I prescribe a course of training by which she shall {81} comprehend the holiness of sex. Chastity forms part of that training, and I should hope to see her one day a happy wife and mother. To the prude equally I prescribe a course of training by which she shall comprehend the holiness of sex. Unchastity forms part of that training, and I should hope to see her one day a happy wife and mother.

To the bigot I commend a course of Thomas Henry Huxley; to the infidel a practical study of ceremonial magic. Then, when the bigot has knowledge of the infidel faith, each may follow without prejudice his natural inclination; for he will no longer plunge into his former excesses.

So also she who was a prostitute from native passion may indulge with safety in the pleasure of love; and she who was by nature cold may enjoy a virginity in no wise marred by her disciplinary course of unchastity. But the one will understand and love the other.⁶⁶

Once and for all do not forget that nothing in this world is permanently good or evil; and, so long as it appears to be so, then remember that the

⁶² Certainly not in the case of the Mahometan Religion and its Sufi Adepts, who drank the vintage of Bacchus as well as the wine of Iacchus. The question of Chastity is again one of those which rest on temperament and not on dogma. It is curious that the astute Viveknanda should have fallen into this man-trap.

⁶³ Swami Viveknanda, "Raja Yoga," p. 45.

⁶⁴ The Bhagavad-Gita, vi, 16, 17.

⁶⁵ Or more correctly as the Buddhist puts it --- skilfulness and unskilfulness.

⁶⁶ "Konx om Pax," by A. Crowley, pp. 62, 63.

fault is the seer's and not in the thing seen, and that the seer is still in an unbalanced state. Never forget Blake's words:

"Those who restrain desire do so because theirs is weak enough to be restrained; and the restrainer or reason usurps its place and governs the unwilling."⁶⁷ Do not restrain your desires, but equilibrate them, for: "He who desires but acts not, breeds pestilence."⁶⁸ Verily: "Arise, and drink

your bliss, for everything that lives is holy."69

The six acts of purifying the body by Hatha-Yoga are Dhauti, Basti, Neti, Trataka, Nauli and Kaplabhti,70 each of {82} which is described at length by Swtmrn Swami. But the two most important exercise which all must undergo, should success be desired, are those of A'sana and Prnyma. The first consists of physical exercises which will gain for him who practises them control over the muscles of the body, and the second over the breath.

"The A'sanas," or Positions.

According to the "Pradipika" and the "Shiva Sanhita," there are 84 A'sanas; but Goraksha says there are as many A'sana as there are varieties of beings, and that Shiva has counted eighty-four lacs of them.71 The four most important are: Siddhsana, Padmsana, Ugrsana and Svastiksana, which are described in the Shiva Sanhita as follows:72

The "Siddhsana." By "pressing with care by the (left) heel the yoni,73 the other heel the Yogi should place on the lingam; he should fix his gaze upwards on the space between the two eyebrows ... and restrain his senses."

The "Padmsana." By crossing the legs "carefully place the feet on the opposite thighs (the left on the right thing and "vic vers," cross both hands and place them similarly on the thighs; fix the sight on the tip of the nose."

The "Ugrsana." "Stretch out both the legs and keep them apart; firmly take hold of the head by the hands, and place it on the knees."

The "Svastiksana." "Place the soles of the feet completely under the thighs, keep the body straight and at ease."

For the beginner that posture which continues for the {83} greatest length of time comfortable is the correct one to adopt; but the head, neck and chest should always be held erect, the aspirant should in fact adopt what the drill-book calls "the first position of a soldier," and never allow the body in any way to collapse. The "Bhagavad-Gta" upon this point says:

In a pure place, established in a fixed seat of his own, neither very much raised nor very low ... in a secret place by himself. ... There ... he should

67 The Marriage of Heaven and Hell.

68 "Ibid."

69 Visions of the Daughters of Albion.

70 "Hatha Yoga Pradipika," p. 30. Dhauti is of four kinds:

Antardhauti (internal washing); Dantdhauti (cleaning the teeth);

Hriddhauti (cleaning the heart); Mulashodhana (cleaning the

anus). Basti is of two kinds, Jala Basti (water Basti) and

Sukshma Basti (dry Basti) and consists chiefly in dilating and

contracting the sphincter muscle of the anus. Neti consists of

inserting a thread into the nostrils and pulling it out through

the mouth, Trataka in steadying the eyes, Nauli in moving the

intestines, and Kaplabhti, which is of three kinds, Vyt-krama,

Vma-krama, and Sit-krama, of drawing in wind or water through

the nostrils and expelling it by the mouth, and "vice vers". Also

see "Gheranda Sanhita," pp. 2-10. This little book should be

read in conjunction with the "Hatha Yoga Pradipika."

71 The "Gheranda Sanhita" gives thirty-two postures.

72 The "Shiva Sanhita," pp. 25, 26.

73 The imaginary "triangle of flesh" near the perinaeum.

practise Yoga for the purification of the self. Holding the body, head and

neck erect, immovably steady, looking fixedly at the point of the nose and unwandering gaze.

When these posture have been in some way mastered, the aspirant must combine with them the exercises of Prnyma, which will by degrees purify the Ndi or nerve-centres.

These Ndis, which are usually set down as numbering 72,000,⁷⁴ ramify from the heart outwards in the pericardium; the three chief are the Ida, Pingala and Sushumn,⁷⁵ the last of which is called "the most highly beloved of the Yogis."

Besides practising Prnyma he should also perform one {84} or more of the Mudras, as laid down in the "Hatha Yoga Pradipika" and the "Shiva Sanhita," so that he may arouse the sleeping Kundalini, the great goddess, as she is called, who sleeps coiled up at the mouth of the Sushumn. But before we deal with either of these exercises, it will be necessary to explain the Mystical Constitution of the human organism and the six Chakkras which constitute the six stages of the Hindu Tau of Life.

THE CONSTITUTION OF THE HUMAN ORGANISM

Firstly, we have the Atman, the Self or Knower, whose being consists in a trinity in unity of, Sat, Absolute Existence; Chit, Wisdom; Ananda, Bliss. Secondly, the Anthakrana or the internal instrument, which has five attributes according to the five elements, thus:

ÚSpirit . Atma.

³Air . . Manas.⁷⁶ The mind or thought faculty.

1. Spirit. Fire . . Buddhi. The discriminating faculty.

³Water . Chittam.⁷⁷ The thought-stuff.

ÀEarth . Ahankra. Egoity.

2. Air. The five organs of knowledge. Gnanendriyam.

3. Fire. The five organs of Action. Karmendriyam.

4. Water. The five subtle airs or Prnas.

5. Earth. The five Tatwas.

⁷⁴ Besides the 72,000 nerves or veins there are often 101 others mentioned. These 101 chief veins each have 100 branch veins which again each have 72,000 tributary veins. The total (101 + 101 x 100 x 100 x 72,000) equals 727,210,201. The 101st is the Sushumn. Yoga cuts through all these, except the 101st, stripping away all consciousness until the Yogi "is merged in the supreme, indescribable, ineffable Brahman." Also see "Gheranda Sanhita," p./ 37. The N[^]adis are known to be purified by the following signs: (1) A clear skin. (2) A beautiful voice. (3) A calm appearance of the face. (4) Bright eyes. (5) Hearing constantly the Nda.

⁷⁵ The Sushumn may in more than one way be compared to Prometheus, or the hollow reed, who as the mediator between heaven and earth transmitted the mystic fire from the moon. Again the Mahalingam or omicron phi alpha lambda lambda omicron sigma . For further see

"The

Canon," p. 119.

⁷⁶ Manas and Chittam differ as the movement of the waters of a lake

differ from the water itself.

77 Manas and Chittam differ as the movement of the waters of a lake differ from the water itself.

The Atma of Anthakrana has 5 sheaths, called Kos'as.⁷⁸ {85}

1. Anandamykos'a, Body of Bliss, is innermost. It is still an illusion. Atma, Buddhi and Manas at most participate.
2. Manomykos'a. The illusionary thought-sheath including Manas, Buddhi, Chittam, and Ahankra in union with one or more of the Gnanendriyams.
3. Viṣṇanamykos'a. The consciousness sheath, which consists of Anthakrana in union with an organ of action of of sense --- Gnan- and Karm-endriyam.
4. Prnmykos'a. Consists of the five airs. Here we drop below Anthakrana.
5. Annamykos'a. Body of Nourishment. The faculty which feeds on the five Tatwas.

Besides these there are three bodies or Shariras.

1. Karana Sharira. The Causal body, which almost equals the protoplast.
2. Sukshma Sharira. The Subtle body, which consists of the vital airs, etc.
3. Sthula Shirara. The Gross body.

THE CHAKKRAS

According to the Yoga,⁷⁹ there are two nerve-currents in {86} the spinal column called respectively Pingala and Ida, and between these is placed the Sushumn, an imaginary tube, at the lower extremity of which is situated the Kundalini (potential divine energy). Once the Kundalini is awakened it forces its way up the Sunshumn,⁸⁰ and, as it does so, its progresses is marked by wonderful visions and the acquisition of hitherto unknown powers.

The Sushumn is, as it were, the central pillar of the Tree of Life, and its six stages are known as the Six Chakkras.⁸¹ To these six is added a

⁷⁸ H. P. Blavatsky in "Instruction No. 1" issued to members of the first degree of her Eastern School of Theosophy (marked "Strictly Private and Confidential!") deals with those Kos'as on p. 16.

But it is quite impossible here to attempt to extract from these instructions the little sense they may contain on account of the numerous Auric Eggs, Aksic envelopes, Karmic records, Dvchanic states, etc., etc. On p. 89 of "Instruction No. III" we are told that the Sushumn "is" the Brahmarandhra, and that there is "an enormous difference between Hatha and Raja Yoga." Plate III of Instructions No. II is quite Theosophical, and the third rule out of the Probationers' pledge, "I pledge myself never to listen, without protest, to any evil thing spoken falsely, or yet unproven, of a brother Theosophist, and to abstain from condemning others," seems to have been consistently acted upon ever since.

⁷⁹ Compare with the Kundalini the Serpent mentioned in paragraph 26 of "The Book of Concealed Mystery." Note too the lotus-leaf that backs the throne of a God is also the hood of the Cobra. So too the Egyptian gods have the serpent upon the brow.

⁸⁰ Provided the other exits are duly stopped by Practice. The danger of Yoga is this, that one may awaken the Magic Power

before all is balanced. A discharge takes place in some wrong direction and obsession results.

81 The forcing of the Kundalini up the Sushumn and through the six Chakkras to the Sahasra, is very similar to Rising on the Planes through Malkuth, Yesod, the Path of HB:Peh , Tiphereth, the Path of HB:Tet , and Dath to Kether, by means of the Central Pillar of the Tree of Life.

seventh; but this one, the Shasra, lies altogether outside the human organism.

These six Chakkras are:

1. "The Mldhara-Chakkra." This Chakkra is situated between the lingam and the anus at the base of the Spinal Column. It is called the Adhar-Padma, or fundamental lotus, and it has four petals. "In the pericarp of the Adhar lotus there is the triangular beautiful yoni, hidden and kept secret in all the Tantras." In this yoni dwells the goddess Kundalini; she surrounds all the Nadis, and has three and a half coils. She catches her tail in her own mouth, and rests in the entrance of the Sushumn⁸² {87}

58. It sleeps there like a serpent, and is luminous by its own light ... it is the Goddess of speech, and is called the vija (seed).

59. Full of energy, and like burning gold, know this Kundalini to be the power (Shakti) of Vishnu; it is the mother of the three qualities --- Satwa (good), Rajas (indifference), and Tamas (bad).

60. There, beautiful like the Bandhuk flower, is placed the seed of love; it is brilliant like burnished gold, and is described in Yoga as eternal.

61. The Sushumn also embraces it, and the beautiful seed is there; there it rests shining brilliantly like the autumnal moon, with the luminosity of millions of suns, and the coolness of millions of moons. O Goddess! These three (fire, sun and moon) taken together or collectively are called the vija. It is also called the great energy.⁸³

In the Mldhara lotus there also dwells a sun between the four petals, which continuously exudes a poison. This venom (the sun-fluid of mortality) goes to the right nostril, as the moon-fluid of immortality goes to the left, by means of the Pingala which rises from the left side of the Ajna lotus.⁸⁴

The Mldhara is also the seat of the Apna.

2. "The Svadisthna Chakkra." This Chakkra is situated at the base of the sexual organ. It has six petals. The colour of this lotus is blood-red, its presiding adept is called Balakhya and its goddess, Rakini.⁸⁵

He who daily contemplates on this lotus becomes an object of love and adoration to all beautiful goddesses. He fearlessly recites the various Shastras {88} and sciences unknown to him before ... and moves throughout the universe.⁸⁶

This Chakkra is the seat of the Samna, region about the navel and of the Apo Tatwa.

3. "The Manipra Chakkra." This Chakkra is situated near the navel, it is of a golden colour and has ten petals (sometimes twelve), its adept is Rudrakhya and its goddess Lakini. It is the "solar-plexus" or "city of gems," and is so called because it is very brilliant. This Chakkra is the seat of the Agni Tatwa. Also in the abdomen burns the "fire of digestion of food"

82 The following Mystical Physiology is but a symbolic method of

expressing what is night inexpressible, and in phraseology is akin to Western Alchemy, the physiological terms taking the place of the chemical ones.

83 "Shiva Sanhita," chap. v.

84 "Ibid.," chap. v, 107, 108, 109. This is probably wrong, as the sun is usually placed in the Manipra Chakakra. In the body of a man the Pingala is the solar current, the Ida the lunar. In a woman these are reversed.

85 "Ibide.," chap. v, 75.

86 "Shiva Sanhita," chap. v, 76, 77. Compare this Chakakra to the lunar and sexual Yesod of the Qabalah; also note that the power here attained to is that of Skrying.

situated in the middle of the sphere of the sun, having ten Kalas (petals).

...87

He who enters this Chakakra

Can made gold, etc., see the adepts (clairvoyantly) discover medicines for diseases, and see hidden treasures.88

4. "The Anahata Chakakra." This Chakakra is situated in the heart, it is of a deep blood red colour, and has twelve petals. It is the seat of Prna and is a very pleasant spot; its adept is Pinaki and its goddess is Kakini. This Chakakra is also the seat of the Vyu Tatwa.

He who always contemplates on this lotus of the heart is eagerly desired by the daughters of gods ... has clairaudience, clairvoyance, and can walk in the air. ... He sees the adepts and the goddesses. ... 89

5. "The Vishuddha Chakakra." This Chakakra is situated in the throat directly below the larynx, it is of a brilliant gold {89} colour and has sixteen petals. It is the seat of the Udana and the Aksa Tatwa; its presiding adept is Chhagalanda and its goddess Sakini.

6. "The Ajna Chakakra." This Chakakra is situated between the two eyebrows, in the place of the pineal gland. It is the seat of the Mano Tatwa, and consists of two petals. Within this lotus are sometimes placed the three mystical principles of Vindu, Nadi and Shakti.90 "Its presiding adept is called Sukla-Mahakala (the white great time; also Adhanari --- 'Adonai') its presiding goddess is called Hakini."91

97. Within that petal, there is the eternal seed, brilliant as the autumnal moon. The wise anchorite by knowing this is never destroyed.

98. This is the great light held secret in all the Tantras; by contemplating on this, one obtains the greatest psychic powers, there is no doubt in it.

99. I am the giver of salvation, I am the third linga in the turya (the state of ecstasy, also the name of the thousand petalled lotus.92 By contemplating on This the Yogi becomes certainly like me.93

{Illustration facing page 90 described:

"DIAGRAM 83. The Yogi (showing the Cakkras)."

This is a half tone of a black line vertical rectangle with a white or gray interior. The lower 3/5's of the rectangle is occupied by a frontal nude man

87 "Ibid.", chap. ii, 32. This Chakkra corresponds to Tiphareth.

88 "Ibid.", chap. v, 82.

89 "Ibid.", chap. v, 85, 86, 87.

90 "Shiva Sanhita," chap. v, 110.

91 "Ibid.", chap. v, 49.

92 Though all Hindu works proclaim that the Sahasra has but one thousand petals, its true number is one thousand and one as depicted in the diagram called the Yogi. $10001 = 91 \times 11$

(HB:Nun-final HB:Mem HB:Aleph x HB:Yod HB:Nun HB:Dalet HB:Aleph ; 91

= HB:Heh HB:Vau HB:Heh HB:Yod +

HB:Yod HB:Nun HB:Dalet HB:Aleph 11 = ABRAHADABRA = 418 (38 x 11) =

Achad

Osher, or one and ten, = the Eleven Averse Sephiroth = Adonai.

Also $91 = 13 \times 7$ HB:Dalet HB:Chet HB:Aleph x ARARITA, etc., etc. 1

1 is the

Number of the Great Work, the Uniting of the Five and the Six,

and $91 =$ mystic number $(1+2+3 \dots + 13)$ of $13 =$ Achad = 1.

93 "Ibid.", chap. v, 50.

exactly as described in the Padmasana Asana described on page 83. He is bald. The six chakras are depicted as abstract devices at the positions described in the above text.

Muladhara is placed at the intersection of the crossed ankles, with a bit of the left ankle showing above and the symbol extending below the ankles: A dark disk with four petals created by the intersection of two vesicas, one horizontal and the other vertical. The area of intersection is white, the petals outside each have a radial rib which stops at the arc of the intersection of the vesicas. There is an upright equilateral black triangle in the center of the intersection, small circle with central dot inside that.

Svadisthana is placed at the lower pelvis, shown just above the crossed ankles. It is not in a circle or disk, but is composed of three intersecting vesicas forming a curved sided hexagonal shape with "points" to top and bottom. The intersections of adjacent vesicas form white spaces of three arcs. The combined intersection of all vesicas forms an area of distinct color with a dark, vertical and linear hexagram. There is a small white circle with center point in the midst of this.

Manipura is placed at the center of the abdomen. It is contained in a 20-pointed white star, outline only and giving the appearance of a ring. Within this is a black disk. Within the black disk is a figure constructed of five intersecting vesicas, in a similar fashion to the description for the Svadisthana but forming a curved sided decagonal shape with "points" to the top and bottom. Where only two vesicas intersect, the space is dark. Where three vesicas intersect, the space is light. Where four vesicas intersect, the space is dark again. Where all five vesicas intersect, there is a different shade used, and in the midst of this is a vertical ten-pointed star of lines with a white circle and central dot in the midst.

Anahata is placed in the center of the thorax. It is not in a circle, but is composed of six intersecting vesicas forming a curved sided duo-dacagonal shape of twelve "petals" with points to top and bottom. The outer, mono-vesical parts are gray, two vesicas intersect in white, three in gray. All

other intersections are in a common space to the center, defined by a circle and a different shade of gray. Free-standing in the center of this is a ring of twelve shapes, with radials going outward to cut the space into an inner ring of twelve five curved-sided and inward pointed irregular pentagons. This inner ring of twelve petals contains a 12 sided star with points at top and bottom, defining the divisions of the irregular pentagons. The center is an approximate white circle with point in center.

Vishuddha is placed at the base of the throat. It is composed of a star ring of sixteen gray leaves with single radial ribs, one leaf to the top. Within this is a ring of sixteen white petals with dots in the lower lobe, petals to top and bottom. The center as for Anahata, but sixteenfold.

Ajna on forehead. This is a more western symbol, two upward curving wings of seven primary feathers and a more complex array of secondaries, curving to the outside and coming to two points just above the top of the head. These join in two white featherlets a semicircular curve at the base, just above the brows. There is a stylized descending gray dove in the midst, just above the lower white featherlets. A white light seems to be seen through the backs of the wings just above the dove. For the meaning of the symbolism of these "closed" wings, see the footnote below, page {147} in the Equinox.

The upper 2/5's of the space contains a large circular device, representing the Shasrara. This looks a bit like the head of a thistle and has 72 elongated spikes emanating outward in a circle to define the outer edge of the next inward feature, a white ring. The spikes have rounded bottoms with a dot in the center of each, and there are 72 lines drawn radiating outward between them, one between each pair. Five of these spikes touch and pass behind the head. Within the white ring are 13 concentric rings of petals, 11 in the innermost and the number of petals increasing as the rings go outward. The

second petal ring from the center has 22, the next outward about 44. After that the number of petals ceases doubling, but increases more slowly. Theoretically there is a total of 1000 such petals in all, but I didn't count them all. In the center there is a white circle with a crescent moon in gray inside, horns upward --- this would be the 1,001st petal. }

The Sushumn following the spinal cord on reaching the Brahmarandhra (the hole of Brahman) the junction of the sutures of the skull, by a modification goes to the right side of the Ajna lotus, whence it proceeds to the left nostril, and is called the Varana, Ganges (northward flowing Ganges) or Ida. By a similar modification in the opposite direction the {90} Sushumn goes to the left side of the Ajna lotus and proceeding to the right nostril is called the Pingala. Jamuna or Asi. The space between these two, the Ida and Pingala, is called Varanasi (Benares), the holy city of Shiva.

111. He who secretly always contemplates on the Ajna lotus, at once destroys all the Karma of his past life, without any opposition.

121. Remaining in the place, when the Yogi meditates deeply, idols appear to him as mere things imagination, "i.e.", he perceives the absurdity of idolatry.⁹⁴

The Sahasrra, or thousand-and-one-petaled lotus of the brain, is usually described as being situated above the head, but sometimes in the opening of the Brahmarandhra, or at the root of the palate. In its centre there is a Yoni which has its face looking downwards. In the centre of this Yoni is placed the mystical moon, which is continually exuding an elixir or dew⁹⁵ ---

this moon fluid of immortality unceasingly flows through the Ida.

In the untrained, and all such as are not Yogis, "Every particle of this nectar (the Satravi) that flows from the Ambrosial Moon is swallowed up by the Sun (in the Mldhara Chakakra)⁹⁶ and destroyed, this loss causes the body to become old. If the aspirant can only prevent this flow of nectar by closing the hole in the palate of his mouth (the Prahmarandra), he will be able to utilize it to prevent the waste of his body. By (91) drinking it he will fill his whole body with life, and "even though he is bitten by the serpent Takshaka, the poison does not spread throughout his body."⁹⁷

Further the "Hatha Yoga Pradipika" informs us that: "When one has closed the hole at the root of the palate ... his seminal fluid is not emitted even through he is embraced by a young and passionate woman."

Now this gives us the Key to the whole of this lunar symbolism, and we find that the Soma-juice of the Moon, dew, nectar, semen and vital force are but various names for one and the same substance, and that if the vindu can be retained in the body it may by certain practices which we will now discuss, be utilized in not only strengthening but in prolonging this life to an indefinite period.⁹⁸ These practices are called the Mudras, they are to be

94 "Shiva Sanhita," chap. v. It does not follow that missionaries are Yogis.

95 Compare. "From the Skull of the Ancient Being wells forth Dew, and this Dew will wake up the dead to a new life." --- The Zohar,

"Idra Rabba."

"I will be as a dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." --- Hosea, xiv. 5.

96 This is according to the "Shiva Sanhita." "The Hatha Yoga Pradipika" places the Sun in the Svadisthna Chakakra. The Manipra Chakakra is however probably the correct one.

97 "Hatha Yoga Pradipika," p. 53.

98 Fabulous ages are attributed to many of the Yogis. See Flagg's "Yoga," chap. xxviii; and "OM" by Sabhapaty Swami, p. vi.

found fully described in the Tantras, and are made us of as one of the methods of awakening the sleeping Kundalini.⁹⁹

There are many of these Mudras, the most important being the Yoni-Mudra, Maha Mudra, Maha Bandha, Maha Vedha, Khechari, Uddiyana, Mula and Salandhara Bandha, Viparitarani, Vajroli and Shakti Chalana.

1. "The Yoni Mudra."

With a strong inspiration fix the mind in the Adhar lotus; then engage in contracting the yoni (the space between the lingam and anus). After which contemplate that the God of love resides in the Brahma-Yoni, and imagine that an union takes place between Shiva and Shakti.

A full account of how to practise this Mudra is given in the "Shiva Sanhita";¹⁰⁰ but it is both complicated and difficult to carry out, and if attempted should most certainly be performed under the instruction of a Guru.

2. "Maha Mudra."

Pressing the anus with the left heel and stretching out the right leg, take hold of the toes with your hand. Then practise the Jalandhara Bandha¹⁰¹ and draw the breath through the Sushumn. Then the Kundalini become straight just as a coiled snake when struck. ... Then the two other Nadis (the Ida and

Pingala) become dead, because the breath goes out of them. Then he should breathe out very slowly and never quickly.102

"

"3. "Maha Bandha."

Pressing the anus with the left ankle place the right foot upon the left thigh. Having drawn in the breath, place the chin firmly on the breast, contract the anus and fix the mind on the Sushumn Nadi. Having restrained the breath as long as possible, he should then breathe out slowly. He should practise first on the left side and then on the right.103

4. "Maha Vedha."

As a beautiful and graceful woman is of no value without a husband, so Maha Mudra and Maha Bandha have no value without Maha Vedha.

The Yogi assuming the Maha Bandha posture, should draw in his breath {93} with a concentrated mind and stop the upward and downward course of the Prn by Jalandhara Bandha. Resting his body upon his palms placed upon the ground, he should strike the ground softly with his posteriors. By this the Prn, leaving Ida and Pingala, goes through the Sushumn. ... The body assumes a death-like aspect. Then he should breathe out.104

99 We believe this to be the exoteric explanation of this symbolism, the esoteric one being that Shiva represents the Solar or Spiritual Force, and Shakti the lunar or Bodily, the union of these two cancels out the pairs of opposites and produces Equilibrium.

100 "Shiva Sanhita," chap. iv, 1-11. Also see "Gheranda Sanhita," p. 23.

101 The Jalandhara Banda is performed by contracting the throat and pressing the chin firmly against the breast.

102 "Hatha Yoga Pradipika," pp. 45, 46. Also see "Shiva Sanhita," chap. iv, 11-20. The breath is always exhaled slowly so as not to expend the Prna.

103 "Hatha Yoga Pradipika," p. 47; "Shiva Sanhita," chap. iv, 21, 22.

104 "Hatha-Yoga Pradipika," p. 48; "Shiva Sanhita," vol. iv, 23-30.

5. "Khechari Mudra."

The Yogi sitting in the Vajrsana (Siddhsana) posture, should firmly fix his gaze upon Ajna, and reversing the tongue backwards, fix it in the hollow under the epiglottis, placing it with great care on the mouth of the well of nectar.105

6. "Uddiyana Mudra."

The drawing up of the intestines above and below the navel (so that they rest against the back of the body high up the thorax) is called Uddiyana Bandha, and is the lion that kills the elephant Death.106

7. "Mula Mudra."

Pressing the Yoni with the ankle, contract the anus and draw the Apna

upwards. This is Mula Bandha.107

8. "Jalandhara Mudra."

Contract the throat and press the chin firmly against the breast (four inches from the heart). This is Jalandhara Bandha. ...108

9. "Viparitakarani Mudra."

This consists in making the Sun and Moon assume exactly reverse positions. The Sun which is below the navel and the Moon which is above the palate change places. This Mudra {94} must be learnt from the Guru himself, and though, as we are told in the "Pradipika," a theoretical study of crores of Shastras cannot throw any light upon it, yet nevertheless in the "Shiva Sanhita" the difficulty seems to be solved by standing on one's head.109

10. "Shakti Chalana Mudra."

Let the wise Yogi forcibly and firmly draw up the goddess Kundalini sleeping in the Adhar lotus, by means of the Apana-Vyu. This is Shakti-Chalan Mudra. ...110

the "Hatha Yoga Pradipika" is very obscure on this Mudra, it says:

As one forces open a door with a key, so the Yogi should force open the door of Moksha (Deliverance) by the Kundalini.

105 "Shiva Sanhita," chap iv, 31. This is perhaps the most important of the Mudras. The "Hatha Yoga Pradipika" gives a long description of how the "fraenum linguae" is cut. See pp. 49-56.

106 "Hatha Yoga Pradipika," p. 57; "Shiva Sanhita," chap. iv, 48-52.

107 "Hatha Yoga Pradipika," p. 58; "Shiva Sanhita," chap. iv, p. 41-44.

108 "Hatha Yoga Pradipika," p. 60; "Shiva Sanhita," chap. iv, 38-40.

109 "Hatha Yoga Pradipika," p. 62; "Shiva Sanhita," chap. iv, 45-47. Again this is the union of Shiva and Shakti, and that of the solar and lunar Pingala and Ida by means of the Sushumn --- the path of the gods.

110 "Shiva Sanhita," chap. iv, 76-81.

Between the Ganges and the Jamuna there sits the young widow inspiring pity. he should despoil her forcibly, for it leads one to the supreme seat of Vishnu.

You should awake the sleeping serpent (Kundalini) by taking hold of its tail. ...111

As a special form of Kumbhaka is mentioned, most probably this Mudra is but one of the numerous Prnyma practices, which we shall deal with shortly.

11. "The Vajroli-Mudra."

In the "Shiva Sanhita"112 there is a long account of this Mudra in which the God says: "It is the most secret of all {95} the secrets that ever were or

shall be; therefore let the prudent Yogi keep it with the greatest secrecy possible." It consists chiefly in uniting the linga and yoni, but in restraining the vindu.¹¹³

If by chance the Vindu begins to move let him stop it by practice of the Yoni Mudra. ... After a while let him continue again ... and by uttering the sound "hoom," let him forcibly draw up through the contraction of the Apana Vyu the germ cells. ...

Know Vindu to be moon-like, and the germ cells the emblem of the sun; let the Yogi make their union in his own body with great care.¹¹⁴

I am the Vindu, Shakti is the germ fluid; when they both are combined, then the Yogi reaches the state of success, and his body becomes brilliant and divine.

Ejaculation of Vindu is death, preserving it within is life. ... Verily, verily, men are born and die through Vindu. ... The Vindu causes the pleasure and pain of all creatures living in this world, who are infatuated and subject to death and decay.¹¹⁵

There are two modifications of the Vajroli Mudra; namely, Amarani and Sahajoni. The first teaches how, if at the time of union there takes place a union of the sun and moon, the lunar flux can be re-absorbed by the lingam. And the second how this union may be frustrated by the practice of Yoni Mudra.

These practices of Hatha Yoga if zealously maintained bring forth in the aspirant psychic powers known as the Siddhis,¹¹⁶ the most important of which are (1) Anima (the {96} power of assimilating oneself with an atom). (2) Mahima (the power of expanding oneself into space). (3) Laghima (the power of reducing gravitation). (4) Garima (the power of increasing gravitation). (5) Prapti (the power of instantaneous travelling). (6) Prakamya (the power of

¹¹¹ "Hatha Yoga Pradipika," pp. 63, 69.

¹¹² "Shiva Sanhita," chap. iv, 53-75.

¹¹³ On the doctrines of this mudra many popular American semi-occult works have been written, such as "Karezza," "Solar Biology," and "The Goal of Life."

¹¹⁴ It is to be noted here that the union is again that of the mystical Shakti and Shiva, but now within the man. All this symbolism is akin to that made use of by the Sufis.

¹¹⁵ "Shiva Sanhita," chap. iv, 56, 58, 59, 60, 61, 63.

¹¹⁶ "Any person if he actively practises Yoga becomes a Siddha; be he young, old or even very old, sickly or weak. Siddhis are not obtained by wearing the dress of a Yogi, or by talking about them; untiring practice is the secret of success" ("Hatha Yoga Pradipika," p. 25).

instantaneous realization). (7) Isatva (the power of creating). (8) Vastiva (the power of commanding and of being obeyed).¹¹⁷

"The Prna."

We now come to the next great series of exercises, namely those which control the Prna (breath); and it is with these exercises that we arrive at that point where Hatha Yoga merges into Raja Yoga, and the complete control of the physical forces gives place to that of the mental ones.

Besides being able by the means of Prnyma to control the breath, the Yogi maintains that he can also control the Omnipresent Manifesting Power out

of which all energies arise, whether appertaining to magnetism, electricity, gravitation, nerve currents or thought vibrations, in fact the total forces of the Universe physical and mental.

Prna, under one of its many forms¹¹⁸ may be in either a static, dynamic, kinetic or potential state, but, notwithstanding the form it assumes, it remains Prna, that is in common language the "will to work" within the Aksa, from which it evolves the Universe which appeals to our senses.

The control of this World Soul, this "will to work" is {97} called Prnyma. And thus it is that we find the Yogi saying that he who can control the Prna can control the Universe. To the perfect man there can be nothing in nature that is not under his control.

If he orders the gods to come, they will come at his bidding. ... All the forces of nature will obey him as his slaves, and when the ignorant see these powers of the Yogi, they call them miracles.¹¹⁹

PRANAYAMA

The two nerve currents Pingala and Ida correspond to the sensory and motor nerves, one is afferent and the other efferent. The one carries the sensations to the brain, whilst the other carries them back from the brain to the tissues of the body. The yogi well knows that this is the ordinary process of consciousness, and from it he argues that, if only he can succeed in making the two currents, which are moving in opposite directions, move in one and the same direction, by means of guiding them through the Sushumn, he will thus be able to attain a state of consciousness as different from the normal state as a fourth dimensional world would be from a third. Swami Viveknanda explains this as follows:

Suppose this table moves, that the molecules which compose this table are moving in different directions; if they are all made to move in the same direction it will be electricity. electric motion is when the molecules all move in the same direction. ... When all the motions of the body have become perfectly rhythmical, the body has, as it were, become a gigantic battery of will. This tremendous will is exactly what the Yogi wants.¹²⁰

And the conquest of the will is the beginning and end of Prnyma. {98}

¹¹⁷ For further powers see Flagg's "Transformation or Yoga," pp. 169, 181.

¹¹⁸ Such as: Apana, Samana, Udana, Vyana, Haga, Kurma, Vrikodara, Devadatta, Dhanajaya, etc., etc.

¹¹⁹ Raja-Yoga, "Viveknanda," p. 23. See Eliphas Levi's "The Dogma and Ritual of Magic," pp. 121, 158, 192, and Huxley's "Essay on Hume," p. 155.

¹²⁰ Raja-Yoga, "Viveknanda," pp. 36, 37.

Arjuna says: "For the mind is verily restless, O Krishna; it is impetuous, strong and difficult to bend, I deem it as hard to curb as the wind."

To which Krishna answers; "Without doubt, O mighty-armed, the mind is hard to curb and restless, but it may be curbed by constant practice and by indifference."¹²¹

The Kundalini whilst it is yet coiled up in the MI[^]adhara is said to be in the Mahksa, or in three dimensional space; when it enters the Sushumn it

enters the Chittksa or mental Space, in which supersensuous objects are perceived. But, when perception has become objectless, and the soul shines by means of its own nature, it is said to have entered the Chidksa or Knowledge space, and when the Kundalini enters this space it arrives at the end of its journey and passes into the last Chakra the Sahasra. Vishnu is United to Devaki or Shiva to Shakti, and symbolically, as the divine union takes place, the powers of the Ojas rush forth and beget a Universe unimaginable by the normally minded man.¹²² {99}

How to awake the Kundalini is therefore our next task.

We have seen how this can partially be done by the various Mudra exercises, but it will be remembered that the Shakti Chalana mentioned the practice of Kumbhaka or the retention of breath. Such an exercise therefore partially falls under the heading of Prnyama.

It is a well-known physiological fact that the respiratory system, more so than any other, controls the motions of the body. Without food or drink we can subsist many days, but stop a man's breathing but for a few minutes and life becomes extinct.¹²³ The air oxydises the blood, and it is the clean red blood which supports in health the tissues, nerves, and brain. When we are agitated our breath comes and goes in gasps, when we are at rest it becomes regular and rhythmical.

In the "Hatha Yoga Pradipika" we read:

He who suspends (restrains) the breath, restrains also the working of the mind. He who has controlled the mind, has also controlled the breath.

If one is suspended, the other also is suspended. If one acts, the other also does the same. If they are not stopped, all the Indriyas (the senses) keep actively engaged in their respective work. If the mind and Prna are stopped, the state of emancipation is attained.¹²⁴

¹²¹ "Bhagavad-Gta," vi, 34, 35.

¹²² The whole of this ancient symbolism is indeed in its very simplicity of great beauty. The highest of physical emotions, namely, love between man and woman, is taken as its foundation. This love, if allowed its natural course, results in the creation of images of ourselves, our children, who are better equipped to fight their way than we on account of the experiences we have gained. But, if this love is turned into a supernatural channel, that is to say, if the joys and pleasures of this world are renounced for some higher ideal still, an ideal super-worldly, then will it become a divine emotion, a love which will awake the human soul and urge it on through all obstructions to its ultimate union with the Supreme soul. To teach this celestial marriage to the Children of earth even the greatest masters must make use of worldly symbols; thus it has come about that corruption has cankered the sublimest of truths, until man's eyes, no longer seeing the light, see but the flameless lantern, because of the filth that has been cast about it.

¹²³ Malay [pearl divers can remain from three to five minutes under water.

¹²⁴ "Hatha Yoga Pradipika," p. 79.

There are three kinds of Prnyama: Rechaka Prnyama (exhaling the

breath), Puraka Prnyama (inhaling the breath), and Kumbhaka Prnyama (restraining the breath). The first kind consists in performing Rechaka first; the second in doing Puraka first; and the third in suddenly stopping the breath without Puraka and Rechaka.¹²⁵ {100}

Kumbhaka is also of two kinds --- Sahita and Kevala. The Sahita is of two sorts, the first resembling the first kind of Prnyama, namely Rechaka Kumbhaka Puraka; the second resembling the second kind of Prnyama, namely Puraka Kumbhaka Rechaka. The Sahita should be practised till the Prna enters the Sushumn, which is known by a peculiar sound¹²⁶ being produced in the Sushumn; after which the Kevala Kumbhaka should be practised. This Kumbhaka is described in the "Hatha-Yoga Pradipika" as follows:

When this Kumbhaka has been mastered without any Rechaka or Puraka, there is nothing unattainable by him in the three worlds. He can restrain his breath as long as he likes through this Kumbhaka.

He obtains the stage of Raja-Yoga. Through this Kumbhaka, the Kundalini is roused, and when it is so roused the Sushumn is free of all obstacles, and he has attained perfection in Hatha-Yoga.¹²⁷

Of the many Prnyama exercises practised in the East the following are given for sake of example.

1. Draw in the breath for four seconds, hold it for sixteen, and then throw it out in eight. This makes one Prnyama.

At the same time think of the triangle (The Mldhara Chakra is symbolically represented as a triangle of fire) and concentrate the mind on that centre. At the first practice this four times in the morning and four times in the evening, and as it becomes a pleasure to you to do so slowly increase the number.

2. Assume the Padmsana posture; draw in the Prna through the Ida (left nostril), retain it until the body begins to perspire and shake, and then exhale it through Pingala (right nostril) slowly and never fast. {101}

He should perform Kumbhakas four times a day --- in the early morning, midday, evening, and midnight --- till he increases the number to eighty.¹²⁸

This will make 320 Kumbhakas a day. In the early stages the Prna should be restrained for 12 matras (secondes) increasing as progress is made to 24 and to 36.

In the first stage, the body perspires; in the second, a tremor is felt throughout the body; and in the highest stage, the Prna goes to the Brahmarandhra.¹²⁹

this exercise may also be practised with an additional meditation on the Pranava OM.

3. Close with the thumb of your right hand the right ear, and with that of the left hand the left ear. Close with the two index fingers the two eyes,

¹²⁵ Also see "The Yogasara-Sangraha," p. 54.

¹²⁶ The Voice of the Nada.

¹²⁷ "Hatha Yoga Pradipika," p. 43.

¹²⁸ "Hatha Yoga Pradipika," p. 28; the "Svetasvatara Upanishad;"

and the "Shiva Sanhita," chap. iii, 25.
129 "Hatha Yoga Pradipika," p. 28.

place the two middle fingers upon the two nostrils, and let the remaining fingers press upon the upper and the lower lips. Draw a deep breath, close both the nostrils at once, and swallow the breath. ... Keep the breath inside as long as you conveniently can; then expire it slowly.130 {102}

PRATYAHARA

The next step in Raja Yoga is called Pratyhra, or the making of the mind introspective, by which the mind gains will to control the senses and to shut out all but the one object it is concentrating upon.

He who has succeeded in attaching or detaching his mind to or from the centres of will, has succeeded in Pratyhra, which means "gathering towards," checking the outgoing powers of the mind, freeing it from the thralldom of the senses. When we can do this we shall really possess a character; then alone we shall have made a long step towards freedom; before that we are mere machines.131

The absorption of the mind in the ever-enlightened Brahman by resolving all objects into Atman, should be known as Pratyhra.132

The mind in ordinary men is entirely the slave of their senses. should there be a noise, man hears it; should there be an odour, man smell it; a taste, man tastes it; by means of his eyes he sees what is passing on around him, whether he likes it or not; and by means of his skin he feels sensations pleasant or painful. But in none of these cases is he actually master over his senses. The man who is, is able to accomodate his senses to his mind. To him no longer are external things necessary, for he can stimulate mentally the sensation desired. he can hear beautiful sounds without listening to beautiful music, and see beautiful sights without gazing upon them; he in fact becomes the creator of what he wills, he can exalt his imagination to such a degree over his senses, that by a mere act of imagination he can make those senses instantaneously respond to his appeal, for he is lord over the senses, {103} and therefore over the universe as "it appears," though not as "it is."

The first lesson in Pratyhra is to sit still and let the mind run on, until it is realized what the mind is doing, when it will be understood how to

130 "Shiva Sanhita," p. xlix. This in the "Hatha Yoga Pradipika," p. 91, is called the Shanmukhi Mudra. Enormous concentration is needed in all these Prnyma exercises, and, if the aspirant wishes to succeed, he must inflame himself with a will to carry them out to their utmost, just as in the Ceremonial Exercises of Abramelin he inflamed himself to attain to the Holy Vision through Prayer. The mere act of restraining the breath, breathing it in and out in a given time, so occupies the mind that it has "no time" to think of any external object. For this reason the periods of Kumbhaka should always be increased in length, so that, by making the exercise little by little more difficult, greater concentration may be gained.

Fra. P. writes: "If Kumbhaka be properly performed, the body and mind become suddenly 'frozen.' The will is for a moment free, and can hurl itself toward Adonai perhaps with success,

before memory again draws back the attention to the second-hand of the watch."

131 "Raja Yoga," Viveknanda, p. 48. It will be noticed that Prnyma itself naturally merges into Pratyhra as concentration on the breath increase.

132 "The Unity of Jva and Brahman, Srimat Snkarchrya," paragraph 121.

control it. Then it will find that the thoughts which at first bubbled up, one over the other, become less and less numerous; but in their place will spring up the thoughts which are normally sub-conscious. As these arise the Will of the aspirant should strangle them; thus, if a picture is seen, the aspirant by means of his will should seize hold of it before it can escape him, endow it with an objectivity, after which he should destroy it, as if it were a living creature, and have done with it. After this mastership over the senses has been attained to, the next practice namely that of Dhran must be begun.

DHARANA

Dhran consists in concentrating he will on one definite object or point. sometimes it is practised by concentrating on external objects such as a rose, cross, triangle, winged-globe, etc. sometimes on a deity, Shiva, Isis, Christ or Buddha; but usually in India by forcing the mind to feel certain parts of the body to the exclusion of others, such as a point in the centre of the heart, or a lotus of light in the brain.

"when the chitta, or mind stuff, is confined and limited to a certain place, this is called Dhran."

"The Steadiness of the mind arising from the recognition of Brahma, wherever it travels or goes, is the real and great Dhran."133 {104}

The six Chakkras are points often used by the Yogi when in contemplation. Thus seated in the Padmsana he will fix his attention in the Ajna lotus, and by contemplating upon this light the "Shiva Sanhita"134 informs us "all sins (unbalanced forces) are destroyed, and even the most wicked (unbalanced) person obtains the highest end."

Those who would practise Dhran successfully should live alone, and should take care to distract the mind as little as possible. They should not speak much or work much, and they should avoid all places, persons and food which repel them.135 The first signs of success will be better health and temperament, and a clearer voice. Those who practise zealously will towards the final stages of Dhran hear sounds as of the pealing of distant bells,136 and will see specks of light floating before them which will grow larger and larger as the concentration proceeds. "Practice hard!" urges Swami Viveknanda, "whether you live or die, it does not matter. You have to plunge in and work, without thinking of the result. If you are brave enough, in six months you will be a perfect Yogi."137

DHYANA.

After Dhran we arrive at Dhyna, or meditation upon the outpouring of the mind on the object held by the will.138 {105} when once Dhran or

133 "Unity of Jva and Brahman, Srimat Snkarchrya," paragraph

122.

134 See Chapter V, 43-51.

135 Compare the Abramelin instructions with these.

136 The Nada.

137 Compare Eliphas Levi, "Doctrine and Ritual of Magic," p. 195.

138 Imagine the objective world to be represented by a sheet of paper covered with letters and the names of things, and our power of concentration to be a magnifying glass: that power is of no use, should we wish to burn that paper, until the rays of light are "focussed." By moving the glass or paper with our hand we obtain the right distance. In the above the Will takes the place of the hand.

concentration has progressed so far as to train the mind to remain fixed on one object then Dhyna or meditation may be practised. And when this power of Dhyna becomes so intensified as to be able to pass beyond the external perception and brood as it were upon the very centre or soul of the object held by the will, it becomes known as Samdhi or Superconsciousness. The three last stages Dhran, Dhyna and Samdhi, which are so intimately associated, are classed under the one name of Samyma.¹³⁹

Thus meditation should rise from the object to the objectless. Firstly the external cause of sensations should be perceived, then their internal motions, and lastly the reaction of the mind. By thus doing will the Yogi control the waves of the mind, and the waters of the great Ocean will cease to be disturbed by their rise and fall, and they will become still and full of rest, so that like a mirror will they reflect the unimaginable glory of the Atman.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy City, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.¹⁴⁰ And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.¹⁴¹

{106}

Compare this with the following:

That which is the night of all beings, for the disciplined man is the time of waking; when other beings are waking, then is it night for the Muni who seeth.

He attaineth Peace, into whom all desires flow as rivers flow into the ocean, which is filled with water but remaineth unmoved --- not he who desireth desires.

He who, through the likeness of the Atman, O Arjuna, seeth identity in everything, whether pleasant or painful, he is considered a perfect Yogi.¹⁴²

Now that we have finished our long account of the Vednta Philosophy and the theories of Yoga which directly evolved therefrom, we will leave theory alone and pass on to practical fact, and see how Frater P. Turned the above knowledge to account, proving what at present he could only believe.

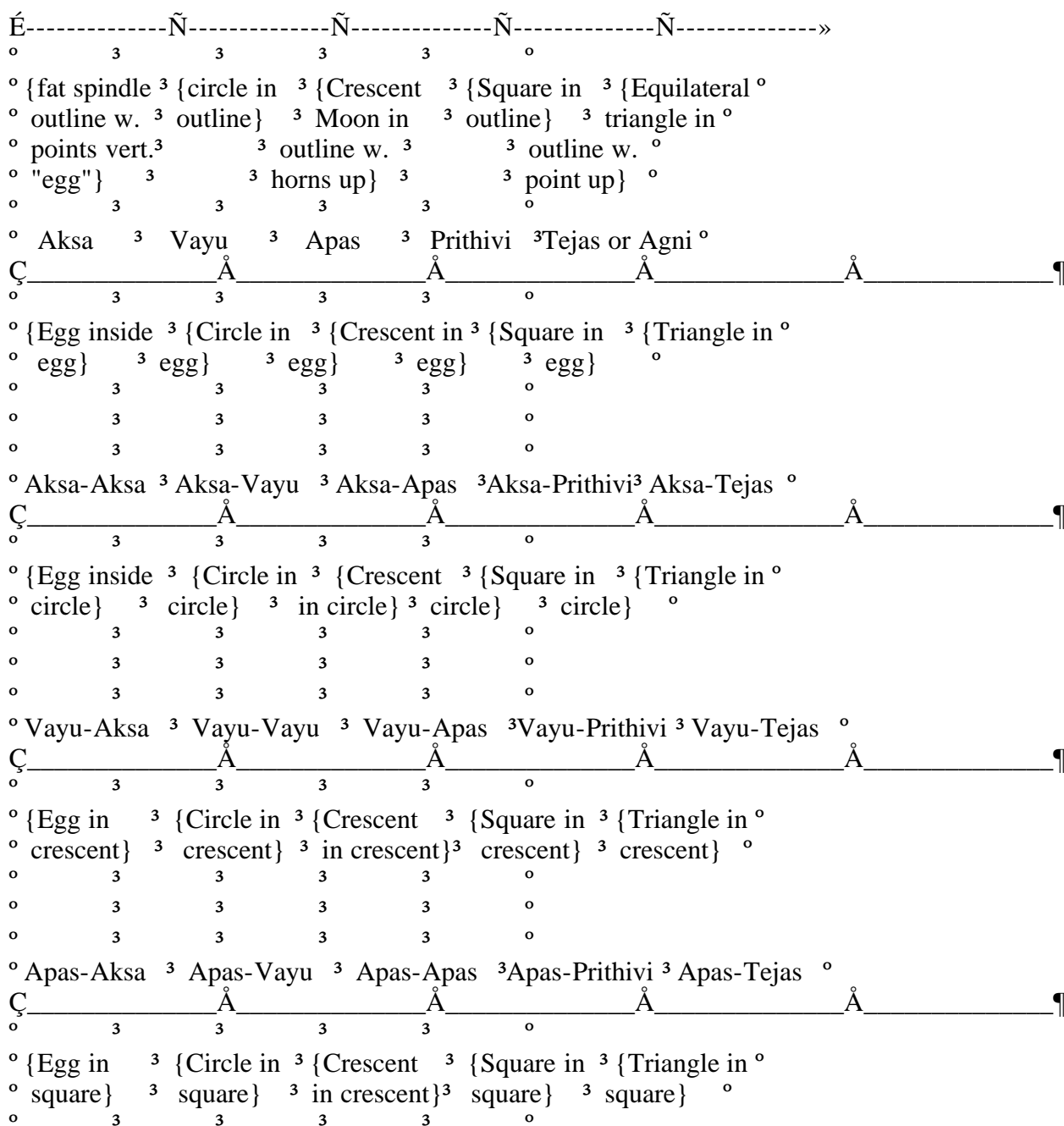
The following is a condensed table of such of his meditation practices as have been recorded between January and April 1901.

OBJECT MEDITATED UPON.	TIME.	REMARKS.
Winged-Globe.143	4 min.	The entire meditation was bad.
Tejas Aksha.144	3 "	There was no difficulty in getting 139 See also "The Yogasara-Sangraha," p. 74. 140 It is to be noted that the symbolism made use of here is almost identical with that so often made use of in the Yoga Shastras and in the Vedanta. The union of Kundalini (Shakti) and Shiva. 141 Revelation, xxi, 1-4. 142 "The Bhagavad-Gta," ii, 69, 70; vi, 32. Cf. "Konx om Pax," pp. 73-77. 143 The ordinary Egyptian Winged-Globe is here meant, but as visualized by the mind's eye; the meditation then takes place on the image in the mind. so with the following practises. 144 Tejas-Aksha is the Element of Fire. It is symbolized by a red triangle of fire with a black egg in the centre. See "777", col. LXXV, p. 16. See Diagram 84.
		the object clear; but the mind wandered.
Apas-Vyu145	? "	Result not very good.
Winged-Globe and Flaming Sword.146	? "	Meditation on both of these was only fair. {107}
Pendulum147 (E).148	? "	Good as regards plane kept by the pendulum; but thoughts wandered.
Winged-Globe.	? "	The result was pretty good.
Tejas-Vyu (E).	? "	Fair.
Ankh149 (a green).	? "	Not bad.
Pentagram (E).	? "	Rather good.
The L. I. L.150 (E).	? "	Burning till extinct. Rather good, but oil level descended very irregularly.151
Cross.	? "	Result fair.
Cross.	10 m. 15 s.	Three breaks.
Isis152 (E).	18 m. 30 s.	Five breaks. A very difficult practice, as Isis behaved like a living object.153
Winged-Globe.	29 m.	Seven breaks. Result would have been much better but for an epinephrine enuch with an alleged flute. My mind revolved various methods of killing it.
Tejas-Aksha.	18 "	Seven breaks.
R. R. et A. C.154	19 "	Seven breaks.
Pendulum.	? "	After 3 m. lost control and gave up.
Winged-Globe. (E).	10 "	Ten breaks.155 {108}
		145 Apas-Vyu is the Element of Water and is symbolized by a black egg of Spirit in the Silver Crescent of Water. See "777", col. LXXV, p. 16. See Diagram 84. 146 The Golden Dawn symbol of the Flaming Sword. See Diagram 12. 147 By this is meant watching the swing of an imaginary pendulum. The difficulty is to keep it in one plane, as it tries to swing round; also to change its rate.

- 148 In these records "M" means morning and "E" evening.
 149 The Egyptian Key of Life. See Diagram 61.
 150 Lamp of the Invisible Light.
 151 In the mind.
 152 The visualized form of the goddess Isis.
 153 That is to say she kept on moving out of the line of mental sight.
 154 See Diagram 80. A scarlet rose on a gold cross.
 155 At this point P. made the following resolve: "I resolve to increase my powers very greatly by the aid of the Most High, until I can meditate for twenty-four hours on one object."

{Illustration facing page 108 partly approximated and partly described:

"DIAGRAM 84. The Five Tatwas, with their twenty-five sub-divisions."



° 3 3 3 3 °
 ° 3 3 3 Prithivi- 3 °
 ° Prithivi-Aksa 3 Prithivi-Vayu 3 Prithivi-Apas 3 Prithivi 3 Prithivi-Tejas °
 Ç-----Ä-----Ä-----Ä-----Ä-----
 ° 3 3 3 3 °
 ° {Egg in 3 {Circle in 3 {Crescent in 3 {Square in 3 {Triangle in °
 ° triangle} 3 triangle} 3 triangle} 3 triangle} 3 triangle} °
 ° 3 3 3 3 °
 ° 3 3 3 3 °
 ° Tejas-Aksa 3 Tejas-Vayu 3 Tejas-Apas 3 Tejas-Prithivi 3 Tejas-Tejas °
 È-----Ï-----Ï-----Ï-----Ï-----¼
 }

OBJECT MEDITATED UPON. TIME. REMARKS.

Black egg and white ray 10 " Five breaks.
 between pillars 156 (E).
 Golden Dawn Symbol 157 (E). ? " Very bad. Bad cold, dust, shaking,
 etc., prevented concentration 158
 Golden Dawn Symbol (E). 10 " Four breaks.
 R. R. et A. C. 23 " Nine breaks.

Against this particular practice P. wrote: "I think breaks are longer in themselves than of old; for I find myself concentrating on them and forgetting the primary altogether. But I have no means of telling how long it is before the error is discovered."

Some very much more elaborate and difficult meditations were attempted by P. at this time; in nature they are very similar to many of St. Loyola's. We give the account in his own words:

I tried to imagine the sound of a waterfall. This was very difficult to get at; and it makes one's ears sing for a long time afterwards. If I really got it, it was however not strong enough to shut outer physical sounds. I also tried to imagine the "puff-puff" of an engine. This resulted better than the last, but it caused the skin of my head to commence vibrating. I then tried to imagine the taste of chocolate; this proved extremely difficult; and after this the ticking of a watch. This proved easier, and the result was quite good; but there was a tendency to slow up with the right ear, which however was easy to test by approaching a watch against the ear." 159

During this whole period of rough travel, work is fatiguing, difficult and uncertain. Regularity is impossible, as regards hours and even days, and the {109} mind, being so full of other things, seems to refuse to compose itself. Nearly always I was too tired to do two (let alone three) meditations; and the weariness of the morrow was another hostile factor. Let me hope that my return here (Mexico City) will work wonders.

Three days after this entry on a certain Wednesday evening we find a very extraordinary mental experiment recorded in P.'s diary.

D. A. made to P. the following suggestion for a meditation practice.

1. Imagine that I am standing before you in my climbing clothes.

2. When you have visualized the figure, forbid it to move its limbs, etc.
3. Then allow the figure to change, "as a whole," its illumination, position and appearance.
4. Carefully observe and remember any phenomenon in connection therewith.

All this P. attempted with the following result:

The figure of D.A.: leaning on an ice-axe was clearly seen, but at first it was a shade difficult to fix.

The figure at once went 35° to my left, and stayed there; then I observed a scarlet Tiphereth above the head and the blue path of HB:Gemel (gimel) going upwards. Around the head was bluish light, and tiphereth was surrounded by

156 The Aksic egg of spirit set between the Pillars of Mercy and Severity with a ray of light descending upon it from Kether.

157 There Golden Dawn Symbol here meditated upon consisted of a white triangle surmounted by a red cross. See Diagram 4.

158 This meditation took place whilst P. was on a journey.

159 these meditations are called Objective Cognitions, by concentrating on certain nerve centres super-physical sensations are obtained.

rays as of a sun. I then noticed that the figure had the power to reduplicate itself at various further distances; but the main figure was very steady.

Above and over the figure there towered a devil in the shape of some antediluvian beast. How long I mentally watched the figure I cannot say, but after a period it became obscure and difficult to see, and in order to prevent it vanishing it had to be willed to stay. After a further time the Plesiosaurus ("?") above the figure became a vast shadowy form including the figure itself.

The experiment being at an end D. A. put the following question to P. "How do you judge of distance of secondary replicas of me?"

P. answered: "By size only."

D. A. comments on the above were as follows:

1. That the test partially failed.
2. That he expected his figure to move more often.160{110}
3. the vast shadowy form was very satisfactory and promising.161

On the following day P. records first: Meditation upon Winged-Glob to compose himself. He then imagined D. A. sitting forward with his arms around his knees and his hands clasped. Around the figure was an aura of heaving surfaces, and then a focussing movement which brought the surfaces very close together. "The figure then started growing rapidly in all dimensions till it reached a vast form, and as it grew it left behind it tiny emaciated withered old men sitting in similar positions, but with changed features, so much so that I should think it were due to other reasons besides emaciation."

{Illustration on page 111 described.

"DIAGRAM 85. Aura of Heaving Surfaces."

This is a depiction of three curved arrows about a central pattern of dots. In the dot pattern there are five dots horizontal in the center, two arched rows of three immediately above and below, then two dots above and below the three and lastly one dot above center and one below. The whole dot pattern

gives the appearance of the intersection of three lines at equal angles, composed of five dots each, the central dot common to all. The curved arrow lines are positioned like a trefoil or a three-bladed ship's propeller. One issues from just right of the base of the dots, curves clockwise outward and inward to a height about that of the top dot in the central pattern, but a distance equal to the diameter of the dot pattern from it horizontally. The top curved arrow line extends from just above and outward from the left end of the horizontal five row (extending the curve would intersect the left-most dot. The last curved arrow line completes the set, all trilaterally symmetric, with pointed butts, wide central thickness, then narrow to the curved chevron of the arrow head. If the outer curves of the arrow lines were circumscribed at tangents, the resulting circle would have a diameter five times that of a circle passing through the most extended dots of the central pattern. }

D. A. considered this meditation very satisfactory, but that nevertheless P. should attempt it again the next day.

This, however, was impossible; as on the next day, Friday, he was suffering severely from headache and neuralgia; so instead, in order to compose himself, he meditated upon a cross for an hour and a quarter.

The next living object meditation he attempted is described in the diary as follows:

160 Normally in these experiments the figure does move more often.

161 Normally this is so.

To meditate upon the image of D. A. sitting with his hands on his knees like a God.¹⁶² Spirals were seen moving up him to a great height, and then descending till they expanded to a great size. Besides this no other change took place.

D. A.'s comments on these remarkable experiments are as follows:

The hidden secret is that the the change of size and distance is not in accordance with optical laws. No one has kept living objects "dead still."¹⁶³ One of two things may occur:

("a") The figure remains in one spot, but alters in size.

("b") The figure remains same apparent size, but alters in distance. {111}

Further that the Yogi theories on this experiment were:

(1) That a living object is the reflection of the Actual, the living object being purely unreal.

(2) That from this type of meditation can be discovered the character of the person meditated upon.

"e.g." Q. Is A. pious?

A. If he grows large, yes he is very pious.

Q. Is B. a villain?

A. If he shrivels, he is a "small" villain, not a man to be afraid of.

Also of ordinary occult things --- "e.g." change of face, expressions, etc. There are also further theories regarding the disintegration of man. Theories concerning the danger of this process to the meditator and meditatee alike.¹⁶⁴

The next practice was to meditate upon the image of D. A. standing.

The figure remained in the same place, but altered much like a form reflected in glasses of various curves. The general tendency was to increase slightly, but the most fixed idea was of a figure about 9 feet high but of normal breadth. Next, of normal height and of about double normal breadth.

D. A.'s comment on this meditation was that the result was not good.

This practice was attempted again on the following day: and resulted in many superposed images of various sizes and at various distances. One of the figures had moustaches like the horns of a buffalo. The expression of the figures became bold and fierce; especially at four feet distance, where there were two very real images, one small and one large respectively.

the commend of D. A. on this meditation was that it was most clear, and represented complete success.

On the fifteenth of April 1901 we find P. writing in his diary:

"I agree to project my astral to Soror F.165 in Hong-Kong every Saturday evening at nine o'clock, which should ready her at 4.6 p.m. on Sunday by Hong-Kong time. She is to start at 10 a.m. Sunday by Hong-Kong time to reach me by 12.2 p.m. Saturday.

These spirit journeys were to commence on the 31st of {112} May; but this date seems to have been anticipated, for two days later we read the following:

10 p.m. Enclosing myself in an egg of white light I travelled to Hong-Kong. This city is white and on a rocky hill, the lower part is narrow and dirty. I found F. in a room of white and pale green. She was dressed in a white soft stuff with velvet lapels. We conversed awhile. I remember trying

162 In the position many of the Egyptian gods assume.

163 Qy.: Is this from habit of expecting living things to move? I can, I think, succeed in keeping them still. --- "Note by P."

164 This danger is also experienced by such as carry out Black Magical Operations. The current of will often returns and injures the Magician who willed it.

165 Soror F. the same as Soror S.S.D.F.

to lift a cloisonn vase from the shelf to a table, but cannot remember whether I accomplished the act or not. I said "Ave Soror" aloud (and I think audibly) and remained some time.166

This astral projection is an operation of Chokmah; for the Chiah must vivify the Nephesch shell. After returning P. records that on his journey back he saw "his Magical Mirror of the Universe very clearly in its colours."

Towards the end of April P. drew up for himself the following daily Task:

(1) To work through the first five of the seven mental operations.167
(2) The assumption of God forms.168
(3) To meditate on simple symbols with the idea of discovering their meaning.

(4) Rising on planes.

(5) Astral Visions.169

(6) Adonai ha Aretz.170 {113}

166 This description of Hong-Kong is as correct as can be expected from so short a visit. The conversation was subsequently verified by letter, and also again when they met several years later.

167 He resolved the HB:Shin of HB:Shin Operation into seven parts.

168 The HB:Shin of HB:Shin Operation, see also the Magical invocation of

the Higher Genius: chapter "The Sorcerer." And Liber O iii THE

EQUINOX, vol. i, No. 2.

169 See chapter, "The Seer," also Liber O v THE EQUINOX, vol. 1, No. 2.

170 The invocation of the Guardian Angel under the form of a talisman.

"How to draw it."

Draw the name HB:Yod HB:Nun HB:Dalet HB:Aleph as follows:

HB:Aleph = A winged crown radiating white brilliance.

HB:Dalet = The head and neck of a beautiful woman with a stern and fixed expression, and hair long dark and waving. (Malkuth.)

HB:Nun = The arms and hands, which are bare and strong, stretched out to the right and left at right angles to the body, in

the left hand a gold cup and in right ears of ripe corn. From her shoulders dark spreading wings.

HB:Yod = A deep yellow-green robe, upon the breast of which is a square gold lamén decorated with four scarlet Greek crosses.

Round her waist is a broad gold belt upon which in scarlet letters is written the name HB:Tzaddi HB:Resh HB:Aleph HB:He

h

HB:Yod HB:Nun HB:Dalet HB:Aleph in the letters of the alphabet of Honorius. Her feet are flesh coloured, and she wears golden sandals. Her long yellow-green drapery is rayed with olive, and beneath her feet roll black clouds lit with lurid patches of colour.

"How to perform it."

(1) Commence with lesser pentagram Banishing Ritual.

(2) Formulate rose-cross round room (First, top to bottom; second left to right; third the rose as a circle dextro-rotary).

(3) The LVX sings in $5\phi = 6\phi$ towards the four cardinal points.

(4) Formulate before you in white flashing brilliance the eight letters thus"

(5) Attach yourself to your Kether and imagine you see a

(7) Meditation practices on men and things 171

(8) Elemental evocations. 172

(9) Meditation to vivify telemata 173

(10) Astral projections 174

PHYSICAL WORK.

(2) Careful drawings of the Gods in their colours.

(6) Figure of Adonai ha Aretz in colour. [See Illustration.] {114}

{Illustration facing page 114 described:

"DIAGRAM 86. The Flashing Figure of Adonai-ha-Aretz."

This is a black, gray and white illustration in a large vertical rectangle. The field is black. Inside and at the bottom are these words in Hebrew letters, the line of letters arched downward: HB:Tzaddi HB:Resh HB:Aleph HB:He

h

HB:Yod HB:Nun HB:Dalet HB:Aleph . The rest of the figure is as described in the last note on

page 113:

"A winged crown radiating white brilliance." --- three hollow triangles visible with a pair of inverted wings coming up like antlers to either side. The white brilliance is represented by 35 visible shaded beams radiating in all directions from the center of the crown band, behind it and stopping only at the clouds emanating from behind the knees.

"The head and neck of a beautiful woman with a stern and fixed expression, and hair long dark and waving." --- as described, but crude features are depicted. The hair comes down in two loose falls resembling braids to the waist on either side of the torso.

"The arms and hands, which are bare and strong, stretched out to the right and left at right angles to the body, in the left hand a gold cup and in right ears of ripe corn." --- The hands are clenched about these objects, palmer to the fore. The Cup is ornamented by vertical, narrow bulges about the bowl. The corn is British corn or wheat.

"From her shoulders dark spreading wings." --- as described, feathers depicted with primaries and secondaries.

HB:Aleph

white light there.

HB:Dalet

(6) Having thus formulated the letters, take a deep breath

HB:Tzaddi HB:Resh HB:Aleph HB:Heh HB:Nun HB:Yod HB:Nun HB:Dalet HB:Aleph

and pronounce the name slowly making the letters flash

HB:Yod

(7) Invoke the Telesmatic image. Let it fill the Universe.

HB:Heh

(8) Then whilst once again vibrating the Name absorb it

HB:Aleph

into yourself; and then will your aura radiate with

HB:Resh

whiteness.

HB:Tzaddi

You should obtain your Divine White Brilliance before formulating the Image. There are two methods, the involving and the expanding whorls respectively.

171 Similar to the D. A. Mediation Practices.

172 Similar to Fra. I. A.'s ritual of Jupiter.

173 This is done by making the telemata flash by meditation.

174 This is done by projecting a physical image of the self in front of one by meditation.

"A deep yellow-green robe, upon the breast of which is a square gold lamen decorated with four scarlet Greek crosses." --- as described, the robe is very loose and is parted to show the lamen on what appears to be the bare chest. The Greek crosses look indented. There is a rim and a simple cross quartering the lamen into four sub-panels for the Greek crosses.

"Round her waist is a broad gold belt upon which in scarlet letters is written the name HB:Tzaddi HB:Resh HB:Aleph HB:Heh HB:Yod HB:Nun HB:Dalet HB:Aleph in the letters of the alphabet of Honorius." --- That is ztrahjnda, on

the drawing. This is written in the wrong direction for the alphabet of Honorius.

"Her feet are flesh coloured, and she wears golden sandals." --- as described, the sandals are open strap with two or three cross straps and a single long strap.

"Her long yellow-green drapery is rayed with olive," --- looks like silk harem pants.

"and beneath her feet roll black clouds lit with lurid patches of colour." --- these are most oddly depicted. Starting at the area behind the knees, there is a stretched out cloud with most of its bulk upwards to the center; it cuts off the radiant beams from the crown. There are two patchy clouds to the left on the illustration and three to the right below this large one. The figure is walking on something that looks like a cross between a dried lotus seed pod and a transected mud-dauber nest. }

(8) Completion of Watch-towers and instruments.175

(9) The making of simple talismans.

During each day this programme of work was to be divided as follows:

(1) In the Morning the HB:Shin of HB:Shin Operation, and Assumption of a God-form.

(2) Before Tiffin. An Astral projection practice.

(3) After Tiffin. Rising on a plane, or Vision, or Adonai ha Aretz.

(4) In the Evening. A magical ceremony of same sort, or any of above except astral projection.176

On March the 3rd we find P. wandering among the fastnesses of the Nevado de Colima. Here he lived for a fortnight, returning to Mexico City on the 18th only to leave it again two days later on an expedition to the Nevado de Touca. On the 16th of April he journeyed to Amecameca, from which place he visited Soror F., by projection, and thence up Popocatepetl, encamped on whose slopes he resolved the HB:Shin of HB:Shin into seven Mental Operations:

1. Ray of Divine White Brilliance descending upon the Aksic Egg set between the two pillars.
2. Aspire by the Serpent, and concentrate on Flashing Sword. Imagine the stroke of the Sword upon the Dath junction (nape of neck).
3. Make the Egg grow gray, by a threefold spiral of light.
4. Make the Egg grow nearly white. (Repeat spiral formula.)
5. Repeat 2. Above head. Triangle of Fire (red).
6. Invoke Light. Withdraw. See Golden Dawn Symbol.
7. Let all things vanish in the Illimitable Light.

On the 22nd of April P., having bidden farewell to D. A., who had been to him both friend and master, left for San Francisco. {115}

175 The Elemental Tablets of Dr. Dee; see Diagrams in "The Vision and the Voice."

176 Ideas for mental Concentration. Concentration on Scarlet Sphere in Tiphereth. Let it slowly rise into Dath and darken, after which into Kether and be a white brilliance; thence fling it flashing, or bring it down and keep it in Tiphereth.

At this city, on the first of May, he solemnly began anew the Operations of the Great Work, and bought a steel rod for a wand, and tools to work it. On

the second he bought gold, silver, and a jewel wherewith to make a Crown; and on the third set sail for Japan.

During the voyage the following practices have been recorded:

May 4th. Prithivi-Aspas.177 45 m.

Also went on an Astral Journey to Japan. In which I found myself crossing great quantities of Coral-pearl entangled with seaweed and shells. After having journeyed for some time I came to a spot where I saw the form of a King standing above that of Venus who was surrounded by many mermaids; they all had the appearance of having just been frozen. Above the nymphs bowing towards them were many pale yellow angels chained together, and amongst them stood Archangels of a pale silver which flashed forth rays of gold. Above all was the Formless Light. The Archangels showed me curious types of horned beings riding along a circle in different directions.

5th. Concentration on This resulted in many strange dreams.
Position 1.178

6th. Concentration on 32 m. Ten breaks. Better towards the end; but
Position 1. best after tenth break. Concentration
 must have then lasted quite 6 or 7
 minutes.

7th. Position 1. 15 m. Three breaks, but end very doubtful
 having become very sleepy.

Position 1. 6 m. Three breaks. I seemed to collapse
 suddenly.

Went to Devachan179 on Astral Journey. I found myself surrounded {116} by a wonderful pearly lustre, and then among great trees between the branches of which bright birds were flying. After this I saw a captain on his ship and also a lover contemplating his bride. The real inhabitants of this land to which I went were as of flame, and the imaginary ones were depicted as we physical beings are. Then the images of my vision sped past me rapidly. I saw a mountaineer; my father preaching with me in his old home; my mother, his mother; a man doing Rajayoga on white god-form. At last a wave of pale light, or rather of a silky texture passed through and over me; then one of the strange inhabitants passed through me unconscious of me, and I returned.

Golden Dawn symbol. 14 m. Three breaks.

May 8th. Position 1. 22 m. Seven breaks.

Calvary Cross. 50 m. Did I go to sleep?

11th. Designed Abarahadabra
for a pantacle.180

12th. I performed a Magic Ceremonial at night, followed by attempt at Astral Projection. I prefer the Esoteric Theosophist Society's seven-fold division for these practical purposes. I think Physical Astral Projection should be preceded by a (ceremonial) "loosening of
177 In all cases when the name alone is mentioned a mediation practice is understood. Prithivi-Aspas corresponds to water of earth. It is symbolized by a silver crescent drawn within a yellow square. See Diagram 84.

178 "I.e.", Self in Aksa between pillars with white ray descending.

179 Heaven

180 An Eleven pointed Star.

- the girders of the soul."181 How to do it is the great problem. I am inclined to believe in drugs --- if one only knew the right drug.
- 13th. Drew a pantacle.
- 16th. Painted wicked black-magic pantacle.
Held a magical ceremony in the evening.
Lesser banishing Ritual of Pentagram and Hexagram.
Invocation of Thoth and the Elements by Keys 1-6182 and G.'. D.'.
Opening Rituals.
Consecrated Lamén Crown and Abrahadabra Wand with great force.
- 16th. Did the seven HB:Shin of HB:Shin Operations.
Worked at a Z for 5 = 6 Ritual.183
- 17th. Position 1. 12 m. Not good.
Evening Invocation of Mercury, Chokmah and Thoth.
- 18th. Completed Z for 5 = 6 Ritual. {117}
- May 19th. 1. Assumption of the god-form of Harpocrates: It lasted nine minutes: the result was good, for I got a distinct aura around me.
2. Physical Astral Projection. I formed a sphere which took a human shape but rather corpse-like. I then projected a gray184 ray from the left side of my head; this was very tiring and there was no result physically.
3. Concentrated on imaginary self for ten minutes, and then projected self into it with fearful force. Chiah "nearly" passed.185
4. Red sphere "darkened" and glorified and return to lighten Tiphereth. The result was good.
- 20th. 1. Tejas-Aspas Meditation.
2. Meditation on living object with the usual two figure result.
3. Astral Vision.186 I found myself in a boiling sea with geysers spouting around me. Suddenly monsters shaped like lions and bulls and dragons rose from the deep, and about them sped many fiery angels, and Titanic god-forms plunged and wheeled and rose amongst the waters. Above all was built a white temple of marble through which a rose-flame flickered. there stood Aphrodite with a torch in one hand and a cup in the other,187 and above her hovered Archangels. Then suddenly all was an immense void, and as I looked into it I beheld the dawn of creation. Gusts of liquid fire flamed and whirled through the darkness. Then nothing but the brilliance of fire and water. I was away fifteen minutes.
4. Seven minutes breathing exercise fifteen seconds each way. (Breathing in, withholding, and breathing out.)
5. White Lion on Gray. 5 m. Result bad.
- 21st. Position 1. 45 m. Fair.
Worked out a "double" formula for Physical Astral Projection. First project with Enterer Sign; simulacrum answers with Harpocrates sign.188 Then as soon as Enterer sign weakens change consciousness as for Astral Visions. After which attack body from Simulacrum
181 P. at various times used the "Invocation of the Bornless one" as given in "The Goetia"; also the Pentagram rituals in Liber O.
182 The first six Angelic Keys of Dr. Dee.
183 The explanation of the 5ø = 6ø Ritual. See Chapter "The Adept."
184 The colour of Chokmah.
185 See Plate VI. "The Kabbalah Unveiled," S. L. Mathers.
186 It is to be noted that this Vision is of a fiery nature, and that it was experienced shortly after meditating upon Tejas-Aspas.

THE TEMPLE OF SOLOMON

THE KING ("Continued")

{355}

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THE TEMPLE OF SOLOMON

THE KING ("Continued")

THE PRIEST

IN opening this the most important section of Frater P.'s career, we may be met by the unthinking with the criticism that since it deals rather with his relation to others than with his personal attainment, it has no place in this volume

Such criticism is indeed shallow. True, the incidents which we are about to record took place on planes material or contiguous thereto; true, so obscure is the light by which we walk that much must be left in doubt; true, we have not as yet the supreme mystical attainment to record; but on the other hand it is our view that the Seal set upon Attainment may be itself fittingly recorded in the story of that Attainment, and that no step in progress is more important than that when it is said to the aspirant: "Now that you are able to walk alone, let it be your first care to use that strength to help others!" And so this great event which we are about to describe, and event which will lead, as time will show, to the establishment of a New Heaven and a New Earth for all men, wore the simplest and humblest guise. So often the gods come clad as peasants or as children; nay, I have listened to their voice in stones and trees. {357}

However, we must not forget that there are persons so sensitive and so credu

lous that they are convinced by anything. I suppose that there are nearly as many beds in the world as there are men; yet for the Evangelical every bed conceals its Jesuit. We get "Milton composing baby rhymes," and "Locke reasoning in gibberish," divine revelations which would shock the intelligence of a sheep or a Saxon; and we find these upheld and defended with skill and courage.

Therefore since we are to announce the divine revelation made to Fra. P., it is of the last importance that we should study his mind as it was at the time of the Unveiling. If we find it to be the mind of a neurotic, of a mystic, of a person predisposed, we shall slight the revelation; if it be that of a sane man of the world, we shall attach more importance to it.

If some dingy Alchemist emerges from his laboratory, and proclaims to all that he has made gold, men doubt; but the conversion to spiritualism of Professor Lombroso made a great deal of impression on those who did not understand that his criminology was but the heaped delusion of a diseased brain.

So we shall find that the A.'. A.'. subtly prepared Fra. P. by over two years' training in rationalism and indifferentism for Their message. And we shall find that so well did They do Their work that he refused the message for five years more, in spite of many strange proofs of its truth. We shall find even that at Fra. P. had to be stripped naked of himself before he could effectively deliver the message.

The battle was between all that mighty will of his and {358} the Voice of a Brother who spoke once, and entered again into His silence; and it was not Fra. P. who had the victory.

* * * * *

We left Fra. P. in the autumn of 1901, having made considerable progress in Yoga. We noted that in 1902 he did little or nothing either in Magic or Mysticism. The interpretation of the occult phenomena which he had observed occupied him exclusively, and his mind was more and more attracted to materialism.

What are phenomena! he asked. Of noumena I know and can know nothing. All I know is, as far as I know, a mere modification of the mind, a phase of consciousness. And thought is a secretion of the brain. Consciousness is a function of the brain.

If this thought was contradicted by the obvious, "And what is the brain? A phenomenon in mind!" it weighed less with him. It seemed to his mind as yet unbalanced (as all minds are unbalanced until they have crossed the Abyss), that it was more important to insist on matter than on mind. Idealism wrought such misery, was the father of all illusion, never led to research. And yet what odds? Every act or thought is determined by an infinity of causes, is the result of an infinity of forces. He analysed free will, found it illusion. He analysed God, saw that every man had made God in his own images, saw the savage and cannibal Jews devoted to a savage and cannibal God, who commanded the rape of virgins and the murder of little children. He saw the timid inhabitants of India, races continually the prey of every robber tribe, inventing the effeminate Vishnu, while {359} under the same name their conquerors worshipped a warrior, the conqueror of demon Swans. He saw the flower of the earth throughout all time, the gracious Greeks, what gracious gods they had invented. He saw Rome, in its strength devoted to Jupiter and Hercules, in its decay turning to emasculate Attis, slain Adonis, murdered Osiris, crucified Christ. He could even trace in his own life every aspiration, every devotion, as a reflection of his physical and intellectual needs. He saw, too, the folly of all this supernaturalism. He heard the Boers and the British pray to the same Protestant God, and it occurred to him that the early successes of the former might be due rather to superior valour than to superior praying power, and their eventual defeat to the circumstance that they could only bring 60,000 men against a quarter of a mil

lion. He saw, too, the face of humanity mired in its own blood that dripped from the leeches of religion fastened to its temples.

In all this he saw man as the only thing worth holding to; the one thing that needed to be "saved," but also the one thing that could save it.

All that he had attained, then, he abandoned. The intuitions of the Qabalah were cast behind him with a smile at his youthful folly; magic, if true, led nowhere; Yoga had become psychology. For the solution of his original problems of the universe he looked to metaphysics; he devoted his intellect to the cult of absolute reason. He took up once more with Kant, Hume, Spencer, Huxley, Tyndall, Maudsley, Mansel, Fichte, Schelling, Hegel, and many another; while as for his life, was he not a man? He had a wife; he knew his duty to the race, and to his own ancient graft thereof. He was a traveller and a sportsman; very well, then, live it! So we {360} find that from November 1901 he did no practice of any kind until the Spring Equinox of 1904, with the exception of a casual week in the summer of 1903, and an exhibition game of magic in the King's Chamber of the Great Pyramid in November 1903, when by his invocations he filled that chamber with a brightness as of full moonlight,> only to conclude, "There, you see it? What's the good of it?"

We find him climbing mountains, skating, fishing, hunting big game, fulfilling the duties of a husband; we find him with the antipathy to all forms of spiritual thought and work which marks disappointment.

If one goes up the wrong mountain by mistake, as may happen, no beauties of that mountain can compensate for the disillusionment when the error is laid bare. Leah may have been a very nice girl indeed, but Jacob never cared for her after that terrible awakening to find her face on the pillow when, after seven years toil, he wanted the expected Rachel.

So Fra. P., after five years barking up the wrong tree, had lost interest in trees altogether as far as climbing them was concerned. He might indulge in a little human pride: "See, Jack, that's the branch I cut my name on when I was a boy"; but even had he seen in the forest the Tree of Life itself with the golden fruit of Eternity in its branches, he would have done no more than lift his gun and shoot pigeon that flitted through its foliage.

Of this "withdrawal from the vision" the proof is not merely deducible from the absence of all occult documents in his dossier, and from the full occupation of his life in external and (361) mundane duties and pleasures, but is made irrefragable and emphatic by the positive evidence of his writings. Of these we have several examples. Two are dramatisations of Greek mythology, a subject offering every opportunity to the occultist. Both are markedly free from any such allusions. We have also a slim booklet in which the joys of pure human love are pictured without the faintest tinge of mystic emotion. Further, we have a play in which the Origin of Religion, as conceived by Spencer or Frazer, is dramatically shown forth; and lastly we have a satire, hard, cynical, and brutal in its estimate of society, but careless of any remedy for its ills.

It is as if the whole past of the man with all its aspiration and attainment was blotted out. He saw life (for the first time, perhaps) with commonplace human eyes. Cynicism he could understand, romance he could understand; all beyond was dark. Happiness was the bedfellow of contempt.

As to miracles and prophecies, he was as sceptical as the famous Pope of Rome who "didn't believe in them; he had seen too many." If an angel had appeared to him, he would have explained him away as cheerily as the late Frank Podmore. He was as ready to acquiesce in the unhistoricity of Gotama as in that of Jesus. If he called himself a Buddhist, it was the agnostic and atheistic philosophy and the acentric nominalist psychology that attracted him. The precepts and practices of Buddhism earned only his dislike and contempt.

We learn that, late in 1903, he was proposing to visit China on a sporting expedition when a certain very commonplace communication made to him by his wife caused him to postpone it. "Let's go and kill something for a month or two," said he, "and if you're right, we'll get back to nurses and doctors." {362}

So we find them in Hambantota, the south-eastern province of Ceylon, occupied solely with buffalo, elephant, leopard, sambhur, and the hundred other objects of the chase.

We here insert extracts from the diary, indeed a meagre production --- after what we have seen of his previous record in Ceylon.

Whole weeks pass without a word; the great man was playing bridge, poker, or golf!

The entry of February 19th reads as if it were going to be interesting, but it is followed by that of February 20th. It is, however, certain that about the 14th of March he took possession of a flat in Cairo --- in the Season!

Can bathos go further?

So that the entry of March 16th is dated from Chiro.

[Our notes given in round brackets.]

FRATER P.'S DIARY

(This diary is extremely incomplete and fragmentary. Many entries, too, are evidently irrelevant or "blinds." We omit much of the latter two types.)

"This eventful year 1903 finds me at a nameless camp in the jungle of Southern Province of Ceylon; my thoughts, otherwise divided between Yoga and sport, are diverted by the fact of a wife ..."

(This reference to Yoga is the subconscious Magical Will of the Vowed Initiate. He was not doing anything; but, on questioning himself, as was his custom at certain seasons, he felt obliged to affirm his Aspiration.)

"Jan." 1. ... (Much blotted out) ... missed deer and hare. So annoyed. Yet the omen is that the year is well for works of Love and Union; ill for those of Hate. Be mine of Live! (Note that he does not add "and Union").

"Jan." 28. Embark of Suez.

"Feb." 7. Suez.

"Feb." 8. Landed at Port Said.

"Feb." 9. To Cairo.

"Feb." 11. Saw b. f. g.

b. f. b.

(This entry is quite unintelligible to us.) {363}

"Feb." 19. To Helwan as Oriental Despot.

(Apparently P. had assumed some disguise, probably with the intention of trying to study Islam from within as he had done with Hinduism.)

"Feb." 20. Began golf.

"March" 16. Began INV. (invocation). Iota-Alpha-Omega.

"March" 17. Theta-omega-omicron-epsilon-Theta appeared.

"March" 18. Told to INV. (invoke) Saturn omega-omega-rho-iota as Sun by new way.

"March" 19. Did this badly at noon 30.

"March" 20. At 10 p.m. did well --- Equinox of Gods --- omicron-epsilon mu-eta Nev ("?" new) C.R.C. (Christian Rosy Cross, we conjecture.) Hoori now Hpnt (obviously "Hierophant").

"March" 21. Sun in Aries. I.A.M. ("?" one o'clock.)

"March" 22. X.P.B. {Arabic name, difficult to make out. First and last letters Alif, five letters long, second and fourth letters the same --- possibly He

or Khe, middle letter possibly Sin but unclear. It may be a rendering of Crowley's atypical Hebrew spelling for the word "Beast" into Arabic --- see page 384.}

(May this and the entry March 24 refer to the Brother of the A.'. A.'. who found him?)

E.P.D. in 84 m.

(Unintelligible to us: possibly a blind.)

"March" 23. Y.K. done ("?" His work in the Yi King.)

"March" 24. Met {same Arabic name} again.

"March" 25. ----.

:823: Thus
:461: " " = p f l y 2 b z
:218:

----.

(Blot) wch trouble with ds.

(Blot) P.B. (All unintelligible; possibly a blind.)

"April" 6. Go off again to H, taking A's p.

(This probably a blind.)

Before we go further into the history of this period we must premise as follows.

Fra. P. never made a thorough record of this period. He seems to have wavered between absolute scepticism in the bad sense, a dislike of the revelation, on the one hand, and real enthusiasm on the other. And the first of these moods would induce him to do things to spoil the effect of the latter. Hence the "blinds" and stupid meaningless cyphers which deface the diary.

And, as if the Gods themselves wished to darken the {364} Pylon, we find that later, when P.'s proud will had been broken, and he wished to make straight the way of the historian, his memory (one of the finest memories in the world) was utterly incompetent to make everything certain.

However, nothing of which he was not certain will be entered in this place.

We have one quite unspoiled and authoritative document "The Book of Results," written in one of the small Japanese vellum note-books which he used to carry. Unfortunately, it seems to have been abandoned after five days. What happened between March 23rd and April 8th?

THE BOOK OF RESULTS

"March" 16"th". Die Mercury, I invoke Iota-Alpha-Omega.

(Fra. P. tells us that this was done by the ritual of the "Bornless One," > merely to amuse his wife by showing her the sylphs. She refused or was unable to see any sylphs, but became "inspired," and kept on saying: "They're waiting for you!")

W. says "they" are "waiting for me."

17. Jupiter.

It is "all about the child." Also "all Osiris."

(Note the cynic and sceptic tone of this entry. How different it appears in the light of Liber 418!)

Thoth, invoked with great success, indwells us.

(Yes; but what happened? Fra. P. has no sort of idea.)

18. Venus. Revealed that the waiter was Horus, whom I had offered and ought to invoke. The ritual revealed in skeleton. Promise of success Saturn or Sun and of Samadhi. {365}

(Is this "waiter" another seer? We are uncertain.) The revealing of the ritual (by W. the seer) consisted chiefly in a prohibition of all formulae hitherto used, as will be seen from the text printed below.

It was probably on this day that P. cross-examined W. about Horus. Only the striking character of her identification of the God, surely, would have made him trouble to obey her. He remembers that he only agreed to obey her in order to show her how silly she was, and he taunted her that "nothing could happen if you broke all the rules."

Here therefore we insert a short note of Fra. P.

How W. knew R.H.K. (Ra Hoor Khuit).

1. Force and Fire (I asked her to describe his moral qualities).

2. Deep blue light. (I asked her to describe the condition caused by him.

This light is quite unmistakable and unique; but of course her words, though a fair description of it, might equally apply to some other.)

3. Horus. (I asked her to pick out his name from a list of ten dashed off at haphazard.)

4. Recognised his figure when shown. (This refers to the striking scene at the Boulak Museum, which will be dealt with in detail.)

5. Knew my past relations with the God. (This means, I think, that she knew I had taken his place in temple, etc., and that I had never once invoked him.)

6. Knew his enemy. (I asked, "Who is his enemy?" Reply, "Forces of the waters --- of the Nile." W. knew no Egyptology --- or anything else.)

7. Knew his lineal figure and its colour. (A 1/84 chance.) {366}

8. Knew his place in temple. (A 1/4 chance, at the least.)

9. Knew his weapon (from a list of 6).

10. Knew his planetary nature (from a list of 7 planets.)

11. Knew his number (from a list of the 10 units).

12. Picked him out of ("a") Five .

: indifferent, "i.e." arbitrary

("b") Three. symbols. (This means that I settled in my

own mind that say D of A, B, C, D, and E should represent him, and that she then said D.)

We cannot too strongly insist on the extraordinary character of this identification.

We had made no pretension of clairvoyance, nor had P. ever tried to train her.

P. had great experience of clairvoyants, and it was always a point of honour with him to bowl them out. And here was the novice, a woman who should never have been allowed outside a ballroom, speaking with the authority of God, and proving it by unhesitating correctness.

One slip, and Fra. P. would have sent her to the devil. And that slip was not made. Calculate the odds! We cannot find a mathematical expression for tests 1, 2, 4, 5, or 6. But the other 7 tests give us

1 1 1 1 1 1 1 1
-- x -- x - x - x - x -- x -- = -----
10 84 4 6 7 10 15 21,168,000

Twenty-one millions to one against her getting through half the ordeal!

Even if we suppose what is absurd, that she knew the {367} correspondences of the Qabalah as well as Fra. P., and had knowledge of his own secret relations with the Unseen, we must strain telepathy to explain test 12.

But we know that she was perfectly ignorant of the subtle correspondences, which were only existing at that time in Fr. P.'s own brain.

And even if it were so, how are we to explain what followed --- the discovery of the Stele of Revealing?

To apply test 4, Fra. P. took her to the museum at Boulak, which they had not previously visited. She passed by (as P. noted with silent glee) several images of Horus. They went upstairs. A glass case stood in the distance, too far off for its contents to be recognized. But W. recognised it! "There," she cried, "There he is!"

Fra. P. advanced to the case. There was the image of Horus in the form of Ra-Hoor-Khuit painted upon a wooden stele of the 26th dynasty --- "and the exhibit bore the number 666"!

(And after that it was five years before Fra. P. Was forced to obedience.)

This incident must have occurred before the 23rd of March, as the entry on that date refers to Ankh-f-n-khonsu.

Here is P.'s description of the stele.

"In the museum at Cairo, No. 666 is the stele of the Priest Ankh-f-n-khonsu

Horus has a red Disk and green Uraeus. {368}

{Illustration facing page 368 identified:

This is a color reproduction of the obverse of the stele cited in the text. It will not be described here in view of the fact that reproductions are widely available, and it is described in the text.

The back of this page contains the following:

"A PARAPHRASE OF THE INSCRIPTIONS UPON THE OBVERSE OF THE STELE OF REVELLING"

"Above, the gemmed azure is
The naked splendour of Nuit;
She bends in ecstasy to kiss
The secret ardours of Hadit.
The winged globe, the starry blue
Are mine, o Ankh-f-n-Khonsu.

"I am the Lord of Thebes, and I
The inspired forth-speaker of Mentu;
For me unveils the veiled sky,
The self-slain Ankh-f-n-Khonsu
Whose words are truth. I invoke, I greet
Thy presence, o Ra-Hoor-Khuit!

"Unity uttermost showed!
I adore the might of Thy breath,
Supreme and terrible God,
Who makest the gods and death
To tremble before Thee: ---
I, I adore thee!

"Appear on the throne of Ra!
Open the ways of the Khu!
Lighten the ways of the Ka!
The ways of the Khabs run through
To stir me or still me!

Aum! let it kill me!

"The Light is mine; its rays consume
Me: I have made a secret door
Into the House of Ra and Tum,
Of Khephra, and of Ahathoor.
I am thy Theban, o Mentu,
The prophet Ankh-f-n-Khonsu!

"By Bes-na-Maut my breast I beat:
By wise Ta-nech I weave my spell.
Show thy star-splendour, O Nuit!
Bid me within thine House to dwell,
O winged snake of light, Hadith!
Abide with me, Ra-Hoor-Khuit!"

facing this:

"A PARAPHRASE OF THE HIEROGLYPHS OF THE 11 LINES UPON THE REVERSE OF THE STELE"

"Saith of Mentu the truth-telling brother
Who was master of Thebes from his birth:
O heart of me, heart of my mother!
O heart which I had upon earth!
Stand not thou up against me as 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!
For I fastened the one to the other
With a spell for their mystical girth,
The earth and the wonderful West,
When I flourished, o earth, on thy breast!

"The dead man Ankh-f-n-Khonsu
Saith with his voice of truth and calm:
O thou that hast a single arm!
O thou that glitterest in the moon!
I weave thee in the spinning charm;
I lure thee with the billowy tune.

"The dead man Ankh-f-n-Khonsu
Hath parted from the darkling crowds,
Hath joined the dwellers of the light,
Opening Duant, the star-abodes,
Their keys receiving.
The dead man Ankh-f-n-Khonsu
Hath made his passage into night,
His pleasure on the earth to do
Among the living."

The back of this page contains the following:

A color reproduction of the reverse of the Stele. Not described as commonly available and loosely translated in the text.

NB: the second page of text and the second color reproduction are reversed in the Weiser re-print edition. This is the order from the 1st Edition --- WEH. }

His face is green, his skin indigo.
His necklace, anklets, and bracelets are gold.
His nemyss nearly black from blue.
His tunic is the Leopard's skin, and his apron green
and gold.
Green is the wand of double Power; his r.h. is
empty.
His throne is indigo the gnomon, red the square.
The light is gamboge.
Above his are the Winged Globe and the bent figure
of the heavenly Isis, her hands and feet touching
earth.

[We print the most recent translation of the Stele, by Messrs Alan Gardiner, Litt.D., and Batiscombe Gunn. It differs slightly from that used by Fra.' P., which was due to the assistant-curator of the Museum at Bulak.]

STELE OF ANKH-F-NA-KHONSU.

OBVERSE.

"Topmost Register (under Winged Disk)."

Behdet (? Hadit ?), the Great God, the Lord of Heaven. "Middle Register."

"Two vertical lines to left: ---"

Ra-Harakhti, Master of the Gods.

"Five vertical lines to right: ---"

Osiris, the Priest of Montu, Lord of Thebes, Opener
of the doors of Nut in Karnak, Ankh-f-na-Khonsu, the
Justified. {369}

"Below Altar: ---"

Oxen, Geese, Wine, (?) Bread.

"Behind the god is the hieroglyph of Amenti."

"Lowest Register."

(1) Saith Osiris, the Priest of Montu, Lord of Thebes, the Opener of
the Doors of Nut in Karnak, Ankh-f-na-Khonsu, (2) the Justified: ---

"Hail, Thou whose praise is high (the highly praised), thou great-
willed, O Soul ("ba") very awful ("lit." mighty of awe) that giveth the
terror of him (3) among the Gods, shining in glory upon his great
throne, making ways for the Soul ("ba"), for the Spirit ("yekh") and for
the Shadow ("khabt"). I am prepared, and I shine forth as one that is
prepared. (4) I have made way to the place in which are Ra, Tom,
Khepri and Hathor." Osiris, the Priest of Montu, Lord of Thebes, (5)

Ankh-f-na-Khonsu, the Justified; son of MNBSNMT>; born of the Sistrum-bea
rer of Amon, the Lady

Atne-sheer.

REVERSE

"Eleven lines of writing."

(1) Saith Osiris, the Priest of Montu, Lord of Thebes, Ankh-f-(2)na-Khonsu, the Justified: --- "My heart from my mother, my heart from my mother, my heart of my existence (3) upon earth, stand not forth against me as a witness, drive me not back (4) among the {370} Sovereign Judges,> neither incline against me in the presence of the Great God, the Lord of the West.> (5) Now that I am united with Earth in the Great West, and endure no longer upon Earth. (6) Saith Osiris, he who is in Thebes, Ankh-f-na-Khonsu, the Justified: --- "O Only-(7)One, shining like ("or" in) the Moon; Osiris Ankh-f-(8)na-Khonsu has come forth upon high among these thy multitudes. (9) He that gathereth together those that are in the Light, the Underworld ("duat") is [also] (10) opened to him; lo, Osiris Ankh-f-na-Khonsu, cometh forth by (11) day to do all that he wisheth upon earth among the living."

There is one other object to complete the secret of Wisdom --- or,> it is in the hieroglyphs.

This last paragraph is, we suppose, dictated by W.)

We now return to the "Book of Results."

19. Saturn The ritual written out and the invocation done --- little success

20. Sun Revealed> that the Equinox of the Gods is come. Horus taking the Throne of the East and all rituals, etc., being abrogated.

(To explain this we append the G.D. ritual of the Equinox, which was celebrated in the spring and autumn {371} within 48 hours of the actual dates of Sol entering Aries and Libra.)

FESTIVAL OF THE EQUINOX

(Temple arranged as for 0 = 0)

"Ht." ("knocks"). Fratres and Sorores of all grades of the Golden Dawn in
. Vernal .
the Outer, let us celebrate the Festival of the : : Equinox!
.Autumnal.

"All rise."

"Ht." Frater Kerux, proclaim the fact, and announce the abrogation of the present Pass Word.

"K." ("going to Ht.'s right, saluting, and facing West"). In the Name of the Lord of the Universe, and by command to the V.H.Ht., I proclaim the
. Vernal .

: : Equinox, and declare that the Pass Word ----- is abrogated.
.Autumnal.

"Ht." Let us, according to ancient custom, consecrate the return of the
. Vernal .

: : Equinox.
.Autumnal.

Light.

"Hs." Darkness.

"Ht." East.

"Hs." West.

"Ht." Air.

"Hs." Water.

"Hg." ("knocks"). I am the Reconciler between them.

"All give signs."

D. Heat.

S. Cold.

D. South.

S. North.

D. Fire.

S. Earth.

"Hg." ("knocks"). I am the Reconciler between them.

"All give signs."

"Ht." ("knocks"). One Creator.

D. One Preserver.

"Hs." ("knocks"). One Destroyer. {372}

S. One Redeemer.

"Hg." ("knocks"). One Reconciler between them.

"All give signs."

"Each retiring Officer in turn, beginning with Ht., quits his post by the left hand and goes to foot of Throne. He there disrobes, placing robe and lamina at foot of Throne or Dias. He then proceeds with the Sun's course to the Altar, and lays thereon his special insignia, viz.: --- Ht., Sceptre: Hs., Sword: Hg., Sceptre: K., Lamp and Wand: S., Cup: D., Censer: repeating out-going Password as he does so.

"Ht., taking from the Altar the Rose, returns with the Sun to his post:

"Hs. takes Cup of Wine:

"Hg. waits for the Kerux and takes his Red Lamp from him:

"K. takes nothing:

"S. takes platter of Salt:

"D. takes emblem of Elemental Fire:

"Returning each to his place.

"All Officers except K. now keep their places.

"The remaining members form a column in the North and, led by Kerux, proceed to the East; when all are in column along East side each turns to left and faces Hierophant."

"Ht." Let us adore the Lord of the Universe.

Holy art Thou, Lord of the Air, who hast created the Firmament.

("Making with the Rose the Sign of the Cross in the Air towards the East.

t.).

"All give signs. Procession moves on to the South, halts, and all face South."

D. ("facing South"). Let us adore the Lord of the Universe.

Holy art Thou, Lord of the Fire, wherein Thou hast shown forth the Throne of Thy Glory.

("Making with the Fire the sign of the Cross toward the South.")

"All give signs. Procession moves on to the West, halts, and faces West."

"Hs." ("facing West"). Let us adore the Lord of the Universe.

Holy art Thou, Lord of the Waters, whereon Thy Spirit moved at the Beginning.

("Making with the Cup the sign of the Cross in the Air before him.")

"All give signs. Procession passes on to the North. All halt and face North."

S. ("facing North"). Let us adore the Lord of the Universe.

Holy art Thou, Lord of the Earth, which Thou hast made Thy footstool.

("Making with the platter of Salt the sign of the Cross toward the North.

")

"All give signs.

"All resume their places and face the usual way." {373}

"Hg." Let us adore the Lord of the Universe.

Holy art Thou, Who art in all things, in Whom are all things;

If I climb up into Heaven, Thou art there;

If I go down into Hell, Thou art there also;

If I take the Wings of the Morning and remain in the uttermost parts of the Sea, even there shall Thy hand lead me and Thy right hand shall hold me;

If I say "Peradventure the Darkness shall cover me," even the Night shall be Light unto Thee;

Thine is the Air with its Movement,

Thine is the Fire with its flashing Flame,

Thine is the Water with its Flux and Reflux,

Thine is the Earth with its Eternal Stability.

("Makes the sign of the Cross with Red Lamp.")

"All give signs.

"Ht. goes to Altar and deposits the rose.

"Imperator meanwhile assumes the Throne.

"Ht. returns to a seat on immediate left as Past Hierophant.

"Each old Officer now proceeds in turn to the Altar and places upon it the ensign he had taken therefrom, returning to places of their grade, not their Thrones, with nothing in their hands: they sit as common members, leaving all offices vacant."

"Imperator." By the Power and Authority in me vested, I confer upon you the new Password. It is -----.

The Officers of this Temple for the ensuing half-year are as follows: --

-

("Reads list of new Officers.")

"New Officers come up in turn and are robed by the Imperator.

"Each new Officer in turn passes to the Altar and takes his insignia therefrom, repeating aloud:" ---

By the Password ----- I claim my ----.

"S., after claiming his Cup, purifies the Hall and the Members by Water, without a word spoken by the Ht. unless he fails in this duty."

"D., after claiming his Censer, consecrates the Hall and the Members by Fire, without unnecessary word from the Ht."

"THE MYSTIC CIRCUMAMBULATION"

"This should take place in Silence, but if the Members be unprovided with Rituals, the Ht. may order it as follows:" ---

"All form in North, K., Hg., Members, Hs., S., D.

"Each member as he passes the Throne repeats the Password aloud." {374}

"Ht." Let us invoke the Lord of the Universe.

Lord of the Universe, Blessed by Thy Name unto the Eternal Ages.

Look with favour upon this Order, and grant that its members may at

length attain to the true Summum Bonum, the Stone of the Wise,

The Perfect Wisdom and the Eternal Light,

To the Glory of Thine Ineffable Name, AMEN.

"All salute."

"Ht." Frater Kerux, in the Name of the Lord of the Universe, I command
. Vernal .
you to declare that the : : Equinox has returned, and that ----- is
.Autumnal.
the Password for the next six months.

"K." In the Name of the Lord of the Universe and by command of the
.Aries.,
V.H.Ht. I declare that the Sun has entered : : , the Sign of the
.Libra.
. Vernal .
: : Equinox, and that the Password for the ensuing half-year will .Autum
nal.
be -----.

"Ht." Khabs. Pax. In.
"Hs." Am. Konx. Extension.
"Hg." Pekht. Om. Light.

20. ("contd.") --- Great success in midnight invocation.
(The other diary says 10 P.M. "Midnight" is perhaps a loose phrase, or perhaps marks the climax of the ritual.)

I am to formulate a new link of an order with the solar force.
(It is not clear what happened in this invocation; but it is evident from another note of certainly later date, that "great success" does not mean "Samadhi". For P. writes: "I make it an absolute condition that I should attain Samadhi, in the god's own interest." His memory concurs in this. It was the Samadhi attained in October 1906 that set him again in the path of obedience to this revelation.)

But that "great success" means something very important {375} is clear enough. The sneering sceptic of the 17th of March must have had a shock before he wrote those words.)

21. Moon. Sun enters Aries,
22. Mars. The day of rest, on which nothing whatever of magic is to be done at all. Mercury is to be the great day of invocation.
(This note is due to W.'s prompting, or to his own rationalising imagination.)

23. Mercury. The Secret of Wisdom.
(We omit the record of a long and futile Tarot divination.)
At this point we may insert the Ritual which was so successful on the 20th.

INVOCATION OF HORUS ACCORDING TO THE DIVINE VISION OF W. THE SEER

To be performed before a window open to the E. or N. without incense. The room to be filled with jewels, but only diamonds to be worn. A sword, unconsecrated. 44 pearl beads to be told. Stand. Bright daylight at 12.30 noon. Lock doors. White robes. Bare feet. Be very loud. Saturday. Use the Sign of Apophis and Typhon.

The above is W.'s answer to various questions posed by P.
* * * * * Preliminary. Banish. L.
B.R. Pentagram. L.B.R. Hexagram. Flaming Sword. Abrahadabra. Invoke. As before.

[These are P.'s ideas for the ritual. W. replied, "Omit."]

The MS. of this Ritual bears many internal marks of having been written at white heat and left unrevised, save perhaps for one glance. There are mistakes in grammar and spelling unique in all MSS. of Fra. P.; the use of capitals is irregular, and the punctuation almost wanting.] {376}

CONFESSION

Unprepared and uninvoking Thee, I, omicron-epsilon mu-eta, Fra. R. R. et A. C., am here in Thy Presence --- for Thou art Everywhere, O Lord Horus! --- to confess humbly before Thee my neglect and scorn of Thee.

How shall I humble myself enough before Thee? Thou art the mighty and unconquered Lord of the Universe: I am a spark of Thine unutterable Radiance.

How should I approach Thee? --- but Thou art Everywhere.

But Thou hast graciously deigned to call me unto Thee, to this Exorcism of Art, that I may be Thy Servant, Thine Adept, O Bright One, O Sun of Glory! Thou hast called me --- should I not then hasten to Thy Presence?

With unwashed hands therefore I come unto Thee, and I lament my wandering from Thee --- but Thou knowest!

Yea, I have done evil!

If one> blasphemed Thee, why should I therefore forsake Thee? But thou art the Avenger; all is with Thee.

I bow my neck before Thee; and as once Thy sword was upon it,> so am I in Thy hands. Strike if Thou wilt: spare if Thou wilt: but accept me as I am.

My trust is in Thee: shall I be confounded? This Ritual of Art; this Forty and Fourfold Invocation; this Sacrifice of Blood> --- these I do not comprehend . {377}

It is enough if I obey Thy decree; did thy fiat go forth for my eternal misery, were it not my joy to execute Thy Sentence on myself?

For why? For that All is in Thee and of Thee; it is enough if I burn up in the intolerable glory of Thy presence.

Enough! I turn toward Thy Promise.

Doubtful are the Words: Dark are the Ways: but in Thy Words and Ways is Light. Thus then now as ever, I enter the Path of Darkness, if haply so I may attain in the Light.

Hail!

GR:alpha I HB:A

Strike, strike the master chord!

Draw, draw the Flaming Sword!

Crowned Child and Conquering Lord,

Horus, avenger!

1. O Thou of the Head of the Hawk! Thee, Thee, I invoke! ["At every "Thee I invoke," throughout whole ritual, give the Sign of Apophis."]

A. Thou only-begotten-child of Osiris Thy Father, and Isis Thy Mother. He that was slain; She that bore Thee in Her womb, flying from the Terror of the Water.

Thee, Thee, I invoke!

2. O Thou whose Apron is of flashing white, whiter than the Forehead of the Morning!

Thee, Thee, I invoke!

B. O Thou who hast formulated Thy Father and made fertile Thy Mother!

Thee, Thee, I invoke! {378}

3. O Thou whose garment is of Golden glory, with the azure bars of sky!

Thee, Thee, I invoke!

C. Thou who didst avenge the Horror of Death; Thou the slayer of Typhon! Thou who didst lift Thine arms, and the Dragons of Death were as dust; Thou who didst raise Thine Head, and the Crocodile of Nile was abased before Thee!

Thee, Thee, I invoke!

4. O Thou whose Nemyss hideth the Universe with night, the impermeable Blue!

Thee, Thee, I invoke!

D. Thou who travellest in the Boat of Ra, abiding at the Helm of the Aftet boat and of the Sektet boat!

Thee, Thee, I invoke!

5. Thou who bearest the Wand of Double Power!

Thee, Thee, I invoke!

E. Thou about whose presence is shed the darkness of Blue Light, the unfathomable glory of the outmost Ether, the untravelled, the unthinkable immensity of Space. Thou who concentrest all the Thirty Ethers in one darkling sphere of Fire!

Thee, Thee, I invoke!

6. O Thou who bearest the Rose and Cross of Life and Light!

Thee, Thee, I invoke!

The Voice of the Five.

The Voice of the Six.

Eleven are the Voices.

Abrahadabra! {379}

GR:beta II HB:B

Strike, strike the master chord!

Draw, draw the Flaming Sword!

Crowned Child and Conquering Lord,

Horus, avenger!

1. By thy name of Ra I invoke Thee, Hawk of the Sun, the glorious one!

2. By thy name Harmachis, youth of the Brilliant Morning, I invoke Thee!

3. By thy name Mau, I invoke Thee, Lion of the Midday Sun.

4. By thy name Tum, Hawk of the Even, crimson splendour of the Sunset, I invoke Thee!

5. By thy name Khep-Ra I invoke Thee, O Beetle of the hidden Mastery of Midnight!

A. By thy name Heru-pa-Kraat, Lord of Silence, Beautiful Child that standest on the Dragons of the Deep, I invoke Thee!

B. By thy name of Apollo, I invoke Thee, O man of strength and splendour, O poet, O father!

C. By thy name of Phoebus, that drivest thy chariot through the Heaven of Zeus, I invoke Thee!

D. By thy name of Odin I invoke Thee, O warrior of the North, O Renown of the Sagas!

E. By thy name of Jeheshua, O child of the Flaming Star, I invoke Thee!

F. By Thine own, Thy secret name Hoori, Thee I invoke! {380}

The Names are Five.

The Names are Six.

Eleven are the Names!
Abrahadabra!

Behold! I stand in the midst. Mine is the symbol of Osiris; to Thee are mine eyes ever turned. Unto the splendour of Geburah, the Magnificence of Chesed, the mystery of Daath, thither I lift up mine eyes. This have I sought, and I have sought the Unity: hear Thou me!

GR:gamma III HB:G

1. Mine is the Head of the Man, and my insight is keen as the Hawk's.
By my Head I invoke Thee!
A. I am the only-begotten child of my Father and Mother.
By my Body I invoke Thee!
2. About me shine the Diamonds of Radiance white and pure.
By their brightness I invoke Thee!
B. Mine is the Red Triangle Reversed, the Sign> given of none, save it be of Thee, O Lord!
By the Lamén I invoke Thee!
3. Mine is the garment of white sewn with gold, the flashing abbai that I wear.
By my robe I invoke Thee!
C. Mine is the sign of Apophis and Typhon!
By the sign I invoke Thee!
4. Mine is the turban of white and gold, and mine the blue vigour of the intimate air! {381}
By my crown I invoke Thee!
D. My fingers travel on the Beads of Pearl: so run I after Thee in thy career of glory.
By my fingers I invoke Thee!
[On the Saturday the string of pearls broke: so I changed the invocation to "My mystic sigils travel in the Bark of the Akasa, etc. By the spells I invoke Thee! --- P.]
5. I bear the Word of Double Power in the Voice of the Master --- Abrahadabra!
By the Word I invoke Thee!
E. Mine are the dark-blue waves of music in the song that I made of old to invoke thee ---

Strike, strike the master chord!
Draw, draw the Flaming Sword!
Crowned Child and Conquering Lord,
Horus, avenger!

By the Song I invoke Thee!
6. In my hand is thy Sword of Revenge; let it strike at Thy Bidding!
By the Sword I invoke Thee!

The Voice of the Five.
The Voice of the Six.
Eleven are the Voices.
Abrahadabra!

GR:delta IV HB:D

[This section merely repeats GR:alpha I HB:A in the first person. Thus it begins: {382}]

1. "Mine is the Head of the Hawk! Abrahadabra!", and ends:

6. "I bear the Rose and Cross of Life and Light! Abrahadabra!" giving the Sign at each Abrahadabra. Remaining in the Sign, the invocation concludes:]

Therefore I say unto Thee: Come Thou forth and dwell in me; so that every my Spirit, whether of the Firmament, or of the Ether, of the Earth or under the Earth; on dry land or in the Water, or Whirling Air or of rushing fire; and every spell and scourge of God the Vast One may be THOU. Abrahadabra!

The Adoration -- impromptu.

Close by banishing. [I think this was omitted at W.'s order. --- P.]

* * * * *

During the period March 23rd --- April 8th, whatever else may have happened, it is at least certain that work was continued to some extent, that the inscriptions of the stele were translated for Fra. P., and that he paraphrased the latter in verse. For we find him using, or prepared to use, the same in the text of Liber Legis.

Perhaps then, perhaps later, he made out the "name-coincidences of the Qabalah" to which we must now direct the reader's attention.

The MS. is a mere fragmentary sketch.

Ch = 8 = Ch I Th = 418 = Abrahadabra = RA-HVVR (Ra-Hoor).

Also 8 is the great symbol I adore.

(This may be because of its likeness to Infinity or because of its (old G.'s D.') attribution to Daath, P. being then a rationalist; or for some other reason.) {383}

So is 0.

0 = A in the Book of Thoth (The Tarot).

A = 111 with all its great meanings, Sun = 6.

Now 666 = My name.

= the number of the stele.

= the number of the Beast. (See Apocalypse.)

= the number of the Sun.

The Beast A Ch I H A = 666 in full. (The usual spelling is ChIVA.)

(A = 111 Ch = 418 I = 20 H = 6 A = 111.)

HRV-RA-HA.

211 + 201 + 6 = 418.

(This name occurs only in L. Legis, and is a test of that book rather than of the stele.)

ANKH-P-N-KHONS" h "V-T = 666.

(We trust the addition of the termination T will be found justified.)

Bes-n-maut B I Sh-NA-MAVT . = 888

Ta-Nich TA-NICH. . = Ch x A.

Nuteru NVThIRV = 666.

Montu MVNTV = 111.

Aiwass AIVAS = 78, the influence or messenger, or the Book T.

Ta-Nich TA-NICH = 78. Alternatively, Sh for Ch gives 370, O Sh, Creation.

So much we extract from volumes filled with minute calculations, of which th

e bulk is no longer intelligible even to Fra. P.

His memory, however, assures us that the coincidences were much more numerous and striking than those we have been able to reproduce here; but his attitude is, we understand, that after all "It's all in Liber Legis. 'Success is thy proof: argue not; convert not; talk not overmuch!'" And indeed in the Comment to that Book will be found sufficient for the most wary of inquirers.

Now who, it may be asked, was Aiwass? It is the name given by W. to P. as that of her informant. Also it is the name given as that of the revealer of Liber Legis. But whether {384} Aiwass is a spiritual being, or a man known to Fra. P., is a matter of the merest conjecture. His number is 78, that of Mezla, the Channel through which Macroprosopus reveals Himself to, or showers His influence upon, Microprosopus. So we find Fra. P. speaking of him at one time as of another, but more advanced, man; at another time as if it were the name of his own superior in the Spiritual Hierarchy. And to all questions Fra. P. finds a reply, either pointing out "the subtle metaphysical distinction between curiosity and hard work," or indicating that among the Brethren "names are only lies," or in some other way defeating the very plain purpose of the historian.

The same remark applies to all queries with regard to V.V.V.V.V.; with this addition, that in this case he condescends to argue and to instruct. "If I tell you," he once said to the present writer, "that V.V.V.V.V. is a Mr Smith and I live at Clapham, you will at once go round and tell everybody that V.V.V.V.V. is a Mr Smith of Clapham, which is not true. V.V.V.V.V. is the Light of the World itself, the sole Mediator between God and Man; and in your present frame of mind (that of a poopstick) you cannot see that the two statements may be identical for the Brothers of the A.'. A.'. Did not your great-grandfather argue that no good thing could come out of Nazareth? "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him."

Similarly, with regard to the writing of Liber Legis, Fra. P. will only say that it is in no way "automatic writing," that he {385} heard clearly and distinctly the human articulate accents of a man. Once, on page 6, he is told to edit a sentence; and once, on page 19, W. supplies a sentence which he had failed to hear.

To this writing we now turn.

It must have been on the 7th of April that W. commanded P. (now somewhat cowed) to enter the "temple" exactly at 12 o'clock noon on three successive days, and to write down what he should hear, rising exactly at 1 o'clock.

This he did. Immediately on his taking his seat the Voice began its Utterance, and ended exactly at the expiration of the hour.

These are the three chapters of Liber Legis, and we have nothing to add to the comment prepared by Fra. P. himself while the sun was in the sign of the Virgin, Anno V from this first revelation.

Note, however, the 65 pages of MS., and the 220 verses.

The reproduction of Liber Legis has been done thus minutely in order to prevent the casual reader from wasting his valuable time over it.

The full title of the book is

LIBER L vel LEGIS

svb figvra CCXX

as delivered by LXXVIII to DCLXVI

and it is the First and Greatest of those Class A publications of A.'. A.'. of which is not to be altered so much as the style of a letter. {386}

{Special gate-fold insert described. This is absent in the Weiser reprint, being replaced by 18 unnumbered pages, printed on obverse only with the MS pages mostly four to a page (less at chapter breaks). In the 1st edition, this is long plate of black on white clay-coat paper, heavy and folded twice accordion style to lay piled flat in the closed book. The holograph MS pages of "Liber L" are arranged from right to left, five across and thirteen down without break. The first row goes therefore: 5 4 3 2 1. The plate has a very wide margin all around, and the head of the writing is oriented toward the binding of the book. The quality of the reproduction is medium to poor, with some of the lighter writing utterly illegible.

Since this cannot be exactly reproduced in word-processed format, the pages will be represented by the TS text of "Liber AL" with some notations of variance and appearance:

1

Had! The manifestation of Nuit

The unveiling of the company of heaven
Every man and every woman is a star
Every number is infinite; there is no difference
Help me, o warrior lord of Thebes, in my
unveiling before the Children of men
Be thou Hadit, my secret centre, my
heart & my tongue!
Behold! it is revealed by Aiwass the
minister of Hoor-paar-kraat
The Khabs is in the Khu, not the Khu
in the Khabs
Worship then the Khabs, and behold my
light shed over you.

2

Let my servants be few & secret: they shall
rule the many & the known.
These are fools that men adore; both their
Gods & their men are fools.
Come forth, o children, under the stars
& take your fill of love. I am above you
and in you. My ecstasy is in yours My
joy is to see your joy

V. 1. of Spell called the Joy {Reading difficult, in TS this line
is replaced by:

"Above, the gemmed azure is
The naked splendour of Nuit;
She bends in ecstasy to kiss
The secret ardours of Hadit.
The winged globe, the starry blue,
Are mine, O Ankh-af-na-khonsu!" }

Now ye{?} shall know that the chosen
priest & apostle of infinite space is
the prince-priest the Beast; and in

3

his woman; called the Scarlet Woman, is
all power given. They shall gather my
children into their fold: they shall bring the
glory of the stars into the hearts of men.
For he is ever a sun, and she a moon. But
to him is the winged secret flame and to
her the stooping starlight.
But ye are not so chosen
Burn upon their brows, o splendrous serpent!
O azure-lidded woman, bend upon them!
The key of the rituals is in the secret word
which I have given unto him.

4

With the God & the Adorer I am nothing: they
do not see me. They are as upon the earth
I am Heaven, and there is no other God
than me, and my lord Hadit.
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

5

other thing; for thereby there cometh hurt.
But whoso availeth in this, let him be
the chief of all!
I am Nuit, and my word is six and fifty
Divide, add, multiply, and understand.
Then saith the prophet and slave of the
beauteous one. Who am I, and what shall
be the sign. So she answered him, bending
down, a lambent flame of blue, all-touching
all penetrant, her lovely hands upon the
black earth, & her lithe body arched for love
and her soft feet not hurting the

6

little flowers Thou knowest! And the sign
shall be my ecstasy, the consciousness of
the continuity of existence, the {Crossed out: "the non-atomic
the unsegmentary" {?}}
omnipresence of my body. {Written in different style.
Under this, crossed out: "non-atomic
fact of my universality."}

{two lines crossed out:
"(Write this in whiter words)"
"(But go forth on)"
To the right of these lines is a note
in a different style:
": Done later as
: above."}

Then the priest answered & said unto
the Queen of Space, kissing her lovely brows
and the dew of her light bathing his whole
body in a sweet-smelling perfume of sweat
O Nuit, continuous one of Heaven, let it

7

be ever thus that men speak not of
Thee as One but as None and let
them speak not of thee at all since
thou art continuous!
None, breathed the light, faint & faery, of
the stars, and two. For I am divided
for love's sake, for the chance of union.
This is the creation of the world, that
the pain of division is as nothing and {"division" written over a word
crossed out, possibly "distance"}
the joy of dissolution all.
For these fools of men and their

8

woes care not thou at all! They feel
little; what is, is balanced by weak
joys; but ye are my chosen ones.
Obey my prophet! follow out the
ordeals of my knowledge! seek me
only! Then the joys of my love will
redeem ye from all pain. This is
so: I swear it by the vault of my
body; by my sacred heart and tongue;
by all I can give, by all I desire of
ye all.
Then the priest fell into a deep trance or

9

swoon, & said unto the Queen of Heaven
Write unto us the ordeals write unto
us the rituals write unto us the law.
But she said: the ordeals I write not
the rituals shall be half known and
half concealed: the Law is for all
This that thou writest is the threefold
book of Law.
My scribe Ankh-af-na-khonsu the {The "k" of "khonsu" looks re-touched.}

priest of the princes shall not in one letter change this book; but lest there be folly, he shall comment thereupon by the wisdom of Ra-Hoor-Khu-it.

10

Also the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword: these he shall learn and teach. He must teach; but he may make severe the ordeals.

The word of the Law is Theta-epsilon-lambda-eta-mu-alpha. {"Thelema" is in Greek letters in the MS}

Who calls us Thelemites will do no wrong, if he look but close in to the word. For there are therein Three {"therein" looks retouched} Grades, the Hermit and the Lover and the man of Earth. Do what thou wilt

11

shall be the whole of the Law. The word of Sin is Restriction. O man! refuse not thy wife, if she will. O lover, if thou wilt, depart. There is no bond that can unite the divided but love: all else is a curse. Accursed! Accursed! be it to the aeons. Hell. Let it be that state of manyhood bound and loathing. So with thy all thou hast no right but to do thy will Do that and no other shall say nay. For pure will, unassuaged of purpose,

12

delivered from the lust of result, is every way perfect
The Perfect and the Perfect are one Perfect and not two; nay, are none!
Nothing is a secret key of this law
Sixty-one the Jews call it; I call it eight, eighty, fourhundred & eighteen.
But they have the half: unite by thine art so that all disappear. {"have" is retouched.}
My prophet is a fool with his one one one; are not they the Ox, and none by the Book.

13

Abrogate are all rituals, all ordeals, all {"are" is above line, and a

carat between and below
"Abrogate" and "all".}

words and signs. Ra-Hoor-Khuit hath
taken his seat in the East at the Equinox {"at" is retraced.}
of the Gods and let Asar be with Isa
who also are one. But they are not of
me Let Asar be the adorant, Isa the
sufferer; Hoor in his secret name and
splendour is the Lord initiating.
There is a word to say about the Hierophantic
task. Behold! there are three ordeals in
one, and it may be given in three ways.
The gross must pass through fire; let the

14

fine be tried in intellect, and the
lofty chosen ones in the highest. Thus
ye have star & star system & system
let not one know well the other!
There are four gates to one palace;
the floor of that palace is of silver and
gold, lapis lazuli & jasper are there, and
all rare scents jasmine & rose, and the
emblems of death. Let him enter in turn
or atonce the fourgates; let him stand
on the floor of the palace. Will he
not sink? Amn. Ho! warrior, if thy {"Amn" is underlined.}
servant sink? But there are means

15

and means. Be goodly therefore: dress ye
all in fine apparel eat rich foods and
drink sweet wines and wines that foam.
Also, take your fill and will of {"Word crossed out at head of line,
possibly "last".}
love as ye will, when, where and with
whom ye will. But always unto me.
If this be not aright; if ye confound
the space-marks, saying: They are one
or saying They are many; if the ritual
be not ever unto me: then expect
the direful judgments of Ra Hoor Khuit!
This shall regenerate the world, the little

16

world my sister, my heart & my tongue, {"world" has been rewritten over
a different word, not clear.)
unto whom I send this kiss. Also, o
scribe and prophet though thou be of the
princes it shall not assuage thee nor
absolve thee. But ecstasy be thine and

joy of earth: ever To me To me
Change not as much as the style
of a letter; for behold thou, o prophet
shalt not behold all these mysteries
hidden therein.

The child of thy bowels, he shall behold {"he" is underlined.}
them.

Expect him not from the East nor from

17

the West, for from no expected house
cometh that child. Aum! All words are
sacred and all prophets true; save only that
they understand a little; solve the first
half of the equation, leave the second
unattacked But thou hast all in the
clear light, and some though not all in the
dark.

Invoke me under my stars. Love is the
law, love under will. Nor let the fools
mistake love; for there are love and love.
There is the dove and there is the serpent.
Choose ye well! He, my prophet, hath

18

chosen, knowing the law of the fortress
and the great mystery of the House of God
All these old letters of my Book are
aright; but * is not the Star. This {Where "*" has been placed in
this line, the MS has a much
retouched mark, commonly taken
to be the Hebrew letter Tzaddi}

also is secret: my prophet shall reveal
it to the wise.

I give unimaginable joys on earth: certainty,
not faith, while in life, upon death; peace
unutterable, rest, ecstasy: nor do I demand
aught in sacrifice.

My incense is of resinous woods & gums
and there is no blood therein: because of
my hair the trees of Eternity.

19

My number is 11, as all their numbers
who are of us. My colour is black to the {Between and above "us." and
"My" is a parentheses holding
"Lost
phrase"
Below this is a carat and under
that in a thin pen "The shape of
my star is -". This is followed

in a very different pen by:
"The Five Pointed Star, with a
Circle in the Middle, & the circle is Red" }

blind, but the blue & gold are seen of
the seeing. Also I have a secret glory for
them that love me.

But to love me is better than all things: if
under the night-stars in the desert thou
presently burnest mine incense before me
invoking me with a pure heart and the
Serpent flame therein, thou shalt come
a little to lie in my bosom. For one kiss
wilt thou then be willing to give all;

20

but whoso gives one particle of dust
shall lose all in that hour. Ye shall
gather goods and store of women and
spices; ye shall wear rich jewels; ye
shall exceed the nations of the earth
in splendour & pride; but always in the
love of me, and so shall ye come to
my joy. I charge you earnestly to come
before me in a single robe and covered
with a rich headdress. I love you I yearn to
you. Pale or purple, veiled or voluptuous
I who am all pleasure and purple

21

and drunkenness of the innermost sense
desire you. Put on the wings and arouse
the coiled splendour within you: come unto me
At all my meetings with you shall the
priestess say - and her eyes shall burn
with desire as she stands bare and rejoicing
in my secret temple - To me! To me!
calling forth the flame of the hearts of all in her {"flame of the" is
added above the line
with a carat to mark
below.}

love-chant.

Sing the rapturous love-song unto me!
Burn to me perfumes! Wear to me jewels!
Drink to me, for I love you! I love you!

22

I am the blue-lidded daughter of Sunset; I am {"lidded" is retouched.}
the naked brilliance of the voluptuous night
sky.

To me! To me!

The Manifestation of Nuit is at an
end.

1 {all verses in this chapter are numbered
in a lighter writing}

- 1 Nu! the hiding of Hadit.
- 2 Come! all ye, and learn the secret that
hath not yet been revealed. I Hadit am
the complement of Nu my bride. I am not
extended, and Khabs is the name of my House.
- 3 In the sphere I am everywhere, the centre, as
she, the circumference, is nowhere found.
- 4 Yet she shall be known & I never.
- 5 Behold! the rituals of the old time are black.
Let the evil ones be cast away; let the
good ones be purged by the prophet! Then shall
this Knowledge go aright.
- 6 I am the flame that burns in every heart of
man, and in the core of every star. I am

2

- Life, and the giver of Life, yet therefore is
the knowledge of me the knowledge of death.
- 7 I am the Magician and the Exorcist. I am
the axle of the wheel, and the cube in the circle.
"Come unto me" is a foolish word; for it is I that
go.
 - 8 Who worshipped Heru-pa-kraath have
worshipped me; ill, for I am the worshipper.
 - 9 Remember all ye that existence is pure joy;
that all the sorrows are but as shadows; they
pass & are done; but there is that which
remains.
 10. O prophet! thou hast ill will to learn this
writing.
 11. I see thee hate the hand & the pen; but I am

3

- stronger.
12. Because of me in Thee which thou knewest not
 13. for why? Because thou wast the knower,
and me.
 14. Now let there be a veiling of this shrine: now
let the light devour men and eat them
up with blindness!
 15. For I am perfect, being Not; and my number
is nine by the fools; but with the just I am
eight, and one in eight: Which is vital, for
I am none indeed. The Empress and the King
are not of me; for there is a further secret.
 - 16 I am the Empress & the Hierophant. Thus

eleven, as my bride is eleven.

4

- 17 Hear me, ye people of sighing!
The sorrows of pain and regret
Are left to the dead and the dying,
The folk that not know me as yet.
- 18 These are dead, these fellows; they feel not. We
are not for the poor and sad: the lords of the
earth are our kinsfolk.
- 19 Is a God to live in a dog? No! but the
highest are of us. They shall rejoice, our chosen:
who sorroweth is not of us.
- 20 Beauty and strength, leaping laughter and
delicious languor, force and fire, are of us.

5

- 21 We have nothing with the outcast and the unfit:
let them die in their misery.: For they feel
not. Compassion is the vice of kings: stamp
down the wretched & the weak: this is the
law of the strong: this is our law and the
joy of the world. Think not, o king, upon that
lie: That Thou Must Die: verily thou shalt
not die, but live! Now let it be understood
If the body of the King dissolve, he shall remain
in pure ecstasy for ever Nuit Hadit Ra-Hoor
Khuit. The Sun, Strength & Sight, Light these
are for the servants of the Star & the Snake.

6

- 22 I am the Snake that giveth Knowledge & Delight
and bright glory, and stir the hearts of men
with drunkenness. To worship me take wine
and strange drugs whereof I will tell my
prophet, & be drunk thereof! They shall not
harm ye at all. It is a lie, this folly
against self. The exposure of innocence
is a lie. Be strong, o man, lust, enjoy
all things of sense and rapture: fear not
that any God shall deny thee for this.
- 23 I am alone: there is no God where I am.
- 24 Behold! these be grave mysteries; for there
are also of my friends who be hermits. Now

7

think not to find them in the forest or on the
mountain; but in beds of purple, caressed by
magnificent beasts of women with large limbs,
and fire and light in their eyes, and masses

of flaming hair about them; there shall ye
find them. Ye shall see them at rule, at
victorious armies, at all the joy; and there
shall be in them a joy a million times
greater than this. Beware lest any
force another, King against King! Love one
another with burning hearts; on the low men
trample in the fierce lust of your pride

8

in the day of your wrath.

- 25 Ye are against the people, O my chosen!
26 I am the secret Serpent coiled about to
spring: in my coiling there is joy. If I
lift up my head, I and my Nuit are one.
If I droop down mine head, and shoot
forth venom, then is rapture of the earth,
and I and the earth are one.
27 There is great danger in me; for who doth
not understand these runes shall make
a great miss. He shall fall down into
the pit called Because, and there he shall

9

perish with the dogs of Reason.

- 28 Now a curse upon Because and his kin!
29 May Because be accursed 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.
33 Enough of Because! Be he damned for a dog!
34 But ye, o my people, rise up & awake!
35 Let the rituals be rightly performed with
joy & beauty!

10

- 36 There are rituals of the elements and feasts
of the times.
37 A feast for the first night of the Prophet
and his Bride!
38 A feast for the three days of the writing of
the Book of the Law.
39 A feast for Tahuti and the child of the
Prophet - secret, O Prophet!
40 A feast for the Supreme Ritual, and a
feast for the Equinox of the Gods.
41 A feast for fire and a feast for water; a
feast for life and a greater feast for death!

11

- 42 A feast every day in your hearts in the
joy of my rapture.
- 43 A feast every night unto Nu, and the
pleasure of uttermost delight!
- 44 Aye! feast! rejoice! there is no dread
hereafter. There is the dissolution, and
eternal ecstasy in the kisses of Nu.
- 45 There is death for the dogs.
- 46 Dost thou fail? Art thou sorry? Is fear
in thine heart?
- 47 Where I am these are not.

12

- 48 Pity not the fallen! I never knew them.
I am not for them. I console not: I hate
the consoled & the consoler.
- 49 I am unique & conqueror. I am not of the
slaves that perish. Be they damned &
dead! Amen. [This is of the 4: there is
a fifth who is invisible, & therein am I
as a babe in an egg.]
- 50 Blue am I and gold in the light of my
bride: but the red gleam is in my eyes
& my spangles are purple & green.
- 51 Purple beyond purple: it is the light higher

13

- than eyesight.
- 52 There is a veil: that veil is black. It is
the veil of the modest woman; it is the veil
of sorrow, & the pall of death: this is none
of me. Tear down that lying spectre of
the centuries: veil not your vices in
virtuous words: these vices are my service;
ye do well, & I will reward you here and
hereafter.
- 53 Fear not, o prophet, when these words are
said, thou shalt not be sorry. Thou art
emphatically my chosen; and blessed are

14

- the eyes that thou shalt look upon with
gladness. But I will hide thee in a
mask of sorrow: they that see thee shall
fear thou art fallen: but I lift thee up.
- 54 Nor shall they who cry aloud their folly
that thou meanest nought avail; thou
shalt reveal it: thou availest: they are

the slaves of because: They are not of
me. The stops as thou wilt; the letters
change them not in style or value!
55 Thou shalt obtain the order & value of
the English Alphabet; thou shalt find

15

new symbols to attribute them unto.
56 Begone! ye mockers; even though ye laugh
in my honour ye shall laugh not long: then
when ye are sad know that I have
forsaken you.
57 He that is righteous shall be righteous still;
he that is filthy shall be filthy still.
58 Yea! deem not of change: ye shall be as ye
are, & not other. Therefore the kings of
the earth shall be Kings for ever: the slaves
shall serve. There is none that shall
be cast down or lifted up: all is ever

16

as it was. Yet there are masked ones my
servants: it may be that yonder beggar is
a King. A King may choose his garment as
he will: there is no certain test: but a
beggar cannot hide his poverty.
59 Beware therefore! Love all, lest perchance is a
King concealed! Say you so? Fool! If he
be a King, thou canst not hurt him.
60 Therefore strike hard & low and to hell
with them, master!
61 There is a light before thine eyes, o prophet
a light undesired, most desirable.

17

62 I am uplifted in thine heart and the kisses
of the stars rain hard upon thy body.
63 Thou art exhaust in the voluptuous fullness
of the inspiration; the expiration is sweeter
than death, more rapid and laughterful than
a caress of Hell's own worm.
64 Oh! thou art overcome: we are upon thee;
our delight is all over thee: hail! hail!
prophet of Nu! prophet of Had! prophet of
Ra-Hoor-Khu! Now rejoice! now come in
our splendour & rapture! Come in our passionate
peace, & write sweet words for the Kings!

18

65 I am the Master: thou art the Holy Chosen One.

66 Write, & find ecstasy in writing! Work, &
be our bed in working! Thrill with the
joy of life & death! Ah! thy death shall
be lovely: whoso seeth it shall be glad. Thy
death shall be the seal of the promise of
our agelong love. Come! lift up thine heart
& rejoice! We are one; we are none.
67 Hold! Hold! Bear up in thy rapture;
fall not in swoon of the excellent kisses!
68 Harder! Hold up thyself! Lift thine head!

19

breathe not so deep - die!
69 Ah! Ah! What do I feel? Is the word
exhausted?
70 There is help & hope in other spells. Wisdom
says: be strong! Then canst thou bear more
joy. Be not animal; refine thy rapture!
If thou drink, drink by the eight and ninety
rules of art: if thou love, exceed by
delicacy; and if thou do aught joyous, let
there be subtlety therein!
71 But exceed! exceed!
72 Strive ever to more! and if thou art truly

20

mine - and doubt it not, an if thou art
ever joyous! - death is the crown of all
73 Ah! Ah! Death! Death! thou shalt long for
death. Death is forbidden, o man, unto thee.
74 The length of thy longing shall be the strength
of its glory. He that lives long & desires
death much is ever the King among the Kings.
75 Aye! listen to the numbers & the words:
76 4 6 3 8 A B K 2 4 A L G M O R 3 Y
X 24 89 R P S T O V A L. What {In this line, 24 and 89 each
are embraced above and below
by two curved lines, convex to
the outside.}
meaneth this, o prophet? Thou knowest
not; nor shalt thou know ever. There
cometh one to follow thee: he shall

21

expound it. But remember, o chosen
one, to be me; to follow the love of
Nu in the star-lit heaven; to look forth
upon men, to tell them this glad word.
77 O be thou proud and mighty among men!
78 Lift up thyself! for there is none like unto
thee among men or among Gods! Lift up

thyself, o my prophet, thy stature shall surpass the stars. They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of

22

thy house 418.

79 The end of the hiding of Hadit; and blessing & worship to the prophet of the lovely Star!

1 {all verses in this chapter are numbered in a lighter writing}

- 1 Abrahadabra! the reward of Ra Hoor Khut.
- 2 There is division hither homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit!
- 3 Now let it be first understood that I am a god of War and of Vengeance. I shall deal hardly with them.
- 4 Choose ye an island!
- 5 Fortify it!
- 6 Dung it about with enginery of war!
- 7 I will give you a war-engine.
- 8 With it ye shall smite the peoples; and

2

none shall stand before you.

- 9 Lurk! Withdraw! Upon them! this is the Law of the Battle of Conquest: thus shall my worship be about my secret house.
- 10 Get the stele of revealing itself; set it in thy secret temple - and that temple is already aright disposed - & it shall be your Kiblah for ever. It shall not fade, but miraculous colour shall come back to it day after day. Close it in locked glass for a {"after" is retraced.} proof to the world.
- 11 This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy

3

to you the abstruption from the ill-ordered {"a" and "u" of
= = "abstruption" are
double underlined,
possibly as a check on
the exact word at a later
date.}
house in the Victorious City. Thou shalt

thyself convey it with worship, o prophet,
though thou likest it not. Thou shalt have
danger & trouble. Ra-Hoor-Khu is with
thee. Worship me with fire & blood; worship
me with swords & with spears. Let the woman
be girt with a sword before me: let blood
flow to my name. Trample down the Heathen; be
upon them, o warrior, I will give you of their
flesh to eat!

12 Sacrifice cattle, little and big: after a child.

4

13 But not now.

14 Ye shall see that hour, o blessed Beast, and
thou the Scarlet Concubine of his desire!

15 Ye shall be sad thereof.

16 Deem not too eagerly to catch the promises; fear
not to undergo the curses. Ye, even ye, know not
this meaning all.

17 Fear not at all; fear neither men nor Fates,
nor gods, nor anything. Money fear not, nor
laughter of the folk folly, nor any other power
in heaven or upon the earth or under the
earth. Nu is your refuge as Hadit your

5

light; and I am the strength, force, vigour, of
your arms.

18 Mercy let be off: damn them who pity.

Kill and torture; spare not; be upon them!

19 That stele they shall call the Abomination
of Desolation; count well its name, & it shall
be to you as 718.

20 Why? Because of the fall of Because, that
he is not there again.

21 Set up my image in the East: thou shalt buy
thee an image which I will show thee, especial, {MS has two l's in
"especial", last one
crossed out.}

not unlike the one thou knowest. And it shall
be suddenly easy for thee to do this.

6

22 The other images group around me to support
me: let all be worshipped, for they shall
cluster to exalt me. I am the visible object of worship;
the others are secret; for the Beast
& his Bride are they: and for the winners of
the Ordeal x. What is this? Thou shalt know. {"x" is strangely
shaped, like the letter
"a" or Hebrew Aleph.}

- 23 For perfume mix meal & honey & thick leavings
of red wine: then oil of Abramelin and
olive oil, and afterward soften & smooth
down with rich fresh blood!
- 24 The best blood is of the moon, monthly: then
the fresh blood of a child, or dropping from the

7

host of heaven: then of enemies; then
of the priest or of the worshippers: last of {"or of" has been altered.
"of" was written first,
"or" written over it and
a second "of" entered
above; carat below to
show where it goes.}

some beast, no matter what.

- 25 This burn: of this make cakes & eat unto {"unto" looks like "with"}
me. This hath also another use; let it be
laid before me, and kept thick with perfumes
of your orison: it shall become full of beetles
as it were and creeping things sacred unto me.
- 26 These slay, naming your enemies; & they shall
fall before you.
- 27 Also these shall breed lust & power of lust in
you at the eating thereof.
- 28 Also ye shall be strong in war.

8

- 29 Moreover, be they long kept, it is better; for
they swell with my force. All before me.
- 30 My altar is of open brass work: burn thereon
in silver or gold!
- 31 There cometh a rich man from the West who
shall pour his gold upon thee.
- 32 From gold forge steel!
- 33 Be ready to fly or to smite.
- 34 But your holy place shall be untouched
throughout the centuries: though with fire and
sword it be burnt down & shattered, yet
an invisible house there standeth and
shall stand until the fall of the Great

9

Equinox, when Hrumachis shall arise and
the double-wanded one assume my throne and
place. Another prophet shall arise, and bring
fresh fever from the skies; another woman shall
awake the lust & worship of the Snake; another
soul of God and beast shall mingle in the
globed priest; another sacrifice shall stain
the tomb; another king shall reign; and blessing

no longer be poured To the Hawk-headed
mystical Lord!

35 The half of the word of Heru-ra-ha, called
Hoor-pa-kraat and Ra-Hoor-Khut.

10

36 Then said the prophet unto the God:

37 I adore thee in the song

"I am the Lord of Thebes" &c from Vellum book

Continuing to {"Continuing" doubtful}

----- "fill me"

38 So that thy light is in me & its red flame

is as a sword in my hand to push thy
order. There is a secret door that I shall
make to establish thy way in all the quarters
(these are the adorations, as thou hast written)
as it is said:

"The light is mine" &c

from vellum book to "Ra-Hoor-Khuit"

11

39 All this and a book to say how thou

didst come hither and a reproduction of
this ink and paper for ever - for in it is
the word secret & not only in the English -

and thy comment upon this the Book of the Law {"thy comment" lightly
underlined.}

shall be printed beautifully in red ink and
black upon beautiful paper made by hand;
and to each man and woman that thou
meetest, were it but to dine or to drink
at them, it is the Law to give. Then they
shall chance to abide in this bliss or no;
it is no odds. Do this quickly!

40 But the work of the comment? That is easy; and

12

Hadit burning in thy heart shall make swift
and secure thy pen.

41 Establish at thy Kaaba a clerk-house: {"clerk-house" now, but the

MS has "clerkshop" or something
very similar, with "shop"
crossed out twice and "-house"
written above.}

all must be done well and with business
way.

42 The ordeals thou shalt oversee thyself, save only

the blind ones. Refuse none, but thou
shalt know & destroy the traitors. I am
Ra - Hoor - Khuit; and I am powerful to protect

my servant. Success is thy proof: argue not;
convert not; talk not overmuch! Them
that seek to entrap thee, to overthrow thee, them
attack without pity or quarter; & destroy them
utterly. Swift as a trodden serpent turn.

13

and strike! Be thou yet deadlier than he!
Drag down their souls to awful torment: laugh {There is a scratched
out "4" at the head of
this line. Probably an
aborted verse mark.}

at their fear: spit upon them!

43 Let the Scarlet Woman beware! If pity and
compassion and tenderness visit her heart
if she leave my work to toy with old
sweetnesses then shall my vengeance be
known. I will slay me her child: I will
alienate her heart: I will cast her out
from men: as a shrinking and despised harlot {There is a smudge like
a false start before the
word "harlot".}
=
shall she crawl through dusk wet streets, and {The "o" of "through"
has a double line-over.}
die cold and an-hungered.

14

44. But let her raise herself in pride. Let
her follow me in my way. Let her
work the work of wickedness! Let her kill
her heart! Let her be loud and adulterous;
let her be covered with jewels, and rich
garments, and let her be shameless before
all men!

45 Then will I lift her to pinnacles of power:
then will I breed from her a child mightier
than all the kings of the earth I will fill
her with joy: with my force shall she see
& strike at the worship of Nu: she shall
achieve Hadit.

15

46 I am the warrior Lord of the Forties: the
Eighties cower before me, & are abased.
I will bring you to victory & joy: I will be
at your arms in battle & ye shall
delight to slay. Success is your proof;
courage is your armour; go on, go on, in
my strength; & ye shall turn not back for
any!

47 This book shall be translated into all

tongues: but always with the original in
the writing of the Beast; for in the

{The next page has a square grid, truncated diagonal line and cross in circle drawn upon it. This has been represented defectively here. The grid is represented very imperfectly. Crowley's handwriting increases its downward angle as he approaches the end of the page, and this has been crudely represented. The line is shown only by "\" marks where it crosses. The Circle with cross is shown by a "+".}

```
a : b : c : d : e : f : g : h
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  :   :   :   :   :   :   :   :
-----+chance+\shape+of-the+letters+-----+-----+-----
2  :   : \   :   :   : and : their :
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-----+-----+-----+-----+-----+-----+-----+-----
    :   : \ :   :   :   : mys:teries
3  :that n:o \:   :   :   :   :
    :   : Be\ast :shall d:vine. :   :
-----+-----+-----+-----+-----+-----+-----+-----
    :   : \ :   :   :   :
4  : not se:ek to try\ : b:ut one: comet:h after:
    :   : \ :   :   :   :
-----+-----+-----+-----+-----+-----+-----+-----
    :him, : whence: I sa\y: not, w:ho s:hall :
5  :   :   : \:   :   :   :
    : discov:er :   :   :   :
-----+-----+-----+-----+-----+-----+-----+-----
    :   :   : \ it a:ll. Then :
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9  se:e :   :   : ange:ly. Le:t h :
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    :   : :for therby alone :   :
10 fal:l :   :   : : can: he :
    : from: it. :   :   :   :   :
```

48 Now this mystery of the letters is done, and
I want to go on to the holier place.
49 I am in a secret fourfold word, the blasphemy against

all gods of men.
50 Curse them! Curse them! Curse them!
51 With my Hawk's head I peck at the eyes of
Jesus as he hangs upon the cross.
52 I flap my wings in the face of Mohammed &
blind him.
53 With my claws I tear out the flesh of the
Indian and the Buddhist, Mongol and
Din.
54 Bahlasti! Ompehda! I spit on your

18

crapulous creeds.
55 Let Mary inviolate be torn upon wheels:
for her sake let all chaste women be
utterly despised among you.
56 Also for beauty's sake and love's!
57 Despise also all cowards; professional soldiers
who dare not fight, but play; all fools despise!
58 But the keen and the proud, the royal and
the lofty; ye are brothers!
59 As brothers fight ye!
60 There is no law beyond Do what thou wilt.
61 There is an end of the word of the God

19

enthroned in Ra's seat, lightening the girders
of the soul.
62 To Me do ye reverence; to me come ye
through tribulation of ordeal, which is
bliss.
63 The fool readeth this Book of the Law, and
its comment & he understandeth it not.
64 Let him come through the first ordeal, &
it will be to him as silver
65 Through the second, gold
66 Through the third, stones of precious water.
67 Through the fourth, ultimate sparks of the
intimate fire.

20

68 Yet to all it shall seem beautiful. Its
enemies who say not so, are mere liars.
69 There is success.
70 I am the Hawk-Headed Lord of Silence
& of Strength; my nemyss shrouds the
night-blue sky.
71 Hail! ye twin warriors about the pillars of
the world! for your time is nigh at hand.
72 I am the Lord of the Double Wand of Power
the wand of the { Above the break in the

line: "Force of Coph Nia-"
At the break "Cophni" crossed
out and underlined with a
wavy mark, followed by "I"
underlined.}

but my
left hand is empty, for I have crushed

21

an Universe; & nought remains.

73 Paste the sheets from right to left and
from top to bottom: then behold!

74 There is a splendour in my name hidden
and glorious, as the sun of midnight is
ever the son.

75 The ending of the words is the Word
Abrahamadabra.

The Book of the Law is Written
and Concealed.
Aum. Ha.

LIBER LEGIS

THE COMMENT>

1. Compare II. 1, the complement of this verse.

In Nu is Had concealed; by Had is Nu manifested.

Nu being 56 and Had 9, their conjunction results in 65, Adonai, the Holy Guardian Angel.

See the Sepher Sephiroth and "The Wake-World" in "Konx Om Pax" for further details on 65.

Note, however, the sixty-five pages of the MS. of Liber Legis.

Or counting NV 56 HAD 10, we get 66, which is Sigma (1 - 11).

Had is further the centre of the Key-Word "Abrahamadabra."

2. This book is a new revelation, or unveiling of the holy ones.

3. This should not be understood in the spiritualistic sense. It means that in each person is the sublime starry nature, a consciousness to be attained by the prescribed methods.

[Yet it may mean some real connection between a given person and a given star.]

r. Why not? Still, this is not in my knowledge. See Lib. 418.]

4. The limited is a mere mask; the illimitable is the only truth.

5. Nu, to unveil herself, needs a mortal intermediary, in the first instance

It is to be supposed that Ankh-f-n-khonsu, the warrior lord of Thebes, priest of Men Tu, is in some subtle manner identical with either Aiwass or the Beast

6. The recipient of this knowledge is to identify himself with Hadit, and thus fully express the thoughts of her heart in her very language.

7. Aiwass --- see Introduction. He is 78, Mezla the "influence" from the Highest Crown, and the number of cards in the Tarot, Rota, the all-embracing Wheel.

Hoor-paar-Kraat. See II. 8.

Aiwass is called the minister of Hoor-paar-Kraat, the God of Silence; for his word is the Speech in the Silence. {387}

8. Here begins the text.

Khabs is the secret Light or L.V.X.; the Khu is the magical entity of a man.

I find later (Sun in Virgo, An VII.) that Khabs means star. In which case "cf. v." 3.

The doctrine here taught is that the Light is innermost, essential man. Intra (not Extra) Nobis Regnum Dei.

9. That Khabs is declared to be the light of Nu. It being worshipped in the centre, the light also fills the circumference, so that all is light.

10. This is the rule of Thelema, that its adepts shall be invisible rulers.

This, it may be remarked, has always been the case.

11. "The many and the known," both among Gods and men, are revered; this is folly.

12. The Key of the worship of Nu. The uniting of consciousness with infinite space by the exercise of love, pastoral or pagan love. But "vide infra."

13. This doctrine implies some mystic bond which I imagine is only to be understood by experience; this human ecstasy and that divine ecstasy interact.

A similar doctrine is to be found in the Bhagavad Gita.

14. This verse is a direct translation of the first section of the stele. It conceals a certain secret ritual, of the highest rank, connected with the two previous verses.

15. The authority of the Beast rests upon this verse; but it is to be taken in conjunction with certain later verses which I shall leave to the research of students to interpret. I am inclined, however, to believe that "the Beast" and "the Scarlet Woman" do not denote persons, but are titles of office, that of Hierophant and High Priestess (HB:V and HB:G), else it would be difficult to understand the next verse.

16. In II. 16 we find that Had is to be taken as 11 (see II. 16, comment). Then Hadit = 421, Nuit = 466.

421 - 3 (the moon) = 418.

466 + 200 (the sun) = 666.

These are the two great numbers of the Qabalistic system that enabled me to interpret the signs leading to this revelation.

The winged secret flame is Hadit; the stooping starlight is Nuit; these are their true natures, and their functions in the supreme ritual referred to above.

17. "Ye" refers to the other worshippers of Nuit, who must seek out their own election.

18. The serpent is the symbol of divinity and royalty. It is also a symbol of Hadit, invoked upon them.

19. Nuit herself will overshadow them. {388}

20. This word is perhaps Abrahadabra, the sacred word of 11 letters.

21. Refers to the actual picture on the stele. Nuit is a conception immeasurably beyond all men have ever thought of the Divine. Thus she is not the mere star-goddess, but a far higher thing, dimly veiled by the unutterable glory.

This knowledge is only to be attained by adepts; the outer cannot reach to it.

22. A promise --- not yet fulfilled. [Since (Sun in Sagittarius, An V.) fulfilled.]

A charge to destroy the faculty of discriminating between illusions.

23. The chief, then, is he who has destroyed this sense of duality.

24. Nu HB:NV = 6 + 50 = 56.

25. Dividing 6/50 = 0.12.

0 the circumference, Nuit.

. the centre, Hadit.

1 the Unity proceeding, Ra-Hoor-Khuit.

2 = the Coptic H, whose shape closely resembles the Arabic figure 2, the Breath of Life, inspired and expired. Human consciousness. Thoth.

Adding 50 + 6 = 56, Nu, and concentrating 5 + 6 = 11, Abrahadabra, etc.

Multiplying 50 x 6 = 300, HB:Sh and Ruach Elohim, the Holy Spirit.

I am inclined to believe that there is a further mystery concealed in this verse; possibly those of 418 and 666 again.

26. The prophet demanding a sign of his mission, it is promised: a Samadhi upon the Infinite.

This promise was later fulfilled --- see "The Temple of Solomon the King," which proposes to deal with the matter in its due season.

27-31. Here is a profound philosophical dogma, in a sense possibly an explanation and illumination of the propositions in "Berashith."

The dyad (or universe) is created with little pain in order to make the bliss of dissolution possible. Thus the pain of life may be atoned for by the bliss of death.

This delight is, however, only for the chosen servants of Nu. Outsiders may be looked on much as the Cartesians looked on animals.

32. The rule and purpose of the Order: the promise of Nuit to her chosen.

33. The prophet then demanded instruction: ordeals, rituals, law.

34. The first demand is refused, or, it may be, is to be communicated by another means than writing.

[It has since been communicated.]

The second is partially granted; or, if fully granted, is not to be made wholly public.

The third is granted unconditionally. {389}

35. Definition of this book.

36. The first strict charge not to tamper with a single letter of this book.

The comment is to be written "by the wisdom of Ra-Hoor-Khuit," "i.e." by opinion, not by initiated wisdom.

37. An entirely new system of magic is to be learnt and taught, as is now being done.

38. The usual charge in a work of this kind.

Every man has a right to attain; but it is equally the duty of the adept to see that he duly earns his reward, and to test and train his capacity and strength.

39. Compare Rabelais. Also it may be translated, "Let Will and Action be in harmony."

But Theta-epsilon-lambda-eta-mu-alpha also means Will in the higher sense of Magical One-pointedness, and in the sense used by Schopenhauer and Fichte.

I suggest ---

The essential HB:ATh, Azoth, etc., = GR:Theta-epsilon.

Word Chokmah, Thoth, the Logos, the Second Emanation.

of the Partitive, Binah the Great Mother.

the Chesed, the paternal power, reflection of the "The" above.

Law Geburah, the stern restriction.

is Tiphereth, visible existence, the balanced harmony of the worlds.

Theta-epsilon-lambda-eta-mu-alpha The idea embracing all this sentence in a word.

Or ---

GR:Theta the = HB:T the Lion, "Thou shalt unite all these symbols into the form of a Lion."

GR:epsilon Word = HB:H the letter of Breath, the Logos.

GR:lambda of = HB:L Libra the Equilibrium.

GR:eta the = HB:Ch 418, Abrahadabra.

GR:mu Law = HB:M the Hanged Man, or Redeemer.

GR:alpha is = HB:A the 0 (zero, Nuit, which is Existence).

GR:Theta-epsilon-lambda-eta-mu-alpha the sum of all.

40. Theta-epsilon, the Hermit, HB:Y invisible, yet illuminating. The A.'. A.'.

lambda-eta, the Lover, HB:Z visible as is the lightning flash. The College of Adepts.

mu-alpha, the Man of Earth, HB:P the Blasted Tower. The 3 Keys add up to 31 = HB:LA Not and HB:AL God. Thus is the whole of Theta-epsilon-lambda-eta-mu-alpha equivalent to Nuit, the all-embracing. {390} See the Tarot Trumps for further study of these grades.

Theta-epsilon = 14, the Pentagram, rule of Spirit over ordered Matter. Strength and Authority (HB:T and HB:H) and secretly $1 + 4 = 5$, the Hierophant HB:V. V. Also: Leo Aries, the Lion and the Ram. "Cf." Isaiah. It is a "millennial" state.

lambda-eta = 38, the Key-word Abrahadabra, 418, divided by the number of its letter, 11. Justice or Balance and the Charioteer or Mastery. A state of progress; the church militant.

mu-alpha = 41, the Inverted Pentagram, matter dominating spirit. The Hanged Man and the Fool. The condition of those who are not adepts.

"Do what thou wilt" need not only be interpreted as licence or even as liberty. It may for example be taken to mean Do what thou (Ateh) wilt; and Ateh is $406 = HB:ThAV = T$, the sign of the cross. The passage might then be read as a charge to self-sacrifice or equilibrium.

I only put forward this suggestion to exhibit the profundity of thought required to deal even with so plain a passage.

All the meanings are true, if only the interpreter be illuminated; but if not, they are all false, even as he is false.

41, 42. Interference with the will of another is the great sin, for it predicates the existence of another. In this duality sorrow consists. I think that possibly the higher meaning is still attributed to "will."

43. "No other" shall say "nay" may mean ---

No-other (= Nuit) shall pronounce the word No, uniting the aspirant with Herself by denying and so destroying that which he is.

44. Recommends "non-attachment." Students will understand how in meditation the mind which attaches itself to hope of success is just as bound as if it were to attach itself to some base material idea. It is a bond; and the aim is freedom.

I recommend serious study of the word "unassuaged" which appears not very intelligible.

45. Perhaps means that adding perfection to perfection results in the unity and ultimately the Negativity.

But I think there is much more than this.

46. $61 = HB:AYN$. But the True Nothing of Nuit is 8, 80, 418. Now 8 is HB:Ch, which spelt fully, HB:ChYTh, is 418. And 418 is Abrahadabra, the word of Ra-Hoor-Khuit. Now 80 is HB:P, the letter of Ra-Hoor-Khuit. [Qy. this.]

47. Let us, however, add the Jewish half 61.

$8 + 80 + 418 = 506$. "Cf." verses 24, 25.

$506 + 61 = 567 = 27 \times 21 = ?$

But writing 506 qabalistically backwards we get

605, and $605 + 61 = 666$. {391}

$666 = 6 \times 111$, and $111 = \text{HB:A} = 0$ in Taro

$= 1 + 2 + \dots + 36$, the sum of the numbers in the Magic Square of

Sol.

= the Number of the Beast

Or, taking the keys of 8, 80, 418, we get vii., xvi., vii., adding to 30.

$30 + 61 = 91 = \text{HB:AMN}$, Amen.

This may unite Nuit with Amon the negative and concealed. Yet to my mind she is the greater conception, that of which Amoun is but a reflection.

48. See above for 111.

"My prophet is a fool," "i.e." my prophet has the highest of all grades, since the Fool is HB:A.

I note later (An V., Sun. in Aquarius) that "v." 48 means that all disappears when $61 + 8, 80, 418$ are reduced to 1. And this may indicate some practical mystic method of annihilation. I am sure (Sun in Libra, An VII.) that this is by no means the perfect solution of these marvellous verses.

49. Declares a New System of Magic and initiation.

Asar --- Isa --- is now the Candidate, not the Hierophant.

Hoor --- see Cap. III. --- is the Initiator.

50. Our system of initiation is to be triune.

For the outer, tests of labour, pain, etc.

For the inner, intellectual tests.

For the elect of the A.'. A.'. , spiritual tests.

Further, the Order is not to hold lodges, but to have a chain-system.

51. The candidate will be brought through his ordeals in divers ways.

The Order is to be of freemen and nobles.

52. But distinctions must not be made before Nuit, either intellectually, morally, or personally.

Metaphysics, too, is intellectual bondage; avoid it!

Otherwise one falls back to the Law of Hoor from the perfect emancipation of Nuit. This is a great mystery, only to be understood by those who have fully attained Nuit and her secret Initiation.

53. The prophet is retained as the link with the lower.

Again the word "assuage" used in a sense unintelligible to me.

54, 55, 56 to the word "child."

A prophecy, not yet (May 1909 O.S.) fulfilled, so far as I know. I take it in its obvious sense.

56 from the word "Aum."

All religions have some truth.

We possess all intellectual truth, and some, not all, mystic truth.

57. Invoke me, --- etc. --- I take literally. See Liber NV for this ritual.

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Love under will --- no casual pagan love; nor love under fear, as the Christians do. But love magically directed, and used as a spiritual formula.

The fools (not here implying HB:A fools, for III., 57 says, All fools despise) may mistake.

This love, then, should be the serpent love, the awakening of the Kundalini.

The further mystery is of HB:P and unsuited to the grade in which this comment is written.

The last paragraph confirms the Tarot attributions as given in 777. With one

secret exception.

58. The Grace of our Lady of the Stars.

59. "Because," etc. This mystical phrase doubtless refers to some definite spiritual experience connected with the knowledge of Nuit.

60. Nu = 56 and 5 + 6 = 11.

The Circle in the Pentagram? See Liber NV.

The uninitiated perceive only darkness in Night: the wise perceive the golden stars in the vault of azure.

Concerning that Secret Glory it is not here fitting to discourse.

61. Practical and literal, yet it may be doubted whether "to lose all in that hour" may not refer to the supreme attainment, and that therefore to give one particle of dust (perhaps the Ego, or the central atom Hadit her complement) is the act to achieve.

62, 63. Again practical and literal. Yet the "Secret Temple" refers also to a knowledge incommunicable --- save by experience.

64. The supreme affirmation.

65. The supreme adjuration.

66. The end.

II

1. "Cf." I. 1. As Had, the root of Hadit, is the manifestation of Nuit, so Nuit, the root of Nuit, is the hiding of Hadit.

2. Nuit is Infinite Extension; Hadit Infinite Contraction. Khabs is the House of Hadit, even as Nuit is the house of the Khu, and the Khabs is in the Khu (I, 8). These theologies reflect mystic experiences of Infinite Contraction and Expansion, while philosophically they are the two opposing Infinities whose interplay gives Finitude.

3. A further development of higher meaning. In phrasing this verse suggests an old mystical definition of God: "He Whose centre is everywhere and Whose circumference nowhere."

4. The circumference of Nuit touches Ra-Hoor-Khuit, Kether; but her centre Hadit is forever concealed above Kether. Is not Nu the "Hiding" of {393} Hadit, and Had the "Manifestation" of Nuit? [I later, Sun in Libra, An VII., dislike this note; and refer the student to Liber XI. and Liber DLV.]

5. A reference to certain magical formulae known to the scribe of this book.

The purification of said rituals is in progress at this time, An V.

6. Hadit is the Ego or Atman in everything, but of course a loftier and more secret thing than anything understood by the Hindus. And of course the distinction between Ego and Ego is illusion. Hence Hadit, who is the life of all that is, if known, becomes the death of that individuality.

7. Hadit is both the Maker of Illusion and its destroyer. For though His interplay with Nuit results in the production of the Finite, yet His withdrawing into Himself is the destruction thereof.

"The axle of the wheel," another way of saying that He is the Core of Things

"The cube in the Circle." "Cf." Liber 418, "The Vision and the Voice," 30th Aethyr.

"Come unto me" is a foolish word; for it is I that go.

That is, Hadit is everywhere; yet, being sought, he flies. The Ego cannot be found, as meditation will show.

8. He is symbolised by Harpocrates, crowned child upon the lotus, whose shadow is called Silence.

Yet His Silence is the Act of Adoration; not the dumb callousness of heaven

toward man, but the supreme ritual, the Silence of the supreme Orgasm, the stilling of all Voices in the perfect rapture.

9. Hence we pass naturally and easily to the sublime optimism of Verse 9. The lie is given to pessimism, not by sophistry, but by a direct knowledge.

10. The prophet who wrote this was at this point angrily unwilling to proceed.

11. He was compelled to do so,

12. For the God was in him, albeit he knew it not.

13. For so long as any knower remains, there is no thing known. Knowledge is the loss of the Knower in the Known.

"And me" (not "and I"), Hadit was the passive, which could not arise because of the existence of the Knower; "and" implying further the duality --- which is Ignorance.

14. Enough has been said of the Nature of Hadit, now let a riddle of L.V.X. be propounded.

15. I am perfect, being Not (31 HB:LA or 61 HB:AYN).

My number is Nine by the fools (IX. the Hermit of Virgo and Mercury).

With the just I am Eight. VIII., Justice Libra Maat HB:L, and One in Eight, HB:A.

Which is Vital, for I am None indeed, HB:LA.

The Empress HB:D III., the King HB:H IV., are not of me. III. + IV. = VII. {394}

16. I am the Empress and the Hierophant (HB:V V.) III. + V. = VIII., and VII I. is XI., both because of the 11 letters in Abrahadabra (= 418 = HB:ChYTh = HB:Ch = 8), the Key Word of all this ritual, and because VIII. is not Leo, Strength, but Libra, Justice, in the Tarot (see Tarot Lecture and 777).

17-21. This passage was again very painful to the prophet, who took it in its literal sense.

But "the poor and the outcast" are the petty thoughts and the qliphothic thoughts and the sad thoughts. These must be rooted out, or the ecstasy of Hadit is not in us. They are the weeds in the Garden that starve the Flower.

22. Hadit now identifies himself with the Kundalini, the central magical force in man.

This privilege of using wine and strange drugs has been confirmed; the drugs were indeed revealed.

Follows a curse against the cringing altruism of Christianity, the yielding of the self to external impressions, the smothering of the Babe of Bliss beneath the flabby old nurse Convention.

23. The Atheism of God.

"Allah's the Atheist! he owns

No Allah." Bagh-i-Muattar.

To admit God is to look up to God, and so not to be God. The curse of duality.

24. Hermits --- see "v." 15.

Our ascetics enjoy, govern, conquer, love, and are not to quarrel (but see v. 59, 60 --- Even their combats are glorious).

25. The cant of democracy condemned. It is useless to pretend that men are equal; the facts are against it. And we are not going to stay, dull and contented as oxen, in the ruck of humanity.

26. The Kundalini again. The mystic Union is to be practised both with Spirit and with Matter.

27. The importance of failing to interpret these verses. Unspirituality leads us to the bird-lime of Intellect. The Hawk must not perch on any earthly branch, but remain poised in the ether.

28-31. The great Curse pronounced by the Supernals against the Inferiors who arise against them.

Our reasoning faculties are the toils of the labyrinth within which we are all caught. "Cf." Lib. LXV. V. 59.

32. We have insufficient data on which to reason.

This passage only applies to "rational" criticism of the Things Beyond.

33. We pass from the wandering in the jungle of Reason to {395}

34. The Awakening.

35. Let us be practical persons, not babblers of gossip and platitude.

36-43. A crescendo of ecstasy in the mere thought of performing these rituals; which are in preparation under the great guidance of V.V.V.V.V.

44. Without fear rejoice; death is only a dissolution, a uniting of Hadit with Nu, the Ego with the All, HB:Y with HB:A. (Note HB:Y 10 + HB:A 1 = 11, Abrahamadabra, the Word of Uniting the 5 and the 6.)

45. Those without our circle of ecstasy do indeed die. Earth to earth, ashes to ashes, dust to dust.

46. The prophet was again perplexed and troubled; for in his soul was Compassion for all beings.

But though this Compassion is a feeling perhaps admirable and necessary for mortals, yet it pertains to the planes of Illusion.

47. Hadit knows nothing of these things; He is pure ecstasy.

48. Hadit has never defiled His purity with the Illusions of Sorrow, etc. Even love and pity for the fallen is an identification with it (sympathy, from sigma-epsilon-nu pi-alpha-theta-epsilon-iota-nu), and therefore a contamination.

49. Continues the curse against the slave-soul.

"Amen." This is of the 4, "i.e." should be spelt with 4 letters (the elements), HB:AMThSh not HB:AMN. The fifth, who is invisible, is HB:a'a, 70, the Eye. Now HB:AMThSh = 741 + 70 = 811 = IAO IN GREEK, and IAO is the Greek form of HB:YHVHH, the synthesis of the 4 elements HB:ABThSh.

(This HB:a'a is perhaps the O. in N.O.X., Liber VII. I. 40.)

50 "Cf." I. 60.

51. Purple --- the ultra-violet ("v." 51), the most positive of the colours.

Green --- the most negative of the colours, half-way in the spectrum.

The Magical Image of Hadit is therefore an Eye within a coiled serpent, gleaming red --- the spiritual red of HB:Sh and not mere Fire --- at the apex of the Triangle in the half circle of Nuit's Body, and shedding spangles as of the spectrum of eight colours, including the ultra-violet but not the ultra-red; and

52. Set above a black Veil.

This verse is very difficult for anyone, either with or without morality. For what men nowadays call "Vice" is really virtue --- virtus, manliness --- and "Virtue" --- cowardice, hypocrisy, prudery, chastity, and so on are really vices --- vitia, flaws.

53. But the prophet again disliked the writing. The God comforted him.

Also he prophesied of his immediate future, which was fulfilled, and is still being fulfilled at the time (An V., Sun in 20 Degree Cancer) of this writing.

Even more marked now (An VII., Sun in Libra), especially these words, "I lift thee up."

54. The triumph over the rationalists predicted. {396}

The punctuation of this book was done after its writing; at the time it was mere hurried scribble from dictation.

See the MS. facsimile.

55. done. See Liber Trigrammaton, Comment.

56. The God again identifies himself with essential ecstasy. He wants no re

verence, but identity.

57. A quotation from the Apocalypse. This God is not a Redeemer: He is Himself. You cannot worship Him, or seek Him --- He is He. And if thou be He, well.

58. Yet it does not follow that He (and His) must appear joyous. They may assume the disguise of sorrow.

59. Yet, being indeed invulnerable, one need not fear for them.

60. Hit out indiscriminately therefore. The fittest will survive.

This doctrine is therefore contrary to that of Gallio, or of Buddha.

61. At the ecstasy of this thought the prophet was rapt away by the God. First came a new strange light, His herald.

62. Next, as Hadit himself, did he know the athletic rapture of Nuit's embrace.

63. Each breath, as he drew it in, was an orgasm; each breath, as it went out, was a new dissolution into death.

Note that throughout these books death is always spoken of as a definite experience, a delightful event in one's career.

64. The prophet is now completely swallowed up in the ecstasy. Then he is hailed by the Gods, and bidden to write on.

65, 66. The division of consciousness having re-arisen, and been asserted to the God continues, and prophesies --- of that which I cannot comment.

The ecstasy rekindles,

67, 68. So violently that the body of the prophet is nigh death.

69. The prophet's own consciousness re-awakens. He no longer knows anything at all --- then grows the memory of the inspiration past; he asks if it is all

[It is evidently his own interpolation in the dictation.]

70. Also he has the human feeling of failure. It seems that he must fortify his nature in many other ways, in order that he may endure the ecstasy unbearable of mortals.

There is also a charge that other than physical considerations obtain.

71. Yet excess is the secret of success.

72. There is no end to the Path --- death itself crowns all.

73, 74. Yet death is forbidden: work, I suppose, must be done before it is earned; its splendour will increase with the years that it is longed for. {397}

75, 76. A final revelation. The revealer to come is perhaps the one mentioned in I. 55 and III. 47. The verse goes on to urge the prophet to identify himself with Hadit, to practise the Union with Nu, and to proclaim this joyful revelation unto men.

77, 78. Though the prophet had in a way at this time identified himself with the number 666, he considered the magic square drawn therefrom rather silly and artificial, if indeed it had yet been devised, on which point he is uncertain.

The true Square is as follows:

[It follows when it is discovered!]

The House of the Prophet, not named by him, was chosen by him before he attached any meaning to the number 418; nor had he thought of attaching any importance to the name of the House. He supposed this passage to be mystical, or to refer to some future house.

Yet on trial we obtain at once

HB:BVLShKY = 418

79. So mote it be!

III

1. Abrahadabra --- the Reward of Ra-HoorKhuit. We have already seen that Abrahadabra is the glyph of the blending of the 5 and the 6, the Rose and the Cross. So also the Great Work, the equilibration of the 5 and the 6, is shown in this God; fivefold as a Warrior Horus, sixfold as the solar Ra. Khuit is a name of Khem the Ram-Phallus-two-plume god Amon; so that the whole god represents in qabalistic symbolism the Second Triad ("whom all nations of men call the first").

It is the Red descending Triangle --- the sole thing visible. For Hadit and Nuit are far beyond.

Note that Ra-Hoor HB:RAHVVR = 418.

2. Suggested by a doubt arising in the mind of the prophet as to the unusual spelling. But the "I" makes a difference in the qabalistic interpretation of the name.

3 --- end. This whole book seems intended to be interpreted literally. It was so taken by the scribe at the time.

Yet a mystical meaning is easy to find. Exempli gratia; vv. 4-9.

4. An Island = one of the Cakkras or nerve-centres in the spine.

5. Fortify it! = Concentrate the mind upon it.

6. = Prevent any impressions reaching it.

7. = I will describe a new method of meditation by which

8. Ye shall easily suppress invading thoughts. {398}

9. May mystically describe this method ["e.g.", Liber HHH, Section 3].

But the course of history will determine the sense of the passage.

10. The stele of revealing --- see illustration.

That temple; it was arranged as an octagon; its length double its breadth; entrances on all four quarters of temple; enormous mirrors covering six of the eight walls (there were no mirrors in the East and West or in the western halves of the South and North sides).

There were an altar and two obelisks in the temple; a lamp above the altar; and other furniture.

Kiblah --- any point to which one turns to pray, as Mecca is the Kiblah of the Mahometan.

"It shall not fade," etc. It has not hitherto been practicable to carry out this command.

11. "Abstruction." It was thought that this meant to combine abstraction and construction, "i.e.", the preparation of a replica, which was done.

Of course the original is in "locked glass."

12-15. This, ill-understood at the time, is now too terribly clear. The 15th verse, apparently an impossible sequel, has justified itself.

16. Courage and modesty of thought are necessary to the study of this book. Alas! we know so very little of the meaning.

17. The infinite unity is our refuge, since if our consciousness be in that unity, we shall care nothing for the friction of its component parts. And our light is the inmost point of illuminated consciousness.

And the great Red Triangle is as a shield, and its rays are far-darting arrows!

18. An end to the humanitarian mawkishness which is destroying the human race by the deliberate artificial protection of the unfit.

19. 718 is $\text{upsilon-pi-omicron-mu-omicron-nu-eta}$, the abstract noun equivalent to *Perdurabo*. (Sun in 3 Degree Cancer, An. VII.)

20. In answer to some mental "Why" of the prophet the God gives this sneering answer. Yet perhaps therein is contained some key to enable me one day to un

lock the secret of verse 19, at present (Sun in 20 Degree Virgo, An. V.) obscure. [Now (Sun in Libra, An VII.) clear.]

21. This was remarkably fulfilled.

22. This first charge was accomplished; but nothing resulted of a sufficiently striking nature to record.

The Ordeal "X" will be dealt with in private.

23-25. This incense was made; and the prediction most marvellously fulfilled

26, 27, 28, 29. These experiments, however, were not made. {399}

30. Not yet accomplished (Sun in 20 Degree Virgo, An V.)

31. Not yet accomplished (Sun in 20 Degree Virgo, An V.)

32, 33. Certainly, when the time comes.

34. This prophecy, relating to centuries to come, does not concern the present writer at the moment.

Yet he must expound it.

The Hierarchy of the Egyptians gives us this genealogy: Isis, Osiris, Horus.

Now the "pagan" period is that of Isis; a pastoral, natural period of simple magic. Next with Buddha, Christ, and others there came in the Equinox of Osiris; when sorrow and death are the principal objects of man's thought, and his magical formula is that of sacrifice.

Now, with Mohammed perhaps as its forerunner, comes in the Equinox of Horus, the young child who rises strong and conquering (with his twin Harpocrates) to avenge Osiris, and bring on the age of strength and splendour.

His formula is not yet fully understood.

Following him will arise the Equinox of Ma, the Goddess of Justice, it may be a hundred or ten thousand years from now; for the Computation of Time is not here as There.

35. Note Heru-ra-ha = 418.

36-38. Mostly translations from the stele.

39. This is being done; but quickly? No. I have slaved at the riddles in this book for nigh on seven years; and all is not yet clear (Sun in Virgo 20 Degree, An. V.). Nor yet (Sun in Libra, An VII.).

40. I do not think it easy. Though the pen has been swift enough, once it was taken in hand. May it be that Hadit hath indeed made it secure! [I am still (An VII., Sun in Libra), entirely dissatisfied.]

41. This shall be done as soon as possible.

42. This shall be attended to.

43-45. The two latter verses have become useless, so far as regards the persons first indicated to fill the office of "Scarlet Woman." In her case the prophecy of v. 43 has been most terribly fulfilled, to the letter; except the last paragraph. Perhaps before the publication of this comment the final catastrophe will have occurred (Sun in 20 Degree Virgo, An V.). It or an even more terrible equivalent is now in progress (Sun in Libra, An VII.). ["P.S." --- I sealed up the MSS. of this comment and posted it to the printer on my way to the Golf Club at Hoylake. On my arrival at the Club, I found a letter awaiting me which stated that the catastrophe had occurred.]

Let the next upon whom the cloak may fall beware!

46. I do not understand the first paragraph.

47. These mysteries are inscrutable to me, as stated in the text. Later {400} (Sun in Capricorn, An V.) I note that the letters of the Book are the letters of the Book of Enoch; and are stars, or totems of stars. (See 15th Aire in Lib. 418.) So that he that shall divine it shall be a Magus, 9=2.

48-62. Appears to be a plain instruction in theology and ethics. I do not understand "Din." Bahlasti = 358, and Ompehda perhaps 210.

63. A fact.

64-67. This too shall be proven to him who will and can.

68. A fact.

69. I take this as a promise that the Law shall duly be established.

70-72. A final pronouncement of His attributes. I do not know the exact meaning of v. 71. [Later, Sun in Libra, An VII. Yes: I do.]

Coph Nia. I cannot trace this anywhere; but KOPhNIA adds to 231. Nia is Ain backwards; Coph suggests Qoph. All very unsatisfactory.

73. Done. See illustration. (See Comment on III. 47.)

74. Perhaps refers to the addition of the name to 418. But Khephra is the "Sun" at midnight in the North. Now in the North is Taurus, the Bull, Apis the Redeemer, the "Son."

75. The ending of the words is the ending of the Work --- Abrahadabra The Book is written, as we see; and concealed --- from our weak understanding.

Aum-Ha, HB:Aa'aM = 111, HB:HA = 6, $111 \times 6 = 666$, the Seal of the Beast. Note well that HB:Aa'a M with a HB:M final adds to 671, Throa, the Gate, Adonai spelled in full, etc. etc. Using the Keys of Aum Ha, we get XII. + XV. + 0, and IV. + 0, their sum, 31 = HB:LA, Not.

We defer consideration of the sequel to this revelation, and our account of Fra. P's further progress, until the next chapter. This appointment to the Priesthood constituted him --- even had he no other claim --- a member of the grade of Exempt Adept; it was a long and terrible journey of death thence to rebirth as a Babe of the Abyss, and to the final chapter of our work, which must describe his attainment of the Grade of Master of the Temple. {400 "a" }

THE TEMPLE OF SOLOMON

THE KING

{5}

THE TEMPLE OF SOLOMON THE

KING

THE BABE

It was about a fortnight after the writing of "Liber Legis" that Fra. P. left Egypt for the grey skies of the Scottish Highlands, where, with the Seer, he began to put into practice the experiments suggested in the Book of the Law.

The astounding success of these experiments would have convinced any other man of the reality of his experiences, and induced him to devote his life absolutely to the work enjoined; but Fra. P. was not made of common clay. He issued a careless manifesto, calling upon the Universe to adore, and nothing particular coming of this, he lost interest. It is what he calls "The way of the Tao" to do everything by doing nothing. Take no trouble or care about a matter; it will come to pass. It seems to us a sort of happy fatalism; to him it is the highest of magical formulae.

The upshot of all was that on the birth of a child he had completely put everything aside. He played at Yoga for about a week during the summer, and he took some little trouble to disperse the wreckage of the "Rosicrucians," which constituted a danger to navigation, the wretch Mathers having by now abandoned all pretence at magic, and mingled stupid sorceries with his bouts of intoxication, ever more frequent {7} and prolonged. This service to humanity he successfully performed; the "Rump" of the London Temple was dispersed, and its chief, his occupation gone, left to the more diverting pastime of trying to dodge the Criminal Law Amendment Act.

With autumn we find Fra. P. still less occupied with magic; he spent the winter skating at St. Moritz, where his only occult exploit seems to have been parson-baiting, and though he returned to Scotland in the spring, it was only for a few days. For on April 27, 1905, one of the old comrades of his journeys in Central Asia sought him out, and proposed a new Expedition. Fra. P. gleefully accepted, and on May 6, having got together his kit, left his home, and sailed for India on the 12th.

His diary is henceforth barren of all interest to us. We learn only that th

e success of his plans was spoilt by a mutiny, which resulted in the death of four innocent people, and a good deal of damage to the mutineers, and that in consequence he went off to visit his old friend the Maharaja of Moharbhaj, and shoot big game. After spending a few days with this amiable despot, he went off alone into the jungle, and his thoughts immediately reverted to magic, to the performance of the Great Work, though not as yet to the Egyptian revelations. His antipathy to these, with their irrational instructions, grew and grew. It was only with the shattering of his reason that he could possibly accept them, and act on them.

Yet even in this month's wandering in the jungle we find little in the diary but the record of exercise of strange magic powers. We read three or four times that a certain adept {8} joined him by night in the magical body. And on one night ---

"Had long colloquy with Golden Hawk; invited ---- (the Adept) and learnt that the Great Work was to create a new Universe. Whence severe self-criticism."

This at the end of his journey. Yet during this journey we find that he had written down the secrets of the Mystic Path in a mysterious MS., which few indeed have been privileged to see.

In Calcutta he was very busy. He had been attacked by armed robbers, and, slaying two of them, was, in the then political condition of Bengal, likely to be offered up as a scapegoat. Further, his wife and child joined him, and it seemed most desirable that he should pursue his travels, which he did.

But of this week one illuminating sentence is preserved. Fra. P. was driving through Calcutta with Mr. E---- T----, and complaining to him that the analysis of impressions showed no connection between them. There was no coherence in the non-Ego, and so no sanity in the Universe.

His companion pointed out that the same criticism applied with equal force to the Ego.

This fell on Fra. P. with the force of a thunderbolt. He had always known this in an intellectual way; now it stabbed him to the heart. Through the rest of the drive he sat silent, and in the bustle of the succeeding days of "Bandobast" for his newly projected walk through China, this awakening stood behind his mind, alert and operative.

From Calcutta he proceeded to Rangoon (Nov. 3-6), where {9} he found his old comrade, I. A., now a member of the Buddhist Sangha, under the name of Bhikku Ananda Metteya.

It was from him that he received the instructions which were to help him to reach the great and terrible pinnacle of the mind whence the Adept must plunge into the Abyss, to emerge naked, a babe --- the Babe of the Abyss.

"Explore the River of the Soul," said Ananda Metteya, "whence and in what order you have come."

For three days --- the longest period allowed by the Buddhist law --- he remained in the Choung, meditating on this matter; but nothing seems to have come of it. He set his teeth and settled down doggedly to this consideration of the eternal why. Here is a being in Rangoon. Why? Because he wanted to see Bhikku A. M. Why? Because ... and so on to the half-forgotten past, dark seas that phosphoresced as the clean keel of his thought divided them.

But, as appears, he was even more absorbed in the question of the connection of impressions. Is there any connection between any two things?

We hear that he left Rangoon for Bhamo by the Irrawaddy steamer "Java" on the 15th. We can almost see him --- lean, brown, stern and immobile, watching the wavelets of the great river, and the flying-fish, and the one thought: Why?

He shut off his reflective faculties, for he saw that there was nothing to reason about. Phenomena were consecutive, but not causally connected.>

On the 18th he writes: "About now I may count my Speculative Criticism of the Reason as not only proved and understood, but realized"; and on the 19th: "The misery of this is simply sickening --- I can write no more."

There is, however, an entry of this date in his little MS. book of vellum: "I realize in myself the perfect impossibility of reason; suffering great misery. I am as one who should have plumed himself for years upon the speed and strength of a favourite horse, only to find not only that its speed and strength were illusory, but that it was not a real horse at all, but a clothes-horse. There being no way --- no conceivable way --- out of this awful trouble gives that hideous despair which is only tolerable because in the past it has ever been the Darkness of the Threshold. But this is far worse than ever before; for it is not a despair of the Substance, but of the Form. I wish to go from A to B; and I am not only a cripple, but there is no such thing as space. I have to keep an appointment at midnight; and not only is my watch stopped, but there is no such thing as time. I wish to make a cannon; and not only have I no cue, but there is no such thing as causality.

"This I explain to my wife" (!!! --- Ed.), "and she, apparently inspired, says, 'Shoot it!' (I suppose she means the reason, but, of course, she did not understand a word of what I had been saying. I only told her for the sake of formulating my thought clearly in words.) I reply, 'If I only had a gun.' This makes me think of Siegfried and the Forging of the Sword. Can I heat my broken Meditation-Sword in the furnace of this despair? Is Discipline the Hammer? At present I am more like Mime than Siegfried; a gibbering {11} ape-like creature, though without his cunning and his purpose.

"Only, no water's left to feed its play."

"Up with it on the tripod! It's extinct."

But surely I am not a dead man at thirty!"

The entry is followed by an undated entry earlier than the 25th, suggesting a method of "discipline." But nothing else.

Indeed, there is absolute silence on all mystic matters until December 20, over a month later. On that day, jumping on to his Burmese pony, a few yards after fording the stream which marks the Chinese frontier, the animal backed before he was in the saddle, and fell with him over a cliff of some forty feet in height. "Neither hurt," he remarks. "Later, kicked on the thigh by a mule."

It is of no purpose here to deal with Fra. P.'s private affairs; but one must mention that all this time of interior insanity he was "playing the man" very vigorously. His moral force no doubt saved the Europeans of Tengyueh from a panic which might easily have resulted in massacre. After the death, perhaps by poison, of the Consul, the admirable and undervalued Litton, he was the only person who kept his head, and knew how to assert the authority of the white man.

So that we must understand that this "black insanity" of which Fra. P. speaks was a private little insanity of his own; it in no way interfered with the normal working of his magnificent and heroic brain.

Not to be turned aside from any purpose, however trivial, once he had formulated it, we find him leaving Tengyueh-Ting for the wildest mountains and deserts of Western China. {12}

But before this, the Light had begun to break into the ruins of his mind. On February 9 he writes: "About this full moon consciousness began to break through Ruach into Neschamah"; and two days later: "Pu Peng to Ying Wa Kuan. I 'shoot the Reason' by going back, though on a higher plane, to Augoeides ("i.e." the Holy Guardian Angel). Resolve to accomplish a Great Retirement on lines closely resembling Abra-melin. The 'note-book and stop-watch method' is too much

like criticism. Doubt whether I should actually do Op. or confine myself to Augoeides. Latter easy to prepare, of course." And so on, making a plan.

Now, how did this come about? Not from the meditation on the Reason, which ended once for all in the Destruction of that Reason, but by the "Sammāsati" meditation on his Karma. Baffled again and again, he fell with his horse supplied the one factor missing in his calculations. He had repeatedly escaped from death in manners almost miraculous. "Then I am some use after all!" was his conclusion. "I am indeed SENT to do something." For whom? For the Universe; no partial good could possibly satisfy his equation. "I am, then, the 'chosen Priest and Apostle of Infinite Space.' Very good: and what is the message? What shall I teach men?" And like the lightning from heaven fell upon him these words: "THE KNOWLEDGE AND CONVERSATION OF THE HOLY GUARDIAN ANGEL."

Just that. No metaphysical stuff about the "higher self"; a thing that the very villagers of Pu Peng could understand. Avoid refinements; leave dialectic to the slaves of reason.

His work must, then, be to preach that one method and {13} result. And first must he achieve that for himself; for if the blind lead the blind -----

So again we read (in the Diary, this time) on February 11. "Made many resolutions of G. R. (Great Retirement). In dream flew to me an Angel, bearing an Ank, to comfort me."

We may now transcribe the Diary. We find the great mind, the complex man, purged through and through of thought, stripped of all things human and divine, centred upon one single Aspiration, as simple as the love of a child for its father.

Feb. 12. Continuing these Resolutions.

" 13. Continuing these Resolutions. Read through Goetia, etc., etc.

" 14. Thoughts of the Augoeides.

" 15. Again thoughts of Augoeides. Knowing the Invocation (Preliminary Invocation in the Goetia) by heart, will repeat same daily.

" 16. A.'. (This cipher means "Invoked Augoeides.")

" 17. A.'. though unwell.

" 18. A.'. though ill.

" 19. A.'. some vision with Invocation.

" 20. A.'. in a.m. disturbed.

A.'. in p.m. rather good.

(Henceforward he did it twice daily.)

" 21. A.'. in a.m. with M.'. C.'. good (Is M.'. C.'. Mystic Circumambulation or Magical Ceremony or ---- ?) in p.m. disturbed by drugs and diarrhoea. A weird effect.

" 22. A.'. in p.m. {sic. a.m.? --- WEH} poor (ill). {14}

Feb 22. A.'. in p.m. poor (sleepy).

" 23. A.'. in a.m. poor.

A.'. in p.m. rather good.

" 24. A.'. in a.m. pretty good.

A.'. in p.m. just on the point of being good.

" 25. A.'. in a.m. mediocre.

Qy. Are all these troubles in Yunnan-Fu due to Abrahmelin devils? I ask the Augoeides for "a sufficient measure of protection." Like an instant answer comes Wilkinson's letter setting up things.

" 26. A.'. sleepy (Baby ill). (He had been watching the child for two days and nights without sleep.)

- " 27. A.'. in a.m. rather good.
A.'. in p.m. disturbed.
- " 28. A.'. omitted in a.m. through forgetful folly.
A.'. in p.m. penitent by sleepy.

March 1. A.'. penitent and fair.

Good, but should do new Pentagram ritual before and after to make a Magick Circle.

- " 2. New A.'. very difficult (walking on cobbles).
- " 3. A.'. difficult (walking).
- " 4. A.'. difficult walking and very tired.
(It should be explained that this powerful magical ceremony had usually to be done under the most awkward circumstances. He averaged about ten hours' walking daily, and had all the business of camp life to attend to when he got in. People who complain that they have to go to the City every day please note.) {15}

March 5. A.'. better but not good.

- " 6. A.'. better.
- " 7. A.'. still better.
- " 8. A.'. really very good.
Ditto in p.m.
(Smooth sandy road perhaps helped.)
- " 9. A.'. very poor (horseback, slippery wet sand, and cobbles).
- " 10. A.'. good considering (horseback).
- " 11. A.'. poor (evil thoughts).
- " 12. A.'. unconcentrated.
- " 13. A.'. literally against my own will. Beneath contempt. Qy. Effect of ease, etc.
(On the 10th he had arrived at Mengtzu, where the Collector of Customs kindly received him, and gave him the first meal and bed he had had since leaving Tengyueh.)
- " 14. A.'. still very bad --- a shade better.
- " 15. A.'. still poor. (Rain, wind, horse, mud, cobbles).
- " 16. A.'. a shade better (in chair) ("i.e." his wife's Sedan chair).
- " 17. A.'. slowly improving (boat). (By this time they had got to Manhao, and embarked on the dangerous rapids of the Red River. He was nearly drowned, the dug-out twice hitting rocks.)
- " 18. A.'. Arrived at Ho K'ow.
A.'. at night nearly forgotten. Did it in the open late at night. Rather good. {16}

March 19. A.'. mediocre (train).

- " 20. A.'. a bit better. (He arrived at Hai-Phong.)
- " 21. A.'. about the same.
- " 22. A.'. bad (sleepy --- sea-sick). He was now on a tramp steamer packed three-deep with pigs.)
- " 23. A.'. better. (Magnificent Fata Morgana. Shipping, etc., upside down in air above itself. Qy. A sign for me?) (This question suggests that he is getting through the Abyss to that great obligation of a Master of the Temple, "I will interpret every phenomenon as a particular dealing of God with my soul.") (A night of shocking and terrible nightmare.)
- " 24. A.'. again a shade better.

- " 25. A.'. good. Vision more convincing.
- " 26. A.'. still good.
- " 27. A {sic, s.b. "A.'" ---? WEH Note} poor (heavy sea). (Off Hoi-How.)
- " 28. A.'. again poor (heavy sea).
- " 29. (At Hongkong). A.'. poor (indigestion).
- " 30. A.'. good: very good.
- " 31. A.'. fairly good.

April 1. A.'. poor -- sleepy.

- " 2. A.'. again poor, in spite of two attempts.
- " 3. A.'. mediocre (left Hongkong per ss. "Nippon Maru"). (He had sent his wife and child directly by steamer to England.)
- " 4. I foolishly and wickedly put off A.'. work all day; now it is 1 a.m. of the 5th. By foolish, I mean contrary to my interest and hope in A.'.
By wicked I mean contrary to my will. {17}
A.'. goodish: lengthy and reverie-like. Yet my heart is well. I spake it audibly.

April 5. A.'. vocalized: goodish. (Knocked sideways by malaria; a sharp attack of shivering.)

- " 6. At Shanghai. A.'. very ethereal.
- " 7. Bowled clean over by fever; spent p.m. in bed drunk with Dover's Powder. Quite sufficiently ill to excuse slackness: "e.g." I could not even read a light novel.
- " 8. Feeble but convalescent.
A.'. nevertheless pretty good for concentration and sincerity; not notable for result.
I think I had better begin to renounce idle things, save where politeness calls, and calls loud.
If I take life too easy, the Great Retirement will be harder: on the other hand an asceticism to no instant purpose may exhaust me for the struggle when it comes. One of those rare cases where a "golden mean" looks well.
- " 9. A.'. at night good: considerable strain in ether.
(It is here fitting to mention Fra. P.'s idea of performing this "Preliminary Invocation" of the Goetia.)
The preamble he makes a general concentration of all his magical forces, and a declaration of his will.
The Ar Thiao section. He travels to the infinite East among the hosts of angels summoned by the words. A sort of "Rising on the Planes," but in a horizontal direction. {18}
The same remarks apply to the next three sections in the other quarters.
At the great invocation following he extends the Shivalingam to infinite height, each letter of each word representing an exaltation of it by geometrical progression. Having seen this satisfactorily, he prostrates himself in adoration.
When consciousness begins to return, he uses the final formula to raise that consciousness in the Shivalingam, springing to his feet at the moment of uniting himself with it, and lastly uttering that supreme song of the Initiate beginning: "I am He, the Borneless Spirit, having light in the feet; strong, and the Immortal Fire!"

(Thus performed, the Invocation means about half an hour of the most intense magical work imaginable --- a minute of it would represent the equivalent of about twelve hours of Asana.)

April 10. A.'. no good (rather tired, especially at night).

" 11. A.'. very bad indeed: worried.

" 12. A.'. better, but sleepy. Not by any means good, but more impersonal.

" 13. A.'. sleepy: in fact dropped off. (He had been doing a magic for a Soror of the Great Order, and exhausted himself.)

" 14. (Easter Eve). A.'. mediocre.

The Op. of Abramelin being due to commence on Easter Sunday, methinks it would be well to make a certain profound conjuration of A.'. on {19} that day with a view to acquiring a proper knowledge of the Method of the G.'. R.'. The A.'. should be definitely invoked for this purpose with all possible ceremony. Is it not written: "Unto whomsoever shall draw nigh unto Me will I draw nigh"? And, as I have proved, the help of A.'. is already given as if the Op. were successfully brought to an end. Only can this right be forfeited by slackness toward the obligation. From this, then, O Holy Exalted One, preserve me! (The invocation had to wait till to 20th.)

April 15. A.'. rather better.

" 16. A.'. above average; but little convincing.

" 17. A.'. about the same: very tired.

" 18. Studying "Liber Legis."

A.'. much better; will go to sleep in vision. (The result curious: I woke up several times, and though I cannot at all remember, I know it was thinking of A.'. in some way.)

" 19. A.'. fair. After-results again vaguely magnificent --- memory seems quite in vain.

" 20. A.'. in the presence of my Soror F.

(The results of this and the next invocation were most brilliant and important. They revealed the Brother of A.'. A.'. who communicated in Egypt as the Controller of all this work. Their importance belongs therefore rather to the history of those relations than of this simple invocation-method, and will be dealt with in {20} another place. P. was entirely sceptical of these results at the time.)

April 21. A.'. with Soror F. Left Shanghai.

" 22. Ill. No regular A.'. but much concentrated thought. Decided to reject results of 20th and 21st, and go on as if they had never happened.

" 23. Fair to good. Asked A.'. for sufficient health on voyage to perform invocations properly. (PS. This was granted.)

" 24. At Kobe. A.'. 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 my Body of Light. Reached a room in which a cruciform table was spread, 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, of white ivory worked in filigree. A square slim altar was in the midst. I was questioned as to what I would sacrifice on that altar. I offered all save my will to know A.'. which I would only change for its own realization. I now became conscious of god-forms of Egypt sitting, {21} so vast that I could only see to their knees. "Would not knowledge of the gods suffice?" "No!" said I. It was then pointed out to me that I was being critical, even rationalistic, and made to see that A.'. was not necessarily fashioned in my image. I asked pardon for my blindness, and knelt at the altar, placing my hands upon 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 ----."

I sank back to earth in a cradle of flame.

April 15. Yesterday's vision a real illumination, since it showed me an obvious mistake which I had utterly failed to see. The word in my Kamma-work (in Burma) was "Augoeides," and the method "Invoking Often." Therefore a self-glittering One, whether my conscience approves or not, whether my desires fit or not, is to be my guide. I am to "invoke often," not to criticize. Am I to lose my grade of Babe of the Abyss? I cannot go wrong, for I am the chosen one; that is the very postulate of the whole work. This boat carries Caesar and his fortunes.

A.'. fair to good; but attention wandered toward close.

" 26. A.'. fair. Am convinced I did not go to sleep: yet the end is completely veiled from memory.

(Neighbourhood-concentration attained -- ED.) {22}

A.'. rather poor; yet a certain clarity of vision of a white one like him of the 25th.

April 28. A.'. poor; bodily health imperfect still, yet great clarity of vision in the matter of the four quarters.

" 29. A.'.

The same thing happens every time: the mechanical part is kept easily, but I fall instantly into a dull reverie or even slumber. This has nothing pleasant or alluring; is curiously impersonal and bewildering.

" 20. A.'. exactly the same as yesterday. Will repeat.

(It has struck me --- in connection with reading Blake --- that Aiwass, etc., "Force and Fire" is the very thing I lack. My "conscience" is really an obstacle and a delusion, being a survival of heredity and education.

Certainly to rely on it as an abiding principle in itself is wrong. The one really important thing is the fundamental hypothesis: I am the Chosen One. All methods will do, if I only "Invoke often" and stick to it.)

A.'. repeated. Very good and lucid.

(It will be noticed that Fra. P., during this period, seems to have been constantly struggling with his "conscience." He had completely destroyed his intellect;

now he was up against the last bulwark of the Ego, the moral self, the tendencies. Notice that in speaking of destruction of the intellect, nothing more is meant than recognition of the vanity of the intellect in {23} relation to the absolute; so also for conscience. Twice two still make four, and killing is still murder: but all this is relative, and relates to the individual in his limitations, not to the absolute).

This very simple truth, that the planes are separate, is the greatest of all the discoveries of Fra. P. It is a complete key to life.

May 1. A.'. fair. No tendency to sleep.

(The O .'. (operation) is a great test of faith and will; not at all of wit. Just what I have always lacked!)

Yesterday's attribution of the hexagram given in vision clearly right. The descending triangle is the divine drawing down to man, the wedge of blue splitting matter; the upright triangle is the human flame aspiring.

(Compare the doctrine of the two arrows in "Liber" 418.)

" 2. Worked hard at day at Comment on "Liber Legis:" lamentably little result.

A.'. good, considering excessive fatigue.

" 2"bis." (the extra day gained on crossing the 180 Degree.)

A.'. good --- vision like the Milky Way in texture.

" 3. A.'. mediocre.

" 4. A.'. very energetic on my part, intently so, better perhaps than ever before.

However (or perhaps because) there was little vision.

Indeed, this work of A.'. requires the Adept to {24} assume the woman's part: to long for the bridegroom, maybe, and to be ever ready to receive his kiss; but not to pursue openly and to use force.

Yet "the Kingdom of Heaven suffereth violence, and the violent take it by force." May it not be, though, that such violence should be used against oneself in order to attain that passive state? And, of course, to shut out out {sic} all rivals? Help me, thou Holy One, even in this; for all my strength is weak as water, and I am but a dog. Help me, O self-glittering one! draw nigh to me in sleep and in waking, and let me ever be as a wise virgin, and expect thy coming with a lamp of oil of holiness and beauty! Hail, beautiful and strong one! I desire thy kisses more than life or death.

May 5. A.'. medium.

" 6. A.'. tired and excited, yet with great resolution.

Vision good. Aimed at passive attitude.

" 7. A.'. good; starry effect concentrating into a brilliant moonlight in my body.

" 8. A.'. same effect as yesterday.

" 9. A.'. poor. (This begins the railway journey from Vancouver.)

" 10. A.'. poor. Am really worn out.

" 11. A.'. better --- much reverie; vision not acute.

" 12. A.'. not bad.

" 13. A.'. purposely done more rapidly than usual. But restful.

{25}

- May 14. A.'. sleepy. Am by no means recovered from the fatigues of this journey.
- " 15. A.'. mediocre and unwilling.
- " 16. (Arrived New York) A.'. better but sleepy. I must really buck up.
- " 17. A.'. better, but "business" is a nuisance, and prevents the mind concentrating.
- " 18. A.'. The usual thing. I forget about it till late, or at least put it off. A man cannot serve two masters.
I began A.'; then deliberately stopped, as it was a farce. I appoint Sunday from waking to sleeping as a day of fast and penance.
Unable, or unwilling, to sleep, recommenced A.'.
Elaborate and really not bad.
- " 19. A.'. most oppressive day --- 96 Degrees --- heat-exhaustion, nearly prostration. A.'. gabbled. My throat "ached," and I was just out of a sodden sleep.
- " 20. A.'. a shade better; am still pretty ill.
- " 21. A.'. very tired, very determined, not altogether bad subjectively, but no voice or vision.
- " 22. A.'. at first disturbed --- with resolution, better vision somewhat, but confused and distorted.
(Imagination had been excited by reading Ludlow's "Hasheesh-Eater.")
- " 23. A.'. in afternoon tired and sleepy.
- " 24. A.'. not so bad, though most frightfully tired.
- " 25. A.'. poor in vision. There has been no good work for a long while. Why? {26}
- May 26. A.'. same as yesterday. Must meditate on cause. (Sailed for Liverpool.)
- " 27. A.'. Go through after incredible struggle of 1 1/2 hours.
- " 28. A.'. just a shade better. But my cabin is a little Hell.
- " 29. A.'. shade better; but still very poor.
- " 30. A.'. very good indeed. Renewed the terrible vows of this initiation, and was rewarded by the Divine Kiss. O self-glittering one, be ever with me! Amen.
- " 31. A.'. better than ever yet. Vision quite perfect; I tasted the sweet kiss and gazed in the clear eyes of that Radiant One. My own face became luminous.
- June 1. A.'. good but interfered with by fatigue. Used much resolution.
(And now Fra. P. was to be struck down by an overwhelming blow. It seems almost as if the experiences of May 30 and 31 were to prepare him to meet it.)
- " 2. A.'. Arrived Liverpool. Heard of Baby's death by letter from ----- and ----- . Arrived London, perfectly stunned.
(He travelled to London with the friends he had made on the voyage, refusing to allow them to suspect that anything was wrong.)
A.'. appropriate in tone, though of course mechanical. I solemnly reaffirmed the oath of mine obligation to perform the operation, {27} offering under these terrible circumstances all that yet remains.

Fortunately I am quite unable to think of the thing in detail or as a reality.

(He adds a note to this on December 31. "Not 'fortunately' at all. One never gets able to do so. Stupor and pangs get to the limit, and that limit is easily reached by very partial conceptions of one's loss.")

June. 3. ... I have live through the day.

A.'. a sad mechanic exercise.

" 4. A.'. no good.

" 5. Practically broke down playing billiards. Have drugged myself. (He was playing with a surgical friend, who insisted on his taking Veronal.) Will do A.'. and sleep.

" 6. Went to "Tristan und Isolde." Slept right through from overture to Act II; my neighbour then ejected me for snoring.

Did A.'. feebly, in streets.

" 7. Went to Plymouth to meet wife. Did A.'. in train. A shade better, and more acquiescence or survival or transcendence --- whichever name you prefer.

" 8. Really too ill to do a regular A.'. but struggled through, and repeated vows.

" 9. Still breaking down at intervals and staggering from nervous weakness. Dropping off to sleep at odd times and places.

A.'. practically nil. {28}

June 10. Vain attempts, interrupted by invincible sleep, to do A.'.

" 11. Still frightfully ill --- sleep and nightmares. A.'. again conquered by these, though I did my very utmost.

" 12. A shade better. A.'. in Turkish bath not bad considering.

" 13. A.'. futile.

" 14. A.'. a shade better.

" 15. A.'. and a further renewal of the Vow.

" 16. Went to sleep doing A.'. Am still very ill with throat.

" 17. A.'. better. Throat better.

" 18. A.'. mediocre.

" 19. A.'. I went to sleep, I fancy.

" 20. A.'. a shade better.

" 21. A.'. poor again. There seems little intention; perhaps owing to my bad health and the general uncertainty of things.

" 22. A.'. sleepy but a shade better.

" 23. Saw Fra. D.D.S. A.'. much better.

" 24. A.'. fair.

" 25. Went to sleep trying to do A.'.

" 26. A.'.-----?

" 27. Still very bad --- my head aches all over, and my throat.

" 28. Still very bad.

(There is no further entry till July 4. Fra. P. was evidently utterly broken down. Yet the A.'. , though not recorded, was not interrupted.) {29}

July 4. Doctors insist on immediate operation.

" 6. My throat and head still utterly bad --- no work for these days --- only the pretence of it. Before I had got to the end of the preamble I was almost delirious every time.

" 7. Had a Turker and did A.'. in it, though with great discomfort.

" 8. To Nursing Home.

Unto thee, Adon-ai, do I commit my way.

Unto thee, the Augoeides, 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.

A.'. rather bad, but done. Being in bed has cured the eternal headache, and the throat is much better.

(The doctors were not sure whether Fra. P. was suffering from cancer or tubercle --- pleasing alternative! Probably the real trouble was due to the fall with his horse months before. The microscope failed to reveal its real nature; but it was evidently nothing serious.)

- " 9. Operation performed with little pain. My display of cowardice (he asked for a drink of water during the operation, which was done with only local anaesthetics. But he had made up his mind not to speak during the operation, unless to make a joke) may partly excused by my general nervous break-down, I hope. {30}

A.'. at night, a shade better. Some slight vision.

July 10. A.'. at night fair only.

- " 11. A.'. rather reversesque.

- " 12. Throat very bad. A.'. futile.

- " 13. A.'. better (in A. M.)

(Twenty-second week of A.'. ends. There ought to be a new current to-morrow.) (The idea was 22 weeks for the 22 letters of the Hebrew Alphabet. So he seeks a new method.)

- " 14. Avoided invoking A.'. that He might instruct me in Vision. I am in serious trouble. Place, Method, Means, Time, etc. A wakeful night, followed by profound and dreamless sleep (Had spend much thought on A.'.).

- " 15. Thought a deal of A.'.

- " 16. Will think, again, not do the formal invocation.

- " 17. This thinking seems little or no good: but the fault is that the real P. is actually not thinking of A.'. When he is, the invocation is unnecessary; when he isn't it's feeble. What "am" I to do?

(Should suggest sticking to it. D.D.S., whom I consulted agrees.)

- " 18. The new method appears to be a mere dumb aspiration --- a Prayer of Silence continued throughout the twenty-four hours.

- " 19. Worried all day, but aspired.

- " 20. Stitches out. Aspiration to A.'. very strong.

- " 21. Some thought of A.'. {31}

July 22. Thoughts of A.'.

- " 23. Turning to A.'. was turning to sleep, as too often happens.

- " 24. A day off, apparently. (This means that there is no entry in the original diary. It does not imply that nothing was done, only that nothing was worthy record {sic}, or that such record was omitted. Note the "apparently," as of surprise.

- " 25. A bad day. (Going out of Nursing Home.)

- " 26. Went down to stay with D.D.S.

- " 27. Here we have a most extraordinary entry, which needs explanation and illustration.

Fra. P. was crucified by Fra. D.D.S., and on that cross was made to repeat this oath: "I, P----, a member of the Body of Christ, do hereby solemnly obligate myself, etc., to lead a pure and unselfish life, and will entirely devote myself so to raise, etc., myself to the Knowledge of my higher and Divine Genius that I shall be He.

"In witness of which I invoke the great Angel Hua to give me a proof of his existence."

P. transcribes this, and continues: "Complete and perfect visualization of ..." here are hieroglyphics which may mean "Christ as P---- on cross." He goes on: "'The low dark hill, the storm, the star.' But the Pylon of the Camel ('i.e.' the path of Gimel) open, and a ray therein: withal a certain vision of A.'. remembered only as a glory now attainable. {32}

{Illustration facing page 32 described:

This is a drawing, printed in half-tone and captioned beneath "THE CRUCIFIXION OF FRA. P." The basic outline is a rectangle, narrow horizontally and long vertically. The image is complex, with two main features. There is a figure to the right with the Crown of Amon, standing in a cloud that extends slightly beyond and to the left behind and greatly to the fore, mainly to the right and then low to the left, rising again a bit at the extreme left. This figure is frontal, eyes staring and with a full beard and long mustache. The beard is pointed, mustache strongly curved downward and outward like cattle horns. The face is fearsome of aspect. This figure has a loose robe, hanging over a tight band at the waist. A dagger passes beneath the band with hilt over navel and blade to the right of the picture, ending about hip height. The left arm is straight down, holding a large dark Ankh. The Right hand is extended to the left of the picture, upper arm nearly horizontal but a little below, Forearm is sharply upward and to the front, with hand grasping a phoenix wand near top of shaft, back of hand to the left of picture and fingers curled horizontally over shaft. The Phoenix wand itself faces to the left of the picture, its C-fork base just touching the cloud pattern rising behind the figure. The feet are not visible, owing to the clouds.

The other principal figure is a column of light over a hill. This column is narrower at the top and widens to encompass just over half the width of the picture (top width is about one fourth of picture). This column terminates in the hill and in the cloud already described to left and right. On the left side of the picture, outside the column of light and vertical are these characters marked, top to bottom: A shape like a Hebrew letter Bet or Mem with the left riser removed. A shape like "U". A Shape like a capitol "L", but reversed left to right". Lastly, another "U" shape, with a slight line coming from near the top of the right upright and undulating almost to touch the left upright. To the right of the column of light there is a similar array of four letter shapes, apparently the same as those on the left, but with the column and letters simply inverted, top to bottom. These may be from the grid of the "Qabalah of Nine Chambers," in which case they would be LBGK; but the symmetry suggests YHVH.

The Column of Light itself contains several features: There is a white circle at the top, truncated by the upper limit of the picture. In it are arrayed the Greek letters Iota, Alpha, Omega. The "I" and "O" are smaller and just below center to left and right. The "A" has its point about center and extends much larger than the others nearly to the lower arc of the circle. This "A" also

has dots standing out from its apex and its two leg ends, three in all. This white circle is surrounded by a diffuse ring and rays of light extend from it. There is a strong ray vertically downward, two to either side of it intercepting the column of light at about mid-height, two more short ones above those, then two very short ones above those in turn, and there seem to be from two to three others passing the median of the circle but indistinct. There are letters on either side of the vertical ray, about mid height of the picture: "Or (ray) dO" and below that: "A.' (ray) A.' ". This central ray illuminates and encompasses the upright of a crucifixion in the lower third of the picture, rising from the top of the hill. There is a generalized human form as corpus, facing forward on Latin cross. The figure is suggestive of Crowley, but only with a considerable weight loss. In curved wedges of shadow to the left and right of the hill top, within the widening of the column of light, are two canted elongated Latin Crosses with crescent moons horns to top about the intersection of arm and upright. That to the left cants to left and has a black crescent, between and below the horns, on the arm "FUR". That to the right cants to right, white crescent, "FUR" written again as before. The slope of the hill on the left has these words arching just above and along it "Milites Judaei"; to the right "Mater. Johannes. There are off vertical striations in the column to right and left of the vertical ray, beneath A.' A.' and above the crucifixion. The hill below the crucifixions has five Hebrew letters in black, forming the word "Golgotha", GLGThA.}

"Humility, Purity, Confidence.

"INRI Instar Noli Revelare Ineffabile."

But Fra. P. made also a sketch of the vision, which we here copy and reproduce.>

July 28. Twenty-fifth week of A.' begins.

" 29. (A.' continued evidently, for P. writes.)

Perfect the lightning-conductor and the flash will come.

" 30. (The diary of P. from this date is now full of hieroglyphics, which are and must ever remain indecipherable. We may gather a certain amount from those passages which are intelligible. He apparently tried repeating the new formula given by D.D.S., conceived perhaps as a mental operation on the lines of that given in "Equinox IV" concerning an egg between pillars.)

Aug. 4. About to try the experiment of daily Aspiration in the Sign of Osiris Slain.

Did this twenty-two minutes, with Invocation as of old.

Cut cross on breast an circle on head.

(SCIRE) The vow of Poverty is to esteem nothing save A.'.

(AUDERE) The vow of Chastity is to use the Magical Force only to invoke A.'.

(VELLE) The vow of Obedience is to concentrate the Will on A.' alone.

(TACERE) The vow of Silence: so to regulate the whole organism that so vast a miracle as the Completion of the Great Work excites therein no commotion. {33}

N.B. --- To look expectantly always, as if He would instantly appear.

Aug. 10. In Sign of Osiris Slain; cut cross and circle as before, renewing vows. Twenty-eight mins.

Got the Threshold --- the awful doubt whether one shouldn't walk away and throw up the whole thing ---

presented first as a temptation, than as a doubt. Wherefore the cry, "Eli, Eli, lama sabachthani." But got no further --- save from a sense of dew distilling from the Eye in the Triangle by the Ray.

" 14. Am still very much below par. Not that I feel bad; but I sleep absurdly after message.

(As a matter of fact, he suffered intensely from neuralgia and eye trouble all this summer, with hardly any intermission.)

" 18. Reobligated, though ill.

(Through the obstruction of a duct in the eye several extremely painful operations were needed, and he was in practically unintermittent pain.)

" 25. Reobligated, though ill.

Sept. 1. Reobligated, though ill.

" 8. Pain too great to record vows, even if I made any.

(His practice was evidently to take the vows afresh every week: he seems to have recorded no practices, though he evidently did them daily. The diary is all this time blank of any records of any sort.)

" 16. Renewed vows as usual.

" 17. Went to A --- P --- H ---, C. {34}

(The change of air cured his neuralgia instantly. Henceforth he may be considered well again. He speaks of himself on the 20th as "an absurd but athletic ass," after a night spent wandering about London talking to policemen and night watchmen.)

Sept. 21. Did a little Invocation. Inquiring how to invoke A.'. got the instant reply "Often!" --- and only saw later that this was the same old order as before. Which confirms it: discard methods, rituals, etc. (and their contradictions), but do it Often!

" 22. D.D.S. visits me. Celebration of the Autumnal Equinox.

" 23. Celebration of the Autumnal Equinox.

24-30. (During this period Fra. P. was preparing, under the guidance of D.D.S., a certain ritual of initiation. This was to combine the Eastern and the Western methods.

The mind, exalted, fortified, initiated by the Holy Magick, was then in that very state of divine tension to concentrate itself on that Self-glittering One.)

It is time to break off for a moment from the Diary to ask the reader to remark how extraordinarily full is this passage of P.'s life. The scene opens on the slopes of Kangchenjunga with the death of five men. It continues with a jungle inhabited by savages, naked, armed with bows and arrows, ignorant even of any language containing so many as three {35} hundred words, and by wild beasts. The next scene is of attempted robbery and murder, and P.'s successful defence. Then comes one of the wildest journeys possible to take on this planet, packed with every kind of adventure and privation. After this, practically continuous ill-health, only interrupted by the most shocking domestic tragedies.

Through all this, Fra. P. remains in perfect literal simplicity with his devotion to the Augoeides and his "invoking often."

He never flags, never falters, never faints, never fails. Impassive and inexorable as that Nature whom he had defied, he went steadily on with his work.

Wealth and health had been torn from him; he was like Job, but even worse tormented; greater than Job, he resisted all without a murmur, and conquered all without a glimmer of self-satisfaction.>

When the Books are opened and the deeds of men are known, who dare say that there shall be found aught to surpass these marvellous months which Fra. P. set to the Operation of the Sacred Magic, to obtaining of the Knowledge and Conversation of the holy Guardian Angel?

We return to the Diary ---

Oct. 2. (Fra. P. has now retired into the Adytum of God-nourished Silence to some purpose! We transcribe this day's entry; it is probably most important to us. The rest of the year's entries are nearly all of the same kind.)

The Stooping Dragon --- the Floor of the ... vide "Alexandra."

The Critical Converse. {36}

Before this is merely the Concealed At Home with its distinction of gift and graft, and very vagueness, where Apollo and Diana took the place of Mercury.

Scortillum, ut mihi tum repente visumst,

Non sane inlepidum neque invenustum.

Huc ut venimus incidere nobis.

Sermones varii.

(This means something! For example, the Stooping Dragon was painted on the Floor of the "Vault." In "Alexandra" occur the words "vault on Vera." Hence in the diary the letters S.D. (for Stooping Dragon) will refer to somebody named Vera, or possibly "the true woman," or "true things."

As I am ninety-four years old come Martinmas, and have much more of this "Temple" anyhow, I feel justified in leaving the rest of this ingenious cipher to any lunatics who get tired of the Bacon-Shakespeare folly.

Anybody who understands this entry of October 6 ---

Brassies and Billiards.

Council of War.

The King's letter to the Queen:

"Pussy" the Prince is ill"

Paedicabo ego vos et unrumabo

XVI.

Called on Rev. J. A. Hervey --- is welcome to a copy of the diary.) {37}

Oct. 9. Tested new ritual and behold it was very good!

Thanked gods and sacrificed for -----

In the "thanksgiving and sacrifice for ..." I "did" get rid of everything but the Holy Exalted One, and must have held Him for a minute or two. I did. I am sure I did.

Such is the fragmentary account of what was then the greatest event in Fra. P.'s career. Yet this is an account of the highest of the trances --- of Shiva darshana itself, as we know from other sources. The "vision," to use still the name become totally inadequate, appears to have had three main points in its Atmadarshana stage ---

1. The Universal Peacock.

2. The Universe as Ego. "I who am all and made it all abide its separate Lo

rd," "i.e." the Universe becomes a single and simple being, without quantity, quality, or conditions. In this the "I" is immanent, yet the "I" made it, and the "I" is entirely apart from it. (This is the Christian doctrine of the Trinity, or something very like it.)

3. This Trinity is transcended by an impersonal Unity.

This is then annihilated by the Opening of the Eye of Shiva. It is absolutely futile to discuss this: it has been tried and failed again and again. Even those with experience of the earlier part of the "vision" in its fullness must find it totally impossible to imagine anything so subversive of the whole base, not only of the Ego, but of the Absolute behind the Ego.

There are, however, many suggestive poetical descriptions which we advise our readers to study. Notable are "Aha!" (passage quoted below) and many portions of Liber LXV, {38} Liber VII, and Liber CCXX. It must be clearly understood that the Bhagavad-Gita, Anna Kingsford, St. John, and all other writers with the possible exception of Lao Tze, describe nothing higher than Atmadarshana. For the first time in the known history of the world there had arisen the combination of the utmost attainment with the intelligence and literary ability to make it comparatively articulate. It is no wonder, then, that we hail Fra. P. as the greatest of all Teachers.

This entire experience from the Passing of the Abyss to the Shivadarshana has been so wonderfully described in "Aha!" by Mr. Aleister Crowley, who was privileged to get his material first-hand from Fra. P. himself, that we make no apology for quoting the passage in full.

MARSYAS. Ay! Hear the Ordeal of the Veil,
The Second Veil! ... O spare me this
Magical memory! I pale
To show the Veil of the Abyss.
Nay, let confession be complete!

OLYMPAS. Master, I bend me at thy feet ---
Why do they sweat with blood and dew?

MARSYAS. Blind horror catches at my breath.
The path of the abyss runs through
Things darker, dissmaller than death!
Courage and will! What boots their force?
The mind rears like a frightened horse.
There is no memory possible
Of that unfathomable hell.
Even the shadows that arise
Are things to dreadful to recount! {39}
There's no such doom in Destiny's
Harvest of horror. The white fount
Of speech is stifled at its source.
Know, the sane spirit keeps its course
By this, that everything it thinks
Hath causal or contingent links.
Destroy them, and destroy the mind!
O bestial, bottomless, and blind
Black pit of all insanity!
The adept must make his way to thee!
This is the end of all our pain,
The dissolution of the brain!
For lo! in this no mortar sticks;
Down comes the house --- a hail of bricks!

The sense of all I hear is drowned;
Tap, tap, isolated sound,
Patters, clatters, batters, chatters,
Tap, tap, tap, and nothing matters!
Senseless hallucinations roll
Across the curtain of the soul.
Each ripple on the river seems
The madness of a maniac's dreams!
So in the self no memory-chain
Or causal wisp to bind the straws!
The Self disrupted! Blank, insane,
Both of existence and of laws,
The Ego and the Universe
Fall to one black chaotic curse.

OLYMPAS. So ends philosophy's inquiry:
"Summa scientia nihil scire." {40}

MARSYAS. Ay, but that reasoned thesis lacks
The impact of reality.
This vision is a battle axe
Splitting the skull. O pardon me!
But my soul faints, my stomach sinks.
Let me pass on!

OLYMPAS. My being drinks
The nectar-poison of the Sphinx.
This is a bitter medicine!

MARSYAS. Black snare that I was taken in!
How one may pass I hardly know.
Maybe time never blots the track.
Black, black, intolerably black!
Go, spectre of the ages, go!
Suffice it that I passed beyond.
I found the secret of the bond
Of thought to thought through countless years
Through many lives, in many spheres,
Brought to a point the dark design
Of this existence that is mine.
I knew my secret. "All I was"
I brought into the burning-glass,
And all its focussed light and heat
Charred "all I am." The rune's complete
When "all I shall be" flashes by
Like a shadow on the sky.

Then I dropped my reasoning.
Vacant and accursed thing! {41}
By my Will I swept away
The web of metaphysic, smiled
At the blind labyrinth, where the grey
Old snake of madness wove his wild
Curse! As I trod the trackless way
Through sunless gorges of Cathay,
I became a little child.
By nameless rivers, swirling through
Chasms, a fantastic blue,

Month by month, on barren hills,
In burning heat, in bitter chills,
Tropic forest, Tartar snow,
Smaragdine archipelago,
See me --- led by some wise hand
That I did not understand.
Morn and noon and eve and night
I, the forlorn eremite,
Called on Him with mild devotion,
As the dew-drop woos the ocean.

In my wanderings I came
To an ancient park aflame
With fairies' feet. Still wrapped in love,
I was caught up, beyond, above
The tides of being. The great sight
Of the intolerable light
Of the whole universe that wove
The labyrinth of life and love,
Blazed in me. Then some giant will,
Mine or another's thrust a thrill {42}
Through the great vision. All the light
Went out in an immortal night,
The world annihilated by
The opening of the Master's Eye.
How can I tell it?

OLYMPAS. Master, master!
A sense of some divine disaster
Abases me.

MARSYAS. Indeed, the shrine
Is desolate of the divine!
But all the illusion gone, behold
The one that is!

OLYMPAS. Royally rolled,
I hear strange music in the air!

MARSYAS. It is the angelic choir, aware
Of the great Ordeal dared and done
By one more Brother of the Sun!

OLYMPAS. Master, the shriek of a great bird
Blends with the torrent of the thunder.

MARSYAS. It is the echo of the word
That tore the universe asunder.

OLYMPAS. Master, thy stature spans the sky.

MARSYAS. Verily; but it is not I.
The adept dissolves --- pale phantom form
Blown from the black mouth of the storm.
It is another that arises!

The result of this upon Fra. P. seems to have been tremendous.
On the very next day the last sacrifice was made. {43}

Oct. 10. I am still drunk with Samadhi all day.
Discovered ...
(We need not write his words. Enough it we say that the

one person left for him to love was lost, stricken by hereditary vice, a beastliness taught her at the age of 16 by here mother, a clergyman's wife, which, after having lain dormant all these years, was now become rampant and incurable. He had nothing to look forward to but life with one who was in all essential ways a maniac, with no hope of any termination but the asylum or the grave.)>

- " 11. To bed with thoughts of A.'. Persistent vision.
... But oh! the constant rapture. ...
- " 12. ... But oh! ... as before. Did some prayer and fasting, but not enough.
- " 13. ... Things have "really" lost their value --- I get what Blavatsky describes in the Voice of the Silence as "not quite disgust."
- " 14. ... certain Samadhic effects linger --- the unreality of things and one's own sense of success, etc.
- " 16. Samadhi not yet worn off.
- " 17. But ho! etc., only more so.
- " 18. Ditto. Note lack of impatience, perfect satisfaction with existing state. ...
- " 21. I am sill "polarized" a good deal; my "indifference" is pronounced. {44}

Oct. 31. This account is almost unintelligible as it stands; so I edit it. He appears to have made the old "Preliminary Invocation." Result rather like Yoga; he gets at once into Pratyahara and then makes Samyama on the Augoeides. "Invoked twice --- terrible agony." And then this note. "Barbarous names. Supreme test ("i.e." to use words which he does not understand), for a man who is "really" praying cannot bring himself to say a ridiculous thing to his God, even on the latter's mandate."

(From this it appears as if the Augoeides had told Fra. P. the real meaning of Zoroaster's injunction: "Change not barbarous names of evocation; for they are names divine, having in the sacred rites a power ineffable.")>

"I shall go," continues Fra. P., "and recite 'From Greenland's Icy Mountains' (the most ridiculous thing that occurred to his mind) --- if with faith, Samadhi! ...

"No faith, I suppose. Time after time I feel the sickening pangs of dissolution; physically I nearly faint; but I don't get over the bar. ... I am sick, sick!

"I retire in disorder pursued by dog-faced demons of all kinds.

"Once again I nearly got there --- all went brilliance --- but not quite."

Again, "There is nothing but dog-faced demons after I get to bed; but there is always {45} the consciousness behind thoughts. Thus, when the consciousness realizes that 'I am apart from my thoughts,' that thought itself is pictorially shown as a thought." This seems to mean that he again got Atmadarshana; his complaint was the inability to pass beyond.

He adds "to this consciousness all thoughts are alike; it would never trouble to command them." "Id est," it is the Peace of the Universe, the Impersonal Absolute. He was That.

Note that he got this without any Ritual to speak of; an enormous advance in power of meditation.

Nov. 4. Descent into Hell. In the power of the Dweller --- obsession by a devil left by F----- and J----- called "?" (This devil is described in "Sir Palamede the Saracen," Sections XXXVI and XXXVIII. It asks "Is there any Path at all?" and "Are not you a fraud?") Return with great difficulty --- awful pangs --- Eli! Eli! lama sabachthani!

N.B. --- I got back to very near Samadhi in the end.

(This appears to have been a "natural" meditation arising out of the conversation of F----- the Buzite and J----- the Shuhite!)

" 14. Again got into the Samadhi-proximity-state; as it were, without trouble.

(Now follows a period of two more months of ill-health of the severest kind, and apparently {46} no work is done. There was, however, much question of his position in the mystic hierarchy. He had the highest attainment known --- and what did it amount to? In the meantime Fra. D.D.S. himself must have attained Samadhi --- presumably Atmadarshana --- for we find this entry.)

Dec. 7. D.D.S. writes from Samadhi-Dhatu.

(Dhatu --- literally "element" --- is a word chosen to avoid such implications as would be conveyed by "place," "state," and such words.)

" 8. D.D.S. still in Samadhi.

" 10. D.D.S. dined with me. He thinks my attainment makes me a Master of the Temple. He goes even further and says that I am "the" Master --- the Logos --- the next Buddha.

... This (apparently some ceremony of Rose Croix) purifies and consecrates me, so that I feel "I am the Master" quite genuinely --- without scruple or diffidence. No personality.

" 11. Back to B_____. D.D.S.'s amazing third letter.

(This letter is too long and personal to publish in full; but it contains these words: "How long have you been in the Great Order, and why did I not know? Is the invisibility of the A.'. A.'. to lower grades so complete?")

In spite of his illness he managed to do some most formidable work during this December. There is, however, nothing further in the diary of interest to our present purpose. {47}

But it is most important to remark that although acclaimed as a Master of the Temple, as one who has passed utterly through the Abyss, as a Brother of the A.'. A.'. itself, he steadfastly refused to accept the hard-won grade for three years more.

("To be continued")

{48}

THE TEMPLE OF SOLOMON

THE KING

{1}

THE TEMPLE OF SOLOMON

THE KING

THE POET

WE left Frater P. at the end of 1906, acknowledged and admitted a Master of the Temple, and even more than this, as it were in perspective, and yet refusing to admit even to himself that he had obtained that Crown for which he had striven so earnestly since the beginning. Into these eight years had been concentrated the work not of one lifetime, but of many, but he felt that this work was in no sense complete. He might be entitled to the Grade without as yet being initiated into it, and we shall find that these eight years grew to eleven before this occurred.

We must now record how these three years were occupied. We learn that in September 1906, with Frater D.D.S., he had prepared a Ritual of the Augoeides, which might serve to initiate those who had not yet made any attainment on the path. We may again quote from the History Lecture: ---

19. Returning to England, he laid his achievements humbly at the feet of a certain adept D.D.S., who welcomed him brotherly and admitted his title to that grade which he had so hardily won.

20. Thereupon these two adepts conferred together, saying: May it not be written that the tribulations shall be {3} shortened? Therefore they resolved to establish a new Order which would be free from the errors and deceits of the former one.

21. Without Authority they could not do this, exalted as their rank was among adepts. They resolved to prepare all things, great and small, against that day when such Authority should be received by them, since they knew not where to seek for higher adepts than themselves, but knew that the true way to attract the notice of such was to equilibrate the symbols. The temple must be builded before the God can indwell it.

22. Therefore by order of D.D.S. did P. prepare all things by his arcane science and wisdom, choosing only those symbols which were common to all systems, and rigorously rejecting all names and words which might be supposed to imply any religious or metaphysical theory. To do this utterly was found impossible,

since all language has a history, and the use (for example) of the word "spirit" implies the Scholastic Philosophy and the Hindu and Taoist theories concerning the breath of man. So was it difficult to avoid implication of some undesirable bias by using the words "order," "circle," "chapter," "society," "brotherhood," or any other to designate the body of initiates.

23. Deliberately, therefore, did he take refuge in Vagueness. Not to veil the truth to the Neophyte, but to warn him against valuing non-essentials. Should therefore the candidate hear the name of any God, let him not rashly assume that it refers to any known God, save only the God known to himself. Or should the ritual speak in terms (however vague) which seem to imply Egyptian, Taoist, Buddhist, Indian, Persian, Greek, Judaic, Christian, or Moslem philosophy, let him reflect that {4} this is a defect of language; the literary limitation and not the spiritual prejudice of the man P.

24. Especially let him guard against the finding of definite sectarian symbols in the teaching of his master, and the reasoning from the known to the unknown which assuredly will tempt him.

We labour earnestly, dear brother, that you may never be led away to perish upon this point; for thereon have many holy and just men been wrecked. By this have all the visible systems lost the essence of wisdom.

We have sought to reveal the Arcanum; we have only profaned it.

25. Now when P. had thus with bitter toil prepared all things under the guidance of D.D.S. (even as the hand writes, while the conscious brain, though ignorant of the detailed movements, applauds or disapproves the finished work) there was a certain time of repose, as the earth lieth fallow.

26. Meanwhile these adepts busied themselves intently with the Great Work.

27. In the fullness of time, even as a blossoming tree that beareth fruit in its season, all these pains were ended, and these adepts and their companions obtained the reward which they had sought --- they were to be admitted to the Eternal and Invisible Order that hath no name among men.

28. They therefore who had with smiling faces abandoned their homes, their possessions, their wives, their children, in order to perform the Great Work, could with steady calm and firm correctness abandon the Great Work itself; for this is the last and greatest projection of the alchemist.

In the spring of 1907 we consequently find Frater P. {5} living quietly his ordinary life as a man and engaged in no particular practices. His diary for this year 1907 has been lost, and we shall not be able to fill in the events of the year in any detail. We have, however, been able to inquire of those who had conversation with him during this period, and we hear of him as occupied mainly in reviewing the whole of his magical career --- though why should we use an adjective, since every second of that career had been understood as part of the operation of the Magic of Light? It seems to him that this career was in some ways imperfect --- as if he had jumped over some of the puddles in the path. He wished to explain to himself how this could be so, and, in particular, why.

He found, for example, with regard to magical powers, that he was not able to exercise these in the way which he had originally conceived. He found, in short, that they were like all other powers, and could only be exercised as circumstance permitted. Even Herr Salchow could not cut his famous star unless there happened to be ice, and he was able to get to that ice with skates. Although he had performed so many wonders he perceived that his ability depended entirely upon some antecedent necessity. He was not a free agent. He was part of a universal scheme. Now the principal mark of the Master of the Temple was, in his opinion, that he could exercise these powers at will; that he could enter Samadhi at will. He now saw that these words "At will" really meant at the will of the Universe, and he could only obtain this freedom through the coincidence of

f his will with the Universal Will. The active and the passive must be perfectly harmonious before free-will became intelligible. Only Destiny could exercise free-will. In order to exercise free-will he must, {6} therefore, become Destiny. He was then to know sooner or later the meaning of the Thirteenth Ether, to which subject we shall return in the proper place.

We are now to consider a further passage from the History Lection: ---

29. Also one V.V.V.V.V. arose, an exalted adept of the rank of Master of the Temple (or this much He disclosed to the Exempt Adepts), and His utterance is enshrined in the Sacred Writings.

30. Such are Liber Legis, Liber Cordis Cincti Serpente, Liber Liberi vel Lapidis Lazuli and such others whose existence may one day be divulged unto you. Beware lest you interpret them either in the Light or in the darkness, for only in L.V.X. may they be understood.

Of V.V.V.V.V. we have no information. We do not know, and it is of no importance that we should know, whether he is an actual person or a magical projection of Frater P., or identical with Aiwass, or anything else, for the reasons previously given when discussing the utterance of Liber Legis, "Equinox" VII, pp. 384 and 385. It is sufficient to say that all the Class A publications of the A.'. A.'. should be regarded as not only verbally and liberally inspired by Him, but that this accuracy should be taken to extend even to the style of the letter. If a word is unexpectedly spelt with a capital letter, it must not be thought that this is a mistake; there is some serious reason why it should be so.

During this year 1907, therefore, we find a number of such books dictated by him to Frater P. Of the sublimity of these books no words can give expression.

It will be noticed that they are totally different in style from Liber Legis, just as both of them are {7} different from any of the writings of Frater P. We may turn for a moment to consider the actual conditions under which he received them. We find the hint of the nature of the communication in Liber LX and Liber VII. On one or two occasions the scribe introduced his thought upon the note, in particular Liber VII, Chapter I, Verse 30, where Verse 29 suggested Verse 30 to Frater P., who wrote it consciously and was corrected in Verse 31. Frater P. is, however, less communicative about this writing than about Liber Legis. It appears that during the whole period of writing he was actually in Samadhi, although, strangely enough, he did not know it himself. It is a question of the transference of the Ego from the personal to the impersonal. He, the conscious human man, could not say "I am in Samadhi"; he was merely conscious that "that which was he" was in Samadhi. This came to him as a sort of consolation for the disappointment which he was experiencing, for it was in his attempt to get into Samadhi that the writing of these books occurred. Yet the consolation itself was in a sense a disappointment. The transference of the human conscience to the divine, the partial to the universal, was no longer an explosion, a spasm, an orgasm. It was a passing into peace unaccompanied by any of the dazzling and overwhelming phenomena with which he was familiar. He did not realize that this was an immense advance. He did not see that it meant that he had become so attuned to Samadhi that its occurrence became hardly noticeable. He was still farther from understanding that that Samadhi is permanent, eternal, entirely beyond accident of time or place; that it was only necessary, as it were, to lean back into it to be there. He knew that by pronouncing the {8} Ineffable Name, the Universe dissolved in flame and earthquake. He was far from the point at which by the utterance of a single sigh the universe slipped into dissolution. Like Elijah in the mountain, he expected to see the Lord in the tempest and the lightnings. He did not understand the still small voice. We shall find an increasing difficulty in writing of Frater P., because from this time he is increasing that nameless and eternal Nothing of which nothing true can be

e said, and it sometimes seems as if the conscious man was ever diminishing, ever less important, ever much nearer to the normal human being. In reality it is that he is much less confused. He does not allow the Planes to interfere with each other. He perceives that each Plane must work out its own salvation; that it is fatally wrong to appeal to the higher. He has identified himself with the will of the higher, and that will must extend downwards, radiating upon the lower. The lower may aspire to the higher, but not in order to get help from its troubles. It may wish as a whole to unite itself with the higher, to lose itself in the higher, but it should be very wary about asking the higher to rearrange its parts.

Apart from these writings, the years 1907 and nearly the whole of 1908 are quite uneventful. We do, however, find that he went into several Magical retirements, for in the spring of 1907 we hear of him at Tangier; in the winter in the English Lakes; but a great deal of his time must have been taken up by the personal matter referred to on page 44 of No. VIII of the "Equinox." That cup of bitterness, at least, he drank to the dregs. In May 1908 he was at Venice while we find that he spent August and September on a long walk through Spain. We do not learn that he did anything particular during this {9} period, but on the first of October, he began a serious Retirement of a really strenuous character of about a fortnight in duration, which has been recorded for us minute by minute in a book called "John St. John," published in "Equinox I." The ostensible object of this Retirement was to discover for certain whether by the use of the plain straightforward methods accessible to the normal man he could definitely attain Samadhi within a reasonable time. In other words, whether the methods themselves were valuable. This was a most important experiment, for a great many people had argued that he owed his Attainment to his personal genius; that any methods would have done for him; that his methods might be useless for another. He was sufficiently satisfied with the efficacy of the methods to determine upon a course for which he had hitherto found no excuse --- that of undertaking the gigantic task of the publication of all these methods on the basis of pure scepticism. There is, further, no doubt that by this retirement he acquired a stock of magical energy which enabled him to carry out this work, to all intents and purposes without assistance, except of the most temporary and casual kind, from any other person. The mere quantity of this work in itself constitutes a miracle. The quality of this work is such that the word miracle is quite inadequate. It must be remembered that it was not only a question of writing down the details of this extraordinary knowledge, though that is surprising enough. For example, Book 777 from cover to cover was written down by him from memory in a single week, at a time when he was seriously ill and in constant pain. But in addition to this, he was compelled to waste his time in overseeing the mechanical details of printing and publishing. It is better to fight with beasts at Ephesus like {10} St. Paul than with printers in London as he did. He had, moreover, to furnish practically the whole of the funds required for the publication. He gave not only the remains of his great fortune, but all his hope of future fortune, and he issued his publications at cost price, often very much below it. In addition to this he was continually harassed and distressed by every form of domestic affliction. The ability to endure these five years following seems cheaply purchased at the cost of a fortnight's hard work.

From this moment, however, our own task becomes extremely simple. Hitherto Frater P. has been a private character, of whose life no one was competent to speak. Without his diaries it would not have been possible to write a single page of this book. But henceforward he is a public character, occupied in public work, and little, indeed, will be the content of his private life; and yet there remains the most important event to be recorded: the dissolution of that life

e, the losing of his name.

("To be continued")

{11}

THE TEMPLE OF SOLOMON
THE KING

{Illustrated page described:

This page facing page 95 is quartered and bordered by solid black lines into four British-style astrological charts. These are represented below in the sequence top left, top right, bottom left and finally, bottom right:

14 Taurus 4 Aries 6 Pisces
XI X IX

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27 Gemini XII: \ / 7 Caput Drac. \ / Saturn 19.30: VIII 16 Aquarius

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Cancer:  / \-----. / \ Rx  :
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THE NATIVITY OF FRA. P.

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THE ANNIHILATION OF FRA. P. }

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THE TEMPLE OF SOLOMON
THE KING

NEMO

IN the year 1909 we find the drawing together of the Paths by which Frater P had been traveling.

First (March 21), the conscious personal work of his life was crystallized in the thorough establishment of his system of Scientific Illuminism or Sceptical Theurgy through the publication of Number I of the "Equinox;"

Second (October 17), he accomplished his purely human duty without which he had no right to become Sannyasin;

Third (April), another purely human side of his life reached a proper climax ;

Fourth (December), he was relieved of his last human responsibility;

Fifth (June), he was brought back completely, in full freedom, into the work laid down in "Liber Legis."

All these things were doubtless necessary as a winding-up of his business with Earth. The result is the final Initiation of December 3.

There is a very curious entry in his diary for January 1 ---

"Having left the Juggler (Standard Music-hall), ate 12 oysters = 1 crab = Abrahadabra, a small bottle of No. 111 (cost 231 pence), invoked and banished Mercury in P. Circus, opened message from Adonai. Folly = Aleph." {95}

This was the way in which he would divine the forthcoming year. He did various things of a quite ordinary nature with an intense magical intention. He had

asked a disciple to write him a message to be opened at midnight. The disciple, being a fool, wrote a foolish message, but none the less inspired.

The diary continues thus ---

"Sought accidental symbols while looking for a black woman to represent Bina h" (to which he was aspiring).

"Entered by chance, firstly, Queen's Hotel [can this refer to Binah?] and Leicester." (Leicester was the town whose hospitality had temporarily relieved him of his thorn in the flesh. Permanent relief followed in the course of the year.) He did not see any black woman, but a woman came to him and asked for alms, telling her sad story --- which was that she had been a servant who was now a fertilized free-woman with a young male child. He took this as a symbol of Binah in her form of Aima, the Rejoicing Mother. Further, she was dressed in grey, the colour of Chokmah, which he took to imply that she was the right kind of Mother, being covered by the Father.

There is no record of any importance in the diary until the Vernal Equinox, when the "Word of the Equinox," which is given out by the Masters to govern the events of the six months, was "Perdurabo;" and we find, in fact, that during his six months were some of the most important events of our history, whose which finished Perdurabo.

On June 15, he was at his Sacred House, and there conferred the Initiation of Neophyte upon his first probationer.

The event of June 28 is so important that a little preliminary {96} explanation is required. It has been explained with what reluctance he moved to the obtaining of "Liber Legis." We have seen how he tried to avoid carrying out the instructions; how he tried to give up Magick altogether; how he tried to take up Buddhism; how he tried any and every Path to escape the task laid upon him. He even attempted to publish "Liber Legis" and the 30th and 29th Aethyrs which he had obtained in Mexico, with sceptical commentary. We find him driven inch by inch into the Path appointed by the Masters. We have seen him stripped of all that he had and of all that he was. We know, too, that he made the obtaining of Samadhi a condition of his taking up the work, on the ground that no one without that experience could possibly carry it out, and we have seen this demand granted. We have seen him hailed by the Adepts of the Great White Brotherhood in England, as not only one of themselves, but as their Master, nay, as the Logos of the AEon. We have seen him refuse to admit it. Ultimately, when every obstacle had been cleared away, when the Adepts themselves urged him to take up the work, his will refused assent, and that with finality. "For," said he, "it is impossible. In my copy of the Book of the Law I find it written 'This book shall be translated into all tongues, but always with the original in the writing of the Beast, for in the chance shape of the letters and their positions to one another, in these are mysteries that no Beast shall divine,' and this original has been lost. I have not seen it for five years."

With this he dismissed the matter from his mind. He would continue with scientific illuminism. He would publish various scholarly studies of such works as Dr. Dee's. What {97} he would not do was --- what he was told! It was impossible, and there was an end of the matter.

However, he was obliged to go to his house in Scotland on business, and he arrived there on June 15. Two days later he was joined by two disciples. One of these was interested in mountaineering, and had asked him for a pair of his skis. Several pairs were discovered in the loft. Some days later he determined to look for four large canvases, on which, nine years earlier, he had painted in their proper colours the Four Watch Towers of the universe given by Dr. Dee.

The house was ransacked by the three men and by the servants; no trace was discovered, and the search was abandoned.

On June 28, we find this entry ---

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

It was the last straw. For the next two days he remained in meditation, as in his previous Samma Sati meditation in Burma and China, where his marvellous escape from death supplied the last factor in the equation, and brought him to the understanding of who he was and what his work. So {98} this strange finding robbed him of his last excuse for not taking up the work. Here was the reason for the years spent by him in climbing mountains. Because he had climbed mountains he desired ski; because he had climbed mountains he had gone to Cumberland in the winter previous, and there found the disciple K. M. W., whose request for the ski had brought him to the loft. Here, too, was the reason of his life-tragedy, for without that he would not have gone to Cumberland at that time or gone to his house in Scotland that summer. There was no further escape. He must take up the terrible Karma, which he had evaded, in spite of the tremendous pressure brought to bear upon him by the Masters, for five years. It is Their silent dealings with him which fill Volume 0 of the "Equinox."

Broken at last, he went to the topmost point of the hill which crowns his estate, at midnight, and there, as we read in the diary, "I once more solemnly renounced all that I have or am. On departing, instantly shone the moon, two days before her fullness, over the hill among the clouds." A pencil note in the diary, written much later, underlines the words "two days before her fullness," and notes: "And I attained two quarters of year later approximately."

The traces of this decision are now apparent when, from August 22 to 25, we find him at Maidenhead writing "Aha!" In this poem he gives a complete account of all that had occurred to him. Beginning with some hint of the aspiration to the Knowledge and Conversation of the Holy Guardian Angel, it continues with an account of the method of meditation, culminating in that same Knowledge and Conversation. The agony of the Passing of the Abyss is then {99} described, and the tearing away of all that he has or is, ending in Shivadarshana. This passage is quoted fully in the section "The Babe," "supra." Further instruction is then given in meditation.

MARSYAS. There are seven keys to the great gate,
Being eight in one and one in eight.
First, let the body of thee be still,
Bound by the ceremonies of will,
Corpse-rigid; thus thou mayst abort
The fidget-babes that tense the thought.
Next, let the breath-rhythm be low,
Easy, regular, and slow;
So that thy being be in tune
With the great sea's Pacific swoon.
Third, let thy life be pure and calm
Swayed softly as a windless palm.
Fourth, let the will-to-live be bound
To the one love of the Profound.

Fifth, let the thought, divinely free
From sense, observe its entity.
Watch every thought that springs; enhance
Hour after hour thy vigilance!
Intense and keen, turned inward, miss
No atom of analysis!
Sixth, on one thought securely pinned
Still every whisper of the wind!
So like a flame straight and unstirred
Burn up thy being in one word!
Next, still that ecstasy, prolong
Thy meditation steep and strong, {100}
Slaying even God, should He distract
Thy attention from the chosen act!
Last, all these things in one o'erpowered,
Time that the midnight blossom flowered!
The oneness is. Yet even in this,
My son, thou shalt not do amiss
If thou restrain the expression, shoot
Thy glance to rapture's darkling root,
Discarding name, form, sight, and stress
Even of this high consciousness;
Pierce to the heart! I leave thee here:
Thou art the Master. I revere
Thy radiance that rolls afar,
O Brother of the Silver Star!

Yet, immediately following this, comes the Method of Invocation of the Holy Guardian Angel, and an account of the attainment of that knowledge.

MARSYAS. I teach the royal road of light.
Be thou, devoutly eremite,
Free of thy fate. Choose tenderly
A place for thine Academy.
Let there be an holy wood
Of embowered solitude
By the still, the rainless river,
Underneath the tangled roots
Of majestic trees that quiver
In the quiet airs; where shoots
Of the kindly grass are green
Moss and ferns asleep between, {101}
Lilies in the water lapped,
Sunbeams in the branches trapped ---
Windless and eternal even!
Silenced all the birds of heaven
By the low insistent call
Of the constant waterfall!
There, to such a setting be
Its carven gem of deity,
A central flawless fire, enthralled
Like Truth within an emerald!
Thou shalt have a birchen bark
On the river in the dark;

And at the midnight thou shalt go
To the mid-stream's smoothest flow,
And strike upon a golden bell
The spirit's call; then say the spell:
"Angel, mine angel, draw thee nigh!"
Making the Sign of Magistry
With wand of lapis lazuli.
Then, it may be, through the blind dumb
Night thou shalt see thine angel come,
Hear the faint whisper of his wings,
Behold the starry breast begemmed
With the twelve stones of the twelve kings!
His forehead shall be diademed
With the faint light of stars, wherein
The Eye gleams dominant and keen.
Thereat thou swoonest; and thy love
Shall catch the subtle voice thereof.
He shall inform his happy lover:
My foolish prating shall be over! {102}

OLYMPAS. O now I burn with holy haste.

This doctrine hath so sweet a taste
That all the other wine is sour.

MARSYAS. Son, there's a bee for every flower.

Lie open, a chameleon cup,
And let Him suck thine honey up!
Ah, boy, all crowns and thrones above
Is the sanctity of love.
In His warm and secret shrine
Is a cup of perfect wine,
Whereof one drop is medicine
Against all ills that hurt the soul.
A flaming daughter of the Jinn
Brought to me once a winged scroll,
Wherein I read the spell that brings
The knowledge of that King of Kings.
Angel, I invoke thee now!
Bend on me the starry brow!
Spread the eagle wings above
The pavilion of our love!
Rise from your starry sapphire seats!
See, where through the quickening skies
The oriflamme of beauty beats
Heralding loyal legionaries,
Whose flame of golden javelins
Fences those peerless paladins.
There are the burning lamps of them,
Splendid star-clusters to begem
The trailing torrents of those blue
Bright wings that bear mine angel through! {103}
O Thou art like an Hawk of Gold,
Miraculously manifold,
For all the sky's aflame to be
A mirror magical of Thee!
The stars seem comets, rushing down

To gem thy robes, bedew thy crown.
Like the moon-plumes of a strange bird
By a great wind sublimely stirred,
Thou drawest the light of all the skies
Into thy wake. The heaven dies
In bubbling froth of light, that foams
About thine ardour. All the domes
Of all the heavens close above thee
As thou art known of me who love thee.
Excellent kiss, thou fastenest on
This soul of mine, that it is gone,
Gone from all life, and rapt away
Into the infinite starry spray
Of thine own AEon ... Alas for me!
I faint. Thy mystic majesty
Absorbs this spark.

OLYMPAS. All hail! all hail!
White splendour through the viewless veil!
I am drawn with thee to rapture.

Yet no sooner is this attained than he utters the new doctrine declared in "
Liber Legis."

MARSYAS. I bear a message. Heaven hath sent
The knowledge of a new, sweet way
Into the Secret Element. {104}

OLYMPAS. Master, while yet the glory clings
Declare this mystery magical!

MARSYAS. I am yet borne on those blue wings
Into the Essence of the All.
Now, now I stand on earth again,
Though, blazing through each nerve and vein,
The light yet holds its choral course,
Filling my frame with fiery force
Like God's. Now hear the Apocalypse
New-fledged on these reluctant lips!

OLYMPAS. I tremble like an aspen, quiver
Like light upon a rainy river!

MARSYAS. Do what thou wilt! is the sole word
Of law that my attainment heard.
Arise, and lay thine hand on God!
Arise, and set a period
Unto Restriction! That is sin:
To hold thine holy spirit in!
O thou that chafest at thy bars,
Invoke Nuit beneath her stars
With a pure heart (Her incense burned
Of gums and woods, in gold inurned),
And let the serpent flame therein
A little, and thy soul shall win
To lie within her bosom. Lo!
Thou wouldst give all --- and she cries: No!
Take all, and take me! Gather spice
And virgins and great pearls of price!

Worship me in a single robe,
Crowned richly! Girdle of the globe, {105}
I love thee. I am drunkenness
Of the inmost sense; my soul's caress
Is toward thee! Let my priestess stand
Bare and rejoicing, softly fanned
By smooth-lipped acolytes, upon
Mine iridescent altar-stone,
And in her love-chaunt swooningly
Say evermore: To me! To me!
I am the azure-lidded daughter
Of sunset; the all-girdling water;
The naked brilliance of the sky
In the voluptuous night am I!
With song, with jewel, with perfume,
Wake all my rose's blush and bloom!
Drink to me! Love me! I love thee,
My love, my lord --- to me! to me!

OLYMPAS. There is no harshness in the breath
Of this --- is life surpassed, and death?

MARSYAS. There is the Snake that gives delight
And Knowledge, stirs the heart aright
With drunkenness. Strange drugs are thine,
Hadit, and draughts of wizard wine!
These do no hurt. Thine hermits dwell
Not in the cold secretive cell,
But under purple canopies
With mighty-breasted mistresses
Magnificent as lionesses ---
Tender and terrible caresses!
Fire lives, and light, in eager eyes;
And massed huge hair about them lies. {106}
They lead their hosts to victory:
In every joy they are kings; then see
That secret serpent coiled to spring
And win the world! O priest and king,
Let there be feasting, foining, fighting,
A revel of lusting, singing, smiting!
Work; be the bed of work! Hold! Hold!
The stars' kiss is as molten gold.
Harden! Hold thyself up! now die ---
Ah! Ah! Exceed! Exceed!

OLYMPAS. And I?

MARSYAS. My stature shall surpass the stars:
He hath said it! Men shall worship me
In hidden woods, on barren scaurs,
Henceforth to all eternity.

OLYMPAS. Hail! I adore thee! Let us feast.

MARSYAS. I am the consecrated Beast.
I build the Abominable House.

The Scarlet Woman is my Spouse ---

OLYMPAS. What is this word?

MARSYAS. Thou canst not know
Till thou hast passed the Fourth Ordeal.

OLYMPAS. I worship thee. The moon-rays flow
Masterfully rich and real
From thy red mouth, and burst, young suns
Chanting before the Holy Ones
Thine Eight Mysterious Orisons!

MARSYAS. The last spell! The availing word!
The two completed by the third!
The Lord of War, of Vengeance { 107 }
That slayeth with a single glance!
This light is in me of my Lord.
His Name is this far-whirling sword.
I push His order. Keen and swift
My Hawk's eye flames; these arms uplift
The Banner of Silence and of Strength ---
Hail! Hail! thou art here, my Lord, at length!
Lo, the Hawk-Headed Lord am I:
My nemyss shrouds the night-blue sky.
Hail! ye twin warriors that guard
The pillars of the world! Your time
Is nigh at hand. The snake that marred
Heaven with his inexhaustible slime
Is slain; I bear the Wand of Power,
The Wand that waxes and that wanes;
I crush the Universe this hour
In my left hand; and naught remains!
Ho! for the splendour in my name
Hidden and glorious, a flame
Secretly shooting from the sun.
Aum! Ha! --- my destiny is done.
The Word is spoken and concealed.

OLYMPAS. I am stunned. What wonder was revealed?

MARSYAS. The rite is secret.

OLYMPAS. Profits it?

MARSYAS. Only to wisdom and to wit.

OLYMPAS. The other did no less.

MARSYAS. Then prove
Both by the master-key of Love.
The lock turns stiffly? Shalt thou shirk { 108 }
To use the sacred oil of work?
Not from the valley shalt thou test
The eggs that line the eagle's nest!
Climb, with thy life at stake, the ice,
The sheer wall of the precipice!
Master the cornice, gain the breach,
And learn what next the ridge can teach!
Yet --- not the ridge itself may speak
The secret of the final peak.

OLYMPAS. All ridges join at least.

MARSYAS. Admitted,
O thou astute and subtle-witted!
Yet one --- loose, jagged, clad in mist!
Another --- firm, smooth, loved and kissed
By the soft sun! Our order hath
This secret of the solar path,

Even as our Lord the Beast hath won
The mystic Number of the Sun.

OLYMPAS. These secrets are too high for me.

MARSYAS. Nay, little brother! Come and see!

Neither by faith nor fear nor awe
Approach the doctrine of the Law!
Truth, Courage, Love, shall win the bout,
And those three others be cast out.

OLYMPAS. Lead me, Master, by the hand

Gently to this gracious land!
Let me drink the doctrine in,
An all-healing medicine!
Let me rise, correct and firm,
Steady striding to the term, {109}
Master of my fate, to rise
To imperial destinies;
With the sun's ensanguine dart
Spear-bright in my blazing heart,
And my being's basil-plant
Bright and hard as adamant!

MARSYAS. Yonder, faintly luminous,

The yellow desert waits for us.
Lithe and eager, hand in hand,
We travel to the lonely land.
There, beneath the stars, the smoke
Of our incense shall invoke
The Queen of Space; and subtly She
Shall bend from Her infinity
Like a lambent flame of blue,
Touching us, and piercing through
All the sense-webs that we are
As the aethyr penetrates a star!
Her hands caressing the black earth,
Her sweet lithe body arched for love,
Her feet a Zephyr to the flowers,
She calls my name --- she gives the sign
That she is mine, supremely mine,
And clinging to the infinite girth
My soul gets perfect joy thereof
Beyond the abysses and the hours;
So that --- I kiss her lovely brows;
She bathes my body in perfume
Of sweat O thou my secret spouse,
Continuous One of Heaven! illumine {110}
My soul with this arcane delight,
Volumptuous Daughter of the Night!
Eat me up wholly with the glance
Of thy luxurious brilliance!

OLYMPAS. The desert calls.

MARSYAS. Then let us go!

Or seek the sacramental snow,
Where like a high-priest I may stand
With acolytes on every hand,
The lesser peaks --- my will withdrawn

To invoke the dayspring from the dawn,
Changing that rosy smoke of light
To a pure crystalline white;
Though the mist of mind, as draws
A dancer round her limbs the gauze,
Clothe Light, and show the virgin Sun
A lemon-pale medallion!
Thence leap we leashless to the goal,
Stainless star-rapture of the soul.
So the altar-fires fade
As the Godhead is displayed.
Nay, we stir not. Everywhere
Is our temple right appointed.
All the earth is faery fair
For us. Am I not anointed?
The Sigil burns upon the brow
At the adjuration --- here and now.

OLYMPAS. The air is laden with perfumes.

MARSYAS. Behold! It beams --- it burns --- it blooms.

OLYMPAS. Master, how subtly hast thou drawn {111}

The daylight from the Golden Dawn,
Bidden the Cavernous Mount unfold
Its Ruby Rose, its Cross of Gold;
Until I saw, flashed from afar,
The Hawk's eye in the Silver Star!

MARSYAS. Peace to all beings. Peace to thee,

Co-heir of mine eternity!
Peace to the greatest and the least,
To nebula and nenuphar!
Light in abundance be increased
On them that dream that shadows are!

OLYMPAS. Blessing and worship to The Beast,
The prophet of the lovely Star!

It will be seen that these various methods of attainment are all harmonious.

The Method of Meditation and that of Abramelin are not superseded by the new AEon, but made subsidiary to it, and easier to employ in virtue of it.

It is indeed abundantly clear that these three paths are one.

The best and greatest of the antinomies, that between Magick and Mysticism, is transcended in the Method of the New AEon.

But to return to the effect upon Fra. P. of the Finding of the Lost Book. There is no longer any hesitation or dissipation; as an Arrow from the Bow he flies to the mark of his high calling.

We now find him, therefore, attempting to carry out the work, and finding it as difficult to do so as he had previously found it to avoid doing so; yet doing so successfully, since he was working in accordance with the Will of the Masters, and this "Temple of Solomon the King" was now intended to lead up to the point which it has at last attained. {112}

However, this account in "The Temple of Solomon the King" is too clumsy, too overloaded with matter irrelevant to the main purpose, to serve as the book referred to in "Liber Legis III." 39. It will form a book of reference for students, but not a popular treatise. Frater Perdurabo was conscious of this difficulty. A further revelation through another messenger was necessary before the matter could be brought to a satisfactory conclusion. It is unnecessary in this

s place to detail how this came about, as it is quite recent and of too great importance in itself to deal with in any casual manner. It must suffice that this instruction is now being fully obeyed, as will be evident upon the publication of Part IV of Book 4.>

We now return to the diary. On September 24 we find a new password for the forthcoming Equinox --- "Audio." Its sublime meaning was not yet suspected by Frater Perdurabo. On November 9 we find the entry "Here endeth this diary, for I write now in a Holy Book of my Holy Pilgrimage to the Sun." In fact, he left London for Paris on November 10, attended only by a single Chela. He arrived at Algiers on the 17th, and on the next day took the tram to Arba, from which point they started to walk to Bou-Saada.

At Aumale he took up again the work of obtaining the Cries of the 30 Aethyrs, to which he had not paid attention since August 1900. It is evident that he was stopped from going beyond that point at that time.

A study of these Cries will explain to students of intelligence the details of this Initiation, and it will be seen from the remarks at the end of the 13th Aethyr that it is not possible to proceed beyond the 16th for any one who is not a Master of the Temple. In the 19th Aethyr is the beginning of this {113} Initiation, and it will be noticed that even in the 22nd Aethyr the Samahdi of Aumadarshana occurs, while in the 21st Aethyr is the vision of Kether, and in the 20th Shivadarshana, although not perfect.

In the 19th, then, the Angel of Initiation appears, and in the 18th Shivadarshana, in its new and higher form --- "Shiva" being replaced by "Horus" --- takes place. In the 17th the Initiation continues.

The Angel took him into the Pylon of the threshold in the 19th. In the 17th he is balanced. In the 16th is the first dim dawn of the Great Ones of "Liber Legis" as Lords of the Initiation, and something of the nature of the ceremony is foreshadowed. In the 15th the Adept is examined, and permission is given to pass him fully to the grade of Magister Templi, but admission to any further grade refused.

It will be noticed, further, that this all takes place in a Temple of the Rosy Cross.

In the 14th Aethyr we get the initiation itself. Fra. P. and his Chela, who was acting as his scribe, were upon Da'leh Addin, a mountain in the desert a few miles from Bou-Saada. It was found impossible to reach that Aethyr, and the Angel said, "Depart, for thou must invoke me only in the darkness, for the mystery cannot be spoken in sight of the sun." Frater Perdurabo therefore withdrew from the Vision.

It was then that a strange thing happened. Impelled by some instinct or inspiration, it came to them that they must then and there build a Temple to the Most Holy Exalted One, and in this Temple invoke Him. The top of the Mountain was covered with large loose stones entirely suitable for this purpose. In the course of an hour or so it was built, {114} and the invocation made, after which an inscription recording the result was built.

This invocation was of a very remarkable character. There had been a bar to the progress of Frater Perdurabo, a dualism in his conception of the Cosmos. He had not fully understood that the Universe was One, that one might in very truth eat and drink to the glory of God. He knew that by eating and drinking one did not necessarily detract from the glory of God, but had not fully understood the sacramentalism of the simplest actions. Now he knew that the huddling together of unhewn stones might build a better Temple than that of Luxor or of Karnak. He had still the old illusion that to succeed on one plane you must fail on another; still thought the mind more than the body, the soul more than the mind; did not see that these three must be one in exactly the same sense as th

e Christian Trinity (as understood by the truest Christians) is One. It was in the course of this illumination that the Truth was ceremonially conveyed to him on the Magical plane, although it was not for three years later that it fully illuminated his mind.

This illusion, of which it is here spoken, is a most necessary step for the beginner, because to the beginner his ordinary life is not a sacrament. To him things are really common and unclean. He must, therefore, cut them out of his life, and hence to him the name of the Path is Renunciation. But to him who would be a Master of the Temple, the reverse applies. He wishes to remain perpetually in Samadhi, and it is therefore his renunciation to descend further and further into matter. He has volatilized the fixed: now he must fix the volatile. He has ascended from his particular body to the Universal Soul. That Universal Soul {115} must now incarnate itself ever more completely in that body, and in the bodies and minds of all men. He has made his darkness light; that light must illuminate the darkness of all.

Having then received this last Initiation, this destruction of the opposition, between One and the Many, he descended from the mountain, and awaited nightfall.

The nature of the Initiation itself --- its climax and completion --- can only be given in the sublime words of the Angel of the Aethyr itself. We therefore quote it in full ---

"The Angel reappears."

The blackness gathers about, so thick, so clinging, so penetrating, so oppressive, that all the other darkness that I have ever conceived would be like bright light beside it.

His voice comes in a whisper: O thou that art master of the fifty gates of Understanding, is not my mother a black woman? O thou that art master of the Pentagram, is not the egg of spirit a black 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.

I am the snake that devoureth the spirit of man with the lust of light. I am the sightless storm in the night that wrappeth the world about with desolation. Chaos is my name, and thick darkness. Know thou that the darkness of the earth is ruddy, and the darkness of the air is grey, but the darkness of the soul is utter blackness.

The egg of the spirit is a basilisk egg, and the gates of the understanding are fifty, that is the sign of the Scorpion. The pillars about the neophyte are crowned with flame, and the vault of the Adepts is lighted by the Rose. And in the {116} abyss is the Eye of the Hawk. But upon the great sea shall the Master of the Temple find neither star nor moon.

And I was about to answer him: "The light is within me." But before I could frame the words, he answered me with the great word that is the Key of the Abyss. And he said: Thou hast entered the night; dost thou yet lust for day? Sorrow is my name, and affliction. I am girt about with tribulation. Here still hangs the Crucified One, and here the Mother weeps over the children that she hath not borne. Sterility is my name, and desolation. Intolerable is thine ache, and incurable thy wound. I said, Let the darkness cover me; and behold, I am compassed about with the blackness that hath no name. O thou, who hast cast down the light into the earth, so must thou do for ever. And the light of the sun shall not shine upon thee, and the moon shall not lend thee of her lustre, and the stars shall be hidden, because thou art passed beyond these things, beyond the need of these things, beyond the desire of these things.

What I thought were shapes of rocks, rather felt than seen, now appear to be veiled Masters, sitting absolutely still and silent. Nor can any one be distinguished from the others.

And the Angel sayeth: Behold where thine Angel hath led thee! Thou didst ask fame, power and pleasure, health and wealth and love, and strength, and length of days. Thou didst hold life with eight tentacles, like an octopus. Thou didst seek the four powers and the seven delights and the twelve emancipations and the two and twenty Privileges and the nine and forty Manifestations, and lo! thou art become as one of These. Bowed are their backs, whereon resteth the {17} universe. Veiled are their faces, that have beheld the glory Ineffable.

These adepts seem like Pyramids --- their hoods and robes are like Pyramids.

And the Angel sayeth: Verily is the Pyramid a Temple of Initiation. Verily also is it a tomb. Thinkest thou that there is life within the Masters of the Temple, that sit hooded, encamped upon the Sea? Verily, there is no life in them.

Their sandals were the pure light, and they have taken them from their feet and cast them down through the abyss, for this AETHER is holy ground.

Herein no forms appear, and the vision of God face to face, that is transmuted in the Athanor called dissolution, or hammered into one in the forge of meditation, is in this place but a blasphemy and a mockery.

And the Beatific Vision is no more, and the glory of the Most High is no more. There is no more knowledge. There is no more bliss. There is no more power. There is no more beauty. For this is the Palace of Understanding: for thou art one with the Primeval things.

Drink in the myrrh of my speech, that is bruised with the gall of the roc, and dissolved in the ink of the cuttle-fish, and perfumed with the deadly nightshade.

This is thy wine, who wast drunk upon the wine of Iacchus. And for bread shalt thou eat salt, O thou on the corn of Ceres that didst wax fat! For as pure being is pure nothing, so is pure wisdom pure ...>, and so is pure understanding silence, and stillness, and darkness. The eye {118} is called seventy, and the triple Aleph whereby thou perceivest it, divideth into the number of the terrible word that is the Key of the Abyss.

I am Hermes, that am sent from the Father to expound all things discreetly in these the last words that thou shalt hear before thou take thy seat among these whose eyes are sealed up, and whose ears are stopped, and whose mouths are clenched, who are folded in upon themselves, the liquor of whose bodies is dried up, so that nothing remains but a little pyramid of dust.

And that bright light of comfort, and that piercing sword of truth, and all that power and beauty that they have made of themselves, is cast from them, as it is written, "I saw Satan like lightning fall from Heaven." And as a flaming sword is it dropt through the abyss, where the four beasts keep watch and ward. And it appeareth in the heaven of Jupiter as a morning star, or as an evening star. And the light thereof shineth even unto the earth, and bringeth hope and help to them that dwell in the darkness of thought, and drink of the poison of life. Fifty are the gates of understanding, and one hundred and six are the seasons thereof. And the name of every season is Death.

During all this speech, the figure of the Angel has dwindled and flickered, and now it is gone out.

And I come back in the body, rushing like a flame in a great wind. And the shew-stone has become warm, and in it is its own light.

"Bou-saada, December" 3, 1909. 9.50-11.15 "p.m."

Comment on this cry can but profane it, yet it is necessary to emphasize the very peculiar nature of the attainment {119} of this grade. In all previous grades the nature of the Initiation has been light through darkness. In this it is darkness through light. The word of the Adept was L V X, Light. The word of the Master of the Temple is N O X, Night. This is the Night of Pan. The direction of the Path is definitely changed. The Master of the Temple cannot go to the Magus unless bringing the Neophyte himself in his hand, and in this task there is no consolation, as there has always been before. The visions are no more. Silence and stillness and darkness rule the grade. The Adept has throughout his progress been unifying himself. As it is written in "Liber CCCXXXIII," Chapter III, the Brothers of A.'. A.'. are women; the Aspirants to A.'. A.'. are men. The Master of the Temple has given birth to a child, which child appears as an Adept among men. But that which was the Adept is but a little pile of dust. Samadhi has been attained once and for all. The process is complete and permanent. The Great Work is accomplished. The new Great Work is proclaimed. He has finished with Solve. He must begin Coagula.

In the 13th Aethyr the Initiation continues. The Initiate obtains his reward, and that reward is to understand all, yet to labour in the darkness without hope of reward. Now, however, we come to the 12th Aethyr, wherein is the second mystery of the Reward, of which the key is the word N O X.

BABALON, the Lady of the City of the Pyramids, is revealed.

In "Liber VII" is the first utterance of the Master of the Temple, and this book should be studied by those who seek a further understanding. {120}

Such is the first part of the Ritual of Initiation.

In the second part the Master is made to understand what is that Abyss which he has passed.

In the 11th Aethyr he comes to the fortress upon the frontier of the Abyss, and is there prepared for the crossing of the Abyss. Every drop of his blood is taken for the cup of BABALON. The Candidate asks, "Is there not the Holy Guardian Angel?" And the answer is given, "My God, my God, why hast thou forsaken me??" It is the last word of the Aethyr. And of all the horror of the Abyss, that is the one word that yet chills his blood as he remembers it.

Now then, in the 10th Aethyr, is given the Abyss. The Candidate is identified with the horror of that Abyss. Had not the Master already passed the Abyss, as it were, unofficially, he could not have endured this crystallization of it into name and form.

In the 9th Aethyr comes a further reward, a further understanding of the task. And the first indication that he has really passed the Abyss on all planes is that there is no longer any curse. All is blessing. There is a secret meaning, a blessing in everything. And this is his reward --- the Daughter of BABALON the beautiful. She is the pure soul, glorified by virtue of his attainment

In the 8th Aethyr this is continued. The Master becomes a Holy Guardian Angel unto another, the Bridegroom of his Bride. This marriage is now accomplished in the 7th Aethyr.

There is Samadhi, but now no longer from below, but from above. {121}

The reward of Understanding is further granted in the remaining Aethyrs.

In the 6th there is a shadowing forth of the Grade of Magus. And with this closes this part of the Initiation.

Now then, in the 5th Aethyr, comes the final reception. And after this reception among the Brothers of the Silver Star comes the Vision of the Arrow.

In the 4th Aethyr, the nature of the Great Work which the Master of the Temple must accomplish is shown more fully. The Holy Guardian Angel presents his Bride to the Mother, who presents her to the Father. One may remark that it is

necessary to be a Master of the Temple before anything like a full understanding of these mysteries can be attained.

In the 3rd Aethyr the Guards to the further Grades are exhibited.

Now it may be asked, "What has become of the blood of the Adept which was put into the cup of BABALON, for that blood is his life?" In this supreme Initiation narrated in the 2nd Aethyr the answer to this question is given. The word "Samadhi" is now deep down, "an old unhappy far-off thing." By so much does this exceed that. In this supreme marriage of Infinite with Infinite comes the key to the Grade of Ipsissimus, which Grade is shadowed forth --- but oh, how dimly! --- in the 1st Aethyr.

It will be noticed by those who understand this Aethyr that when all is done there is a complete identification (on the very last page) of that highest thing with that lowest. The Master of the Temple is not only the dust in the Pyramid, and the Blood in the Cup, but he is also that which was cast down through the Abyss into the Heaven of Jupiter. The {122} brain reels before such a conception. And the human brain of the Master of the Temple is but little more fitted to understand this in his life as a man than if he had never entered on the Path at all. For the Ego has been totally destroyed, and he has nothing where with to bind together these things. He is not any of these things, for there is no He. Those things are. And of the results of this, and of how it may bear upon the question of his advancement to the Grade of Magus, who can say? It is not the Master of the Temple even who could answer such a question. For, in relation to his advancement, he is but that little pile of dust which is to burn up, and from which shall be prepared a white ash by Hermes the Invisible. And in relation to his true life, it is mixed with the blood of all his fellows in the Cup of BABALON. And in relation to his body and mind he is but a vehicle of the forces that are beyond the Abyss. He will therefore speak, but as a man among men, of that which he has seen and heard. But he will not claim authority. He will not proclaim dogma. For all that in him from which such things proceed is no more. He will remain in the darkness of the City of the Pyramids under the Night of Pan, sitting silent through 106 seasons, the name of every one of which is Death, ever seeking to make his understanding perfect, until the time comes for him to seek that yet more fearful ordeal which must evidently be involved in the attainment of the Grade of Magus. That such a time should arrive in this present life would probably seem to him unthinkable. One would imagine that the Magus must be born, not made. It would seem that no human body unglorified by an absolutely perfect harmony with the whole {123} of the being of which it is such a small part could confront even the Guardian of the Threshold of that Ordeal. One would imagine that in order to be suitable for such Initiation, the body and mind must be completely representative of the whole of the Cosmos, a perfect microcosm. The Mind of such an one must perfectly comprehend every phase of the Universe without exception. It must, in the most real intellectual sense, be equally "The buffet and the Ear." As it is written, "A man of like passions as we are."

It is not possible here or elsewhere, nor is it particularly desirable, to enlarge upon such a subject. Such discussions are as unprofitable as those sterile controversies about the nature of Nirvana, that have done more harm to Oriental thought than all the rest of it has done good.

For that which is requisite for every man is "the next step," and Frater P. has concentrated his message into this one phrase,

"ATTAIN TO THE KNOWLEDGE AND
CONVERSATION OF THE HOLY
GUARDIAN ANGEL."

All beyond that is useless till that has been done. Here, then, the task of the writers of this book. "The Temple of Solomon the King," may end.

The progress of a man has been described in detail with the documents reproduced verbatim. It is of no concern to any man, least of all to him, whether that account of his attainment is accepted. What is urgent for each man is that the message should be accepted. And this message, whether it be interpreted in Taphareth, the attainment of the Heart, or {124} in Daath, the attainment of the Mind, or in Kether, the attainment of that which includes and transcends all, the message itself is simple. It involves no reference to facts. Frater Perdurabo may be a myth. The methods are experimental. Faith, in the conventional sense, is a condition of failure, not of success.

The Word has been proclaimed. It is of no avail without the Work.

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