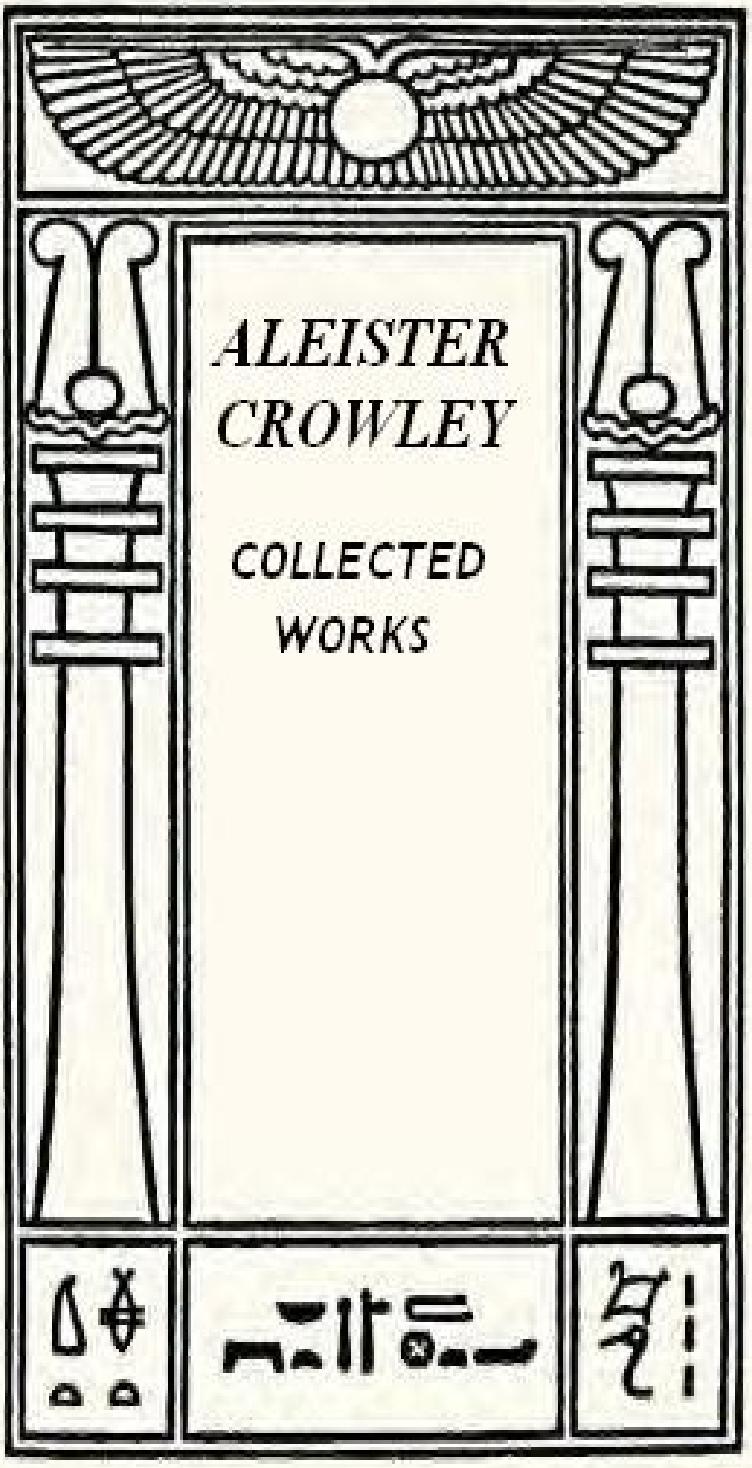
ALEISTER
CROWLEY
COLLECTED
WORKS

BAPHOMET XI°

Liber CI
{Book 101}
O. T. O.
Ordo Templi Orientis
An Open Letter to Those Who May Wish to Join the Order

and Privileges

These Regulations Come into Force in Any District Where the Membership of the Order Exceeds One Thousand Souls

> These regulations first appeared in The (Detroit: Universal, 1919) and constitute our best and most comprehensive guidelines for Thelemic social intercourse. Certain provisions will need to be modified to take advantage of the U.S.A.'s comparatively enlightened tax-exemption statutes as applied to religious organizations--a few are of dubious legality at this writing. Most of the principles outlined herein have long been observed in the U.S. O.T.O.--H.B.

Issued by Order: BAPHOMET XI° O.T.O., HIBERNIAE IONAE ET OMNIUM BRITANNIARUM, REX SUMMUS SANCTISSIMUS

AN EPISTLE OF BAPHOMET to Sir GEORGE MACNIE COWIE, Very Illustrious and Very Illuminated, Pontiff and Epopt of the Areopagus of the VIII° O.T.O. Grand Treasurer General, Keeper of the Golden Book, President of the Committee of Publications of the O.T.O.

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

IT HAS BEEN REPRESENTED TO Us that some persons who are worthy to join the O.T.O. consider the fees and subscriptions rather high. This is due to your failure to explain properly the great advantages offered by the Order. We desire you therefore presently to note, and to cause to be circulated throughout the Order, and among those of the profane who may seem worthy to join it, these matters following concerning the duties and the privileges of members of the earlier degrees of the O.T.O. as regards material affairs. And for convenience we shall classify these as pertaining to the Twelve Houses of the Heaven, but also by numbered clauses for the sake of such as understand not the so-called Science of the Stars. First, therefore, concerning the duties of the Brethren. Yet with our

Order every duty is also a privilege, so that it is impossible wholly to separate them.

OF THE DUTIES OF THE BRETHREN

FIRST HOUSE

1. There is no law beyond Do what thou wilt. Yet it is well for Brethren to study daily in the Volume of the Sacred Law, Liber Legis, for therein is much counsel concerning this, how best they may carry out this will.

SECOND HOUSE

2. The private purse of every Brother should always be at the disposal of any Brother who may be in need. But in such a case it is a great mischief if the one ask, and the other consent; for if the former be really in need, his pride is wounded by his asking; and if not, the door is opened to beggars and imposters, and all manner of arrant knaves and rogues such as are no true Brethren. But the Brother who is possessed of this world's goods should make it his business to watch the necessity of all those Brethren with whom he may be personally acquainted, anticipating their wants in so wise and kindly and delicate a manner that it shall appear as if it were the payment of a debt. And what help is given shall be given with discretion, so that the relief may be permanent rather than temporary.

3. All Brethren shall be exceedingly punctual in the payment of Lodge Dues. This is to take precedence of all other calls upon the purse.

THIRD HOUSE

4. The Brethren shall be diligent in preaching the Law of Thelema. In all writings they shall be careful to use the prescribed greetings; likewise in speech, even with strangers.

5. They shall respond heartily to every summons of the Lodge or Chapter to which they may belong, not lightly making excuse.

6. Brethren should use every opportunity of assisting each other in their tastes, businesses, or professions, whether by direct dealing with Brethren in preference to others, or by speaking well of them, or as may suggest itself. It seems desirable, when possible, that where two or more Brethren of the same Lodge are engaged in the same work, they should seek to amalgamate the same by entering into partnership. Thus in time great and powerful corporations may arise from small individual enterprises.

7. They shall be diligent in circulating all tracts, manifestos, and all other communications which the Order may from time to time give out for the instruction or emancipation of the profane.

8. They may offer suitable books and pictures to the Libraries of the Profess-Houses of the Order.

FOURTH HOUSE

9. Every Brother who may possess mines, land, or houses more than he can himself constantly occupy, should donate part of such mines or land, or one or more of such houses to the Order.

10. Property thus given will be administered if he desire it in his own interest, thus effecting a saving, since large estates are more economically handled than small. But the Order will use such property as may happen to lie idle for the moment in such ways as it may seem good, lending an unlet house (for example) to some Brother who is in need, or allowing an unused hall to be occupied by a Lodge.

11. (Yet in view of the great objects of the Order, endowment is welcome.)

12. Every Brother shall show himself solicitous of the comfort and happiness of any Brother who may be old, attending not only to all material wants, but to his amusement, so that his declining years may be made joyful.

FIFTH HOUSE

13. Every Brother shall seek constantly to give pleasure to all Brethren with whom he is acquainted, whether by entertainment or conversation, or in any other manner that may suggest itself. It will frequently and naturally arise that love itself springs up between members of the Order, for that they have so many and sacred interests in common. Such love is peculiarly holy, and is to be encouraged.

14. All children of Brethren are to be considered as children of the whole Order, and to be protected and aided in every way by its members severally, as by its organization collectively. No distinction is to be made with regard to the conditions surrounding the birth of any child.

15. There is an especially sacred duty, which every Brother should fulfil, with regard to all children, those born without the Order included. This duty is to instruct them in the Law of Thelema, to teach them independence and freedom of thought and character, and to warn them that servility and cowardice are the most deadly diseases of the human soul.

SIXTH HOUSE

16. Personal or domestic attendants should be chosen from among the members of the Order when possible, and great tact and courtesy are to be employed in dealing with them.

17. They, on their part, will render willing and intelligent service.

18. While in Lodge, and on special occasions, they are to be treated as Brothers, with perfect equality; such behaviour is undesirable during the hours of service, and familiarity, subversive as it is of all discipline and order, is to be avoided by adopting a complete and marked change of manner and address.

19. This applies to all persons in subordinate positions, but not to the Brethren Servient in the Profess-Houses of the Order, who, giving service without recompense, are to be honoured as hosts.

20. In case of the sickness of any Brother, it is the duty of all Brethren who know him personally to attend him, to see that he want for nothing, and to report if necessary his needs to the Lodge, or to Grand Lodge itself.

21. Those Brethren who happen to be doctors or nurses will naturally give their skill and care with even more than their customary joy in service.

22. All Brethren are bound by their fealty to offer their service in their particular trade, business, or profession, to the Grand Lodge. For example, a stationer will supply Grand Lodge with paper, vellum, and the like; a bookseller offer any books to the Library of Grand Lodge which the Librarian may desire to possess; a lawyer will execute any legal business for Grand Lodge, and a railway or steamship owner or director see to it that the Great Officers travel in comfort wherever they may wish to go.

23. Visitors from other Lodges are to be accorded the treatment of ambassadors; this will apply most especially to Sovereign Grand Inspector Generals of the Order on their tours of inspection. All hospitality and courtesy shown to such is shown to Ourselves, not to them only.

SEVENTH HOUSE

24. It is desirable that the marriage partner of any Brother should also be a member of the Order. Neglect to insist upon this leads frequently to serious trouble for both parties, especially the uninitiate.

25. Lawsuits between members of the Order are absolutely forbidden, on pain of immediate expulsion and loss of all privileges, even of those accumulated by past good conduct referred to in the second part of this instruction.

26. All disputes between Brethren should be referred firstly to the Master or Masters of their Lodge or Lodges in conference; if a composition be not arrived at in this manner, the dispute is to be referred to the Grand Tribunal, which will arbitrate thereon, and its decision is to be accepted as final.

27. Refusal to apply for or accept such decision shall entail expulsion from the Order, and the other party is then at liberty to seek his redress in the Courts of Profane Justice.

28. Members of the Order are to regard those without its pale as possessing no rights of any kind, since they have not accepted the Law, and are therefore, as it were, troglodytes, survivals of a past civilisation, and to be treated accordingly. Kindness should be shown towards them, as towards any other animal, and every effort should be made to bring them into Freedom.

29. Any injury done by any person without the Order to any person within it may be brought before the Grand Tribunal, which will, if it deem right and fit, use all its power to redress or to avenge it.

30. In the case of any Brother being accused of an offence against the criminal law of the country in which he resides, so that any other Brother cognisant of the fact feels bound in self-defence to bring accusation, he shall report the matter to the Grand Tribunal as well as to the Civil Authority, claiming exemption on this ground.

31. The accused Brother will, however, be defended by the Order to the utmost of its power on his affirming his innocence upon the Volume of the Sacred Law in the Ordeal appointed *ad hoc* by the Grand Tribunal itself.

32. Public enemies of the country of any Brother shall be treated as such while in the field, and slain or captured as the officer of the Brother may command. But within the precincts of the Lodge all such divisions are to be forgotten absolutely; and as children of One Father the enemies of the hour before and the hour after are to dwell in peace, amity, and fraternity.

EIGHTH HOUSE

33. Every Brother is expected to bear witness in his last will and testament to the great benefit that he hath received from the Order by bestowing upon it part or the whole of his goods, as he may deem fit.

34. The death of a Brother is not to be an occasion of melancholy, but of rejoicing; the Brethren of his Lodge shall gather together and make a banquet with music and dancing and all manner of gladness. It is of the greatest importance that this shall be done, for thereby the inherited fear of death which is deep-seated as instinct in us will gradually be rooted out. It is a legacy from the dead aeon of Osiris, and it is our duty to kill it in ourselves that our children and our children's children may be born free from the curse.

NINTH HOUSE

35. Every Brother is expected to spend a great part of his spare time in the study of the principles of the

Law and of the Order, and in searching out the key to its great and manifold mysteries.

36. He should also do all in his power to spread the Law, especially taking long journeys, when possible, to remote places, there to sow the seed of the Law.

TENTH HOUSE

37. All pregnant women are especially sacred to members of the Order, and no effort should be spared to bring them to acceptance of the Law of Freedom, so that the unborn may benefit by that impression. They should be induced to become members of the Order, so that the child may be born under its aegis.

38. If the mother that is to be have asserted her will to be so in contempt and defiance of the Tabus of the slave-gods, she is to be regarded as especially suitable to our Order, and the Master of the Lodge in her district shall offer to become, as it were, godfather to the child, who shall be trained specially, if the mother so wishes, as a servant of the Order, in one of its Profess-Houses.

39. Special Profess-Houses for the care of women of the Order, or those whose husbands or lovers are members of the Order, will be instituted, so that the frontal duty of womankind may be carried out in all comfort and honour.

40. Every Brother is expected to use all his influence with persons in a superior station of life (so called) to induce them to joint the Order. Royal personages, ministers of State, high officials in the Diplomatic, Naval, Military, and Civil Services are particularly to be sought after, for it is intended ultimately that the temporal power of the State be brought into the Law, and led into freedom and prosperity by the application of its principles.

41. Colleges of the Order will presently be established where the children of its members may be trained in all trades, businesses, and professions, and there they may study the liberal arts and humane letters, as well as our holy and arcane science. Brethren are expected to do all in their power to make possible the establishment of such Universities.

ELEVENTH HOUSE

42. Every Brother is expected to do all in his power to induce his personal friends to accept the Law and join the Order. He should therefore endeavor to make new friends outside the Order, for the purpose of widening its sc□pe.

TWELFTH HOUSE

43. The Brethren are bound to secrecy only with regard to the nature of the rituals of our Order, and to our words, signs, etc. The general principles of the Order may be fully explained, so far as they are understood below the VIø; as it is written, ``The ordeals I write not: the rituals shall be half known and half concealed: the Law is for all.'' It is to be observed that punctual performance of these duties, so that the report thereof is noised abroad and the fame of it cometh even unto the Throne of the Supreme and Holy King himself, will weigh heavily in the scale when it comes to be a question of the high advancement of a Brother in the Order.

OF THE PRIVILEGES OF THE BRETHREN

FIRST HOUSE

44. The first and greatest of all privileges of a Brother is to be a Brother; to have accepted the Law, to have become free and independent, to have destroyed all fear, whether of custom, or of faith, or of

other men, or of death itself. In other papers the joy and glory of those who have accepted The Book of the Law as the sole rule of life is largely, though never fully, explained; and we will not here recapitulate the same.

SECOND HOUSE

45. All Brethren who may fall into indigence have a right to the direct assistance of the Order up to the full amount of fees and subscriptions paid by them up to the time of application. This will be regarded as a loan, but no interest will be charged upon it. That this privilege may not be abused, the Grand Tribunal will decide whether or no such application is made in good faith.

THIRD HOUSE

46. Members of the Order will be permitted to use the Library in any of our Profess-Houses.

47. Circulating Libraries will presently be established.

48. Brethren who may be travelling have a right to the hospitality of the Master of the Lodge of the district for a period of three days.

FOURTH HOUSE

49. Brethren of all grades may be invited to sojourn in the Profess-Houses of the Order by Grand Lodge; and such invitation may confidently be expected as the reward of merit. There they will be able to make the personal acquaintance of members of the higher Grades, learn of the deeper workings of the Order, obtain the benefit of personal instruction, and in all ways fit themselves for advancement.

50. Brethren of advanced years and known merit who desire to follow the religious life may be asked to reside permanently in such houses.

51. In the higher degrees Brethren have the right to reside in our Profess-Houses for a portion of every year, as shown:

VI°. Two weeks.	VII°. Two months.
G.T. One month.	S.G.C. Three months.
P.R.S. Six weeks.	VIII°. Six months.

52. Members of the IX°, who share among themselves the whole property of the Order according to the rules of that degree, may, of course, reside there permanently. Indeed, the house of every Brother of this grade is, ipso facto, a Profess-House of the Order.

FIFTH HOUSE

53. All Brethren may expect the warmest co-operation in their pleasures and amusements from other members of the Order. The perfect freedom and security afforded by the Law allows the characters of all Brethren to expand to the very limits of their nature, and the great joy and gladness with which they are constantly overflowing make them the best of companions. ``They shall rejoice, our chosen; who sorroweth is not of us. Beauty and strength, leaping laughter and delicious languor, force and fire, are of us."

54. Children of all Brethren are entitled to the care of the Order, and arrangements will be made to

educate them in certain of the Profess-Houses of the Order.

55. Children of Brethren who are left orphans will be officially adoÿted by the Master of his Lodge, or if the latter decline, by the Supreme Holy King himself, and treated in all ways as if they were his own.

56. Brethren who have a right to some especial interest in any child whose mother is not a member of the Order may recommend it especially to the care of their lodges or of Grand Lodge.

SIXTH HOUSE

57. In sickness all Brethren have the right to medical or surgical care and attendance from any Brethren of the Lodge who may be physicians, surgeons, or nurses.

58. In special necessity the Supreme Holy King will send his own attendants.

59. Where circumstances warrant it, in cases of lives of great value to the Order and the like, he may even permit the administration of that secret Medicine which is known to members of the IX°.

60. Members of the Order may expect Brethren to busy themselves in finding remunerative occupation for them, where they lack it, or, if possible, to employ them personally.

SEVENTH HOUSE

61. Members of the Order may expect to find suitable marriage partners in the extremely select body to which they belong. Community of interest and hope being already established, it is natural to suppose that where mutual attraction also exists, a marriage will result in perfect happiness. (There are special considerations in this matter which apply to the VII° and cannot be discussed in this place.)

62. As explained above, Brethren are entirely free of most legal burdens, since lawsuits are not permitted within the Order, and since they may call upon the legal advisers of the Order to defend them against their enemies in case of need.

EIGHTH HOUSE

63. All Brethren are entitled after death to the proper disposal of their remains according to the rites of the Order and their grade in it.

64. If the Brother so desire, the entire amount of the fees and subscriptions which he has paid during his life will be handed over by the Order to his heirs and legatees. The Order thus affords an absolute system of insurance in addition to its other benefits.

NINTH HOUSE

65. The Order teaches the only perfect and satisfactory system of philosoÿhy, religion, and science, leading its members step by step to knowledge and power hardly even dreamed of by the profane.

66. Brethren of the Order who take long journeys overseas are received in places where they sojourn at the Profess-Houses of the Order for the period of one month.

TENTH HOUSE

67. Women of the Order who are about to become mothers receive all care, attention, and honour from all Brethren.

68. Special Profess-Houses will be established for their convenience, should they wish to take advantage of them.

69. The Order offers great social advantages to its members, bringing them as it does into constant association with men and women of high rank.

70. The Order offers extraordinary opportunities to its members in their trades, businesses, or professions, aiding them by co-oÿeration, and securing them clients or customers.

ELEVENTH HOUSE

71. The Order offers friendship to its members, bringing together men and women of similar character, taste, and aspiration.

TWELFTH HOUSE

72. The secrecy of the Order provides it members with an inviolable shroud of concealment.

73. The crime of slander, which causes so great a proportion of human misery, is rendered extremely dangerous, if not impossible, within the Order by a clause in the Obligation of the Third Degree.

74. The Order exercises its whole power to relieve its members of any constraint to which they may be subjected, attacking with vigour any person or persons who may endeavour to subject them to compulsion, and in all other ways aiding in the complete emancipation of the Brethren from aught that may seek to restrain them from doing That Which They Will.

It is to be observed that these privileges being so vast, it is incumbent upon the honour of every Brother not to abuse them, and the sponsors of any Brother who does so, as well as he himself, will be held strictly to account by the Grand Tribunal. The utmost frankness and good faith between Brethren is essential to the easy and harmonious working of our system, and the Executive Power will see to it that these are encouraged by all means possible, and that breach of them is swiftly and silently suppressed.

Love is the law, love under will.

Our fatherly benediction, and the Blessing of the All-Father in the Outer and the Inner be upon you.

BAPHOMET X° O.T.O., IRELAND, IONA, AND ALL THE BRITAINS

BAPHOMET XI°

Liber CVI
{Book 106}
Concerning Death

This Epistle first appeared in The International, and its appearance here is dedicated to the late Frater Superior 777 X° O.T.O.--H.B.

AN EPISTLE OF BAPHOMET to the Illustrious Dame Anna Wright, Companion of the Holy Graal, shining like the moon, concerning Death, that she and her sisters may bring comfort to all them that are nigh death, and unto such as love them.

Beloved Daughter and Sister,

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

Let it be thy will and the will of all them that tend upon the sick, to comfort and to fortify them with these words following.

I

IT IS WRITTEN in The Book of the Law: Every man and every woman is a Star. It is Our Lady of the Stars that speaketh to thee, O thou that art a star, a member of the Body of Nuith! Listen, for thine ears become dulled to the mean noises of the earth; the infinite silence of the Stars woos thee with subtile musick. Behold her bending down above thee, a flame of blue, all-touching, all-penetrant, her lovely hands upon the black earth, and her lithe body arched for love, and her soft feet not hurting the little flowers, and think that all thy grossness shall presently fall from thee as thou leapest to her embrace, caught up into her love as a dewdrop into the kisses of the sunrise. Is not the ecstasy of Nuit the consciousness of the continuity of existence, the omnipresence of her body? All that hath hurt thee was that thou knewest it not, and as that fadeth from thee thou shalt know as never yet how all is one. Again She saith: I give unimaginable joys upon earth, certainty, not faith, while in life, upon death. This thou hast known. Time that eateth his children hath not power on them that would not be children of Time. To them that think themselves immortal, that dwell alway in eternity, conscious of Nuit, throned upon the chariot of the sun, there is no death that men call death. In all the universe darkness is only to be found in the shadow of a gross and opaque planet, as it were for a moment; the universe itself is a flood of light eternal. So also death is but through accident; thou hast hidden thyself in the shadow of thy gross body, and taking it for reality, thou hast trembled. But the orb revolveth anon; the shadow passeth away from thee. There is the dissolution, and the eternal ecstasy in the kisses of Nu! For inasmuch as thou hast made the Law of Freedom thine, as thou hast lived in Light and Liberty and Love, thou hast become a Free-man of the City of the Stars.

II

LISTEN AGAIN to thine own voice within thee. Is not Hadit the flame that burns in every heart of man, and in the core of every star? Is not He Life, and the giver of Life? And is not therefore the knowledge of Him the knowledge of Death? For it hath been shown unto thee in many other places how Death and Love be twins. Now art thou the hunter, and Death rideth beside thee with his horse and spear as thou chasest thy Will through the forests of Eternity, whose trees are the hair of Nuit thy mistress! Thrill with the joy of life and death! Know, hunter mighty and swift, the quarry turns to bay! Thou hast but to make one sharp thrust, and thou hast won. The Virgin of Eternity lies supine at thy mercy, and thou art Pan! Thy death shall be the seal of the promise of our agelong love. Hast thou not striven to the inmost in thee? Death is the crown of all. Harden! Hold up thyself! Lift thine head! breathe not so deep--die!

III

OR ART THOU STILL ENTANGLED with the thorny plaits of wild briar rose that thou hast woven in thy magick dance on earth? Art not thine eyes strong enough to bear the starlight? Must thou linger yet awhile in the valley? Must thou dally with the shadows in the dusk? Then if it be Thy Will, thou hast no right but to do Thy Will! Love still these phantoms of the earth; thou hast made thyself a King; if it please thee to play with toys of matter, were they not made to serve thy pleasure? Then follow in thy mind the wondrous word of the Steele of Revealing itself. Return if thou wilt from the abode of the

Stars; dwell with mortality, and feast thereon. For thou art this day Lord of Heaven and of Earth.

``The dead man Ankh-f-na-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-na-Khonsu
Hath parted from the darkling crowds
Hath joined the dwellers of the light
Opening Duant, the star-abodes,
Their keys receiving.
The dead man Ankh-f-na-Khonsu
Hath made his passage into night
His pleasure on the earth to do
Among the living."

Love is the law, love under will.

The Benediction of the All-Begetter, All-Devourer be upon thee.

Baphomet X° O.T.O.

Given under Our hand and seal this day of An XII the Sun our Father being in Leo, and the Moon in Pisces, from the throne of Ireland, Iona and all the Britains that is in the Sanctuary of the Gnosis.

Liber ALEPH vel CXI

The BOOK of WISDOM or FOLLY

in the Form of an Epistle of
666
THE GREAT WILD BEAST
to his Son
777

being
THE EQUINOX
VOLUME III NUMBER VI

by
THE MASTER THERION
(Aleister Crowley)

Anno IIIxxi Sol in 0° Aries

March 20, 1991 E.V. 10:02 P.M. E.S.T.

A.·.A.·. Publication in Class B.

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

Section One - Pages One through Fifty Five

Section Two - Pages Fifty Six through One Hundred and Ten

Section Three - Pages One Hundred and Eleven through One Hundred and Sixty Four

Section Four - Pages One Hundred and Sixty Five through Two Hundred and Eight

THE RITUAL OF PASSING THROUGH THE TUAT
Liber CXX

A.'. A.'. Class D.

INTRODUCTION

This Rite, taken from materials in Crowley's Diary has the same numeration as Liber CXX, SAMEKH.

In the matter of the directions, there are several markouts that make unclear whether he intends to use the ordinary elemental directions: E. Air, S. Fire, W. Water, N. Earth (as is implied in Liber Samekh, and used in the Lesser Pentagram, Star Ruby and others) or if he intends the Directions of the Cherubic Signs (as in the Planetary Stations): E. Fire, S. Earth, W. Air, N. Water (used in the Lesser Hexagram, the Star Sapphire and others) or even the directions in Liber Reguli: N. Air, S. Fire, E. Earth, W.Water.

The only set of directions that agree with the order of the Spell itself (ignoring markouts on the directions) and go in order of the verse to be said, is that of the Elemental Directions, which I have used.

There are a couple of other lacunae that I have not attempted to fill in, though it is obvious what is intended.

Crowley sent this Ritual to Frater Semper Peratus as part of the material involved in an Order called "The Order of Thelemites".

In the Order of Thelemites (as also given in Liber AL vel Legis) there are but three grades: the Hermit, the Lover, and the Man of Earth. In all official documents of the Order (of Thelemites) they are referred to as Magister, Adeptus, and Zelator.

The requirements to pass beyond the Grade of Zelator to the Grade of Adeptus are that the candidate has completed the regular training of the Argentum Astrum prior to the Grade of Adeptus.

The requirements for passage beyond the Grade of Adeptus to the Grade of Magister are that the candidate be at least a Lord of the Paths of the Vault of the Adepts, that eleven years as an Adeptus be completed, that the Grade of Babe of the Abyss in the Argentum Astrum be completed, and that there be a retirement from all active work in the Order involving contact with groups.

There were several other and more stringent requirements that also had to be undergone according to the Constitution: pledge forms had to be signed and other work completed.

Several papers were attached to this, which includes the opening and closing of the Temple, as well as the Initiation Ritual for Zelator (which has to be performed under four eyes).

These were:

Schedule A: Opening, Closing, Initiatiation Ritual of Zelators (this paper).

Schedule B: The Form of Initiation of Adepti (it is explicitly stated that there shall be no Form of Initiation for Magisters).

Schedule C: Gives the Conditions by which Magisteri appoint Adepti to help Zelators, and notes that the general plan of the O.T.O. is to be put before all members of the Order (of Thelemites).

Ritual CXX called "of Passing through the Tuat".

OPENING:

(Members assembled, clothed, throned)

Enter the Hierophant

(All rise and salute him.) The "Ceremony of Recognition" followeth. But all, or one, shall show on entering the Temple The Mark of the Beast lest the Guardian of the Temple be hasty with them.

All words and numbers affirmed, (crieth the Hierophant or Magus):

"ABRAHADABRA. Hail unto thee, Heru-Ra-Ha, Ra-Hoor, ABRAHADABRA Lord of the Day!

The Dark of the Sun is sunk in the waters of Amentet. Let there be a gathering of the Lords of Silence!"

111-11111-111

(He knocketh, He riseth, and giveth the 3 signs of...

Taking the weapon of which he means to work through out, or if he be assisted by a child, the appropriate weapon be advanced to the center and crieth:

"I am armed! I am armed! I am strong! I am strong!"

(He goes to the West, where dwell the Undines.)

"With my wand I drive back the dwellers of water"

(To the South, where are Salamanders.)

"Let the dwellers of Fire cower before the Fire of my Sword!"

(In the East, the home of the Sylphs.)

"Let the winds draw back at the waving of the spear!"

(In the North, among the gnomes)

"I have imprisoned the inhabitants of Earth. Let them keep silence before me."

(Returns to center.)

"I am armed! I am strong!

Let them bow, before the splendor of Ra-Hoor-Khuit!"

(Next he performeth the 4 adorations as taught unto the outer world.)

"I am the Lord of Thebes, and I
The inspired forth-speaker of Mentu;
For me unveils the veiled sky,
The self-slain Ankh-af-na-khonsu
Whose words are truth. I invoke, I greet
Thy presence, O Ra-Hoor-Khuit!

Unity uttermost showed!
I adore the might of Thy breath,
Supreme and terrible God,
Who makest the gods and death
To tremble before Thee:-
I, I adore thee!

Appear on the throne of Ra!
Open the ways of the Khu!
Lighten the ways of the Ka!
The ways of the Khabs run through
To stir me or still me!
Aum! let it fill me!

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-af-na-khonsu!

By Bes-na-Maut my breast I beat;
By wise Ta-Nech I weave my spell.
Show thy star-splendour, O Nuit!
Bid me within thine House to dwell,
O winged snake of light, Hadit!
Abide with me, Ra-Hoor-Khuit!"

(Followeth the mystical dance as taught in secret: or let the Magus trace 11 circles around the room,

traveling against the course of the Sun, for that is in effect He that is still, the Earth revolving.)

(Let the hymn be sung, or the Mantra recited. But ere he end, let him sing:)

"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!"

(Then he cometh to the East of the Throne of Ra and crieth:)

"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!"

(Prostrating himself to the W. Then he resumes his Throne, assuming the Might of the God & saith:)

"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-af-na-khonsu!"

(Silence: then:)

"ABRAHADABRA 111 - 11111 - 111 (He knocketh.)

CLOSING:

"ABRAHADABRA!

Hail unto thee, that art Ra in thy Rising! The Disk of Khephra standeth upon the waters of Amentet: It is the Hour of the Dispersal of the Lords of Silence."

111 - 11111 - 111 (He knocketh)

(Rising, he doeth the ceremony, precisely as in the opening unto the 2nd verse of the song called the spell. But he goeth with the Sun, as allowing Nature to resume her sway. At the E. of the Throne of Ra he standeth and crieth:)

"It is the Hour of the Feast of Ra-Hoor-Khuit."

(Lifting up the cakes of the Holy one of Light, the priest shall recite:)

"I fly like an hawk! I perch upon that abode of the Aat on the festival of the Mighty one of light. Let us live upon that which the Gods give us, & the Khus; let us live and get power by these cakes; let us eat them before the gods and the Khus; let us get power by these cakes! Let us eat thereof under the shade

of the leaves of the Palm tree of that ..., our Lady and our Holy one of Heaven!

Let the offering of the Sacrifice (He maketh such) and the offering of cakes (He lifteth them) and vessels of libation (He poureth it) be made in them!

My head is like unto the Head of Ra, and my limbs are strong as the limbs of Tum.

My tongue is the tongue of Ptah & my throne is the Throne of our Lady Ahathoor.

I utter the words of my father Tum; the handmaid of Seb is constrained, and all are bowed in fear before me.

They glorify me in their hymns; divine Hair of Seb is the name wherein They do invoke me to protect the Earth, who am its Lord and God. The god Seb refreshing me maketh his ... as mine own.

The dwellers in Amun bow down their heads unto me for I am their Lord, their Bull.

I am more powerful than the Lord of Time; I shall enjoy the pleasures of love, and gain the mastery over millions of years."

(He then resumeth the Throne of Ra, as the might of god, saying:)

"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-af-na-khonsu!"

(Rising he moveth to the West or as some say to the South saying with the sign:)

"Hathoor, Lady of Amentet, mighty dweller in the funeral mountain, eye of Ra, dweller before Him, beautiful of fire in the boat of millions of years, be they favorable unto us, and let Thy light and beauty be with us Thy lovers in the House of Peace!

ABRAHADABRA 111 - 11111 - 111 (He knocketh)

[This opening and closing of the Temple is observable on all occasions. Any other ceremony, such as Evocation, Invocation, Initiation and all secret Rituals, should be performed when the Temple is "open". Also, in the case of Initiations their Birth, Death, and Marriage, (with such additional Rituals as may be taught) should take place actually in an open Temple.

Followeth the ceremony of admitting a Neophyte to the Mysteries, which is to be performed upon him before he is admitted to an Ordeal.]

The Ritual called "Passing through the TUAT"

(The officers are Three in number, invisible are Ta-Nech for Nuit, Bes-n-Maut for Hadit. Thence cometh forth Visable, the lowest point of the Red Triangle of our Order, Ankh-f-n-Khonsu for Ra-Hoor-Khuit. The ceremony is to join the candidate, or ego, with him.

The officer is also Tem, to open, Ra to close; Kephra, to Admit, and Ahathoor, to seal the grade. He is thus the Pentagram in himself, ... the Hierophant. His dress is that of the Magus described by

Abramelin. The wand is in his hand; but the spear and sword are ready. The candidate, dresses as is his custom, fasts for four and twenty hours. Before the admission he eats a full meal. Then the officer, approaching sayeth:)

"Hail! hail unto thee O Tum, who comest forth from the abyss of water! Hail unto thee, who shinest with double splendour, let thy words be spoken with might unto those Khus that abide in the Hall, and let ------ Triumphant enter into their assembly. ------ hath performed the decree which hath been spoken to the armies of Ra at eventide; therefore let him/her come forth as a living khu in the place of the Dead; let the gods rejoice , one and all, crying aloud: Hail! ---------- ! even as they cry: Hail, O Ptah that ariseth from the Holy Place of the ancient One that is Annu!"

(The candidate then undresses; and is clad in the shroud of a corpse. His feet and hands are wrapped closely, his mouth is stopped, and his eyes are blindfolded. He is then placed in the Coffin. The officer approaches, now that the coffin has been carried into the darkened temple. He stops with a napkin dipped in the consecrated water the nostrils of the candidate, much distressing him.)

"Hail thou God Temu, grant unto me the sweet breath that dwelleth in thy nostrils!"

(The officer unstops the nostrils of the Candidate, and breaths from his nostrils upon them.)

"Homage to thee, O thou Lord of Brightness, at the head of the great House, prince of the night & of thick darkness, I am come forth as a pure Khu. My two hands are behind me and my lot is as that of my forefathers! O grant thou me thy mouth, that I may speak therewith, and guide thou to me mine heart in the hour of cloud and darkness!"

(The officer removes the mouth wrapping, and kisses the candidate upon the mouth.)

"Homage to thee, O Ra, who in thy setting art Tum-Heru-Khut, of thou divine one, O Thou who hast formulated Thy Father & made fertile thy mother! Thou primeval orb, whence all things arise!

When thou appearest in the back of thy Bark men shout for joy at thee, thou maker of the gods! Thou didst stretch out the heaven wherein thy two eyes might travel, thou didst make the Earth to be a vast chamber for thy Khus, so that every man might know his fellow. The Sektet boat is glad, and the Matet Boat rejoiceth, and they greet thee with exaltation as thou journeyest along. The God Nu is content and thy mariners are satisfied. The Uraeus hath overthrown thine enemies & thou hast carried off the legs of Apep!"

(The officer unbinds the legs of the Candidate.)

"Thou art beautiful O Ra, each day; and thy mother Nuit embraceth thee; thou settest in beauty and thy heart is glad when thou in the horizon of Manu the mountain of the West; and the Holy ones thereof rejoice. The hearts of the Lords of the Tuat are glad when thou sendest forth thy light in Amentet; Their two eyes are directed towards thee!"

(The officer removes the eye-bandage, makes a flash of light, and gazes deeply into the eyes of the candidate, as he says:)

"They press forward to see thee; their hearts rejoice when they see thee at the end!"

Thou hearkeneth unto the cries of them that are in the funeral Chest; thou dost away with their helplessness and drivest away the evils that are about them."

(The officer unbinds & presses the hands of the candidate.)

"I am thy father that lifteth thee up!"

(He raises the Candidate.)

"Thou givest breath to their nostrils, and they take hold of the bows of thy Bark in the horizon of Manu. Thou art beautiful every day, O Ra! May thy mother Nuit embrace ------ victorious!"

(The officer looses and lets fall the shroud, and embraces the Candidate.

The officer leaves the Candidate, and circumambulates the temple 11 times widdershins, chanting the song 'Even as the traitors breath... etc.)

(He then approaches the Candidate and says:)

"Repeat after me: I who am nothing deny all that I was; I who am nothing affirm all that I shall be. I swear that as Nuit is about me, as Hadit is within me, so am I Ra-Hoor-Khuit! And blessing and worship to the Beast, the prophet of the Lovely Star!"

(The officer withdrawing the brand 666 from the altar, marks the Candidate on brow, heart, & head.

The officer now circumambulates the temple 11 times reciting:)

"I am the girdle of the robe of the god Nu (here he robes the candidate in the proper robe) which shineth and sheddeth light upon that which belongeth to his breast, sending forth light into darkness, bringing to peace the two gods that are at war in his heart.

Mine is the mighty spell that raiseth up him that was fallen.

I have taken possession of the Lord of Darkness; I have rescued the eye of the Sun.

I have brought forth Thoth, and made even the scales of balance.

Mine is the Ureret-Crown; Maat is in my body; its' mouths are of turquoise and rock crystals; my home is among the burrows of lapis-lazuli: I am he that sheddeth light in the darkness: The darkness is made light and bright by me.

I have given light in the darkness.

I have overthrown the devourers.

I have sung praises to them that dwell in the darkness.

I have raised up those that wept, that had hidden their faces and sunk down for sorrow; and they did look upon me.

Hail, for I am He whose voice is silence.

I have opened the way; I have made light the darkness; I am come, having made an end of the darkness, which hath become light indeed."

(The lights are turned fully on. The candidate is led from the Temple to the ... of the boat. This boat is 7 cubits in length. It is of green porcelain, and canopied with a heaven of stars, consecrated. At the bow is the golden Disk of RA, with his image. The officer says:)

"The paths which are above are laid unto rest ... Hail thou great god who art in thy boat, bring thou me into thy boat."

(The officer puts the candidate into the boat.)

"I have entered the boat and I sail by the command of Ra.

(Place canopy of heaven over the boat.)

"Get thee back o serpent dwellers in Fire, that maketh to
cease the motion of my boat. Get thee back to the sky, for that
which is in my hand is ready.
I stand up in the place of restraint; the boat advanceth
taking heed to thy way; thy head is covered up while I sail on
over the heaven.
I am he who lifteth up strength; I am come; I am become
master of the serpents of RA when he setteth in my sight, at
eventide I go round about heaven; but thou art fettered with the
fetters that Ra hath ordained.
I, even I, guide the ... wherewith Apep is driven back, and
I know the divine souls of the West: Tum, and Sebek the lord of
Baklan, and Hathoor the lady of the Evening."

(The boat advances:)

"I, even I know the eastern gate of heaven whence RA cometh
with a favorable wind. I am the helmsman of the eternal Bark; I
know the two sycamores of ... between which RA showeth himself.
I, even I, know the divine souls of the East, Heru-khuit,
and the calf of the Goddess Khera, the Bright morning star.

(The boat advances to the first Pylon.)

"Get thee back! Return! Get thee back, thou crocodile Sui!
Thou shalt not advance to me, for I live by the magical
words of my mouth."

(The boat circles the Temple deosil, leaves it, & again faces the Pylon. So for each utterance.)

"My front teeth are like knives & my jaw-teeth are like unto
his that dwelleth upon the Hill of Terror!"

(Circle)

"Hail thou that sittest with thine eyeballs upon my magical words."

(Circle)

"Thou shalt not carry me away, O thou serpent Rerek, and
advance not hither unto me! Stand thou still and thou shall eat
the vat of the abomination unto Ra! Thou shalt crunch the bones
of the Cat of Slime!"

(Circle)

"Depart from me, Aphast, for thou hast lips that gnaw! For I
am Khnemu, the Lord of ... Peshemu ... I bring the words of the
gods to RA.

(Circle)

"Homage to you, ye two Rekht Goddesses, ye sisters twin."

(Circle)

"Hail ye two Mert goddesses, I bring a message to you
concerning my magical words.
I shine from the Sektet boat.
I am Ra-Hoor-Kaa, the sun of strength and light."

(Circle)

"Get thee back, depart, get thee back from me, O Apep!
Depart from the divine place of Ra's birth, where in is the
House of thy Terror!

I am Ra, terrible and triumphant.
Ra setteth, Ra setteth; Ra is strong at his setting.
Apep hath fallen; Apep the enemy of Ra is overcome.

(Circle)

"Get thee back, Hai, thou impure one, abomination of Asar!
Tahuti hath cut off thine head and I have slain thee and
hurled thee utterly asunder. Get thee back from the Neshuet boat,
as with a fair wind Ra saileth over his heaven.

(Circle)

"O thou Scepter of joy! Let me not be hurt of any; nor by
man, nor by gods, nor by the holy dead, nor by the violently
slain, nor by them of old times, nor by any mortal, nor by any
human soul!"

(The boat entereth the temple, and circleth it, but not going out; it is brought to the center thereof. The canopy is removed.)

"My hair is the hair of Nu!
My face is the face of the Disk!
My eyes are the eyes of Hathor!
My ears are the ears of Apu-t!
My nose is the nose of Kheuti Khas!
My lips are the lips of Anpu!
My teeth are the teeth of Serget!
My neck is the neck of Asi!
My shoulders are the shoulders of Ba-neb-Tahtu!

My arms are the arms of Neith!
My spine is the spine of Sati!
My phallus is the phallus of Asar!
(or) My kteis is the kteis of Asi!
My Sinews are the sinews of the Lords of Keraba!
My chest is the chest of the mighty and terrible one!
My belly and back are the belly and back of Sekhet.
My buttocks are the buttocks of the Eye of Hoor.
My hips and legs are the hips and legs of Nuit!
My feet are the feet of Ptah!
My bones are the bones of the living Gods!
There is no member of my body that is not the member of some God!

[The officer, who has touched each part of the candidate (as he has named it) with his wand now raises him from the boat, and embraces him, kissing his brow. Then cries he with a loud voice:)

"ABRAHADABRA! I receive thee into the Order of Thelema!"

(He knocks 111 - 11111 - 111)

(The boat has been removed. The candidate kneels at the altar, while the officer makes "THE GREAT INVOCATION" from his throne.)

(They then walk round the temple eleven times widdershins, the left arm of the officer around the waist of the candidate, and the candidates right arm around him. The officer sayeth as they go:)

"I am a swallow! I am a swallow! I am the scorpion, the
daughter of Ra.
Hail thou flame whose scent is sweet!
Hail, ye gods whose scent is sweet!
Hail thou flame that cometh from the horizon!
Hail thou Lord of the city; stretch out thy hand unto me,
let me advance with my tidings, for my speech is of
great gladness.
Open the doors to me, and I will declare the things that I
have seen!
Horus hath become the divine Prince of the Boat of the Sun;
unto him hath been given the name of his father Osiris.
I have stretched out my arms at the word of Osiris; I am
entered in, I am justified, I come forth worthy at the gate.
I am pure at the palace of the passage of souls;
I have destroyed the evil that clung to my members upon
earth.
Hail, ye twin Hawks upon your pinnacles, ye that guard the
gate of the abyss, for I am made as ye!
I am He that cometh forth by day.
I have passed the hidden ways; yea _____, I am He, the
Bornless Spirit, having Sight in the feet; strong and
the immortal fire!
I am He, the Truth!

I am He, that hate that evil should be wrought in the world!
I am He, that lighteneth and thundereth!
I am He, from whom is the shower of the life of Earth.
I am He, whose mouth ever flameth!
I am He, the begetter and manifester unto the light.
I am He, the grace of the World!
The heart girt with a serpent is my name!"

(They go to the Throne.)

"O my seat, O my Throne, come unto me! and be Ye round about me!"

(He sets the candidate on his Throne.)

"I am your Lord, O ye Gods, Come ye and take your places in my train!"

(The officer prostrates himself before the Candidate, and worships him.)

(The officer rises and takes his spear from beside the candidate. He touches with its point the brand 666 and says:)

"As this brand is not to be effaced from thy body, so is this Initiation not to be effaced from thy soul!"

(The officers then lead him from the Throne and biddeth him stand at the altar, while the closing is performed. Afterward (s)he may entertain him/her, in the precincts of the Holy House to a banquet and act friendly toward him.)

(end)

"Your fathers hath fed on the manna in the wilderness and are dead."

LIBER CXXIV

Of Eden and the Sacred Oak: and of the Greater and Lesser Hospitality of the O.T.O.

an Epistle of Baphomet to His Excellency James Thomas Windram,
Very Holy, Very Illuminated, Very Illustrious, Initiate of the Sanctuary of the Gnosis,
his Viceroy in the Union of South Africa.

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

It has seemed fitting to Us to explain in a familiar form and simple the general principles of the government of the Profess-Houses of our Holy Order, so that the Abbot and Abbess of every such house shall understand by what paths to pursue the great aims which inspire Us to the service of our Brethren.

1. Subject to the general discipline of the Order every Abbot is to be absolute master of the house of which he is in charge. Most of what follows is therefore suggestion only.

2. The first principle of the growth of the Order as of all living things is modulation or variation;

uniformity is to be detested as a symbol of death. Therefore each Profess-House is expected to develop a special character of its own, subject to certain broad principles rooted in human nature: and each Profess-House should be the artistic expression of the creative genius and true character of its Abbot. Some will therefore lean to the type of a club, others again to that of the college or university, while yet others will be set definitely apart for the purposes of orphanages, schools or hospitals. But let each Abbot seek with utmost diligence his Will, and express the same in the particular rules which he may make for the order of his house.

Types of houses which are found unnecessary or inconvenient will tend to disappear: those which are found generally suitable will tend to multiply.

It is therefore to be understood that the authorities of the Order charged with the discipline of the Profess-Houses will not interfere with the Will of the Abbot, unless he himself should set up opposition to his own Will as expressed in his obligations solemnly taken to the Order by removing its landmarks or impinging its grand principles. The disruption in his own Nature caused thereby must cause inevitably the ruin of his house and authority will in such a case avert the threatened disaster before its effects become manifest.

3. Concerning Eden and the Oak it is not necessary that I should write openly to you. Only in those houses whose Abbot hold the Seventh Degree will this question arise. And it is here sufficient to say that the ideal condition will be that a Profess-House should enshrine four or more dedicated ministrants to the O.T.O. in the special sense of those letters which is known to higher Initiates, and such should be regarded with the most particular deference and reverence, while at the same time their lofty voew of service forbids them to share directly or indirectly in the government of the house. This ordinance is precise, and infringement will involve the removal of the Abbot. He will hold no intimate communication of any sort with the aforesaid ministrants, except in accordance with the terms of his vow as Sovereign Grand Inspector General.

The symbol of the Profess-House is therefore a great Oak from which flow streams of water to every quarter fertilising indeed the ground about the hill and fortifying with moisture the roots of the oak itself, but not eddying about it and sapping its foundations.

And in the spread of this Eden shall many men rejoice, taking shelter beneath overspreading branches, and refreshing their weary limbs in the fresh waters of the fount celestial pure.

Alternatively, the symbol may be that of a well in the desert, sheltered by four great palms.

4. Familiarty and vulgarity are not to be tolerated in any Profess-House of the Order. Dignity and etiquette are to be strictly observed. Every member of the Order is to remember constantly that he is a King living among Kings, nay, a God in the company of Gods; and jollity iteself is to be recognized as a ritual of cosmic importance, as it is said "The stars also sang together." The key of all conduct, generally speaking, is to make every common thing noble, every small thing great. In saluting a brother, therefore, think that this is the conference of two mighty monarchs on a matter affecting the destiny of empires. Laugh who will that this is the make-belief of children; it is yet the foundation of good manners. Sneer that it is pandering to human vanity; vanity is the father of self-confidence; and that is the father of power. Those fools that fall like Malvolio, let them be medicined by the rough kiss of earth, and if need be by the honest laughter of their fellows, for this is not far from the essence of the Comedy of Pan. But no man is to be despised; for he is a hero, having taken upon himself the burdern of flesh for the fulfillment of his Will. You know well that which is spoke, "Seek Beauty! In Beauty is eternal Truth revealed!" The artist is he who can discover Beauty in all things, for nothing is common or unclean; and by unvarying determination to discover beauty man comes to the heaven of the artist.

By beauty, moreover, We mean not any conventional type of sensuous beauty: it lies in the dwarfts of Velasquez and the monsters of Rabelais as in the women of Titian and the heroes of Homer; nor shall one brother do otherwise than lament if he be so limited in vision that he cannot see beauty in that which enchants another.

5. There is no rule with regard to the degree of luxury to be observed in any Profess-House. Travelling brethren are to accommodate themselves gladly to the plank-bed of one Abbot as to the eiderdown of his neighbour: either may be a paradise of love or sleep, as the Will of him that lieth thereon may conceive: for it is our Art to discover ecstasy in all things that may exist. Yet this is cardinal to the door of every Profess-House of our Order, that our great and secret Art is developed through the joys of labour. "Work and be our bed in working!" as though your toil was the basis of the ecstacy of the Marriage of the Gods! Every Profess-House is therefore in some sort a work-house, and a certain simplicity and austerity should thereform inform even the utmost luxury. "Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein! But exceed! exceed!"

The rules of Hygeine are therefore to be observed. A wise man will train for a dinner as he would for a race. To enjoy half-warmed Tibetan mutton, the noblest dish we know, it is necessary to starve for six weeks upon a glacier; and the man who has attained Pratyhara can obtain more pleasure from the movements of one muscle of his foot than a Western millionaire from his first season in New York City. The luxuries of the rich are not for all and there is but passing pleasure in them. It is the Art of Our Order to kill the belief that happiness of even pleasure lives in rare things or inaccessible, for this is but a folly as that of the child that cries for the moon. The Abbot of every Profess-House is therefore expected to be an Epicurus, a master of pleasure, an instructor in delight; and he is to know how to obtain all joy, and to be able to teach others to obtain it, by means that are within the reach of all men, excite no envy, and beget no selfishness. Asceticism is not encouraged, save in its old Greek sense of supreme excellence of physical condition; all so-called 'denial of self' is Restriction, which is 'The word of Sin.' It is not ‘self-denial’ for a man to refuse pleasures that hurt his health; for he chooses this course in order to obtain the greater pleasure of well-being. Confusion of thought on this subject is so common that We have no shame in explaining the true view thus fully.

6. When a guest arrives, at a Profess-House, the first evening should be set apart to making him thrice welcome, and it should be as far as possible the Will of all to acquiesce in the Will of the guest. From the following morning he becomes, as the vulgar phrase it, 'one of the family,' and he settles down to the routine of the house. Members of the Seventh and Higher Degrees are naturally received with very special honour.

7. In the theory of the Order, the guest’s right to enter a Profess-House for the appointed period of three days, when the Lodge of the guest is in the same province as the Profess-House, or one month, when it is in a different province, is paramount, and overrides the rightr of the Abbot to close his door. But it is a main principle of the Order that power and authority, while theoretically absolute, are only to be exercised for the good of all concerned; and any brother abusing the great privilege of hospitality by failure to observe tact, courtesy and deference to the convenience and wishes of the Abbot whom he proposes to visit will become amenable to the discipline of the Order. It is evident that those who do not so abuse hospitality will find themselves welcome everywhere.

8.Abbots of those Profess-Houses which approach the domestic type act agreeably to Our will by receiving at least one person every night who is not a member of the Order, should such an one apply, and offering him freely food and shelter. If he be in need of assitance of any kind, it should be gladly

given; as for example should he wish to find work, help should be afforded if it be possible to do so without injury to the interests of the members of the Order. this should not be regarded as charity, but as a tribute to the heroism of one who has incarnated in a world whose view is veiled from the unitiated by the hoodwink called 'Suffering.'

9. All residents in the Profess-Houses of the Order are formally bound to perform the four daily Salutations to the Sun as prescribed in Liber CC (*Equinox* Vol I, No. vi, p.29). The exception is, when actually engaged in a ceremony approved by the Order, such as initiation, invocation, or meditation.

10. The use of artificial light, except for ceremonial purposes, is to be discouraged in the Profess-Houses of the Order; for the Sun is the master of the cycle of life. The exception is when serious intellectual labour is being performed. It is hoped that by this regulation the blessing of normal eyesight may be restored to humanity within a few generations.

11. All residents in the Profess-Houses of the Order are expcets to co-operate in the service of the house to some extent, according to their capacity and bent. The Abbot is to be excepted from this rule, and he will appoint each task to the person best fitted to perform it. He will give to this work all the tact which he is possessed; but the others will on their side exhibit cheerful obedience as a point of honour, regarding it as a privilege to do his bidding, even though it seem unreasonable or unfair. Such conduct has its rewards in the general recognition accorded to it, and those who take advantage of the willingness of others find their loss not only in good report, but in the general deterioration of character which accompanies sloth.

The authority of the Abbot is paramount; and he may use such discipline as he may deem right to do.

But in most cases, when any person refuses to perform an appointed task, it is sufficient if the Abbot enjoin upon all others to emulate the example. If one wheel jar, let the whole machine stop until it becomes free. In practice this method has been found to work with great perfection. After two or three incidents of this kind, the trouble does not recur; should it do so, let the Abbot consider well if he be not seriously in fault of fairness or consideration.

12. Members of the Order who make use of any Profess-House are expected to offer to pay for their entertainment at a rate one hundred per cent higher than that which is current for similar entertainments in the district. But the Abbot will not exact or expect such payment, but neither bestow upon his guests a present. The conflict is to be decided by consideration of the relative means of the traveller and the Profess-House. Thus let substantial justice be done by way of a contention in generosity, instead of social meanness.

Payment is never accepted for any stranger received for one night only under clause 8, but should such a person desire to join the Order, he may be initiated in the Lodge adjunct to the Profess-House according to the Laws of the Order, and then become entitled to all its privileges.

13. The Profess-Houses of the Order are not to be distinguished in any way from the other houses of the neighbourhood, except those which are dedicated to special purposes, which will or will not be made known to strangers as the Viceroy of the Province may decide.

14. Every Profess-House should develop strongly its own specific tradition, and the individuality of that tradition, by the initiation of customs peculiar to itself. The model may be a madhouse or a university, a nunnery or a brothel: this matters nothing; intrinsic strength, and power of adaptability to environment will survice and grown. But intensity of tradition, and peculiarity of custom, will tend to limit the growth and prevent it from attaining unwieldy proportions. Communes, rather than cities, will

develop about each parent house. Yet the interest presented to the Order in general by the individuality of each house will stimulate Brethren to visit and ensure the constant interchange of ideas. Further, the peculiarity of custom will beget esprit de corps and such generous rivalry as now prevails between the Universities of Oxford and Cambridge, owing to the application of the principles above set forth.

15. It is impossible to declare in an epistle what should properly form the subject of a great treatise; and it has therefore seemed good to Us merely to jot casual thoughts such as might prove of interest not so much to yourself alone as to those who wishing further information with regard to the peculiarities of our great and holy Order, may inquire of you concerning our rules.

Now there is no law beyond Do what thou wilt: and the object of rules is therefore only to assure to all men the best conditions for the execution of their Wills.

Love is the law, love under will.

The Glory of the All-Father be upon you, and Joy unutterable in the power of Him that we have known.

With our paternal benediction

Baphomet

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THE SOLDIER AND THE HUNCHBACK: ! AND ?

Index

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"Expect seven misfortunes from the cripple, and forty-two from the one-eyed man; but when the hunchback comes, say 'Allah our aid.'"
ARAB PROVERB

I

INQUIRY. Let us inquire in the first place: What is Scepticism? The word means looking, questioning, investigating. One must pass by contemptuously the Christian liar's gloss which interprets "sceptic" as "mocker"; though in a sense it is true for him, since to inquire into Christianity is assuredly to mock at it; but I am concerned to intensify the etymological connotation in several respects. First, I do not regard mere incredulity as necessary to the idea, though credulity is incompatible with it. Incredulity implies a prejudice in favour of a negative conclusion; and the true sceptic should be perfectly unbiassed.

Second, I exclude "vital scepticism." What's the good of anyfink? expects (as we used to learn about "nonne?") the answer, "Why nuffink!" and again is prejudiced. Indolence is no virtue in a questioner. Eagerness, intentness, concentration, vigilance --- all these I include in the connotation of "sceptic." Such questioning as has been called "vital scepticism" is but a device to avoid true questioning, and therefore its very antithesis, the devil disguised as an angel of light.

[Or "vice vers*ƒ*", friend, if you are a Satanist; 'tis a matter of words --- words --- words. You may write "x" for "y" in your equations, so long as you consistently write "y" for "x". They remain unchanged --- and unsolved. Is not all our "knowledge" an example of this fallacy of writing one unknown for another, and then crowing like Peter's cock?]

I picture the true sceptic as a man eager and alert, his deep eyes glittering like sharp swords, his hands tense with effort as he asks, "What does it matter?"

I picture the false sceptic as a dude or popinjay, yawning, with dull eyes, his muscles limp, his purpose in asking the question but the expression of his slackness and stupidity.

This true sceptic is indeed the man of science; as Wells' "Moreau" tells us. He has devised some means of answering his first question, and its answer is another question. It is difficult to conceive of any question, indeed, whose answer does not imply a thousand further questions. So simple an inquiry as

"Why is sugar sweet?" involves an infinity of chemical researches, each leading ultimately to the blank wall --- what is matter? and an infinity of physiological researches, each (similarly) leading to the blank wall --- what is mind?

Even so, the relation between the two ideas is unthinkable; causality is itself unthinkable; it depends, for one thing, upon experience --- and what, in God's name, is experience? Experience is impossible without memory. What is memory? The mortar of the temple of the ego, whose bricks are the impressions. And the ego? The sum of our experience, may be. (I doubt it!) Anyhow, we have got values of "y" and "z" for "x", and the values of "x" and "z" for "y" --- all our equations are indeterminate; all our knowledge is relative, even in a narrower sense than is usually implied by the statement. Under the whip of the clown God, our performing donkeys the philosophers and men of science run round and round in the ring; they have amusing tricks: they are cleverly trained; but they get nowhere.

I don't seem to be getting anywhere myself.

II

A fresh attempt. Let us look into the simplest and most certain of all possible statements. "Thought exists", or if you will, "Cogitatur".

Descartes supposed himself to have touched bed-rock with his "Cogito," "ergo Sum."

Huxley pointed out the complex nature of this proposition, and that it was an enthymeme with the premiss "Omnes sunt, qui cogitant" suppressed. He reduced it to "Cogito;" or, to avoid the assumption of an ego, "Cogitatur."

Examining more closely this statement, we may still cavil at its form. We cannot translate it into English without the use of the verb to be, so, that, after all, existence is implied. Nor do we readily conceive that contemptuous silence is sufficient answer of the further query, "By whom is it thought?" The Buddhist may find it easy to image an act without an agent; I am not so clever. It may be possible for a sane man; but I should like to know more about his mind before I gave a final opinion.

But apart from purely formal objections, we may still inquire: Is this "Cogitatur" true?

Yes; reply the sages; for to deny it implies thought; "Negatur" is only a sub-section of "Cogitatur".

This involves, however, an axiom that the part is of the same nature as the whole; or (at the very least) an axiom that "A" is "A".

Now, I do not wish to deny that "A" is "A", or may occasionally be "A". But certainly "A is A" is a very different statement to our original "Cogitatur".

The proof of "Cogitatur", in short, rests not upon itself but upon the validity of our logic; and if by logic we mean (as we should mean) the Code of the Laws of Thought, the irritating sceptic will have many more remarks to make: for it now appears that the proof that "thought exists" depends upon the truth of that which is thought, to say no more.

We have taken "Cogitatur", to try and avoid the use of "esse;" but "A is A" involves that very idea, and the proof is fatally flawed.

"Cogitatur" depends on "Est;" and there's no avoiding it.

III

Shall we get on any better if we investigate this "Est" --- Something is --- Existence is --- HB:Heh HB:Yod HB:Heh HB:Aleph HB:Resh HB:Shin HB:Aleph HB:Heh HB:Yod HB:Heh HB:Aleph ?

What is Existence? The question is so fundamental that it finds no answer. The most profound meditation only leads to an exasperating sense of impotence. There is, it seems, no simple rational idea in the mind which corresponds to the word.

It is easy of course to drown the question in definitions, leading us to further complexity --- but

- "Existence is the gift of Divine Providence,"
  "Existence is the opposite of Non-Existence,"

•do not help us much!

The plain "Existence is Existence" of the Hebrews goes farther. It is the most sceptical of statements, in spite of its form. Existence is just existence, and there's no more to be said about it; don't worry! Ah, but there is more to be said about it! Though we search ourselves for a thought to match the word, and fail, yet we have Berkeley's perfectly convincing argument that (so far as we know it) existence must mean "thinking existence" or "spiritual existence".

Here then we find our "Est" to imply "Cogitatur;" and Berkeley's arguments are "irrefragable, yet fail to produce conviction" (Hume) because the "Cogitatur;" as we have shown, implies "Est".

Neither of these ideas is simple; each involves the other. Is the division between them in our brain a proof of the total incapacity of that organ, or is there some flaw in our logic? For all depends upon our logic; not upon the simple identity "A is A" only, but upon its whole structure from the question of simple propositions, enormously difficult from the moment when it occurred to the detestable genius that invented "existential import" to consider the matter, to that further complexity and contradiction, the syllogism.

IV

"Thought is" appears then (in the worst case possible, denial) as the conclusion of the premisses:

There is denial of thought.

(All) Denial of thought is thought.

Even formally, 'tis a clumsy monster. Essentially, it seems to involve a great deal beyond our original statement. We compass heaven and earth to make one syllogism; and when we have made it, it is tenfold more the child of mystery than ourselves.

We cannot here discuss the whole problem of the validity (the surface- question of the logical validity) of the syllogism; though one may throw out the hint that the doctrine of distributed middle seems to assume a knowledge of a Calculus of Infinites which is certainly beyond my own poor attainments, and

hardly impregnable to the simple reflection that all mathematics is conventional, and not essential; relative, and not absolute.

We go deeper and deeper, then, it seems, from the One into the Many. Our primary proposition depends no longer upon itself, but upon the whole complex being of man, poor, disputing, muddle-headed man! Man with all his limitations and ignorance; man --- man!

V

We are of course no happier when we examine the Many, separately or together. They converge and diverge, each fresh hill-toÿ of knowledge disclosing a vast land unexplored; each gain of power in our telesc□ÿes opening out new galaxies; each improvement in our microscoÿes showing us life minuter and more incomprehensible. A mystery of the mighty spaces between molecules; a mystery of the ether-cushions that fend off the stars from collision! A mystery of the fulness of things; a mystery of the emptiness of things! Yet, as we go, there grows a sense, an instinct, a premonition --- what shall I call it? --- that Being is One, and Thought is One, and Law is One --- until we ask What is that One?

Then again we spin words --- words --- words. And we have got no single question answered in any ultimate sense.

What is the moon made of?

Science replies "Green Cheese."

For our one moon we have now two ideas:

"Greenness," and "Cheese."

"Greenness" depends on the sunlight, and the eye, and a thousand other things.

"Cheese" depends on bacteria and fermentation and the nature of the cow.

"Deeper, even deeper, into the mire of things!"

Shall we cut the Gordian knot? shall we say "There is God"?

What, in the devil's name, is God?

If (with Moses) we picture Him as an old man showing us His back parts, who shall blame us? The great Question --- "any" question is the great question --- does indeed treat us thus cavalierly, the disenchanted Sceptic is too prone to think!

Well, shall we define Him as a loving Father, as a jealous priest, as a gleam of light upon the holy Ark? What does it matter? All these images are of wood and stone, the wood and stone of our own stupid brains! The Fatherhood of God is but a human type; the idea of a human father conjoined with the idea of immensity. Two for One again!

No combination of thoughts can be greater than the thinking brain itself; all we can think of God or say of Him, so long as our words really represent thoughts, is less than the whole brain which thinks, and orders speech.

Very good; shall we proceed by denying Him all thinkable qualities, as do the heathen? All we obtain is mere negation of thought.

Either He is unknowable, or He is less than we are. Then, too, that which is unknowable is unknown; and "God" or "There is God" as an answer to our question becomes as meaningless as any other.

Who are we, then?

We are Spencerian Agnostics, poor silly, damned Spencerian Agnostics!

And there is an end of the matter.

VI

It is surely time that we began to question the validity of some of our data. So far our scepticism has not only knocked to pieces our tower of thought, but rooted up the foundation-stone and ground it into finer and more poisonous powder than that into which Moses ground the calf. These golden Elohim! Our calf-heads that brought us not out of Egypt, but into a darkness deeper and more tangible than any darkness of the double Empire of Asar.

Hume put his little ? to Berkeley's God-!; Buddha his ? to the Vedic Atman-! --- and neither Hume nor Buddha was baulked of his reward. Ourselves may put ? to our own ? since we have found no ! to put it to; and wouldn't it be jolly if our own second ? suddenly straightened its back and threw its chest out and marched off as !?

Suppose then we accept our scepticism as having destroyed our knowledge root and branch --- is there no limit to its action? Does it not in a sense stultify itself? Having destroyed logic by logic --- if Satan cast out Satan, how shall his kingdom stand?

Let us stand on the Mount, Saviours of the World that we are, and answer "Get thee behind me Satan!" though refraining from quoting texts or giving reasons.

Oho! says somebody; is Aleister Crowley here? --- Samson blinded and bound, grinding corn for the Philistines!

Not at all, dear boy!

We shall put all the questions that we can put --- but we may find a tower built upon a rock, against which the winds beat in vain.

Not what Christians call faith, be sure! But what (possibly) the forgers of the Epistles --- those eminent mystics! --- meant by faith. What I call Samadhi --- and as "faith without works is dead," so, good friends, Samadhi is all humbug unless the practitioner shows the glint of its gold in his work in the world. If your mystic becomes Dante, well; if Tennyson, a fig for his trances!

But how does this tower of Samadhi stand the assault of Question-time?

Is not the idea of Samadhi just as dependent on all the other ideas --- man, time, being, thought, logic? If I seek to explain Samadhi by analogy, am I not often found talking as if we knew all about Evolution, and Mathematics, and History? Complex and unscientific studies, mere straws before the blast of our hunchback friend!

Well, one of the buttresses is just the small matter of common sense.

The other day I was with Dorothy, and, as I foolishly imagined, very cosy: for her sandwiches are celebrated. It was surely bad taste on the part of Father Bernard Vaughan, and Dr. Torrey, and Ananda Metteyya, and Mr. G. W. Foote, and Captain Fuller, and the ghost of Immanuel Kant, and Mr. Bernard Shaw, and young Neuburg, to intrude. But intrude they did; and talk! I never heard anything like it. Every one with his own point of view; but all agreed that Dorothy was non-existent, or if existent, a most awful specimen, that her buns were stale, and her tea stewed; "ergo," that I was having a very poor time of it. Talk! Good God! But Dorothy kept on quietly and took no notice; and in the end I forgot about them.

Thinking it over soberly, I see now that very likely they were quite right: I can't prove it either way. But as a mere practical man, I intend taking the steamer --- for my sins I am in Gibraltar --- back to Dorothy at the earliest possible moment. Sandwiches of bun and German sausage may be vulgar and even imaginary --- it's the taste I like. And the more I munch, the more complacent I feel, until I go so far as to offer my critics a bite.

This sounds in a way like the "Interior Certainly" of the common or garden Christian; but there are differences.

The Christian insists on notorious lies being accepted as an essential part of his (more usually her) system; I, on the contrary, ask for facts, for observation. Under Scepticism, true, one is just as much a house of cards as the other; but only in the philosophical sense.

Practically, Science is is true; and Faith is foolish.

Practically, 3 x 1 = 3 is the truth; and 3 x 1 = 1 is a lie; though, sceptically, both statements may be false or unintelligible.

Practically, Franklin's method of obtaining fire from heaven is better than that of Prometheus or Elijah. I am now writing by the light that Franklin's discovery enabled men to use.

Practically, "I concentrated my mind upon a white radiant triangle in whose centre was a shining eye, for 22 minutes and 10 seconds, my attention wandering 45 times" is a scientific and valuable statement. "I prayed fervently to the Lord for the space of many days" means anything or nothing. Anybody who cares to do so may imitate my experiment and compare his result with mine. In the latter case one would always be wondering what "fervently" meant and who "the Lord" was, and how many days made "many."

My claim, too, is more modest than the Christian's. He (usually she) knows more about my future than is altogether pleasant; I claim nothing absolute from my Samadhi --- I know only too well the worthlessness of single-handed observations, even on so simple a matter as a boiling- point determination! --- and as for his (usually her) future, I content myself with mere common sense about the probable end of a fool.

So that after all I keep my scepticism intact - and I keep my Samadhi intact. The one balances the other; I care nothing for the vulgar brawling of these two varlets of my mind!

VII

If, however, you would really like to know what might be said on the soldierly side of the question, I shall endeavour to oblige.

It is necessary if a question is to be intelligibly put that the querent should be on the same plane as the quesited.

Answer is impossible if you ask: Are round squares triangular? or Is butter virtuous? or How many ounces go to the shilling? for the "questions" are not really questions at all.

So if you ask me Is Samadhi real? I reply: First, I pray you, establish a connection between the terms. What do you mean by Samadhi?

There is a physiological (or pathological; never mind now!) state which I call Samadhi; and that state is as real - in relation to man - as sleep, or intoxication, or death.

Philosophically, we may doubt the existence of all of these; but we have no grounds for discriminating between them - the Academic Scepticism is a wholesale firm, I hope! - and practically, I challenge you to draw valid distinctions.

All these are states of the consciousness of man; and if you seek to destroy one, all fall together.

VIII

I must, at the risk of appearing to digress, insist upon this distinction between philosoÿhical and practical points of view, or (in Qabalistic language) between Kether and Malkuth.

In private conversation I find it hard - almost impossible - to get peoÿle to understand what seems to me so very simple a point. I shall try to make it exceptionally clear.

A boot is an Illusion.

A hat is an illusion.

"Therefore," a boot is a hat.

So argue my friends, not distributing the middle term.

But this argue I.

"Therefore" (though it is not a syllogism), all boots and hats are illusions.

I add:

To the man in Kether no illusions matter.

"Therefore:" To the man in Kether neither boots nor hats matter.

In fact, the man in Kether is out of all relation to these boots and hats.

You, they say, claim to be a man in Kether (I don't). Why then, do you not wear boots on your head and hats on your feet?

I can only answer that I the man in Kether ('tis but an argument) am out of all relation as much with feet and heads as with boots and hats. But why should I (from my exalted pinnacle) stoop down and worry the headed and footed gentleman in Malkuth, who after all doesn't exist for me, by these drastic alterations in his toilet? There is no distinction whatever; I might easily put the boots on his shoulders, with his head on one foot and the hat on the other.

In short, why not be a clean-living Irish gentleman, even if you do have insane ideas about the universe?

Very good, say my friends, unabashed, then why not stick to that? Why glorify Spanish gipsies when you have married a clergyman's daughter?

Why go about proclaiming that you can get as good fun for eighteenpence as usually costs men a career?

Ah! let me introduce you to the man in Tiphereth; that is, the man who is trying to raise his consciousness from Malkuth to Kether.

This Tiphereth man is in a devil of a hole! He knows theoretically all about the Kether point of view (or thinks he does) and practically all about the Malkuth point of view. Consequently he goes about contradicting Malkuth; he refuses to allow Malkuth to obsess his thought. He keeps on crying out that there is no difference between a goat and a God, in the hope of hypnotising himself (as it were) into that perception of their identity, which is his (partial and incorrect) idea of how things look from Kether.

This man performs great magic; very strong medicine. He does really find gold on the midden and skeletons in pretty girls.

In Abiegnus the Sacred Mountain of the Rosicrucians the Postulant finds but a coffin in the central shrine; yet that coffin contains Christian Rosencreutz who is dead and is alive for evermore and hath the keys of Hell and of Death.

Ay! your Tiphereth man, child of Mercy and Justice, looks deeper than the skin!

But he seems a ridiculous object enough both to the Malkuth man and to the Kether man.

Still, he's the most interesting man there is; and we all must pass through that stage before we get our heads really clear, the Kether-vision above the Clouds that encircle the mountain Abiegnus.

IX

Running and returning, like the Cherubim, we may now resume our attempt to drill our hunchback friend into a presentable soldier. The digression will not have been all digression, either; for it will have thrown a deal of light on the question of the limitations of scepticism.

We have questioned the Malkuth point of view; it appears absurd, be it agreed. But the Tiphereth position is unshaken; Tiphereth needs no telling that Malkuth is absurd. When we turn our artillery against Tiphereth, that too crumbles; but Kether frowns above us.

Attack Kether, and it falls; but the Yetziratic Malkuth is still there .... until we reach Kether of Atziluth and the Infinite Light, and Space, and Nothing.

So then we retire up the path, fighting rear-guard actions; at every moment a soldier is slain by a hunchback; but as we retire there is always a soldier just by us.

Until the end. The end? Buddha thought the supply of hunchbacks infinite; but why should not the soldiers themselves be infinite in number?

However that may be, here is the point; it takes a moment for a hunchback to kill his man, and the farther we get from our base the longer it takes. You may crumble to ashes the dream-world of a boy, as it were, between your fingers; but before you can bring the physical universe tumbling about a man's ears he requires to drill his hunchbacks so devilish well that they are terribly like soldiers themselves. And a question capable of shaking the consciousness of Samadhi could, I imagine, give long odds to one of Frederick's grenadiers.

It is useless to attack the mystic by asking him if he is quite sure Samadhi is good for his poor health; 'tis like asking the huntsman to be very careful, please, not to hurt the fox.

The ultimate Question, the one that really knocks Samadhi to pieces, is such a stupendous Idea that it is far more of a ! than all previous !'s whatever, for all its ? form.

And the name of that Question is Nibbana.

Take this matter of the soul.

When Mr. Judas McCabbage asks the Man in the Street why he believes in a soul, the Man stammers out that he has always heard so; naturally McCabbage has no difficulty in proving to him by biological methods that he has no soul; and with a sunny smile each passes on his way.

But McCabbage is wasted on the philosopher whose belief in a soul rests on introspection; we must have heavier metal; Hume will serve our turn, may be.

But Hume in his turn becomes perfectly futile, pitted against the Hindu mystic, who is in constant intense enjoyment of his new-found Atman. It takes a Buddha-gun to knock "his" castle down.

Now the ideas of McCabbage are banal and dull; those of Hume are live and virile; there is a joy in them greater than the joy of the Man in the Street. So too the Buddha-thought, Anatta, is a more splendid conception than the philosopher's Dutch-doll-like Ego, or the rational artillery of Hume.

This weapon, too, that has destroyed our lesser, our illusionary universes, ever revealing one more real, shall we not wield it with divine ecstasy? Shall we not, too, perceive the inter-dependence of the Questions and the Answers, the necessary connection of the one with the other, so that (just as 0 x ì is an indefinite) we destroy the absolutism of either ? or ! by their alternation and balance, until in our series ? ! ? ! ? ! ? ... ! ? ! ? ... we care nothing as to which may prove the final term, any single term being so negligible a quantity in relation to the vastness of the series? Is it not a series of geometrical progression, with a factor positive and incalculably vast?

In the light of the whole process, then, we perceive that there is no absolute value in the swing of the pendulum, thought its shaft lengthen, its rate grow slower, and its sweep wider at every swing.

What should interest us is the consideration of the Point from which it hangs, motionless at the height of things! We are unfavourably placed to observe this, desperately clinging as we are to the bob of the

pendulum, sick with our senseless swinging to and fro in the abyss!

We must climb up the shaft to reach that point --- but --- wait one moment! How obscure and subtle has our simile become! Can we attach any true meaning to the phrase? I doubt it, seeing what we have taken for the limits of the swing. True, it may be that at the end the swing is always 360ø so that the !-point and the ?-point coincide; but that is not the same thing as having no swing at all, unless we make kinematics identical with statics.

What is to be done? How shall such mysteries be uttered?

Is this how it is that the true Path of the Wise is said to lie in a totally different plane from all his advance in the path of Knowledge, and of Trance? We have already been obliged to take the Fourth Dimension to illustrate (if not explain) the nature of Samadhi.

Ah, say the adepts, Samadhi is not the end , but the beginning. You must regard Samadhi as the normal state of mind which enables you to begin your researches, just as waking is the state from which you rise to Samadhi, sleep the state from which you rose to waking. And only from Sammasamadhi --- continuous trance of the right kind --- can you rise up as it were on tiptoe and peer through the clouds unto the mountains.

Now of course it is really awfully decent of the adepts to take all that trouble over us, and to put it so nicely and clearly. All we have to do, you see, is to acquire Sammasamadhi, and then rise on tiptoe. Just so!

But there there are the other adepts. Hard at him! Little brother, he says, let us rather consider that as the pendulum swings more and more slowly every time, it must ultimately st□p, as soon as the shaft is of infinite length. Good! then it isn't a pendulum at all but a Mahalingam --- The Mahalingam of Shiva ("Namo Shivaya namaha Aum!") which is all I ever thought it was; all you have to do is to keep swinging hard --- I know it's hook-swinging! --- and you get there in the End. Why trouble to swing? First, because you are bound to swing, whether you like it or not; second, because your attention is thereby distracted from those lumbar muscles in which the hook is so very firmly fixed; third, because after all it's a ripping good game; fourth, because you want to get on, and even to seem to progress is better than standing still. A treadmill is admittedly good exercise.

True, the question, "Why become an Aarhat?" should precede, "How become an Arahat?" but an unbiassed man will easily cancel the first question with "Why not?" --- the How is not so easy to get rid of. Then, from the standpoint of the Arahat himself, perhaps this "Why did I become an Arahat?" and "How did I become an Arahat?" have but a single solution!

In any case, we are wasting our time --- we are as ridiculous with our Arahats as Herod the Tetrarch with his peacocks! We pose Life with the question Why? and the first answer is: To obtain the Knowledge and Conversation of the Holy Guardian Angel.

To attach meaning to this statement we must obtain that Knowledge and Conversation: and when we have done that, we may proceed to the next Question. It is no good asking it now.

"There are purse-proud, penniless ones who stand at the door of the tavern, and revile the guests."

We attach little importance to the Reverend Out-at-Elbows, thundering in Bareboards Chapel that the rich man gets no enjoyment from his wealth.

Good, then. Let us obtain the volume entitled "The Book of the Sacred Magick of Abramelin the

Mage"; or the magical writings of that holy illuminated Man of God, Captain Fuller, and carry out fully their instructions.

And only when we have succeeded, when we have put a colossal ! against our vital ? need we inquire whether after all the soldier is not going to develoÿ spinal curvature.

Let us take the first step; let us sing:

- "I do not ask to see
  The distant path; one step's enough for me."

But (you will doubtless say) I pith your ? itself with another ?: Why question life at all? Why not remain "a clean-living Irish gentleman" content with his handicap, and contemptuous of card and pencil? Is not the Buddha's goad "Everything is sorrow" little better than a currish whine? What do I care for old age, disease, and death? I'm a man, and a Celt at that. I spit on your snivelling Hindu prince, emasculate with debauchery in the first place, and asceticism in the second. A weak, dirty, paltry cur, sir, your Gautama!

Yes, I think I have no answer to that. The sudden apprehension of some vital catastrophe may have been the exciting cause of my conscious devotion to the attainment of Adeptship --- but surely the capacity was there, inborn. Mere despair and desire can do little; anyway, the first impulse of fear was the passing spasm of an hour; the magnetism of the path itself was the true lure. It is as foolish to ask me "Why do you adep?" as to ask God "Why do you pardon?" "C'est son m,tier."

I am not so foolish as to think that my doctrine can ever gain the ear of the world. I expect that ten centuries hence the "nominal Crowleians" will be as pestilent and numerous a body as the "nominal Christians" are to-day; for (at present) I have been able to devise no mechanism for excluding them. Rather, perhaps, should I seek to find them a niche in the shrine, just as Hinduism provides alike for those capable of the Upanishads and those whose intelligence hardly reaches to the Tantras. In short, one must abandon the reality of religion for a sham, so that the religion may be universal enough for those few who are capable of its reality to nestle to its breast, and nurse their nature on its starry milk. But we anticipate!

My message is then twofold; to the greasy "bourgeois" I preach discontent; I shock him, I stagger him, I cut away earth from under his feet, I turn him upside down, I give him hashish and make him run amok, I twitch his buttocks with the red-hot tongs of my Sadistic fancy -- until he feels uncomfortable.

But to the man who is already as uneasy as St. Lawrence on his silver grill, who feels the spirit stir in him, even as a woman feels, and sickens at, the first leap of the babe in her womb, to him I bring the splendid vision, the perfume and the glory, the Knowledge and Conversation of the Holy Guardian Angel. And to whosoever hath attained that height will I put a further Question, announce a further Glory.

It is my misfortune and not my fault that I am bound to deliver this elementary Message.

- "Man has two sides; one to face the world with,

  One to show a woman when he loves her."

We must pardon Browning his bawdy jest; for his truth is ower true! But it is your own fault if you are the world instead of the beloved; and only see of me what Moses saw of God!

It is disgusting to have to spend one's life jetting dirt in the face of the British public in the hope that in washing it they may wash off the acrid grease of their commercialism, the saline streaks of their hypocritical tears, the putrid perspiration of their morality, the dribbling slobber of their sentimentality and their religion. And they don't wash it! ...

But let us take a less unpleasing metaphor, the whip! As some schoolboy poet repeatedly wrote, his rimes as poor as Edwin Arnold, his metre as erratic and as good as Francis Thompson, his good sense and frank indecency a match for Browning!

- "Can't be helped; must be done ---

  So ..."

Nay! 'tis a bad, bad rime.

And only after the scourge that smites shall come the rod that consoles, if I may borrow a somewhat daring simile from Abdullah Haji of Shiraz and the twenty-third Psalm.

Well, I would much prefer to spend my life at the rod; it is wearisome and loathsome to be constantly flogging the tough hide of Britons, whom after all I love. "Whom the Lord loveth He chasteneth, and scourgeth every son that He receiveth." I shall really be glad if a few of you will get it over, and come and sit on daddy's knee!

The first step is the hardest; make a start, and I will soon set the hunchback lion and the soldier unicorn fighting for your crown. And they shall lie down together at the end, equally glad, equally weary; while sole and sublime that crown of thine (brother!) shall glitter in the frosty Void of the abyss, its twelve stars filling that silence and solitude with a music and a motion that are more silent and more still than they; thou shalt sit throned on the Invisible, thine eyes fixed upon That which we call Nothing, because it is beyond Everything attainable by thought, or trance, thy right hand gripping the azure rod of Light, thy left hand clasped upon the scarlet scourge of Death; thy body girdled with a snake more brilliant than the sun, its name Eternity; thy mouth curved moonlike in a smile, in the invisible kiss of Nuit, our Lady of the Starry Abodes; thy body's electric flesh stilled by sheer might to a movement closed upon itself in the controlled fury of Her love --- nay, beyond all these Images art thou (little brother!) who art passed from I and Thou, and He unto That which hath no Name, no Image. ...

Little brother, give me thy hand; for the first step is hard.

ALEISTER CROWLEY.

LIBER CL
Book 150
De Lege Libellum
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The quotations are from Liber Legis--The Book of the Law.--H.B.

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Preface

THE LAW

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

IN RIGHTEOUSNESS OF HEART come hither, and listen: for it is I, TO MEGA THERION, who gave this Law unto everyone that holdeth himself holy. It is I, not another, that willeth your whole Freedom, and the arising within you of full Knowledge and Power.

Behold! the Kingdom of God is within you, even as the Sun standeth eternal in the heavens, equal at midnight and at noon. He riseth not: he setteth not: it is but the shadow of the earth which concealeth him, or the clouds upon her face.

Let me then declare unto you this Mystery of the Law, as it hath been made known unto me in divers places, upon the mountains and in the deserts, but also in great cities, which thing I speak for your comfort and good courage. And so be it unto all of you.

Know first, that from the Law spring four Rays or Emanations: so that if the Law be the centre of your own being, they must needs fill you with their secret goodness. And these four are Light, Life, Love, and Liberty.

By Light shall ye look upon yourselves, and behold All Things that are in Truth One Thing only, whose name hath been called No Thing for a cause which later shall be declared unto you. But the substance of Light is Life, since without Existence and Energy it were naught. By Life therefore are you made yourselves, eternal and incorruptible, flaming forth as suns, self-created and self-supported, each the sole centre of the Universe.

Now by the Light ye beheld, by Love ye feel. There is an ecstacy of pure Knowledge, and another of pure Love. And this Love is the force that uniteth things diverse, for the contemplation in Light of their Oneness. Know that the Universe is not at rest, but in extreme motion whose sum is Rest. And this understanding that Stability is Change, and Change Stability, that Being is Becoming, and Becoming Being, is the Key to the Golden Palace of this Law.

Lastly, by Liberty is the power to direct your course according to your Will. For the extent of the Universe is without bounds, and ye are free to make your pleasure as ye will, seeing that the diversity of being is infinite also. For this also is the Joy of the Law, that no two stars are alike, and ye must understand also that this Multiplicity is itself Unity, and without it Unity could not be. And this is an hard saying against Reason: ye shall comprehend, when, rising above Reason, which is but a

manipulation of the Mind, ye come to pure Knowledge by direct perception of the Truth.

Know also that these four Emanations of the Law flame forth upon all paths: ye shall use them not only in these Highways of the Universe whereof I have written, but in every By-path of your daily life.

Love is the law, love under will.

I

OF LIBERTY

IT IS OF LIBERTY that I would first write unto you, for except ye be free to act, ye cannot act. Yet all four gifts of the Law must in some degree be exercised, seeing that these four are one. But for the Aspirant that cometh unto the Master, the first need is freedom.

The great bond of all bonds is ignorance. How shall a man be free to act if he know not his own purpose? You must therefore first of all discover which star of all the stars you are, your relation to the other stars about you, and your relation to, and identity with, the Whole.

In our Holy Books are given sundry means of making this discovery, and each must make it for himself, attaining absolute conviction by direct experience, not merely reasoning and calculating what is probable. And to each will come the knowledge of his finite will, whereby one is a poet, one prophet, one worker in steel, another in jade. But also to each be the knowledge of his infinite Will, his destiny to perform the Great Work, the realization of his True Self. Of this Will let me therefore speak clearly unto all, since it pertaineth unto all.

Understand now that in yourselves is a certain discontent. Analyse well its nature: at the end is in every case one conclusion. The ill springs from the belief in two things, the Self and the Not-Self, and the conflict between them. This also is a restriction of the Will. He who is sick is in conflict with his own body: he who is poor is at odds with society: and so for the rest. Ultimately, therefore, the problem is how to destroy this perception of duality, to attain to the apprehension of unity.

Now then let us suppose that you have come to the Master, and that He has declared to you the Way of this attainment. What hindereth you? Alas! there is yet much Freedom afar off.

Understand clearly this: that if you are sure of your Will, and sure of your means, then any thoughts or actions which are contrary to those means are contrary also to that Will.

If therefore the Master should enjoin upon you a Vow of Holy Obedience, compliance is not a surrender of the Will, but a fulfilment thereof.

For see, what hindereth you? It is either from without or from within, or both. It may be easy for the strong-minded seeker to put his heel upon public opinion, or to tear from his heart the objects which he loves, in a sense: but there will always remain in himself many discordant affections, as also the bond of habit, and these also must he conquer.

In our holiest Book it is written: ``Thou hast no right but to do thy will. Do that, and no other shall say nay." Write it also in your heart and in your brain: for this is the key of the whole matter.

Here Nature herself be your preacher: for in every phenomenon of force and motion doth she proclaim

aloud this truth. Even in so small a matter as driving a nail into a plank, hear this same sermon. Your nail must be hard, smooth, fine-pointed, or it will not move swiftly in the direction willed. Imagine then a nail of tinder-wood with twenty points--it is verily no longer a nail. Yet nigh all mankind are like unto this. They wish a dozen different careers; and the force which might have been sufficient to attain eminence in one is wasted on the others: they are null.

Here then let me make oÿen confession, and say thus: though I pledged myself almost in boyhood to the Great Work, though to my aid came the most puissant forces in the whole Universe to hold me to it, though habit itself now constraineth me in the right direction, yet I have not fulfilled my Will: I turn aside daily from the appointed task. I waver. I falter. I lag.

Let this then be of great comfort to you all, that if I be so imperfect--and for very shame I have not emphasized that imperfection--if I, the chosen one, still fail, then how easy for yourselves to surpass me! Or, should you only equal me, then even so how great attainment should be yours!

Be of good cheer, therefore, since both my failure and my success are arguments of courage for yourselves.

Search yourselves cunningly, I pray you, analysing your inmost thoughts. And first you shall discard all those gross obvious hindrances to your Will: idleness, foolish friendships, waste employments or enjoyments, I will not enumerate the conspirators against the welfare of your State.

Next, find the minimum of daily time which is in good sooth necessary to your natural life. The rest you shall devote to the True Means of your Attainment. And even these necessary hours you shall consecrate to the Great Work, saying consciously always while at these Tasks that you perform them only in order to preserve your body and mind in health for the right application to that sublime and single Object.

It shall not be very long before you come to understand that such a life is the true Liberty. You will feel distractions from your Will as being what they are. They will no longer appear pleasant and attractive, but as bonds, as shames. And when you have attained this point, know that you have passed the Middle Gate of this Path. For you will have unified your Will.

Even thus, were a man sitting in a theatre where the play wearies him, he would welcome every distraction, and find amusement in any accident: but if he were intent upon the play, every such incident would annoy him. His attitude to these is then an indication of his attitude towards the play itself.

At first the habit of attention is hard to acquire. Persevere, and you will have spasms of revulsion periodically. Reason itself will attack you, saying: how can so strict a bondage be the Path of Freedom?

Persevere. You have never yet known Liberty. When the temptations are overcome, the voice of Reason silenced, then will your soul bound forward unhampered upon its chosen course, and for the first time will you experience the extreme delight of being Master of Yourself, and therefore of the Universe.

When this is fully attained, when you sit securely in the saddle, then you may enjoy also all those distractions which first pleased you and then angered you. Now then will do neither any more: for they are your slaves and toys.

Until you have reached this point, you are not wholly free. You must kill out desire, and kill out fear. The end of all is the power to live according to your own nature, without danger that one part may

develop to the detriment of the whole, or concern lest that danger should arise.

The sot drinks, and is drunken: the coward drinks not, and shivers: the wise man, brave and free, drinks, and gives glory to the Most High God.

This then is the Law of Liberty: you possess all Liberty in your own right, but you must buttress Right with Might: you must win Freedom for yourself in many a war. Woe unto the children who sleep in the Freedom that their forefathers won for them!

``There is no law beyond Do what thou wilt:" but it is only the greatest of the race who have the strength and courage to obey it.

O man! behold thyself! With what pains wast thou fashioned! What ages have gone to thy shaping! The history of the planet is woven into the very substance of thy brain! Was all this for naught? Is there no purpose in thee? Wast thou made thus that thou shouldst eat, and breed, and die? Think it not so! Thou dost incorporate so many elements, thou art the fruit of so many aeons of labour, thou art fashioned thus as thou art, and not otherwise, for some colossal End.

Nerve thyself, then, to seek it and to do it. Naught can satisfy thee but the fulfilment of thy transcendent Will, that is hidden within thee. For this, then, up to arms! Win thine own Freedom for thyself! Strike hard!

II

OF LOVE

IT IS WRITTEN that ``Love is the law, love under will." Herein is an Arcanum concealed, for in the Greek Language Agaph, Love, is of the same numerical value as Velhma, Will. By this we understand that the Universal Will is of the nature of Love.

Now Love is the enkindling in ecstacy of Two that will to become One. It is thus an Universal formula of High Magick. For see now how all things, being in sorrow caused by dividuality, must of necessity will Oneness as their medicine.

Here also is Nature monitor to them that seek Wisdom at her breast: for in the uniting of elements of opposite polarities is there a glory of heat, of light, and of electricity. Thus also in mankind do we behold the spiritual fruit of poetry and all genius, arising from the seed of what is but an animal gesture, in the estimation of such as are schooled in Philosophy. And it is to be noted strongly that the most violent and divine passions are those between pe□ple of utterly unharmonious natures.

But now I would have you to know that in the mind are no such limitations in respect of species as prevent a man falling in love with an inanimate object, or an idea. For to him that is in any wise advanced upon the Way of Meditation it appears that all objects save the One Object are distasteful, even as appeared formerly in respect of his chance wishes to the Will. So therefore all objects must be grasped by the mind, and heated in the sevenfold furnace of Love, until with explosion of ecstacy they unite, and disappear, for they, being imperfect, are destroyed utterly in the creation of the Perfection of Union, even as the persons of the Lover and the Beloved are fused into the spiritual gold of Love, which knoweth no person, but comprehendeth all.

Yet since each star is but one star, and the coming together of any two is but one partial rapture, so

must the aspirant to our holy Science and Art increase constantly by this method of assimilating ideas, that in the end, become capable of apprehending the Universe in one thought, he may leap forth upon It with the massed violence of his Self, and destroying both these, become that Unity whose name is No Thing. Seek ye all therefore constantly to unite yourselves in rapture with each and every thing that is, and that by utmost passion and lust of Union. To this end take chiefly all such things as are naturally repulsive. For what is pleasant is assimilated easily and without ecstacy: it is in the transfiguration of the loathsome and abhorred into The Beloved that the Self is shaken to the root in Love.

Thus in human love also we see that mediocrities among men mate with null women: but History teacheth us that the supreme masters of the world seek ever the vilest and most horrible creatures for their concubines, overstepping even the limiting laws of sex and species in their necessity to transcend normality. It is not enough in such natures to excite lust or passion: the imagination itself must be enflamed by every means.

For us, then, emancipated from all base law, what shall we do to satisfy our Will to Unity? No less a mistress than the Universe: no lupanar more cramped than Infinite Space: no night of rape that is not co-eval with Eternity!

Consider that as Love is mighty to bring forth all Ecstacy, so absence of Love is the greatest craving. Whoso is balked in Love suffereth indeed, but he that hath not actively that passion in his heart towards some object is weary with the ache of craving. And this state is called mystically ``Dryness.'' For this there is, as I believe, no cure but patient persistence in a Rule of life.

But this Dryness hath its virtue, in that thereby the soul is purged of those things that impeach the Will: for when the drouth is altogether perfect, then is it certain that by no means can the Soul be satisfied, save by the Accomplishment of the Great Work. And this is in strong souls a stimulus to the Will. It is the Furnace of Thirst that burneth up all dross within us.

But to each act of Will is a particular Dryness corresponding: and as Love increaseth within you, so doth the torment of His absence. Be this also unto you for a consolation in the ordeal! Moreover, the more fierce the plague of impotence, the more swiftly and suddenly is it wont to abate.

Here is the method of Love in Meditation. Let the Aspirant first practice and then discipline himself in the Art of fixing the attention upon any thing whatsoever at will, without permitting the least imaginable distraction.

Let him also practice the art of the Analysis of Ideas, and that of refusing to allow the mind its natural reaction to them, pleasant or unpleasant, thus fixing himself in Simplicity and Indifference. These things being achieved in their ripe season, be it known to you that all ideas will have become equal to your apprehension, since each is simple and each indifferent: any one of them remaining in the mind at Will without stirring or striving, or tending to pass on to any other. But each idea will possess one special quality common to all: this, that no one of any of them is The Self, inasmuch as it is perceived by The Self as Something Opposite.

When this is thorough and profound in the impact of its realization, then is the moment for the aspirant to direct his Will to Love upon it, so that his whole consciousness findeth focus upon that One Idea. And at the first it may be fixed and dead, or lightly held. This may then pass into dryness, or into repulsion. Then at last by pure persistence in that Act of Will to Love, shall Love himself arise, as a bird, as a flame, as a song, and the whole Soul shall wing a fiery path of music unto the Ultimate Heaven of Possession.

Now in this method there are many roads and ways, some simple and direct, some hidden and mysterious, even as it is with human love whereof no man hath made so much as the first sketches for a Map: for Love is infinite in diversity even as are the Stars. For this cause do I leave Love himself master in the heart of every one of you: for he shall teach you rightly if you but serve him with diligence and devotion even to abandonment.

Nor shall you take umbrage or surprise at the strange pranks that he shall play: for He is a wayward boy and wanton, wise in the Wiles of Aphrodite Our Lady His sweet Mother: and all His jests and cruelties are spices in a confection cunning as no art may match.

Rejoice therefore in all His play, not remitting in any wise your own ardour, but glowing with the sting of His whips, and making of Laughter itself a sacrament adjuvant to Love, even as in the Wine of Rheims is sparkle and bite, like as they were ministers to the High Priest of its Intoxication.

It is also fit that I write to you of the importance of Purity in Love. Now this matter concerneth not in any wise the object or the method of the practice: the one thing essential is that no alien element should intrude. And this is of most particular pertinence to the aspirant in that primary and mundane aspect of his work wherein he establisheth himself in the method through his natural affections.

For know, that all things are masks or symbols of the One Truth, and nature serveth alway to point out the higher perfection under the veil of the lower perfection. So then all the Art and Craft of human love shall serve you as an hieroglyphic: for it is written that That which is above is like that which is below: and That which is below is like that which is above.

Therefore also doth it behoove you to take well heed lest in any manner you fail in this business of purity. For though each act is to be complete on its own plane, and no influence of any other plane is to be brought in for interference or admixture, for that such is all impurity, yet each act should in itself be so complete and perfect that it is a mirror of the perfection of every other plane, and thereby becometh partaker of the pure Light of the highest. Also, since all acts are to be acts of Will in Freedom on every plane, all planes are in reality but one: and thus the lowest expression of any function of that Will is to be at the same time an expression of the highest Will, or only true Will, which is that already implied in the acceptance of the Law.

Be it also well understood of you that it is not necessary or right to shut off natural activity of any kind, as certain false folk, eunuchs of the spirit, most foully teach, to the destruction of many. For in every thing soever inhereth its own perfection pr□per to it, and to neglect the full operation and function of any one part bringeth distortion and degeneration to the whole. Act therefore in all ways, but transforming the effect of all these ways to the One Way of the Will. And this is possible, because all ways are in actual Truth One Way, the Universe being itself One and One Only, and its appearance as Multiplicity that cardinal illusion which it is the very object of Love to dissipate.

In the achievement of Love are two principles, that of mastering and that of yielding. But the nature of these is hard to explain, for they are subtle, and are best taught by Love Himself in the course of the operations. But it is to be said generally that the choice of one formula or the other is automatic, being the work of that inmost Will which is alive within you. Seek not then to determine consciously this decision, for herein true instinct is not liable to err.

But now I end, without further words: for in our Holy Books are written many details of the actual practices of Love. And those are the best and truest which are most subtly written in symbol and image, especially in Tragedy and Comedy, for the whole nature of these things is in this kind, Life itself being but the fruit of the flower of Love.

It is then of Life that I must needs now write to you, seeing that by every act of Will in Love you are creating it, a quintessence more mysterious and joyous than you deem, for this which men call life is but a shadow of that true Life, your birthright, and the gift of the Law of Thelema.

III

OF LIFE

SYSTOLE AND DIASTOLE: these are the phases of all component things. Of such also is the life of man. Its curve arises from the latency of the fertilized ovum, say you, to a zenith whence it declines to the nullity of death? Rightly considered, this is not wholly truth. The life of man is but one segment of a serpentine curve which reaches out to infinity, and its zeros but mark the changes from the plus to minus, and minus to plus, coefficients of its equation. It is for this cause, among many others, that wise men in old time chose the Serpent as the Hieroglyph of Life.

Life then is indestructible as all else is. All destruction and construction are changes in the nature of Love, as I have written to you in the former chapter proximate. Yet even as the blood in one pulse-throb of the wrist is not the same blood as that in the next, so individuality is in part destroyed as each life passeth; nay, even with each thought.

What then maketh man, if he dieth and is reborn a changeling with each breath? This: the consciousness of continuity given by memory, the conception of his Self as something whose existence, far from being threatened by these changes, is in verity assured by them. Let then the aspirant to the sacred Wisdom consider his Self no more as one segment of the Serpent, but as the whole. Let him extend his consciousness to regard both birth and death as incidents trivial as systole and diastole of the heart itself, and necessary as they to its function.

To fix the mind in this apprehension of Life, two modes are preferred, as preliminary to the greater realizations to be discussed in their pr□per order, experiences which transcend even those attainments of Liberty and Love of which I have hitherto written, and this of Life which I now inscribe in this my little book which I am making for you so that you may come unto the Great Fulfilment.

The first mode is the acquisition of the Magical Memory so-called, and the means is described with accuracy and clearness in certain of our Holy Books. But for nearly all men this is found to be a practice of exceeding difficulty. Let then the aspirant follow the impulse of his own Will in the decision to choose this or no.

The second mode is easy, agreeable, not tedious, and in the end as certain as the other. But as the way of error in the former lieth in Discouragement, so in the latter are you to be ware of False Paths. I may say indeed generally of all Works, that there are two dangers, the obstacle of Failure, and the snare of Success.

Now this second mode is to dissociate the beings which make up your life. Firstly, because it is easiest, you should segregate that Form which is called the Body of Light (and also by many other names) and set yourself to travel in this Form, making systematic exploration of those worlds which are to other material things what your own Body of Light is to your own material form.

Now it will occur to you in these travels that you come to many Gates which you are not able to pass. This is because your Body of Light is itself as yet not strong enough, or subtle enough, or pure enough:

and you must then learn to dissociate the elements of that Body by a process similar to the first, your consciousness remaining in the higher and leaving the lower. In this practice do you continue, bending your Will like a great Bow to drive the Arrow of your consciousness through heavens ever higher and holier. But the continuance in this Way is itself of vital value: for it shall be that presently habit herself shall persuade you that the body which is born and dieth within so little a space as one cycle of Neptune in the Zodiac is no essential of your Self, that the Life of which you are become partaker, while itself subject to the Law of action and reaction, ebb and flow, systole and diastole, is yet insensible to the afflictions of that life which you formerly held to be your sole bond with Existence.

And here must you resolve your Self to make the mightiest endeavours: for so flowered are the meadows of this Eden, and so sweet the fruit of its orchards, that you will love to linger among them, and to take delight in sloth and dalliance therein. Therefore I write to you with energy that you should not do thus to the hindrance of your true progress, because all these enjoyments are dependent upon duality, so that their true name is Sorrow of Illusion, like that of the normal life of man, which you have set out to transcend.

Be it according to your Will, but learn this, that (as it is written) they only are happy who have desired the unattainable. It is then best, ultimately, if it be your Will to find alway your chiefest pleasure in Love, that is, in Conquest, and in Death, that is, in Surrender, as I have written to you already. Thus then you shall delight in these delights aforesaid, but only as toys, holding your manhood firm and keen to pierce to deeper and holier ecstacies without arrest of Will.

Furthermore, I would have you to know that in this practice, pursued with ardour unquenchable, is this especial grace, that you will come as it were by fortune into states which transcend the practice itself, being of the nature of those Works of Pure Light of which I will to write to you in the chapter following after this. For there be certain Gates which no being who is still conscious of dividuality, that is, of the Self and not-Self as opposites, may pass through: and in the storming of those Gates by fiery assault of lust celestial, your flame will burn vehemently against your gross Self, though it be already divine beyond your present imagining, and devour it in a mystical death, so that in the Passing of the Gate all is dissolved in formless Light of Unity.

Now then, returning from these states of being, and in the return also there is a Mystery of Joy, you will be weaned from the Milk of Darkness of the Moon, and made partaker of the Sacrament of Wine that is the blood of the Sun. Yet at the first there may be shock and conflict, for the old thought persists by force of its habit: it is for you to create by repeated act the true right habit of this consciousness of the Life which abideth in Light. And this is easy, if your will be strong: for the true Life is so much more vivid and quintessential than the false that (as I rudely estimate) one hour of the former makes an impression on the memory equal to one year of the latter. One single experience, in duration it may be but a few seconds of terrestrial time, is sufficient to destroy the belief in the reality of our vain life on earth: but this wears gradually away if the consciousness, through shock or fear, adhere not to it, and the Will strive not continually to repetition of that bliss, more beautiful and terrible than death, which it hath won by virtue of Love.

There be moreover many other modes of attaining the apprehension of true Life, and these two following are of much value in breaking up the ice of your mortal error in the vision of your being. And of these the first is the constant contemplation of the Identity of Love and Death, and the understanding of the dissolution of the body as an Act of Love done upon the Body of the Universe, as also it is written at length in our Holy Books. And with this goeth, as it were sister with twin brother, the practice of mortal love as a sacrament symbolical of that great Death: as it is written ``Kill thyself'': and again ``Die daily.''

And the second of these lesser modes is the practice of the mental apprehension and analysis of ideas, mainly as I have already taught you, but with especial emphasis in choice of things naturally repulsive, in particular, death itself, and its phenomena ancillary. Thus the Buddha bade his disciples to meditate upon Ten Impurities, that is, upon ten cases of death of decomposition, so that the Aspirant, identifying himself with his own corpse in all these imagined forms, might lose the natural horror, loathing, fear or disgust which he might have had for them. Know this, that every idea of every sort becomes unreal, phantastic, and most manifest illusion, if it be subjected to persistent investigation, with concentration. And this is particularly easy to attain in the case of all bodily impressions, because all material things, and especially those of which we are first conscious, namely, our own bodies, are the grossest and most unnatural of all falsities. For there is in us all, latent, that Light wherein no error may endure, and It already teaches our instinct to reject first of all those veils which are most closely wrapt about It. Thus also in meditation it is (for many men) most profitable to concentrate the Will to Love upon the sacred centres of nervous force: for they, like all things, are apt images or true reflexions of their semblables in finer spheres: so that, their gross natures being dissipated by the dissolving acid of the Meditation, their finer souls appear (so to speak) naked, and display their force and glory in the consciousness of the aspirant.

Yea, verily, let your Will to Love burn eagerly toward this creation in yourselves of the true Life that rolls its waves across the shoreless sea of Time! Live not your petty lives in fear of the hours! The Moon and Sun and Stars by which ye measure Time are themselves but servants of that Life which pulses in you, joyous drum-beat as you march triumphant through the Avenue of the Ages. Then, when each birth and death of yours are recognized in this perception as mere milestones on your ever-living Road, what of the foolish incidents of your mean lives? Are they not grains of sand blown by the desert wind, or pebbles that you spurn with your winged feet, or grassy hollows were you press the yielding and elastic turf and moss with lyrical dances? To him who lives in Life naught matters: his is eternal motion, energy, delight of never-failing Change: unwearied, you pass on from aeon to aeon, from star to star, the Universe your playground, its infinite variety of sport ever old and ever new. All those ideas which bred sorrow and fear are known in their truth, and thus become the seed of joy: for you are certain beyond all proof that you can never die; that, though you change, change is part of your own nature: the Great Enemy is become the Great Ally.

And now, rooted in this perfection, your Self become the very Tree of Life, you have a fulcrum for your lever: you are ready to understand that this pulsation of Unity is itself Duality, and therefore, in the highest and most sacred sense, still Sorrow and Illusion; which having comprehended, aspire yet again, even unto the Fourth of the Gifts of the Law, unto the End of the Path, even unto Light.

IV

OF LIGHT

I PRAY YOU, be patient with me in that which I shall write concerning Light: for here is a difficulty, ever increasing, in the use of words. Moreover, I am myself carried away constantly and overwhelmed by the sublimity of this matter, so that plain speech may whirl into lyric, when I would plod peaceably with didactic, expression. My best hope is that you may understand by virtue of the sympathy of your intuition, even as two lovers may converse in language as unintelligible to others as it seemeth silly, wanton, and dull, or as in that other intoxication given by Ether the partakers commune with infinite wit, or wisdom, as the mood taketh them, by means of a word or a gesture, being initiated to apprehension by the subtlety of the drug. So may I that am inflamed with love of this Light, and

drunken on the wine Ethereal of this Light, communicate not so much with your reason and intelligence, but with that principle hidden in yourself which is ready to partake with me. Even so may man and woman become mad with love, no word being spoken between them, because of the induction (as it were) of their souls. And your understanding will depend upon your ripeness for perception of my Truth. Moreover, if so be that Light in you be ready to break forth, then Light will interpret to you these dark words in the language of Light, even as a string inanimate, duly adjusted, will vibrate to its peculiar tone, struck on another cord. Read, therefore, not only with the eye and brain, but with the rhythm of the Life which you have attained by your Will to Love quickened to dancing measure by these words, which are the movements of the wand of my Will to Love, and so to enkindle your Life to Light.

In this mood did I interrupt myself in the writing of this my little book, and for two days and nights sleeplessly have I made consideration, wrestling vehemently with my spirit, lest by haste or carelessness I might fail toward you.

In exercise of Will and of Love are implied motion and change, but in Life is gained an Unity which moveth and changeth only in pulse or in phase, and is even as music. Yet in the attainment of this Life you will already have experienced that the Quintessence thereof is pure Light, an ecstacy formless, and without bound or mark. In this Light naught exists, for It is homogeneous: and therefore have men called it Silence, and Darkness, and Nothing. But in this, as in all other effort to name it, is the root of every falsity and misapprehension, since all words imply some duality. Therefore, though I call it Light, it is not Light, nor absence of Light. Many also have sought to describe it by contradictions, since through transcendent negation of all speech it may by some natures be attained. Also by images and symbols have men striven to express it: but always in vain. Yet those that were ready to apprehend the nature of this Light have understood by sympathy: and so shall it be with you who read this little book, loving it. However, be it known unto you that the best of all instruction on this matter, and the Word best suited to the Aeon of Horus, is written in The Book of the Law. Yet also the Book Ararita is right worthy in the Work of the Light, as Trigrammaton in that of Will, Cordis Cincti Serpente in the Way of Love, and Liberi in that of Life. All these Books also concern all these Four Gifts, for in the end you will see that every one is inseparable from every other.

I wish to write to you with regard to the number 93, the number of Velhma. For it is not only the number of its interpretation Agaph, but also that of a Word unknown to you unless you be Neophyte of our Holy Order of the A...A... which word representeth in itself the arising of the Speech from the Silence, and the return thereunto in the End. Now this number 93 is thrice 31, which is in Hebrew LA, that is to say NOT, and so it denieth extension in the three dimensions of Space. Also I would have you to meditate most closely upon the name NU that is 56, which we are told to divide, add, multiply, and understand. By division cometh forth 0.12, as if it were written Nuith! Hadith! Ra- Hoor-Khuith! before the Dyad. By addition ariseth Eleven, the number of True Magick: and by multiplication Three Hundred, the Number of the Holy Spirit or Fire, the letter Shin, wherein all things are consumed utterly. With these considerations, and a full understanding of the mysteries of the Numbers 666 and 418, you will be armed mightily in this Way of far flight. But you should also consider all numbers in their scales. For there is no means of resolution better than this of pure mathematics, since already therein are gross ideas made fine, and all is ordered and ready for the Alchemy of the Great Work.

I have already written to you of how, in the Will of Love, Light ariseth as the secret part of Life. And in the first, the little, Loves, the attained Life is still personal: later, it becometh impersonal and universal. Now then is Will arrived, may I say so, at its magnetic pole, whence the lines of force point alike every way and no way: and Love also is no more a work, but a state. These qualities are become part of the Universal Life, which proceedeth infinitely with the enjoyment of the Will, and of Love as inherent

therein. These things therefore, in their perfection, have lost their names, and their natures. Yet these were the Substance of Life, its Father and Mother: and without their operation and impact Life itself will gradually cease its pulsations. But since the infinite energy of the whole Universe is therein, what then is possible but that it return to its own First Intention, dissolving itself little by little into that Light which is its most secret and most subtle Nature?

For this Universe is in Truth Zero, being an equation whereof Zero is the sum. Whereof this is the proof, that if not, it would be unbalanced, and something would have come from Nothing, which is absurd. This Light or Nothing is then the Resultant or Totality thereof in pure Perfection; and all other states, positive or negative, are imperfect, since they omit their opposites.

Yet, I would have you consider that this equality or identity of equation between all things and No thing is most absolute, so that you will remain no more in the one than you did in the other. And you will understand this greatest Mystery very easily in the light of those other experiences which you will have enjoyed, wherein motion and rest, change and stability, and many other subtle opposites, have been redeemed to identity by the force of your holy meditation.

The greatest gift of the Law, then, cometh forth by the most perfect practice of the Three Lesser Gifts. And so thoroughly must you travail in this Work that you are able to pass from one side of the equation to the other at will: nay, to comprehend the whole at once, and for ever. This then your time-and-space-bound soul shall travel according to its nature in its orbit, revealing the Law to them that walk in chains, for that this is your particular function.

Now here is the Mystery of the Origin of Evil. Firstly, by Evil we mean that which is in opposition to our own wills: it is therefore a relative, and not an absolute, term. For everything which is the greatest evil of some one is the greatest good of some other, just as the hardness of the wood which wearieth the axeman is the safety of him that ventureth himself upon the sea in a ship built of that wood. And this is a truth easy to apprehend, being superficial, and intelligible to the common mind.

All evil is thus relative, or apparent, or illusory: but, returning to philosophy, I will repeat that its root is always in duality. Therefore the escape from this apparent evil is to seek the Unity, which you shall do as I have already shewn you. But I will now make mention of that which is written concerning this in The Book of the Law.

The first step being Will, Evil appears as by this definition, ``all that hinders the execution of the Will." Therefore is it written: ``The word of Sin is Restriction." It should also be noted that in The Book of the Thirty Aethyrs {Book 418} Evil appears as Choronzon whose number is 333, which in Greek importeth Impotence and Idleness: and the nature of Choronzon is Dispersion and Incoherence.

Then in the Way of Love Evil appears as ``all that which tends to prevent the Union of any two things." Thus The Book of the Law sayeth, under the figure of the Voice of Nuit: ``take your fill and will of love as ye will, when, where and with whom ye will! But always unto me." For every act of Love must be ``under will," that is, in accordance with the True Will, which is not to rest content with things partial and transitory, but to proceed firmly to the End. So also, in The Book of the Thirty Aethyrs, the Black Brothers are those who shut themselves up, unwilling to destroy themselves by Love.

Thirdly, in the Way of Life Evil appears under a subtler form as ``all that which is not impersonal and universal." Here The Book of the Law, by the Voice of Hadit, informeth us: ``In the sphere I am everywhere the centre". And again: ``I am Life and the giver of Life" {....} `` `Come unto me' is a foolish word: for it is I that go." ``For I am perfect, being Not". For this Life is in every place and time at once, so that in It these limitations no longer exist. And you will have seen this for yourself, that in

every act of Love time and space disappear with the creation of the Life by its virtue, as also doth personality itself. For the third time, then, in even subtler sense, ``The word of Sin is Restriction."

Lastly, in the Way of Light this same versicle is the key to the conception of Evil. But here Restriction is in the failure to solve the Great Equation, and, later, to prefer one expression or phase of the Universe to the other. Against this we are warned in The Book of the Law by the Word of Nuit, saying: ``None" {....} ``and two. For I am divided for love's sake, for the chance of union", and therefore, ``If this be not aright: if ye confound the space marks, saying: They are one: or saying, They are many;" {....} ``then expect the direful judgments" {....}

Now therefore by the favour of Thoth am I come to the end of this my book: and do you arm yourselves accordingly with the Four Weapons: the Wand for Liberty, the Cup for Love, the Sword for Life, the Disk for Light: and with these work all wonders by the Art of High Magick under the Law of the New Aeon, whose Word is Thelema.

LIBER CHETH
VEL
VALLVM ABIEGNI
SVB FIGVRA
CLVI

A.'. A.'.
Publication in Class A.
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N. Fra A.'. A.'.

1. This is the secret of the Holy Graal, that is the sacred vessel of our Lady the Scarlet Woman, Babalon the Mother of Abominations, the bride of Chaos, that rideth upon our Lord the Beast.

2. Thou shalt drain out thy blood that is thy life into the golden cup of her fornication.

3. Thou shalt mingle thy life with the universal life. Thou shalt keep not back one drop.

4. Then shall thy brain be dumb, and thy heart beat no more, and all thy life shall go from thee; and thou shalt be cast out upon the midden, and the birds of the air shall feast upon thy flesh, and thy bones shall whiten in the sun.

5. Then shall the winds gather themselves together, and bear thee up as it were a little heap of dust in a sheet that hath four corners, and they shall give it unto the guardians of the abyss.

6. And because there is no life therein, the guardians of the abyss shall bid the angels of the winds pass by. And the angels shall lay thy dust in the City of the Pyramids, and the name thereof shall be no more. {25}

7. Now therefore that thou mayest achieve this ritual of the Holy Graal, do thou divest thyself of all thy

goods.

8. Thou hast wealth; give it unto them that have need thereof, yet no desire toward it.

9. Thou hast health; slay thyself in the fervour of thine abandonment unto Our Lady. Let thy flesh hang loose upon thy bones, and thine eyes glare with thy quenchless lust unto the Infinite, with thy passion for the Unknown, for Her that is beyond Knowledge the accursed one.

10. Thou hast love; tear thy mother from thine heart, and spit in the face of thy father. Let thy foot trample the belly of thy wife, and let the babe at her breast be the prey of dogs and vultures.

11. For if thou dost not this with thy will, then shall We do this despite thy will. So that thou attain to the Sacrament of the Graal in the Chapel of Abominations.

12. And behold! if by stealth thou keep unto thyself one thought of thine, then shalt thou be cast out into the abyss for ever; and thou shalt be the lonely one, the eater of dung, the afflicted in the Day of Be-with-Us.

13. Yea! verily this is the Truth, this is the Truth, this is the Truth. Unto thee shall be granted joy and health and wealth and wisdom when thou art no longer thou.

14. Then shall every gain be a new sacrament, and it shall not defile thee; thou shalt revel with the wanton in the market-place, and the virgins shall fling roses upon thee, and the merchants bend their knees and bring thee gold and spices. Also young boys shall pour wonderful wines for thee, and the singers and the dancers shall sing and dance for thee. {26}

15. Yet shalt thou not be therein, for thou shalt be forgotten, dust lost in dust.

16. Nor shall the aeon itself avail thee in this; for from the dust shall a white ash be prepared by Hermes the Invisible.

17. And this is the wrath of God, that these things should be thus.

18. And this is the grace of God, that these things should be thus.

19. Wherefore I charge you that ye come unto me in the Beginning; for if ye take but one step in this Path, ye must arrive inevitably at the end thereof.

20. This Path is beyond Life and Death; it is also beyond Love; but that ye know not, for ye know not Love.

21. And the end thereof is known not even unto Our Lady or to the Beast whereon She rideth; nor unto the Virgin her daughter nor unto Chaos her lawful Lord; but unto the Crowned Child is it known? It is not known if it be known.

22. Therefore unto Hadit and unto Nuit be the glory in the End and the Beginning; yea, in the End and the Beginning.

THE TAO TEH KING
(LIBER CLVII)

A New Translation By
KO YUEN
(ALEISTER CROWLEY)

THE EQUINOX (Volume III, No. VIII.)

INTRODUCTION

I bound myself to devote my life to Magick at Easter 1898, and received my first initiation on November 18 of that year.

My friend and climbing companion, Oscar Eckenstein, gave me my first instructions in learning the control of the mind early in 1901 in Mexico City. Shri Parananda, Solicitor General of Ceylon and an eminent writer upon and teacher of Yoga from the orthodox Shaivite standpoint, and Bhikkhu Ananda Metteya, the great English Adept, who was one of my earliest instructors in Magick and joined the Sangha in Burma in 1902, gave me my first groundings in mystical theory and practice. I spent some months of 1901 in Kandy, Ceylon, with the latter until success crowned my work.

I also studied all varieties of Asiatic philosophy, especially with regard to the practical question of spiritual development, the Sufi doctrines, the Upanishads, the Sankhya, Vedanta, the Bagavad Gita and Purana, the Dhammapada, and many other classics, together with numerous writings on the Tantra and Yoga of such men as Patanjali, Vivekananda, etc. etc. Not a few of these teachings are as yet wholly unknown to scholars. I made the scope of {1} my studies as comprehensive as possible, omitting no school of thought however unimportant or repugnant.

I made a critical examination of all these teachers in the light of my practical experiences. The physiological and psychological uniformity of mankind guaranteed that the diversity of expression concealed a unity of significance. This discovery, furthermore, was confirmed by reference to Jewish, Greek and Celtic traditions. One quintessential truth was common to all cults, from the Hebrides to the Yellow Sea, and even the main branches proved essentially identical. It was only the foliage that exhibited incompatibility.

When I walked across China in 1905-6, I was fully armed and accoutred by the above qualifications to attack the till-then-insoluble problem of the Chinese conception of religious truth. Practical studies of the psychology of such Mongolians as I had met in my travels, had already suggested to me that their acentric conception of the universe might represent the correspondence in consciousness of their actual psychological characteristics. I was therefore prepared to examine the doctrines of their religious and {2} philosophical Masters without prejudice such as had always rendered nugatory the efforts of missionary sinologists and indeed all oriental scholars with the single exception of Rhys Davids. Until his time translators had invariably assumed, with absurd naivite, or more often arrogant bigotry, that a Chinese writer must either be putting forth a more or less distorted and degraded variation of some Christian conception, or utterly puerile absurdities. Even so great a man as Max Muller in his introduction to the Upanishads seems only half inclined to admit that the apparent triviality and folly of many passages in these so-called sacred writings might owe their appearance to our ignorance of the historical and religious circumstances, a knowledge of which would render them intelligible.

During my solitary wanderings among the mountainous wastes of Yun Nan, the spiritual atmosphere of

China penetrated my consciousness, thanks to the absence of any intellectual impertinences from the organ of knowledge. The TAO TEH KING revealed its simplicity and sublimity to my soul, little by little, as the conditions of my physical life, no less than of my spiritual, penetrated the {3} sanctuaries of my spirit. The philosophy of Lao Tze communicated itself to me, in despite of the persistent efforts of my mind to compel it to conform with my preconceived notions of what the text must mean. This process, having thus taken root in my innermost intuition during those tremendous months of wandering across Yun Nan, grew continually throughout succeeding years. Whenever I found myself able once more to withdraw myself from the dissipations and distractions which contact with civilisation forces upon one, no matter how vigorously he may struggle against their insolence, to the sacred solitude of the desert, whether among the sierras of Spain, or the sands of the Sahara, I found that the philosophy of Lao Tze resumed its sway upon my soul, subtler and stronger on each successive occasion.

But neither Europe nor Africa can show such desolation as America. The proudest, stubbornest, bitterest peasant of deserted Spain; the most primitive and superstitious Arab of the remotest oases, these are a little more than kin and never less than kind at their worst; whereas in the United States one is almost always conscious of an instinctive lack of sympathy and understanding with even the {4} most charming and cultured people. It was therefore during my exile in America that the doctrines of Lao Tze developed most rapidly in my soul, even forcing their way outwards until I felt it imperious, nay inevitable, to express them in terms of conscious thought.

No sooner had this resolve taken possession of me than I realized that the task approximated to impossibility. His very simplest ideas, the primitive elements of his thought, had no true correspondences in any European terminology. The very first word "Tao" presented a completely insoluble problem. It had been translated "Reason," the "Way," "TO ON." None of these covey the faintest conception of the Tao.

The Tao is "Reason" in this sense, that the substance of things may be in part apprehended as being that necessary relation between the elements of thought which determines the laws of reason. In other words, the only reality is that which compels us to connect the various forms of illusion as we do. It is thus evidently unknowable, and expressible neither by speech nor by silence. All that we can know about it is that there is inherent in it a {5} power (which, however, is not itself) by virtue whereof all beings appear in forms congruous with the nature of necessity.

The Tao is also the Way -- in the following sense. Nothing exists except as a relation with other similarly postulated ideas. Nothing can be known in itself, but only as one of the participants in a series of events. Reality is therefore in the motion, not in the things moved. We cannot apprehend anything except as one postulated element of an observed impression of change. We may express this in other terms as follows. Our knowledge of anything is in reality the sum of our observations of its successive movements, that is to say, of its path from event to event. In this sense the Tao may be translated as the Way. It is not a thing in itself in the sense of being an object susceptible of apprehension by sense or mind. It is not the cause of any thing, but the category underlying all existence or event, and therefore true and real as they are illusory, being merely landmarks invented for convenience in describing our experiences. The Tao possesses no power to cause anything to exist or to take place. Yet our experience when analyzed tells {6} us that the only reality of which we may be sure is this path or Way which resumes the whole of our knowledge.

As for TO ON, which superficially might seem the best translation of Tao as described in the text, it is the most misleading of the three. For TO ON possesses an extensive connotation implying a whole system of Platonic concepts than which nothing can be more alien to the essential quality of the Tao.

Tao is neither being nor not-being in any sense which Europe could understand. It is neither existence nor a condition or form of existence. At the same time, TO MH ON gives no idea of Tao. Tao is altogether alien to all that class of thought. From its connection with "that principle which necessarily underlies the fact that events occur" one might suppose that the "Becoming" of Heraclitus might assist us to describe the Tao. But the Tao is not a principle at all of that kind. To understand it requires an altogether different state of mind to any with which European thinkers in general are familiar. It is necessary to pursue unflinchingly the path of spiritual development on the lines indicated by the Sufis, the Hindus and the Buddhists; {7} and having reached the Trance called Nerodha-Sammapati, in which are destroyed all forms soever of consciousness, there appears in that abyss of annihilation the germ of an entirely new type of idea, whose principal characteristic is this: that the entire concatention of one's previous experiences and conceptions could not have happened at all, save by virtue of this indescribable necessity.

I am only too painfully aware that the above exposition is faulty in every respect. In particular it presupposes in the reader considerable familiarity with the substance, thus practically begging the question. It must also prove almost wholly unintelligible to the average reader, him in fact whom I especially aim to interest. For his sake I will try to elucidate the matter by an analogy. Consider electricity. It would be absurd to say that electricity is any of the phenomena by which we know it. We take refuge in the petitio principii of saying that electricity is that form of energy which is the principle cause of such and such phenomena. Suppose now that we eliminate this idea as evidently illogical. What remains? We must not hastily answer, "Nothing {8} remains." There is some thing inherent in the nature of consciousness, reason, perception, sensation, and of the universe of which they inform us, which is responsible for the fact that we observe these phenomena and not others; that we reflect upon them as we do, and not otherwise. But even deeper than this, part of the reality of the inscrutable energy which determines the form of our experience, consists in determining that experience should take place at all. It should be clear that this has nothing to do with any of the Platonic conceptions of the nature of things.

The least abject asset in the intellectual bankruptcy of European thought is the Hebrew Qabalah. Properly understood it is a system of symbolism infinitely elastic, assuming no axioms, postulating no principles, asserting no theorems, and therefore adaptable, if managed adroitly, to describe any conceivable doctrine. It has been my continual study since 1898, and I have found it of infinite value in the study of the Tao Teh King. By its aid I was able to attribute the ideas of Lao Tze to an order with which I was exceedingly familiar, and whose practical worth I had repeatedly proved by using {9} it as the basis of the analysis and classification of all Aryan and Semitic religions and philosophies. Despite the essential difficulty of correlating the ideas of Lao Tze with any others, the persistent application of the Qabalistic keys eventually unlocked his treasure-house. I was able to explain to myself his teachings in terms of familiar systems.

This achievement broke the back of my Sphinx. Having once reduce Lao Tze to Qabalistic form, it was easy to translate the result into the language of philosophy. I had already done much to create a new language based on English with the assistance of a few technical terms borrowed from Asia, and above all by the use of a novel conception of the idea of Number and algebraic and arithmetical proceedings, to convey the results of spiritual experience to intelligent students.

It is therefore not altogether without confidence that I present this translation of the Tao Teh King to the public. I hope and believe that careful study of the text, as elucidated by my commentary, will enable serious aspirants to the hidden wisdom to understand with fair accuracy what Lao Tze taught. It must however be laid to {10} heart that the essence of his system will inevitably elude intellectual apprehension unless it be illuminated from above by actual living experience of the truth. Such

experience is only to be attained by unswerving application to the practices which he advocates. Nor must the aspirant content himself with the mere attainment of spiritual enlightenment, however sublime. All such achievements are barren unless they be regarded as the means rather than the end of spiritual progress, and allowed to infiltrate every detail of the life, not only of the spirit, but of the senses. The Tao can never be known until it interpret the most trivial actions of everyday routine. It is a fatal mistake to discriminate between the spiritual importance of meditation and playing golf. To do so is to create an internal conflict. "Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt." He who knows the Tao knows it to be the source of all things soever; the most exalted spiritual ecstasy and the most trivial internal impression are from our point of view equally illusions, worthless masks, which hide, with grotesque painted pasteboard false and lifeless, {11} the living face of truth. Yet, from another point of view, they are equally expressions of the ecstatic genius of truth -- natural images of the reaction between the essence of onesself and one's particular environment at the moment of their occurrence. They are equally tokens of the Tao, by whom, in whom, and of whom, they are. To value them for themselves is deny the Tao and to be lost in delusion. To despise them is to deny the omnipresence of the Tao, and to suffer the illusion of sorrow. To discriminate between them is to set up the accursèd dyad, to permit the insanity of intellect, to overwhelm the intuition of truth, and to create civil war in the consciousness.

From 1908 to 1918, the Tao Teh King was my continual study. I constantly recommended it to my friends as the supreme masterpiece of initiated wisdom, and I was as constantly disappointed when they declared that it did not impress them, especially as my preliminary descriptions of the book had aroused their keenest interest. I thus came to see that the fault lay with Legge's translation, and I felt myself impelled to undertake the {12} task of presenting Lao Tze in language informed by the sympathetic understanding which initiation and spiritual experience had conferred on me. During my Great Magical Retirement on Aesopus Island in the Hudson River during the summer of 1918, I set myself to this work, but I discovered immediately that I was totally incompetent. I therefore appealed to an Adept named Amalantrah, with whom I was at that time in almost daily communion. He came readily to my aid and exhibited to me a codex of the original, which conveyed to me with absolute certitude the exact significance of the text. I was able to divine without hesitation or doubt the precise manner in which Legge had been deceived. He had translated the Chinese with singular fidelity, yet in almost every verse the interpretation was altogether misleading. There was no need to refer to the text from the point of view of scholarship. I had merely to paraphrase his translation in the light of actual knowledge of the true significance of the terms employed. Anyone who cares to take the trouble to compare the two versions will be astounded to see how slight a remodeling of a paragraph is sufficient to disperse the obstinate {13} obscurity of prejudice, and let loose a fountain and a flood of living light, to kindle the gnarled prose of stolid scholarship into the burgeoning blossom of lyrical flame.

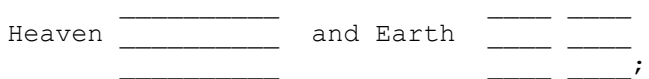
I completed my translation within three days, but during the last five years I have constantly reconsidered every sentence. The manuscript has been lent to a number of friends, scholars who have commended my work, and aspirants who have appreciated its adequacy to present the spirit of the Master's teaching. Those who had been disappointed with Legge's version were enthusiastic about mine. This circumstance is in itself sufficient to assure me that Love's labour has not been lost, and to fill me with enthusiastic confidence that the present publication will abundantly contribute to the fulfillment of my True Will for which I came to earth, and wring labour and sorrow to the utmost of which humanity is capable, the Will to open the portals of spiritual attainment to my fellow men, and bring them to the enjoyment of that realisation of Truth, beneath all veils of temporal falsehood, which has enlightened mine eyes and filled my mouth with song.

CHAPTER I

THE NATURE OF THE TAO.

1. The Tao-Path is not the All-Tao. The Name is not the Thing named.

2. Unmanifested, it is the Secret Father of

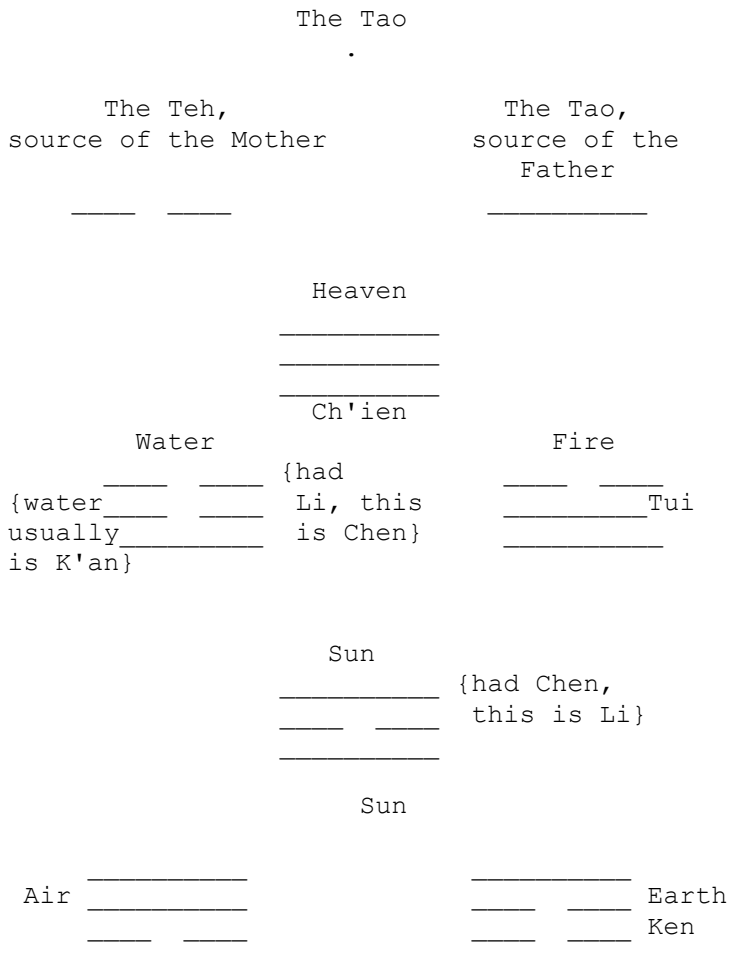


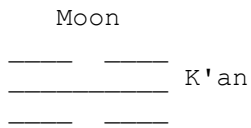
manifested, it is their Mother.

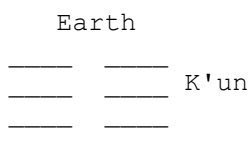
3. To understand this Mystery, one must be fulfilling one's will, and if one is not thus free, one will but gain a smattering of it.

4. The Tao is one, and the Teh but a phase thereof. The abyss of this Mystery is the Portal of Serpent-Wonder.

[WEH NOTE: Footnote #2 above, extended here. In the original each of the eleven places is enclosed in a circle for one of the ten Sephiroth and Da'at. This chart presents problems. Crowley did not properly draw the trigrams, but mostly with unbroken lines. He also appears to have written in the wrong names for some of the Trigrams. These difficulties have been corrected by reference to the diagram Crowley made on the blank page preceding the table of content in his copy of the Legge Yi King. See OTO NEWSLETTER, V. I, No. 3, p. 15.]







{1}

CHAPTER II

THE ENERGY - SOURCE OF THE SELF.

1. All men know that beauty and ugliness are correlatives, as are skill and clumsiness; one implies and suggests the other.

2. So also existence and non-existence pose the one the other; so also is it with ease and difficulty, length and shortness; height and lowness. Also Musick exists through harmony of opposites; time and space depend upon contraposition.

3. By the use of this method, the sage can fulfil his will without action, and utter his word without speech.

4. All things arise without diffidence; they grow, and none interferes; they change according to their natural order, without lust of result. The work is accomplished; yet continueth in its orbit, without goal. This work is done unconsciously; this is {2} why its energy is indefatigable.

{3}

CHAPTER III

QUIETING FOLK.

1. To reward merit is to stir up emulation; to prize rarities is to encourage robbery; to display desirable things is to excite the disorder of covetousness.

2. Therefore, the sage governeth men by keeping their minds and their bodies at rest, contenting the one by emptiness, the other by fullness. He satisfieth their desires, thus fulfilling their wills, and making them frictionless; and he maketh them strong in body, to a similar end.

3. He delivereth them from the restlessness of knowledge and the cravings of discontent. As to those who have knowledge already, he teacheth them the way of non-action. This being assured, there is no disorder in the world. {4}

CHAPTER IV

THE SPRING WITHOUT SOURCE.

1. The Tao resembleth the emptiness of Space; to employ it, we must avoid creating ganglia. Oh Tao, how vast art Thou, the Abyss of Abysses, thou Holy and Secret Father of all Fatherhoods of Things!

2. Let us make our sharpness blunt; let us loosen our complexes; let us tone down our brightness to the general obscurity. Oh Tao, how still art thou, how pure, continuous One beyond Heaven!

3. This Tao hath no Father; it is beyond all other conceptions, higher than the highest. {5}

CHAPTER V

THE FORMULA OF THE VACUUM.

1. Heaven and earth proceed without motive, but casually in their order of nature, dealing with all things carelessly, like used talismans. So also the sages deal with their people, not exercising benevolence, but allowing the nature of all to move without friction.

2. The Space between heaven and earth is their breathing apparatus: Exhalation is not exhaustion, but the complement of Inhalation, and this equally of that. Speech exhausteth; guard thyself, therefore, maintaining the perfect freedom of thy nature. {6}

CHAPTER VI

THE PERFECTING OF FORM.

1. The Teh is the immortal enemy of the Tao, its feminine aspect. Heaven and Earth issued from her Gate; this Gate is the Root of their World-Sycamore. Its operation is of pure Joy and Love, and faileth never. {7}

CHAPTER VII

THE CONCEALMENT OF THE LIGHT.

1. Heaven and Earth are mighty in continuance, because their work is delivered from the lust of result.

2. Thus also the sage, seeking not any goal, attaineth all things; he doth not interfere in the affairs of his body, and so that body acteth without friction. It is because he meddleth not with personal aims that these come to pass with simplicity. {8}

CHAPTER VIII

THE NATURE OF PEACE.

1. Admire thou the High Way of Water! Is not Water the soul of the life of things, whereby they change? Yet it seeketh its level, and abideth content in obscurity. So also it resembleth the Tao, in this Way thereof!

2. The virtue of a house is to be well-placed; of the mind, to be at ease in silence as of Space; of societies, to be well-disposed; of governments, to maintain quietude; of work, to be skillfully performed; and of all motion, to be made at the right time.

3. Also it is the virtue of a man to abide in his place without discontent; thus offendeth he no man. {9}

CHAPTER IX

THE WAY OF RETICENCE.

1. Fill not a vessel, lest it spill in carrying. Meddle not with a sharpened point by feeling it constantly, or it will soon become blunted.

2. Gold and jade endanger the house of their possessor. Wealth and honors lead to arrogance and envy, and bring ruin. Is thy way famous and thy name becoming distinguished? Withdraw, thy work once done, into obscurity; this is the way of Heaven. {10}

CHAPTER X

THINGS ATTAINABLE.

1. When soul and body are in the bond of love, they can be kept together. By concentration on the breath it is brought to perfect elasticity, and one becomes as a babe. By purifying oneself from Samadhi one becomes whole.

2. In his dealing with individuals and with society, let him move without lust of result. In the management of his breath, let him be like the mother-bird. Let his intelligence comprehend every quarter; but let his knowledge cease.

3. Here is the Mystery of Virtue. It createth all and nourisheth all; yet it doth not adhere to them; it operateth all, but knoweth not of it, nor proclaimeth it; it directeth all, but without conscious control. {11}

CHAPTER XI

THE VALUE OF THE UNEXPRESSED.

1. The thirty spokes join in their nave, that is one; yet the wheel dependeth for use upon the hollow place for the axle. Clay is shapen to make vessels; but the contained space is what is useful. Matter is therefore of use only to mark the limits of the space which is the thing of real value. {12}

CHAPTER XII

THE WITHDRAWAL FROM THE EXTERNAL.

1. The five colors film over Sight; The five sounds make Hearing dull; The five flavours conceal Taste; occupation with motion and action bedevil Mind; even so the esteem of rare things begetteth covetousness and disorder.

2. The wise man seeketh therefore to content the actual needs of the people; not to excite them by the sight of luxuries. He banneth these, and concentrateth on those. {13}

CHAPTER XIII

THE CONTEMPT FOR CIRCUMSTANCE.

1. Favor and disgrace are equally to be shunned; honour and calamity to be alike regarded as adhering to the personality.

2. What is this which is written concerning favour and disgrace? Disgrace is the fall from favour. He then that hath favour hath fear, and its loss begetteth fear yet greater of a further fall. What is this which is written concerning honour and calamity? It is this attachment to the body which maketh calamity possible; for were one bodiless, what evil could befall him?

3. Therefore let him that regardeth himself rightly administer also a kingdom; and let him govern it who loveth it as another man loveth himself. {14}

CHAPTER XIV

THE SHEWING-FORTH OF THE MYSTERY.

1. We look at it, and see it not; though it is Omnipresent; and we name it the Root-Balance.
We listen for it, and hear it not, though it is Omniscient; and we name it the Silence.
We feel for it, and touch it not, though it is Omnipotent; and we name it the Concealed.
These three Virtues hath it, yet we cannot describe it as consisting of them; but, mingling them aright, we apprehend the One.

2. Above, it shineth not; below, it is not dark. It moveth all continuously, without Expression, returning into Naught. It is the Form of That which is beyond Form; it is the Image of the Invisible; it is Change, and Without Limit.

3. We confront it, and see not its Face; {15} we pursue it, and its Back is hidden from us. Ah! but apply the Tao as in old Time to the work of the present; know it as it was known in the Beginning; follow fervently the Thread of the Tao. {16}

CHAPTER XV

THE APPEARANCE OF THE TRUE NATURE.

1. The adepts of past ages were subtle and keen to apprehend this Mystery, and their profundity was obscurity unto men. Since then they were not known, let me declare their nature.

2. To all seeming, they were fearful as men that cross a torrent in winter flood; they were hesitating like a man in apprehension of them that are about him; they were full of awe like a guest in a great house; they were ready to disappear like ice in thaw; they were unassuming like unworked wood; they were empty as a valley; and dull as the waters of a marsh.

3. Who can clear muddy water? Stillness will accomplish this. Who can obtain rest? Let motion continue equably, and it will itself be peace.

4. The adepts of the Tao, conserving its way, seek not to be actively self-conscious. By their emptiness of Self {17} they have no need to show their youth and perfection; to appear old and imperfect is their privilege. {18}

CHAPTER XVI

THE WITHDRAWAL TO THE ROOT.

1. Emptiness must be perfect, and Silence made absolute with tireless strength. All things pass through the period of action; then they return to repose. They grow, bud, blossom and fruit; then they return to the root. This return to the root is this state which we name Silence; and this Silence is Witness of their Fulfilment.

2. This cycle is the universal law. To know it is the part of intelligence; to ignore it bringeth folly of action, whereof the end is madness. To know it bringeth understanding and peace; and these lead to the identification of the Self with the Not-Self. This identification maketh man a king; and this kingliness

groweth unto godhood. That godhood beareth fruit in the mastery of the Tao. Then the man, the Tao permeating him, endureth; and his bodily principles are in harmony, {19} proof against decay, until the hour of his Change. {20}

CHAPTER XVII

THE PURITY OF THE CURRENT.

1. In the Age of Gold, the people were not conscious of their rulers; in the Age of Silver, they loved them, with songs; in the Age of Brass, they feared them; in the Age of Iron, they despised them. As the rulers lost confidence, so also did the people lose confidence in them.

2. How hesitating did they seem, the Lords of the Age of Gold, speaking with deliberation, aware of the weight of their word! Thus they accomplished all things with success; and the people deemed their well-being to be the natural course of events. {21}

CHAPTER XVIII

THE DECAY OF MANNERS.

1. When men abandoned the Way of the Tao, benevolence and justice became necessary. Then also was need of wisdom and cunning, and all fell into illusion. When harmony ceased to prevail in the six spheres it was needful to govern them by manifesting Sons.

When the kingdoms and races became confused, loyal ministers had to appear. {22}

CHAPTER XIX

RETURNING TO THE PURITY OF THE CURRENT.

1. If we forgot our statesmanship and our wisdom, it would be an hundred times better for the people. If we forgot our benevolence and our justice, they would become again like sons, folk of good will. If we forget our machines and our business, there would be no knavery.

2. These new methods despised the olden Way, inventing fine names to disguise their baneness. But simplicity in the doing of the will of every man would put an end to vain ambitions and desires. {23}

CHAPTER XX

THE WITHDRAWAL FROM THE COMMON WAY.

1. To forget learning is to end trouble. The smallest difference in words, such as "yes" and "yea", can make endless controversy for the scholar. Fearful indeed is death, since all men fear it; but the abyss of questionings, shoreless and bottomless, is worse!

2. Consider the profane man, how he preeneth, as if at feast, or gazing upon Spring from a tower! But as for me, I am as one who yawneth, without any trace of desire. I am like a babe before its first smile. I appear sad and forlorn, like a man homeless. The profane man hath his need filled, ay, and more also. For me, I seem to have lost all I had. My mind is as it were stupefied; it hath no definite shape. The profane man looketh lively and keen-witted; I alone appear blank in my mind. They seem eagerly critical; I appear careless and without perception. I seem to be as one adrift upon the sea, with {24} no thought of an harbor. The profane have each one his definite course of action; I alone appear useless

and uncomprehending, like a man from the border. Yea, thus I differ from all other men: but my jewel is the All-Mother! {25}

CHAPTER XXI

THE INFINITE WOMB.

1. The sole source of energy is the Tao. Who may declare its nature? It is beyond Sense, yet all form is hidden within it. It is beyond Sense, yet all Perceptibles are hidden within it. It is beyond Sense, yet all Perceptibles are hidden within it. It is beyond Sense, yet all Being is hidden within it. This Being excites Perception, and the Word thereof. As it was in the beginning, is now, and ever shall be, its Name operateth continuously, causing all to flow in the cycle of Change, which is Love and Beauty. How do I know this? By my comprehension of the Tao. {26}

CHAPTER XXII

THE GUERDON OF MODESTY.

1. The part becometh the whole. The curve becometh straight; the void becometh full; the old becometh new. He who desireth little accomplisheth his Will with ease; who desireth many things becometh distracted.

2. Therefore, the sage concentrateth upon one Will, and it is as a light to the whole world. Hiding himself, he shineth; withdrawing himself, he attracteth notice; humbling himself, he is exalted; dissatisfied with himself, he gaineth force to achieve his Will. Because he striveth not, no man may contend against him.

3. That is no idle saw of the men of old; "The part becometh the whole"; it is the Canon of Perfection. {27}

CHAPTER XXIII

THE VOID OF NAUGHT.

1. To keep silence is the mark of one who is acting in full accordance with his Will. A fierce wind soon falleth; a storm-shower doth not last all day. Yet Heaven and Earth cause these; and if they fail to make violence continue, how much less can man abide in spasm of passion!

2. With him that devoteth him to Tao, the devotees of Tao are in accord; so also are the devotees of Teh, yea, even they who fail in seeking those are in accord.

3. So then his brothers in the Tao are joyful, attaining it; and his brothers in the Teh are joyful, attaining it; and they who fail in seeking these are joyful, partaking of it. But if he himself realize not the Tao with calm of confidence, then they also appear lacking in confidence. {28}

CHAPTER XXIV

EVIL MANNERS.

1. He who standeth a-tiptoe standeth not firm; he who maketh rigid his legs walketh ill. He who preeneth himself shineth not; he who talketh positively is vulgar; he who boastheth is refused acceptance; he who is wise in his own conceit is thought inferior. Such attitudes, to him that hath the

view given by understanding the Tao, seem like garbage or like cancer, abhorrent to all. They then who follow the Way do not admit them. {29}

CHAPTER XXV

IMAGES OF THE MYSTERY.

1. Without Limit and Perfect, there is a Becoming, beyond Heaven and Earth. It hath nor motion nor Form; it is alone, it changeth not; it extendeth all ways; it hath no Adversary. It is like the All-Mother.

2. I know not its Name, but I call it the Tao. Moreover, I exert myself, and call it Vastness.

3. Vastness, the Becoming! Becoming, it flieth afar. Afar, it draweth near. Vast is this Tao; Heaven also is Vast; Earth is vast; and the Holy King is vast also. In the Universe are Four Vastnesses, and of these is the Holy King.

4. Man followeth the formula of Earth; Earth followeth that of Heaven, and Heaven that of the Tao. The formula of the Tao is its own Nature. {30}

CHAPTER XXVI

THE NATURE OF MASS.

1. Mass is the fulcrum of mobility; stillness is the father of motion.

2. Therefore the sage King, though he travel afar, remaineth near his supplies. Though opportunity tempt him, he remaineth quietly in proper disposition, indifferent. Should the master of an host of chariots bear himself frivolously? If he attack without support, he loseth his base; if he become a raider, he forfeiteth his throne. {31}

CHAPTER XXVII

SKILL IN THE METHOD.

1. The experienced traveler concealeth his tracks; the clever speaker giveth no chance to the critic; the skilled mathematician useth no abacus; the ingenious safesmith baffleth the burglar without the use of bolts, and the cunning binder without ropes and knots. So also the sage, skilled in man-emancipation-craft, useth all men; understanding the value of everything, he rejecteth nothing. This is called the Occult Regimen.

2. The adept is then master to the zelator, and the zelator assisteth and honoreth the adept. Yet unless these relations were manifest, even the most intelligent observer might be perplexed as to which was which. This is called the Crown of Mystery. {32}

CHAPTER XXVIII

THE RETURN TO SIMPLICITY.

1. Balance thy male strength with thy female weakness and thou shalt attract all things, as the ocean absorbeth all rivers; for thou shalt formulate the excellence of the Child eternal, simple, and perfect.

Knowing the light, remain in the Dark. Manifest not thy Glory, but thine obscurity. Clothed in this Child-excellence eternal, thou hast attained the Return of the First State. Knowing splendour of Fame,

cling to Obloquy and Infamy; then shalt thou remain as in the Valley to which flow all waters, the lodestone to fascinate all men. Yea, they shall hail in thee this Excellence, eternal, simple and perfect, of the Child.

2. The raw material, wrought into form, produceth vessels. So the sage King formulateth his Wholeness in divers Offices; and his Law is without violence or constraint. {33}

CHAPTER XXIX

REFRAINING FROM ACTION.

1. He that, desiring a kingdom, exerteth himself to obtain it, will fail. A Kingdom is of the nature of spirit, and yieldeth not to activity. He who graspeth it, destroyeth it; he who gaineth it, loseth it.

2. The wheel of nature revolveth constantly; the last becometh first, and the first last; hot things grow cold, and cold things hot; weakness overcometh strength; things gained are lost anon. Hence the wise man avoideth effort, desire and sloth. {34}

CHAPTER XXX

A WARNING AGAINST WAR.

1. If a king summon to his aid a Master of the Tao, let Him not advise recourse to arms. Such action certainly bringeth the corresponding reaction.

2. Where armies are, are weeds. Bad harvests follow great hosts.

3. The good general striketh decisively, once and for all. He does not risk by overboldness. He striketh, but doth not vaunt his victory. He striketh according to strict law of necessity, not from desire of victory.

4. Things become strong and ripe, then age. This is discord with the Tao; and what is not at one with the Tao soon cometh to an end. {35}

CHAPTER XXXI

COMPOSING QUARREL.

1. Arms, though they be beautiful, are of ill omen, abominable to all created beings. They who have the Tao love not their use.

2. The place of honour is on the right in wartime; so thinketh the man of distinction. Sharp weapons are ill-omened, unworthy of such a man; he useth them only in necessity. He valueth peace and ease, desireth not violence of victory. To desire victory is to desire the death of men; and to desire that is to fail to propitiate the people.

3. At feasts, the left hand is the high seat; at funerals, the right. The second in command of the army leadeth the left wing, the commander-in-chief, the right wing; it is as if the battle were a rite of mourning! He that hath slain most men should weep for them most bitterly; so then the place of the victor is assigned to him with philosophical propriety. {36}

CHAPTER XXXII

THE WISDOM OF TEH.

1. The All-Tao hath no name.

2. It is That Minute Point yet the whole world dare not contend against him that hath it. Did a lord or king gain it and guard it, all men would obey him of their own accord.

3. Heaven and Earth combining under its spell, shed forth dew, extending throughout all things of its own accord, without man's interference.

4. Tao, in its phase of action, hath a name. Then men can comprehend it; when they do this, there is no more risk of wrong or ill-success.

5. As the great rivers and the oceans are to the valley streams, so is the Tao to the whole universe. {37}

CHAPTER XXXIII

THE DISCRIMINATION (VIVEKA) OF TEH.

1. He who understandeth others understandeth Two; but he who understandeth himself understandeth One. He who conquereth others is strong; but he who conquereth himself is stronger yet. Contentment is riches; and continuous action is Will.

2. He that adapteth himself perfectly to his environment, continueth for long; he who dieth without dying, liveth for ever. {38}

CHAPTER XXXIV

THE METHOD OF ATTAINMENT.

1. The Tao is immanent; it extendeth to the right hand as to the left.

2. All things derive from it their being; it createth them, and all comply with it. Its work is done, and it proclaimeth it not. It is the ornament of all things, yet it claimeth not fief of them; there is nothing so small that it inhabiteth not, and informeth it.

All things return without knowledge of the Cause thereof; there is nothing so great that it inhabiteth not, and informeth it.

3. In this manner also may the Sage perform his Works. It is by not thrusting himself forward that he winneth to his success. {39}

CHAPTER XXXV

THE GOOD WILL OF THE TEH.

1. The whole world is drawn to him that hath the likeness of the Tao. Men flock unto him, and suffer no ill, but gain repose, find peace, enjoy all ease.

2. Sweet sounds and cates lure the traveler from his way. But the Word of the Tao; though it appear harsh and insipid, unworthy to hearken or to behold; hath his use all inexhaustible. {40}

CHAPTER XXXVI

THE HIDING OF THE LIGHT.

1. In order to draw breath, first empty the lungs; to weaken another, first strengthen him; to overthrow another, first exalt him; to despoil another, first load him with gifts; this is called the Occult Regimen.

2. The soft conquereth the hard; the weak pulleth down the strong.

3. The fish that leaveth ocean is lost; the method of government must be concealed from the people. {41}

CHAPTER XXXVII

THE RIGHT USE OF GOVERNMENT.

1. The Tao proceedeth by its own nature, doing nothing; therefore there is no doing which it comprehendeth not.

2. If kings and princes were to govern in this manner, all things would operate aright by their own motion.

3. If this transmutation were my object, I should call it Simplicity. Simplicity hath no name nor purpose; silently and at ease all things go well. {42}

PART II

CHAPTER XXXVIII

CONCERNING THE TEH.

1. Those who possessed perfectly the powers did not manifest them, and so they preserved them. Those who possessed them imperfectly feared to lose them, and so lost them.

2. The former did nothing, nor had need to do. The latter did, and had need to do.

3. Those who possessed benevolence exercised it, and had need it; so also was it with them who possessed justice.

4. Those who possessed the conventions displayed them; and when men would not agree, they made ready to fight them.

5. Thus, when the Tao was lost, the Magick Powers appeared; then, by successive degradations, came Benevolence, Justice, Convention. {43}

6. Now convention is the shadow of loyalty and good will, and so the herald of disorder. Yea, even Understanding is but a Blossom of the Tao, and foreshadoweth Stupidity.

7. So then the Tao-Man holdeth to Mass, and avoideth Motion; he is attached to the Root, not to the flower. He leaveth the one, and cleaveth to the other. {44}

CHAPTER XXXIX

THE LAW OF THE BEGINNING.

1. These things have possessed the Tao from the beginning: Heaven, clear and shining; Earth, steady and easy; Spirits, mighty in Magick; Vehicles, overflowing with Joy; all that hath life; and the rulers of men. All these derive their essence from the Tao.

2. Without the Tao, Heaven would dissolve Earth disrupt, Spirits become impotent; Vehicles empty; living things would perish and rulers lose their power.

3. The root of grandeur is humility, and the strength of exaltation in its base. Thus rulers speak of themselves as "Fatherless," "Virtueless,' "Unworthy," proclaiming by this that their Glory is in their shame. So also the virtue of a Chariot is not any of the parts of a Chariot, if they be numbered. They do not seek to appear fine like jade, but inconspicuous like common stone. {45}

CHAPTER XL

OMITTING UTILITY.

1. The Tao proceeds by correlative curves, and its might is in weakness.

2. All things arose from the Teh, and the Teh budded from the Tao. {46}

CHAPTER XLI

THE IDENTITY OF THE DIFFERENTIAL.

1. The best students, learning of the Tao, set to work earnestly to practice the Way. Mediocre students now cherish it, now let it go.

The worst students mock at it. Were it not thus mocked, it were unworthy to be Tao.

2. Thus spake the makers of Saws: the Tao at its brightest is obscure. Who advanceth in that Way, retireth. Its smooth Way is rough. Its summit is a valley. Its beauty is ugliness. Its wealth is poverty. Its virtue, vice. Its stability is change. Its form is without form. Its fullness is vacancy. Its utterance is silence. Its reality is illusion.

3. Nameless and imperceptible is the Tao; but it informeth and perfecteth all things. {47}

CHAPTER XLII

THE VEILS OF THE TAO.

1. The Tao formulated the One.
The One exhaled the Two.
The Two were parents of the Three.
The Three were parents of all things.
All things pass from Obscurity to Manifestation, inspired harmoniously by the Breath of the Void.

2. Men do not like to be fatherless, virtueless, unworthy: yet rulers describe themselves by these names. Thus increase bringeth decrease to some, and decrease bringeth increase to others.

3. Others have taught thus; I consent to it. Violent men and strong die not by natural death. This fact is the foundation of my law. {48}

CHAPTER XLIII

THE COSMIC METHOD.

1. The softest substance hunteth down the hardest; the unsubstantial penetrateth where there is no opening. Here is the Virtue of Inertia.

2. Few are they who attain: whose speech is Silence, whose Work is Inertia. {49}

CHAPTER XLIV

MONITORIAL.

1. What shall it profit a man if he gain fame or wealth, and lose his life?

2. If a man cling to fame or wealth, he risketh what is worth more.

3. Be content, not fearing disgrace. Act not, and risk not criticism. Thus live thou long, without alarm. {50}

CHAPTER XLV

THE OVERFLOWING OF TEH.

1. Despise thy masterpieces; thus renew the vigor of thy creation.
Deem thy fullness emptiness; thus shall thy fullness never be empty.
Let the straight appear crooked to thee, thy Craft clumsiness; thy Musick discord.

2. Exercise moderateth cold; stillness heat. To be pure and to keep silence, is the True Law of all that are beneath Heaven. {51}

CHAPTER XLVI

THE WITHDRAWAL FROM AMBITION.

1. When the Tao beareth away on Earth, men put swift horses to night-carts. When it is neglected, they breed chargers in the border marches.

2. There is no evil worse than ambition; no misery worse than discontent; no crime greater than greed. Content of mind is peace and satisfaction eternal. {52}

CHAPTER XLVII

THE VISION OF THE DISTANT.

1. One need not pass his threshold to comprehend all that is under Heaven, nor to look out from his lattice to behold the Tao Celestial. Nay! but the farther a man goeth, the less he knoweth.

2. The sages acquired their knowledge without travel; they named all things aright without beholding them; and, acting without aim, fulfilled their Wills. {53}

CHAPTER XLVIII

OBLIVION OVERCOMING KNOWLEDGE.

1. The scholar seeketh daily increase of knowing; the sage of Tao daily decrease of doing.

2. He decreaseth it, again and again, until he doth no act with the lust of result. Having attained this Inertia all accomplisheth itself.

3. He who attracteth to himself all that is under Heaven doth so without effort. He who maketh effort is not able to attract it. {54}

CHAPTER XLIX

THE ADAPTABILITY OF THE TEH.

1. The wise man hath no fixed principle; he adapteth his mind to his environment.

2. To the good I am good, and to the evil I am good also; thus all become good. To the true I am true, and to the false I am true; thus all become true.

3. The sage appeareth hesitating to the world, because his mind is detached. Therefore the people look and listen to him, as his children; and thus doth he shepherd them. {53}

CHAPTER L

THE ESTIMATION OF LIFE.

1. Man cometh into life, and returneth again into death.

2. Three men in ten conserve life; three men in ten pursue death.

3. Three men also in ten desire to live, but their acts hasten their journey to the house of death. Why is this? Because of their efforts to preserve life.

4. But this I have heard. He that is wise in the economy of his life, whereof he is warden for a season, journeyeth with no need to avoid the tiger or the rhinoceros, and goeth uncorsleted among the warriors with no fear of sword or lance. The rhinoceros findeth in him no place vulnerable to its horn, the tiger to its claws, the weapon to its point. Why is this? Because there is no house of death in his whole body. {56}

CHAPTER LI

THE TEH AS THE NURSE.

1. All things proceed from the Tao, and are sustained by its forth-flowing virtue. Every one taketh form according to his nature, and is perfect, each in his particular Way. Therefore, each and every one of them glorify the Tao, and worship its forth-flowing Virtue.

2. This glorifying of the Tao, this worship of the Teh, is constantly spontaneous, and not by appointment of Law.

3. Thus the Tao buddeth them out, nurtureth them, developeth them, sustaineth them, perfecteth them, ripeneth them, upholdeth them, and reabsorbeth them.

4. It buddeth them forth, and claimeth not lordship over them; it is overseer of their changes, and boasteth not of his puissance; perfecteth them, and interfereth not with their Ways; this is called the Mystery of its Virtue. {57}

CHAPTER LII

THE WITHDRAWAL INTO THE SILENCE.

1. The Tao buddeth forth all things under Heaven; it is the Mother of all.

2. Knowing the Mother, we may know her offspring. He that knoweth his Mother, and abideth in Her nature, remaineth in surety all his days.

3. With the mouth closed, and the Gates of Breath controlled, he remaineth at ease all his days. With the mouth open, and the Breath directed to outward affairs, he hath no surety all his days.

4. To perceive that Minute Point is True Vision; to maintain the Soft and Gentle is True Strength.

5. Employing harmoniously the Light Within so that it returneth to its Origin, one guardeth even one's body from evil, and keepeth Silence before all men. {58}

CHAPTER LIII

THE WITNESS OF GREED.

1. Were I discovered by men, and charged with government, my first would be lest I should become proud.

2. The true Path is level and smooth; but men love by-paths.

3. They adorn their courts, but they neglect their fields, and leave their storehouses empty. They wear elaborate and embroidered robes; they gird themselves with sharp swords; they eat and drink with luxury; they heap up goods; they are thievish and vainglorious. All this is opposite to the Way of Tao. {59}

CHAPTER LIV

THE WITNESS OF WISDOM.

1. If a man plant according to the Tao it will never be uprooted; if he thus gather, it will never be lost. His sons and his son's sons, one following another, shall honour the shrine of their ancestor.

2. The Tao, applied to oneself, strengtheneth the Body, to the family, bringeth wealth; to the district, prosperity; to the state, great fortune. Let it be the Law of the Kingdom, and all men will increase in virtue.

3. Thus we observe its effect in every case, as to the person, the family, the district, the state, and the kingdom.

4. How do I know that this is thus universal under Heaven?
By experience. {60}

CHAPTER LV

THE SPELL OF THE MYSTERY.

1. He that hath the Magick powers of the Tao is like a young child. Insects will not sting him or beasts or birds of prey attack him.

2. The young child's bones are tender and its sinews are elastic, but its grasp is firm. It knoweth nothing of the Union of Man and Woman, yet its Organ may be excited. This is because of its natural perfection. It will cry all day long without becoming hoarse, because of the harmony of its being.

3. He who understandeth this harmony knoweth the mystery of the Tao, and becometh a True Sage. All devices for inflaming life, and increasing the vital Breath, by mental effort are evil and factitious.

4. Things become strong, then age. This is in discord with the Tao, and what is not at one with the Tao soon cometh to an end. {61}

CHAPTER LVI

THE EXCELLENCE OF THE MYSTERY.

1. Who knoweth the Tao keepeth Silence; he who babbleth knoweth it not.

2. Who knoweth it closeth his mouth and controlleth the Gates of his Breath. He will make his sharpness blunt; he will loosen his complexes; he will tone down his brightness to the general obscurity. This is called the Secret of Harmony.

3. He cannot be insulted either by familiarity or aversion; he is immune to ideas of gain or loss, of honour or disgrace; he is the true man, unequalled under Heaven. {62}

CHAPTER LVII

THE TRUE INFLUENCE.

1. One may govern a state by restriction; weapons may be used with skill and cunning; but one acquireth true command only by freedom, given and taken.

2. How am I aware of this? By experience that to multiply restrictive laws in the kingdom impoverisheth the people; the use of machines causeth disorder in state and race alike. The more men use skill and cunning, the more machines there are; and the more laws there are, the more felons there are.

3. A wise man has said this: I will refrain from doing, and the people will act rightly of their own accord; I will love Silence, and the people will instinctively turn to perfection; I will take no measures, and the people will enjoy true wealth; I will restrain ambition, and the people will attain simplicity. {63}

CHAPTER LVIII

ADAPTATION TO ENVIRONMENT.

1. The government that exerciseth the least care serveth the people best; that which meddleth with everybody's business worketh all manner of harm. Sorrow and joy are bedfellows; who can divine the

final result of either?

2. Shall we avoid restriction? Yea; restriction distorteth nature, so that even what seemeth good in it is evil. For how long have men suffered from misunderstanding of this.

3. The wise man is foursquare, and avoideth aggression; his corners do not injure others. He moveth in a straight line and turneth not aside therefrom; he is brilliant but doth not blind with his brightness. {64}

CHAPTER LIX

WARDING THE TAO.

1. To balance our earthly nature and cultivate our heavenly nature, tread the Middle Path.

2. This Middle Path alone leadeth to the Timely Return to the True Nature. This Timely Return resulteth from the constant gathering of Magick Powers. With that Gathering cometh Control. This Control we know to be without Limit and he who knoweth the Limitless may rule the state.

3. He who possesseth the Tao continueth long. He is like a plant with well-set roots and strong stems. Thus it secureth long continuance of its life. {65}

CHAPTER LX

THE DUTY OF GOVERNMENT.

1. The government of a kingdom is like the cooking of fish.

2. If the kingdom be ruled according to the Tao, the spirits of our ancestors will not manifest their Teh. These spirits have this Teh, but will not turn it against men. It is able to hurt men; so also is the Wise King; but he doth not.

3. When these powers are in accord, their Good Will produceth the Teh, endowing the people therewith. {66}

CHAPTER LXI

THE MODESTY OF THE TEH.

1. A state becometh powerful when it resembleth a great river, deep-seated; to it tend all the small streams under Heaven.

2. It is as with the female, that conquereth the male by her Silence. Silence is a form of Gravity.

3. Thus a great state attracteth small states by meeting their views, and small states attract the great state by revering its eminence. In the first case this Silence gaineth supporters; in the second, favour.

4. The great state uniteth men and nurtureth them; the small state wisheth the good will of the great, and offereth service; thus each gaineth its advantage. But the great state must keep Silence. {67}

CHAPTER LXII

THE WORKINGS OF THE TAO.

1. The Tao is the most exalted of all things. It is the ornament of the good, and the protection and purification of the evil.

2. Its words are the fountain of honour, and its deeds the engine of achievement. It is present even in evil.

3. Though the Son of Heaven were enthroned with his three Dukes appointed to serve him, and he were offered a round symbol- of-rank as great as might fill the hands, with a team of horses to follow, this gift were not to be matched against the Tao, which might be offered by the humblest of men.

4. Why did they of old time set such store by the Tao? Because he that sought it might find it, and because it was the Purification from all evil. Therefore did all men under Heaven esteem it the most exalted of all things. {68}

CHAPTER LXIII

FORETHOUGHT AT THE OUTSET.

1. Act without lust of result; work without anxiety; taste without attachment to flavour; esteem small things great and few things many; repel violence with gentleness.

2. Do great things while they are yet small, hard things while they are yet easy; for all things, how great or hard soever, have a beginning when they are little and easy. So thus the wise man accomplisheth the greatest tasks without undertaking anything important.

3. Who undertaketh thoughtlessly is certain to fail in attainment; who estimateth things easy findeth them hard. The wise man considereth even easy things hard, so that even hard things are easy to him. {69}

CHAPTER LXIV

ATTENDING TO DETAILS.

1. It is easy to grasp what is not yet in motion, to withstand what is not yet manifest, to break what is not yet compact, to disperse what is not yet coherent. Act against things before they become visible; attend to order before disorder ariseth.

2. The tree which filleth the embrace grew from a small shoot; the tower nine-storied rose from a low foundation; the ten-day journey began with a single step.

3. He who acteth worketh harm; he who graspeth findeth it a slip. The wise man acteth not, so worketh no harm; he doth not grasp, and so doth not let go. Men often ruin their affairs on the eve of success, because they are not as prudent at the end as in the beginning.

4. The wise man willeth what others do not will, and valueth not things rare. He learneth what others learn not, and gathered up what they despise. Thus he is in accord with the natural course of events, and is not overbold in action. {70}

CHAPTER LXV

THE PURITY OF THE TEH.

1. They of old time that were skilled in the Tao sought not to enlighten the people, but to keep them

simple.

2. The difficulty of government is the vain knowledge of the people. To use cleverness in government is to scourge the kingdom; to use simplicity is to anoint it.

3. Know these things, and make them thy law and thine example. To possess this Law is the Secret Perfection of rule. Profound and Extended is this Perfection; he that possesseth it is indeed contrary to the rest, but he attracteth them to full accordance. {71}

CHAPTER LXVI

PUTTING ONE'S SELF LAST.

1. The oceans and the rivers attract the streams by their skill in being lower than they; thus are they masters thereof. So the Wise Man, to be above men, speaketh lowly; and to precede them acteth with humility.

2. Thus, though he be above them, they feel no burden; nor, though he precede them, do they feel insulted.

3. So then do all men delight to honour him, and grow not weary of him. He contendeth not against any man; therefore no man is able to contend against him. {72}

CHAPTER LXVII

THE THREE JEWELS.

1. They say that while this Tao of mine is great, yet it is inferior. This is the proof of its greatness. If it were like anything else, its smallness would have long been known.

2. I have three jewels of price whereto I cleave; gentleness, economy, and humility.

3. That gentleness maketh me courageous, that economy generous, that humility honoured. Men of today abandon gentleness for violence, economy for extravagance, humility for pride: this is death.

4. Gentleness bringeth victory in fight; and holdeth its ground with assurance. Heaven wardeth the gentle man by that same virtue. {73}

CHAPTER LXVIII

ASSIMILATING ONE'S SELF TO HEAVEN.

1. He that is skilled in war maketh no fierce gestures; the most efficient fighter bewareth of anger. He who conquereth refraineth from engaging in battle; he whom men most willingly obey continueth silently with his Work. So it is said: "He is mighty who fighteth not; he ruleth who uniteth with his subjects; he shineth whose will is that of Heaven." {74}

CHAPTER LXIX

THE USE OF THE MYSTERIOUS WAY.

1. A great strategist saith: "I dare not take the offensive. I prefer the defensive. I dare not advance an inch; I prefer to retreat a foot." Place therefore the army where there is no army; prepare for action

where there is no engagement; strike where there is no conflict; advance against the enemy where the enemy is not.

2. There is no error so great as to engage in battle without sufficient force. To do so is to risk losing the gentleness which is beyond price. Thus when the lines actually engage, he who regretteth the necessity is the victor. {75}

CHAPTER LXX

THE DIFFICULTY OF RIGHT APPREHENSION.

1. My words are easy to understand and to perform; but is there anyone in the world who can understand them and perform them?

2. My words derive from a creative and universal Principle, in accord with the One Law. Men, not knowing these, understand me not.

3. Few are they that understand me; therefore am I the more to be valued. The Wise Man weareth sack-cloth, but guardeth his jewel in his bosom. {76}

CHAPTER LXXI

THE DISTEMPER OF KNOWLEDGE.

1. To know, yet to know nothing, is the highest; not to know, yet to pretend to knowledge, is a distemper.

2. Painful is this distemper; therefore we shun it. The wise man hath it not. Knowing it to be bound up with Sorrow, he putteth it away from him. {77}

CHAPTER LXXII

CONCERNING LOVE OF SELF.

1. When men fear not that which is to be feared, that which they fear cometh upon them.

2. Let them not live, without thought, the superficial life. Let them not weary of the Spring of Life!

3. By avoiding the superficial life, this weariness cometh not upon them.

4. These things the wise man knoweth, not showeth: he loveth himself, without isolating his value. He accepteth the former and rejecteth the latter. {78}

CHAPTER LXXIII

ESTABLISHING THE LAW OF FREEDOM.

1. One man, daring, is executed; another, not daring, liveth. It would seem as if the one course were profitable and the other detrimental. Yet when Heaven smiteth a man, who shall assign the cause thereof? Therefore the sage is diffident.

2. The Tao of Heaven contendeth not, yet it overcometh; it is silent, yet its need is answered; it summoneth none, but all men come to it of their free will. Its method is quietness, yet its will is efficient. Large are the meshes of Heaven's Net; wide open, yet letting none escape. {79}

CHAPTER LXXIV

A RESTRAINT OF MISUNDERSTANDING.

1. The people have no fear of death; why then seek to awe them by the threat of death? If the people feared death and I could put to death evil-doers, who would dare to offend?

2. There is one appointed to inflict death. He who would usurp that position resembleth a hewer of wood doing the work of a carpenter. Such an one, presumptuous, will be sure to cut his own hands. {80}

CHAPTER LXXV

THE INJURY OF GREED.

1. The people suffer hunger because of the weight of taxation imposed by their rulers. This is the cause of famine.

2. The people are difficult to govern because their rulers meddle with them. This is the cause of bad government.

3. The people welcome death because the toil of living is intolerable. This is why they esteem death lightly. In such a state of insecurity it is better to ignore the question of living than to set store by it. {81}

CHAPTER LXXVI

A WARNING AGAINST RIGIDITY.

1. At the birth of man, he is elastic and weak; at his death, rigid and unyielding. This is the common law; trees also, in their youth, are tender and supple; in their decay, hard and dry.

2. So then rigidity and hardness are the stigmata of death; elasticity and adaptability, of life.

3. He then who putteth forth strength is not victorious; even as a strong tree filleth the embrace.

4. Thus the hard and rigid have the inferior place, the soft and elastic the superior. {82}

CHAPTER LXXVII

THE WAY OF HEAVEN.

1. The Tao of Heaven is likened to the bending of a bow, whereby the high part is brought down, and the low part raised up. The extreme is diminished, and the middle increased.

2. This is the Way of Heaven, to remove excess, and to supplement insufficiency. Not so is the way of man, who taketh away from him that hath not to give to him that hath already excess.

3. Who can employ his own excess to the weal of all under Heaven? Only he that possesseth the Tao.

4. So the Wise Man acteth without lust of result; achieveth and boasteth not; he willeth not to proclaim his greatness. {83}

CHAPTER LXXVIII

A CREED.

1. Nothing in the world is more elastic and yielding than water; yet it is preeminent to dissolve things rigid and resistant; there is nothing which can match it.

2. All men know that the soft overcometh the hard, and the weak conquereth the strong; but none are able to use this law in action.

3. A Wise Man hath said: "He that taketh on the burden of the state is a demigod worthy of sacrificial worship; and the true King of a people is he that undertaketh the weight of their sorrows."

4. Truth appeareth paradox. {84}

CHAPTER LXXIX

TRUTH IN COVENANT.

1. When enemies are reconciled, there is always an aftermath of illwill. How can this be useful?

2. Therefore, the Wise Man, while he keepeth his part of the record of a transaction, doth not insist on its prompt execution. He who hath the Teh considereth the situation from all sides, while he who hath it not seeketh only to benefit himself.

3. In the Tao of Heaven, there is no distinction of persons in its love; but it is for the True Man to claim it. {85}

CHAPTER LXXX

ISOLATION.

1. In a little kingdom of few people it should be the order that though there were men able to do the work of ten men or five score, they should not be employed. Though the people regarded death as sorrowful, yet they should not wish to go elsewhere.

2. They should have boats and wagons, yet no necessity to travel; corslets and weapons, yet no occasion to fight.

3. For communication they should use knotted cords.

4. They should deem their food sweet, their clothes beautiful, their houses homes, their customs delightful.

5. There should be another state within view, so that its fowls and dogs should be heard; yet to old age, even to death, the people should hold no traffic with it. {86}

CHAPTER LXXXI

THE SHEWING-FORTH OF SIMPLICITY.

1. True speech is not elegant; elaborate speech is not truth. Those who know do not argue; the argumentative are without knowledge. Those who have assimilated are not learned; those who are gross with learning have not assimilated.

2. The Wise Man doth not hoard. The more he giveth, the more he hath; the more he watereth, the more is he watered himself.

3. The Tao of Heaven is like an Arrow, yet it woundeth not; and the Wise Man, in all his Works, maketh no contention. {87}

BAPHOMET XI°

Liber CLXI

{Book 161}
Concerning the Law of Thelema

The following epistle first appeared in The Equinox III(1)(Detroit: Universal, 1919), and offers specific instances of the application of the various programs and policies outlined in other papers such as The Open Letter. As remarked elsewhere in this issue, certain programs have yet to be implemented, and some will require modification in order to conform with the laws governing non-profit religious organizations in various countries.--H.B.

Issued by Order: BAPHOMET XI° O.T.O., HIBERNIAE IONAE ET OMNIUM BRITANNIARUM, REX SUMMUS SANCTISSIMUS

AN EPISTLE WRITTEN TO PROFESSOR L-- B-- K-- who also himself waited for the New Aeon, concerning the O.T.O. and its solution of divers problems of Human Society, particularly those concerning Property, and now reprinted for General Circulation.

My Dear Sir,--

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

I was glad to receive your letter of inquiry with regard to the Message of the Master Therion.

It struck you naturally enough that on the surface there is little distinction between the New Law and the canon of Anarchy; and you ask, "How is the Law to be fulfilled in the case of two boys who want to eat the same orange?" But since only one boy (at most) can eat the orange, it is evident that one of them is mistaken in supposing that it is essential to his Will to eat it. The question is to be decided in the good old way by fighting for it. All that we ask is that the fighting should be done chivalrously, with respect to the courage of the vanquished. "As brothers fight ye!" In other words, there is only this difference from our present state of society, that manners are improved. There are many persons who are naturally slaves, who have no stomach to fight, who tamely yield all to any one strong enough to take it. These persons cannot accept the Law. This also is understood and provided for in The Book of the Law: "The slaves shall serve." But it is possible for any apparent slave to prove his mastery by fighting his □ppressors, even as now; but he has this additional chance in our system, that his conduct will be watched with kindly eye by our authorities, and his prowess rewarded by admission to the ranks of the master-class. Also, he will be given fair play.

You may now ask how such arrangements are possible. There is only one solution to this great problem. It has always been admitted that the ideal form of government is that of a "benevolent despot," and despotisms have only fallen because it is impossible in practice to assure the goodwill of those in power. The rules of chivalry, and those of Bushido in the East, gave the best chance to develop rulers of the desired type. Chivalry failed principally because it was confronted with new problems; to-

day we know perfectly what those problems were, and are able to solve them. It is generally understood by all men of education that the general welfare is necessary to the highest development of the particular; and the troubles of America are in great part due to the fact that the men in power are often utterly devoid of all general education.

I would call your attention to the fact that many monastic orders, both in Asia and in Europe, have succeeded in surviving all changes of government, and in securing pleasant and useful lives for their members. But this has been possible only because restricted life was enjoined. However, there were orders of military monks, like the Templars, who grew and prospered exceedingly. You recall that the Order of the Temple was only overthrown by a treacherous *coup d'état* on the part of a King and of a Pope who saw their reactionary, obscurantist, and tyrannical programme menaced by those knights who did not scruple to add the wisdom of the East to their own large interpretation of Christianity, and who represented in that time a movement towards the light of learning and of science, which has been brought to fruition in our own times by the labours of the Orientalists from Von Hammer-Purgstall and Sir William Jones to Professor Rhys Davids and Madame Blavatsky, to say nothing of such philosophers as Schopenhauer, on the one hand; and by the heroic efforts of Darwin, Huxley, Tyndall, and Spencer, on the other.

I have no sympathy with those who cry out against property, as if what all men desire were of necessity evil; the natural instinct of every man is to own, and while man remains in this mood, attempts to destroy property must not only be nugatory, but deleterious to the community. There is no outcry against the rights of proÿerty where wisdom and kindness administer it. The average man is not so unreasonable as the demagogue, for his selfish ends, pretends to be. The great nobles of all time have usually been able to create a happy family of their dependents, and unflinching loyalty and devotion have been their reward. The secret has been principally this, that they considered themselves noble as well in nature as in name, and thought it foul shame to themselves if any retainer met unneccessary misfortune. The upstart of to-day lacks this feeling; he must try constantly to prove his superiority by exhibiting his power; and harshness is his only weapon. In any society where each person has his allotted place, and that a place with its own special honour, mutual respect and self- respect are born. Every man is in his own way a king, or at least heir to some kingdom. We have many examples of such society to-day, notably universities and all associations of sport. No. 5 in the Harvard crew does not turn round in the middle of the race and reproach No. 4 for being merely No. 4; nor do the pitcher and catcher of a crack baseball nine revile each other because their tasks are different. It is to be noted that wherever team-work is necessary social tolerance is an essential. The common soldier is invested with a uniform as well as his officer, and in any pr□ÿerly trained army he is taught his own canons of honour and self-respect. This feeling, more than mere discipline or the possession of weapons, makes the soldier more than a match morally for a man not so clothed in pr□ÿer reverence for himself and his profession.

University men who have passed through some crisis of hardship or temptation have often told me that the backbone of their endurance was the "old shoÿ." Much of this is evidently felt by those who talk of re-establishing the old trade guilds. But I fear I digress.

I have, however, now placed before you the main points of my thesis. We need to extend to the whole of society the peculiar feeling which obtains in our most successful institutions, such as the services, the universities, the clubs. Heaven and hell are states of mind; and if the devil be really proud, his hell can hurt him little.

It is this, then, that I desire to emphasize: those who accept the New Law, the Law of the Aeon of Horus, the crowned and conquering child who replaces in our theogony the suffering and despairing

victim of destiny, the Law of Thelema, which is Do What Thou Wilt, those who accept it (I say) feel themselves immediately to be kings and queens. "Every man and every woman is a star" is the first statement of The Book of the Law. In the pamphlet, The Law of Liberty, this theme is embroidered with considerable care, and I will not trouble you with further quotation.

You will say swiftly that the heavenly state of mind thus induced will be hard put to it to endure hunger and cold. The thought occurred also to our founder, and I will endeavour to put before you the skeleton of his plan to avert such misfortune (or at least such ordeal) from his adherents.

In the first place he availed himself of a certain organization of which he was offered the control, namely, the O.T.O. This great Order accepted the Law immediately, and was justified by the sudden and great revival of its activities. The Law was given to our founder twelve years ago; the O.T.O. came into his hands eight years later, in the vulgar year 1912. It must not be supposed that he was idle during the former period; but he was very young, and had no idea of taking practical measures to extend the Dominion of the Law: he pursued his studies.

However, with the sudden growth of the O.T.O. from 1912 E.V. onward, he began to perceive a method of putting the Law into general practice, of making it possible for men and women to live in accordance with the precepts laid down in The Book of the Law, and to accomplish their wills; I do not say to gratify their passing fancies, but to do that for which they were intended by their own high destiny. For in this universe, since it is in equilibrium and the sum total of its energies is therefore zero, every force therein is equal and oÿposite to the resultant of all the other forces combined. The Ego is therefore always exactly equal to the Non-Ego, and the destruction of an atom of helium would be as catastrophic to the conservation of matter and energy as if a million spheres were blotted into annihilation by the will of God. I am well aware that from this point you could draw me subtly over the tiger-trap of the Freewill Controversy; you would make it difficult for me even to say that it is better to fulfil one's destiny consciously and joyously than like a stone; but I am on my guard. I will return to plain politics and common sense.

Our Founder, then, when he thought over this matter from a purely practical standpoint, remembered those institutions with which he was familiar, which flourished. He bethought himself of monasteries like Monsalvat, of universities like Cambridge, of golf clubs like Hoylake, of social clubs like the Cocoa-Tree, of co-operative societies, and, having sojourned in America, of Trusts. In his mind he expanded each of these to its *n*th power, he blended them like the skilled chemist that he was, he considered their excellences and their limitations; in a word, he meditated profoundly upon the whole subject, and he concluded with the vision of a perfect society.

He saw all men free, all men wealthy, all men respected; and he planted the seed of his Utopia by handing over his own house to the O.T.O., the organization which should operate his plan, under certain conditions. What he had foreseen occurred; he had possessed one house; by surrendering it he became owner of a thousand houses. He gave up the world, and found it at his feet.

Eliphaz Levi, the great magician of the middle of the last century, whose philosophy made possible the extraordinary outburst of literature in France in the fifties and sixties by its doctrine of the self-sufficiency of Art ("A fine style is an aureole of holiness" is one phrase of his), prophesies of the Messiah in a remarkable passage. It will be seen that our founder, born as he was to the purple, has fulfilled it.

I have not the volume at my side, living as I am this hermit life in New Hampshire, but its gist is that Kings and Popes have not power to redeem the world because they surround themselves with splendour and dignity. They possess all that other men desire, and therefore their motives are suspect. If any

person of position, says Levi, insists upon living a life of hardship and inconvenience when he could do otherwise, then men will trust him, and he will be able to execute his projects for the general good of the commonwealth. But he must naturally be careful not to relax his austerities as his power increases. Make power and splendour incompatible, and the social problem is solved.

"Who is that ragged man gnawing a dry crust by yonder cabin?" "That is the President of the Republic." Where honour is the only possible good to be gained by the exercise of power, the man in power will strive only for honour.

The above is an extreme case; no one need go so far nowadays; and it is important that the President should have been used to terrapin and becasse flambe before he went into politics.

You will ask how this operated, and how the system inaugurated by him works. It is simple. Authority and prestige in the Order are absolute, but while the lower grades give increase of privilege, the higher give increase of service. Power in the Order depends, therefore, directly on the willingness to aid others. Tolerance also is taught in the higher grades; so that no man can be even an Inspector of the Order unless he be equally well disposed to all classes of opinion. You may have six wives or none; but if you have six, you are required not to let them talk all at once, and if you have none, you are required to refrain from boring other peoÿle with dithyrambs upon your own virtue. This tolerance is taught by a peculiar course of instruction whose nature it would be imprudent as well as impertinent to disclose; I will ask you to accept my word that it is efficient.

With this provision, it is easy to see that intolerance and snobbery are impossible; for the example set by members of the universally respected higher grades is against this. I may add that members are bound together by participation in certain mysteries, which lead to a synthetic climax in which a single secret is communicated whose nature is such as to set at rest for ever all division on those fertile causes of quarrel, sex and religion. The possession of this secret gives the members entitled to it such calm of authority that the perfect respect which is their due never fails them.

Thus, then, you see brethren dwelling together in unity; and you wonder whether the lust of possession may not cause division. On the contrary, this matter has been the excellent cause of general prosperity.

In the majority of cases property is wasted. One has six houses; three remain unlet. One has 20 percent of the stock of a certain company; and is frozen out by the person with 51 percent.

There are a thousand dangers and drawbacks to the possession of this world's goods which thin the hairs of those who cling to them.

In the O.T.O. all this trouble is avoided. Such property as any member of the Order wills is handed over to the Great Officers either as a gift, or in trust. In the latter case it is administered in the interest of the donor. Property being thus pooled, immense economies are effected. One lawyer does the work of fifty; house agents let houses instead of merely writing misleading entries in books; the O.T.O. controls the company instead of half-a-dozen isolated and impotent stockholders. Whatever the O.T.O. findeth to do, it does with all its might; none dare oppose the power of a corporation thus centralised, thus ramified. To become a member of the O.T.O. is to hitch your wagon to a star.

But if you are poor? If you have no property? The O.T.O. still helps you. There will always be unoccupied houses which you can tend rent-free; there is certainty of employment, if you desire it, from other members. If you keep a sh□p, you may be sure that O.T.O. members will be your customers; if you are a doctor or a lawyer, they will be your clients. Are you sick? The other members hasten to your bed to ask of what you are in need. Do you need company? The Profess-House of the

O.T.O. is open to you. Do you require a loan? The Treasurer-General of the O.T.O. is empowered to advance to you, without interest, up to the total amount of your fees and subscriptions. Are you on a journey? You have the right to the hospitality of the Master of a Lodge of the O.T.O. for three days in any one place. Are you anxious to educate your children? The O.T.O. will fit them for the battle. Are you at odds with a brother? The Grand Tribunal of the O.T.O. will arbitrate, free of charge, between you. Are you moribund? You have the power to leave the total amount that you have paid into the Treasury of the O.T.O. to whom you will. Will your children be orphan? No; for they will be adopted if you wish by the Master of your Lodge, or by the Grand Master of the O.T.O.

In short, there is no circumstance of life in which the O.T.O. is not both sword and shield.

You wonder? You reply that this can only be by generosity, by divine charity of the high toward the low, of the rich toward the poor, of the great toward the small? You are a thousand times right; you have understood the secret of the O.T.O.

That such qualities can flourish in an extended community may surprise so eminent and so profound a student of humanity as yourself; yet examples abound of practices the most unnatural and repugnant to mankind which have continued through centuries. I need not remind you of Jaganath and of the priests of Attis, for extreme cases.

A fortiori, then, it must be possible to train men to independence, to tolerance, to nobility of character, and to good manners, and this is done in the O.T.O. by certain very efficacious methods which (for I will not risk further wearying you) I will not describe. Besides, they are secret. But beyond them is the supreme incentive; advancement in the Order depends almost entirely on the possession of such qualities, and is impossible without it. Power being the main desire of man, it is only necessary so to condition its possession that it be not abused.

Wealth is of no account in the O.T.O. Above a certain grade all realisable property, with certain obvious exceptions--things in daily use, and the like--must be vested in the O.T.O. Proÿerty may be enjoyed in accordance with the dignity of the adept of such grade, but he cannot leave it idle or sequestrate it from the common good. He may travel, for instance, as a railway magnate travels; but he cannot injure the commonwealth by setting his private car athwart the four main lines.

Even intellectual eminence and executive ability are at a certain discount in the Order. Work is invariably found for persons possessing these qualifications, and they attain high status and renown for their reward; but not advancement in the Order, unless they exhibit a talent for government, and this will be exhibited far more by nobility of character, firmness and suavity, tact and dignity, high honour and good manners, those qualities (in short) which are, in the best minds, natural predicates of the word gentleman. The knowledge of this fact not only inspires confidence in the younger members, but induces them to emulate their seniors.

In order to appreciate the actual working of the system, it is necessary to visit our Profess-Houses. (It is hoped that some will shortly be established in the United States of America.) Some are like the castles of mediaeval barons, some are simple cottages; the same spirit rules in all. It is that of perfect hospitality. Each one is free to do as he will; and the luxury of this enjoyment is such that he becomes careful to avoid disturbance of the equal right of others. Yet, the authority of the Abbot of the House being supreme, any failure to observe this rule is met with approÿriate energy. The case cannot really arise, unless circumstances are quite beyond the ordinary; for the period of hospitality is strictly limited, and extensions depend upon the goodwill of the Abbot. Naturally, as it takes all sorts to make a world--and we rejoice in that diversity which makes our unity so exquisite a miracle--some Profess-Houses will suit one person, some another. And birds of a feather will learn to flock together. However,

the well-being of the Order and the study of its mysteries being at the heart of every member of the Order, there is inevitably one common ground on which all may meet.

I fear that I have exhausted your patience with this letter, and I beg you to excuse me. But as you know, out of the abundance of the heart the mouth speaketh...you are perfectly right to retort that it need not speak so much!

I add no more, but our glad greeting to all men:

Love is the law, love under will.

I am, dear sir,

Yours in the Bonds of the Order,

J. B. MASON

Liber CLXV

A MASTER OF THE TEMPLE

The Pantacle of Frater V. I. 0.

This Pantacle is a symbolical map of the Universe, as understood by Frater V. I. 0. when a Neophyte of A :. A:. ., and offered by him for the Examination of that Grade.

Notes:
1. (This sort of thing is all wrong. It isn't really meditation at all. You let your mind rove about, instead of pinning it down to a single, simple object. Samadhi never occurs in such conditions.—O.M.)

2. (This Examination is a subtle compliment, amounting almost to Flattery. It is a much harder paper than would be set in most cases.—O.M.)

(d) Give an account of the sign Aquarius in the 4 Worlds, Assiah, Yetzirah, Briah, and Atziluth.
(e) Visit and describe fully the Qliphoth of Aries.
(f) Visit Iophiel and Hismael, and report their appearance, mode of life, and conversation.
Observe. The A :. A :. work throughout is definite and directed. There is no room for a single loose thought.
(3) You must be perfectly stern and austere about the sanctity of the Work. You wouldn't allow your wife to come to the office and talk: you must make her respect your hour of work at home. Here I foresee trouble: with rarest exceptions a woman objects to a man doing anything of which she is not the centre. His business is only allowable because it provides for her. Herein no compromise is possible. You must be master or slave; and the truest kindness is to be master once and for all, whatever the cost. —O.M.

In this defile we must leave our Pilgrim for the present. He is about to confront the denizens of the Astral World, menacing or seducing in turn; and, following the bold Rosicrucian rule, he remains in the current of life, without the safeguard of an absolute external retirement and renunciation, such as is advocated by Eastern teachers. But in the Way of the A .. A externals are of less account than essentials, and V.I.0. was under the guidance and guardianship of an Order whose Omniscience is impeccable, and Its ward sure.

ASTARTE
vel
Liber BERYLLI
sub figura CLXXV

A.·. A.·.
Publication in Class B.
Imprimatur:
N. Fra A.·. A.·.

0. This is the Book of Uniting Himself to a particular Deity by devotion.

Considerations before the Threshold. First concerning the choice of a particular Deity. This matter is of no import, sobeit that thou choose one suited to thine own highest nature. Howsoever, this method is not so suitable for gods austere as Saturn, or intellectual as Thoth. But for such deities as in themselves partake in anywise of love it is a perfect mode.

Concerning the prime method of this Magick Art. Let the devotee consider well that although Christ and Osiris be one, yet the former is to be worshipped with Christian, and the latter with Egyptian rites. And this although the rites themselves are ceremonially equivalent. There should, however, be *one* symbol declaring the transcending of such limitations; and with regard

to the Deity also, there should be some *one* affirmation of his identity both with all other similar gods of other nations, and with the Supreme of whom all are but partial reflections.

Concerning the chief place of devotion. This is the Heart of the Devotee, and should be symbolically represented by that room or spot which he loves best. And the dearest spot therein shall be the shrine of his temple. It is most convenient if this shrine and altar should be sequestered in woods, or in a private grove, or garden. But let it be protected from the profane.

Concerning the Image of the Deity. Let there be an image of the Deity; first because in meditation there is mindfulness induced thereby; and second because a certain power enters and inhabits it by virtue of the ceremonies; or so it is said, and We deny it not. Let this image be the most beautiful and perfect which the devotee is able to procure; or if he be able to paint or to carve the same, it is all the better. As for Deities with whose nature no Image is compatible, let them be worshipped in an empty shrine. Such are Brahma, and Allah. Also some postcaptivity conceptions of Jehovah.

Further concerning the shrine. Let this shrine be furnished approÿriately as to its ornaments, according to the book 777. With ivy and pine-cones, that is to say, for Bacchus, and let lay before him both grapes and wine. So also for Ceres let there be corn, and cakes; or for Diana moon-wort and pale herbs, and pure water. Further it is well to support the shrine with talismans of the planets, signs and elements appropriate. But these should be made according to the right Ingenium of the Philosophus by the light of the Book 777 during the course of his Devotion. It is also well, nevertheless, if a magick circle with the right signs and names be made beforehand.

Concerning the Ceremonies. Let the Philosophus prepare a powerful Invocation of the particular Deity according to his Ingenium. But let it consist of these several parts:
First, an Imprecation, as of a slave unto his Lord.
Second, an Oath, as of a vassal to his Liege.
Third, a Memorial, as of a child to his Parent.
Fourth, an Orison, as of a Priest unto his God.
Fifth, a Colloquy, as of a Brother with his Brother.
Sixth, a Conjuration, as to a Friend with his Friend.
Seventh, a Madrigal, as of a Lover to his Mistress.
And mark well that the first should be of awe, the second of fealty, the third of dependence, the fourth of adoration, the fifth of confidence, the sixth of comradeship, the seventh of passion.

Further concerning the ceremonies. Let then this Invocation be the principal part of an ordered ceremony. And in this ceremony let the Philosophus in no wise neglect the service of a menial. Let him sweep and garnish the place, sprinkling it with water or with wine as is appropriate to the particular Deity, and consecrating it with oil, and with such ritual as may seem him best. And let all be done with intensity and minuteness.

Concerning the period of devotion, and the hours thereof. Let a fixed period be set for the worship; and it is said that the least time is nine days by seven, and the greatest seven years by nine. And concerning the hours, let the Ceremony be performed every day thrice, or at least once, and let the sleep of the Philosophus be broken for some purpose of devotion at least once in every night.

Now to some it may seem best to appoint fixed hours for the ceremony, to others it may seem that the ceremony should be performed as the spirit moves them so to do: for this there is no rule.

Concerning the Robes and Instruments. The Wand and Cup are to be chosen for this Art; never the Sword or Dagger, never the Pantacle, unless that Pantacle chance to be of a nature harmonious. But even so it is best to keep the Wand and Cup, and if one must choose, the Cup.
For the Robes, that of a Philosoÿhus, or that of an Adept Within is most suitable; or, the robe best fitted for the service of the particular Deity, as a bassara for Bacchus, a white robe for Vesta. So also, for Vesta, one might use for instrument the Lamp; or the sickle, for Chronos.

Concerning the Incense and Libations. The incense should follow the nature of the particular Deity; as, mastic for Mercury, dittany for Persephone. Also the libations, as, a decoction of nightshade for Melancholia, or of Indian hemp for Uranus.

Concerning the harmony of the ceremonies. Let all these things be rightly considered, and at length, in language of the utmost beauty at the command of the Philosophus, accompanied, if he has skill, by music, and interwoven, if the particular Deity be jocund, with dancing. And all being carefully prepared and rehearsed, let it be practised daily until it be wholly rhythmical with his aspiration, and as it were, a part of his being.

Concerning the variety of the ceremonies. Now, seeing that every man differeth essentially from every other man, albeit in essence he is identical, let also these ceremonies assert their identity by their diversity. For this reason do We leave much herein to the right Ingenium of the Philosophus.

Concerning the life of the devotee. First, let his way of life be such as is pleasing to the particular Deity. Thus to invoke Neptune, let him go a-fishing; but if Hades, let him not approach the water that is hateful to Him.

Further, concerning the life of the devotee. Let him cut away from his life any act, word, or thought, that is hateful to the particular Deity; as, unchastity in the case of Artemis, evasions in the case of Ares. Besides this, he should avoid all harshness or unkindness of any kind in thought, word, or deed, seeing that above the particular Deity is One in whom all is One. Yet also he may deliberately practise cruelties, where the particular Deity manifests His Love in that manner, as in the case of Kali, and of Pan. And therefore, before the beginning of his period of devotion, let him practise according to the rules of Liber Jugorum.

Further concerning the life of the devotee. Now, as many are fully occupied with their affairs, let it be known that this method is adaptable to the necessities of all.
And We bear witness that this which followeth is the Crux and Quintessence of the whole Method.
First, if he have no Image, let him take anything soever, and consecrate it as an Image of his God. Likewise with his robes and instruments, his suffumigations and libations: for his Robe hath he not a nightdress; for his instrument a walking stick; for his suffumigation a burning match; for his libation a glass of water?
But let him consecrate each thing that he useth to the service of that particular Deity, and not profane the same to any other use.

Continuation. Next, concerning his time, if it be short. Let him labour mentally upon his Invocation, concentrating it, and let him perform this Invocation in his heart whenever he hath the leisure. And let him seize eagerly upon every opportunity for this.

Continuation. Third, even if he have leisure and preparation, let him seek ever to bring inward the symbols, so that even in his well ordered shrine the whole ceremony revolve inwardly in his

heart, that is to say in the temple of his body, of which the outer temple is but an image. For in the brain is the shrine, and there is no Image therein; and the breath of man is the incense and the libation.

Continuation. Further concerning occupation. Let the devotee transmute within the alembic of his heart every thought, or word, or act into the spiritual gold of his devotion.
As thus: eating. Let him say: "I eat this food in gratitude to my Deity that hath sent it to me, in order to gain strength for my devotion to Him."
Or: sleeping. Let him say: "I lie down to sleep, giving thanks for this blessing from my Deity, in order that I may be refreshed for new devotion to Him."
Or: reading. Let him say: "I read this book that I may study the nature of my Deity, that further knowledge of Him may inspire me with deeper devotion to Him."
Or: working. Let him say: "I drive my spade into the earth that fresh flowers (fruit, or what not) may spring up to His glory, and that I, purified by toil, may give better devotion to Him."
Or: whatever it may be that he is doing, let him reason it out in his own mind, drawing it through circumstance and circumstance to that one end and conclusion of the matter. And let him not perform the act until he hath done this.
As it is written: Liber VII, cap. v. ---

> *22. Every breath, every word, every thought is an act of love with thee.*
> *23. The beat of my heart is the pendulum of love.*
> *24. The songs of me are the soft sighs:*
> *25. The thoughts of me are very rapture:*
> *26. And my deeds are the myriads of Thy Children, the stars and the atoms.*

And Remember Well, that if thou wert in truth a lover, all this wouldst thou do of thine own nature without the slightest flaw or failure in the minutest part thereof.

Concerning the Lections. Let the Philosoÿhus read solely in his copies of the holy books of Thelema, during the whole period of his devotion. But if he weary, then let him read books which have no part whatever in love, as for recreation.
But let him copy out each verse of Thelema which bears upon this matter, and ponder them, and comment thereupon. For therein is a wisdom and a magic too deep to utter in any other wise.

Concerning the Meditations. Herein is the most potent method of attaining unto the End, for him who is thoroughly prepared, being purified by the practice of the Transmutation of deed into devotion, and consecrated by the right performance of the holy ceremonies. Yet herein is danger, for that the Mind is fluid as quicksilver, and bordereth upon the Abyss, and is beset by many sirens and devils that seduce and attack it to destroy it. Therefore let the devotee beware, and precise accurately his meditations, even as a man should build a canal from sea to sea.

Continuation. Let then the Philosophus meditate upon all love that hath ever stirred him. There is the love of David and of Jonathan, and the love of Abraham and Isaac, and the love of Lear and Cordelia, and the love of Damon and Pythias, and the love of Sappho and Atthis, and the love of Romeo and Juliet, and the love of Dante and Beatrice, and the love of Paolo and Francesca, and the love of Caesar and Lucrezia Borgia, and the love of Aucassin and Nicolette, and the love of Daphnis and Chloe, and the love of Cornelia and Caius Gracchus, and the love of Bacchus and Ariadne, and the love of Cupid and Psyche, and the love of Endymion and

Artemis, and the love of Demeter and Persephone, and the love of Venus and Adonis, and the love of Lakshmi and Vishnu, and the love of Siva and Bhavani, and the love of Buddha and Ananda, and the love of Jesus and John, and many more.

Also there is the love of many saints for their particular deity, as of St. Francis of Assisi for Christ, of Sri Sabhapaty Swami for Maheswara, of Abdullah Haji Shirazi for Allah, of St Ignatius Loyola for Mary, and many more.

Now do thou take one such story every night, and enact it in thy mind, grasping each identity with infinite care and zest, and do thou figure thyself as one of the lovers and thy Deity as the other. Thus do thou pass through all adventures of love, not omitting one; and to each do thou conclude: How pale a reflection is this of my love for this Deity!

Yet from each shalt thou draw some knowledge of love, some intimacy with love, that shall aid thee to perfect thy love. Thus learn the humility of love from one, its obedience from another, its intensity from a third, its purity from a fourth, its peace from yet a fifth.

So then thy love being made perfect, it shall be worthy of that perfect love of His.

Further concerning meditation. Moreover let the Philosophus imagine to himself that he hath indeed succeeded in his devotion, and that his Lord hath appeared to him, and that they converse as may be fitting.

Concerning the Mysterious Triangle. Now then as three cords separately may be broken by a child, while those same cords duly twisted may bind a giant, let the Philosophus learn to entwine these three methods of Magic into a Spell.

To this end let him understand that as they are One, because the end is one, so are they One because the method is One, even the method of turning the mind toward the particular Deity by love in every act.

And lest thy twine slip, here is a little cord that wrappeth tightly round and round all, even the Mantram or Continuous Prayer.

Concerning the Mantram or Continuous Prayer. Let the Philosophus weave the Name of the Particular Deity into a sentence short and rhythmical, as, for Artemis: epsilon-pi-epsilon-lambda-theta-omicron-nu, epsilon-pi-epsilon-lambda-theta-omicron-nu, Alpha-rho-tau-epsilon-mu-iota-sigma; or, for Shiva: Namo Shivaya namaha Aum; or, for Mary: Ave Maria; or for Pan, chi-alpha-iota-rho-epsilon Sigma-omega-tau-eta-rho kappa-omicron-sigma-mu-omicron-upsilon, Iota-omega Pi-alpha-nu, Iota-omega Pi-alpha-nu; or, for Allah: Hua Allahu alazi lailaha illa Hua.

Let him repeat this day and night without cessation mechanically in his brain, which is thus made ready for the advent of that Lord, and armed against all other.

Concerning the Active and the Passive. Let the Philosophus change from the active love of his particular Deity to a state of passive waiting, even almost a repulsion, the repulsion not of distaste, but of sublime modesty.

As it is written, Liber LXV.ii.59. I have called unto Thee, and I have journeyed unto Thee, and it availed me not. 60. I waited patiently, and Thou wast with me from the beginning.

Then let him change back to the Active, until a veritable rhythm is established between the states, as it were the swinging of a Pendulum. But let him reflect that a vast intelligence is required for this; for he must stand as it were almost without himself to watch those phases of himself, And to do this is a high Art, and pertaineth not altogether to the grade of Philosoÿhus. Neither is it of itself helpful, but rather the reverse, in this especial practice.

Concerning silence. Now there may come a time in the course of this practice when the outward

symbols of devotion cease, when the soul is as it were dumb in the presence of its God. Mark that this is not a cessation, but a transmutation of the barren seed of prayer into the green shoot of yearning. This yearning is spontaneous, and it shall be left to grow, whether it be sweet or bitter. For often times it is as the torment of hell in which the soul burns and writhes unceasingly. Yet it ends, and at its end continue openly thy Method.

Concerning Dryness. Another state wherein at times the soul may fall is this dark night. And this is indeed purifying in such depths that the soul cannot fathom it. It is less like pain than like death. But it is the necessary death that comes before the rising of a body glorified.

This state must be endured with fortitude; and no means of alleviating it may be employed. It may be broken up by the breaking up of the whole Method, and a return to the world without. This cowardice not only destroys the value of all that has gone before, but destroys the value of the Oath of Fealty that thou hast sworn, and makes thy Will a mockery to men and gods.

Concerning the Deceptions of the Devil. Note well that in this state of dryness a thousand seductions will lure thee away; also a thousand means of breaking thine oath in spirit without breaking it in letter. Against this thou mayst repeat the words of thine oath aloud again and again until the temptation be overcome.

Also the devil will represent to thee that it were much better for this operation that thou do thus and thus, and seek to affright thee by fears for thy health or thy reason.

Or he may send against thee visions worse than madness.

Against all this there is but one remedy, the Discipline of thine Oath. So then thou shalt go through ceremonies meaningless and hideous to thee, and blaspheme shalt thou against thy Deity and curse Him. And this mattereth little, for it is not thou, so be that thou adhere to the Letter of thine Obligation. For thy Spiritual Sight is closed, and to trust it is to be led unto the precipice, and hurled therefrom.

Further of this matter. Now also subtler than all these terrors are the Illusions of Success. For one instant's {WEH NOTE: Magick in Theory and Practice has "But one instant's..."} self-satisfaction or Expansion of thy Spirit, especially in this state of dryness, and thou art lost. For thou mayst attain the False Union with the Demon himself. Beware also of even the pride which rises from having resisted the temptations.

But so many and so subtle are the wiles of Choronzon that the whole world could not contain their enumeration.

The answer to one and all is the persistence in the literal fulfilment of the routine. Beware, then, last, of that devil {49} who shall whisper in thine ear that the letter killeth, but the spirit giveth life, and answer: Except a corn of wheat fall into the ground, and die, it abideth alone, but if it die, it bringeth forth much fruit.

Yet shalt thou also beware of disputation with the devil, and pride in the cleverness of thine answers to him. Therefore, if thou hast not lost the power of silence, let it be first and last employed against him.

Concerning the Enflaming of the Heart. Now learn that thy methods are dry, one and all. Intellectual exercises, moral exercises, they are not Love. Yet as a man, rubbing two dry sticks together for long, suddenly found a spark, so also from time to time will true love leap unasked into thy mediation. Yet this shall die and be reborn again and again. It may be that thou hast no tinder near.

In the end shall come suddenly a great flame and a devouring, and burn thee utterly.

Now of these sparks, and of these splutterings of flame, and of these beginnings of the Infinite Fire, thou shalt thus be aware. For the sparks thy heart shall leap up, and thy ceremony or

meditation or toil shall seem of a sudden to go of its own will; and for the little flames this shall be increased in volume and intensity; and for the beginnings of the Infinite Fire thy ceremony shall be caught up unto ravishing song, and thy meditation shall be ecstasy, and thy toil shall be a delight exceeding all pleasure thou hast ever known.

And of the Great Flame that answereth thee it may not be spoken; for therein is the End of this Magick Art of Devotion.

Considerations with regard to the use of symbols. It is to be noted that persons of powerful imagination, will, and intelligence have no need of these material symbols. There have been certain saints who are capable of love for an idea as such without it being otherwise than degraded by "idolising" it, to use this word in its true sense. Thus one may be impassioned of beauty, without even the need of so small a concretion of it as "The beauty of Apollo", the "beauty of roses", the "beauty of Attis". Such persons are rare; it may be doubted whether Plato himself attained to any vision of absolute beauty without attaching to it material objects in the first place. A second class is able to contemplate ideals through this veil; a third class need a double veil, and cannot think of the beauty of a rose without a rose before them. For such is this Method of most use; yet let them know that there is this danger therein, that they may mistake the gross body of the symbol for the idea made concrete thereby.

Considerations of further danger to those not purged of material thought. Let it be remembered that in the nature of the love itself is danger. The lust of the satyr for the nymph is indeed of the same nature as the affinity of Quicklime for water on the one hand, and of love of Ab for Ama on the other; so also is the triad Osiris, Isis, Horus like that of a horse, mare, foal, and of red, blue, purple. And this is the foundation of Correspondences.

But it were false to say "Horus is a foal" or "Horus is purple". One may say: "Horus resembles a foal in this respect, that he is the offspring of two complementary beings".

Further of this matter. So also many have said truly that all is one, and falsely that since earth is That One, and ocean is That One, therefore earth is ocean. Unto Him good is illusion, and evil is illusion; therefore good is evil. By this fallacy of logic are many men destroyed.

Moreover, there are those who take the image for the God; as who should say, my heart is in Tiphereth, and an Adeptus is in Tiphereth; I am therefore an adept.

And in this practice the worst danger is this, that the love which is its weapon should fail in one of two ways.

First, if the love lack any quality of love, so long is it not ideal love. For it is written of the Perfected One: "There is no member of my body which is not the member of some god." Therefore let not the Philosophus despise any form of love, but harmonise all. As it is written: Liber LXV, 32. "So therefore Perfection abideth not in the Pinnacles or in the Foundation, but in the harmony of One with all."

Second, if any part of this love exceed, there is disease therein. As, in the love of Othello for Desdemona, love's jealousy overcame love's tenderness, so may it be in this love of a particular Deity. And this is more likely, since in this divine love no element may be omitted.

It is by virtue of this completeness that no human love may in any way attain to more than to foreshadow a little part thereof.

Concerning Mortifications. These are not necessary to this method. On the contrary, they may destroy the concentration, as counter-irritants to, and so alleviations of, the supreme mortification which is the Absence of the Deity invoked.

Yet as in mortal love arises a distaste for food, or a pleasure in things naturally painful, this perversion should be endured and allowed to take its course. Yet not to the interference with

natural bodily health, whereby the instrument of the soul might be impaired.
And concerning sacrifices for love's sake, they are natural to this Method, and right.
But concerning voluntary privations and tortures, without use save as against the devotee, they are generally not natural to healthy natures, and wrong. For they are selfish. To scourge one's self serves not one's master; yet to deny one's self bread that one's child may have cake is the act of a true mother.

Further concerning Mortifications. If thy body, on which thou ridest, be so disobedient a beast that by no means will he travel in the desired direction, or if thy mind be baulkish and eloquent as Balaam's fabled Ass, then let the practice be abandoned. Let the shrine be covered in sackcloth, and do thou put on habits of lamentation, and abide alone. And do thou return most austerely to the practice of Liber Jugorum, testing thyself by a standard higher than that hitherto accomplished, and punishing effractions with a heavier goad. Nor do thou return to thy devotion until that body and mind are tamed and trained to all manner of peaceable going.

Concerning minor methods adjuvant in the ceremonies. I. Rising on the planes. By this method mayst thou assist the imagination at the time of concluding thine Invocation. Act as taught in Liber O, by the light of Liber 777.

Concerning minor methods adjuvant in the ceremonies. II. Talismanic Magic. Having made by thine Ingenium a talisman or pantacle to represent the particular Deity, and consecrated it with infinite love and care, do thou burn it ceremonially before the shrine, as if thereby giving up the shadow for the substance. But it is useless to do this unless thou do really in thine heart value the talisman beyond all else that thou hast.

Concerning minor methods adjuvant in the ceremonies. III. Rehearsal. It may assist if the traditional history of the particular Deity be rehearsed before him; perhaps this is best done in dramatic form. This method is the main one recommended in the "Exercitios Espirituales" of St Ignatius, whose work may be taken as a model. Let the Philosophus work out the legend of his own particular Deity, and apportioning days to events, live that life in imagination, exercising the five senses in turn, as occasion arises.

Concerning minor matters adjuvant in the ceremonies. IV. Duresse. This method consists in cursing a deity recalcitrant; as, threatening ceremonially "to burn the blood of Osiris, and to grind down his bones to power." This method is altogether contrary to the spirit of love unless the particular Deity be himself savage and relentless; as Jehovah or Kali. In such a case the desire to perform constraint and cursing may be the sign of the assimilation of the spirit of the devotee with that of his God, and so an advance to the Union with HIm.

Concerning the value of this particular form of Union or Samadhi. All Samadhi is defined as the ecstatic union of a subject and object in consciousness, with the result that a third thing arises which partakes in no way of the nature of the two.
It would seem at first sight that it is of no importance whatever to choose an object of meditation. For example, the Samadhi called Atmadarshana might arise from simple concentration of the thought on an imagined triangle, or on the heart.
But as the union of two bodies in chemistry may be endothermic or exothermic, the combination of Oxygen with Nitrogen is gentle, while that of Oxygen with Hydrogen is explosive; and as it is found that the most heat is disengaged as a rule by the union of bodies most opposite in character, and that the compound resulting from such is most stable, so it seems reasonable to suggest that the most important and enduring Samadhi results from the

contemplation of the Object most □pposite to the devotee. [On other planes, it has been suggested that the most opposed types make the best marriages and produce the healthiest children. The greatest pictures and operas are those in which violent extremes are blended, and so generally in every field of activity. Even in mathematics, the greatest parallelogram is formed if the lines composing it are set at right angles. ED.]

Conclusions from the foregoing. It may then be suggested to the Philosophus, that although his work will be harder his reward will be greater if he choose a Deity most remote from his own nature. This method is harder and higher than that of Liber E. For a simple object as there suggested is of the same nature as the commonest things of life, while even the meanest Deity is beyond uninitiated human understanding. On the same plane, too, Venus is nearer to man than Aphrodite, Aphrodite than Isis, Isis than Babalon, Babalon than Nuit.
Let him decide therefore according to his discretion on the one hand and his aspiration on the other; and let not one outrun his fellow.

Further concerning the value of this Method. Certain objections arise. Firstly, in the nature of all human love is illusion, and a certain blindness. Nor is there any true love below the Veil of the Abyss. For this reason we give this method to the Philosoÿhus, as the reflection of the Exempt Adept, who reflects the Magister Templi and the Magus. Let then the Philosophus attain this Method as a foundation of the higher Methods to be given to him when he attains those higher grades.
Another objection lies in the partiality of this Method. This is equally a defect characteristic of the Grade.

Concerning a notable danger of Success. It may occur that owing to the tremendous power of the Samadhi, overcoming all other memories as it should and does do, that the mind of the devotee may be obsessed, so that he declare his particular Deity to be sole God and Lord. This error has been the foundation of all dogmatic religions, and so the cause of more misery than all other errors combined.
The Philosophus is peculiarly liable to this because from the nature of the Method he cannot remain sceptical; he must for the time believe in his particular Deity. But let him (1) consider that this belief is only a weapon in his hands, (2) affirm sufficiently that his Deity is but an emanation or reflection or eidolon of a Being beyond him, as was said in Paragraph 2. For if he fail herein, since man cannot remain permanently in Samadhi, the memorised Image in his mind will be degraded, and replaced by the corresponding Demon, to his utter ruin.
Therefore, after Success, let him not delight overmuch in his Deity, but rather busy himself with his other work, not permitting that which is but a step to become a goal. As it is written also, Liber CLXXXV.: "remembering that Philosophy is the Equilibrium of him that is in the House of Love."

Concerning the secrecy and the rites of Blood. During this practice it is most wise that the Philosophus utter no word concerning his working, as if it were a Forbidden Love that consumeth him. But let him answer fools according to their folly; for since he cannot conceal his love from his fellows, he must speak to them as they may understand.
And as many Deities demand sacrifice, one of men, another of cattle, a third of doves, let these sacrifices be replaced by the true sacrifices in thine own heart. Yet if thou must symbolise them outwardly for the hardness of thine heart, let thine own blood, and not another's, be spilt before that altar. [The exceptions to this rule pertain neither to this practice, nor to this grade. N. Fra. A.·. A.·..]
Nevertheless, forget not that this practice is dangerous, and may cause the manifestation of evil

things, hostile and malicious, to thy great hurt.

Concerning a further sacrifice. Of this it shall be understood that nothing is to be spoken; nor need anything be spoken to him that hath wisdom to comprehend the number of the paragraph. And this sacrifice is fatal beyond all, unless it be a sacrifice indeed. Yet there are those who have dared and achieved thereby.

Concerning yet a further sacrifice. Here it is spoken of actual mutilation. Such acts are abominable; and while they may bring success in this Method, form an absolute bar to all further progress. And they are in any case more likely to lead to madness than to Samadhi. He indeed who purposeth them is already mad.

Concerning human affection. During this practice thou shalt in no wise withdraw thyself from human relations, only figuring to thyself that thy father or thy brother or thy wife is as it were an image of thy particular Deity. Thus shall they gain, and not lose, by thy working. Only in the case of thy wife this is difficult, since she is more to thee than all others, and in this case thou mayst act with temperance, lest her personality overcome and destroy that of thy Deity.

Concerning the Holy Guardian Angel. Do thou in no wise confuse this invocation with that.

The Benediction. And so may the love that passeth all Understanding keep your hearts and minds through Iota-Alpha-Omega Alpha-Delta-Omicron-Nu-Alpha-Iota Sigma-Alpha-Beta-Alpha-Omega and through BABALON of the City of the Pyramids, and through Astarte, the Starry One green-girdled, in the name ARARITA. AMN.

LIBER COLLEGII SANCTI
Sub Figura
CLXXXV

Being the Tasks of the Grades,
and their Oaths,
proper to Liber XIII,

the publications of the
A.'. A.'.
in Class D from A to G.

This paper is to be returned to the A.'. A.'. by the Neophyte
introducing through his Zelator.

A.'. A.'. Publication in Class D.

A.

THE TASK OF A PROBATIONER.

0. Let any person be received by a Neophyte, the latter being
responsible to his Zelator.

1. The period of Probation shall be at least one year.

2. The aspirant to the A.'. A.'. shall hear the Lection (Liber LXI) and this note of his office; IF HE WILL, shall then procure the robe of a Probationer; shall choose with deep forethought and intense solemnity a motto.

3. On reception, he shall receive the robe, sign the form provided and repeat the oath appointed, and receive the First Volume of the Book.

4. He shall commit a chapter of Liber LXV to memory; and furthermore, he shall study the Publications of the A.'. A.'. in Class B, and apply himself to such practices of Scientific Illuminism as seemeth him good.

5. Beside all this, he shall perform any tasks that the A.'. A.'. may see fit to lay upon him. Let him be mindful that the word Probationer is no idle term, but that the Brothers will in many a subtle way 'prove' him, when he knoweth it not.

6. When the sun shall next enter the sign under which he hath been received, his initiation may be granted unto him. He shall keep himself free from all other engagements for one whole week from that date.

7. He may at any moment withdraw from his association with the A.'. A.'., simply notifying the Neophyte who introduced him.

8. He shall everywhere proclaim openly his connection with the A.'. A.'. and speak of It and Its principles (even so little as he understandeth) for that mystery is the enemy of Truth.

One month before the completion of his year, he shall deliver a copy of the Record of his year's work to the Neophyte introducing, and repeat to him his chosen chapter of Liber LXV.

9. He shall hold himself chaste, and reverent toward his body, for that the ordeal of initiation is no light one. This is of peculiar importance in last two months of his Probation.

10. Thus and not otherwise may he attain the great reward: YEA, MAY HE OBTAIN THE GREAT REWARD!

-

Liberty Life
Power Putrefaction
Destiny Death

THE OATH OF THE PROBATIONER.

I,_____, being of sound mind and Body, on this _____ day of_____ (An _____ Sun in _____degrees) do hereby resolve: in the Presence of _____, a Neophyre of the A.'. A.'. To prosecute the Great Work: which is, to obtain a scientific knowledge of the nature and powers of my own being.

May the A.'. A.'. crown the work, lend me of its wisdom in the work, enable me to understand the work!

Reverence, duty, sympathy, devotion, fidelity, trust do I bring to the A.'. A.'., and in one year from this date may I be admitted to the knowlegde and conversation of the A.'. A.'.!

Witness my hand_____

Motto_____

Love Light
Passion Preception
Debauch Darkness

This paper is to be returned to the Chancellor of the A.'. A.'. through the Zelator admitting.

A.'. A.'.
Publication in Class D

B.

TASK OF A NEOPHYTE

0. Let any Probationer who has accomplished his task to the satisfaction of the A.'. A.'. be instructed in the proper course of procedure: which is: -- Let him read through this note of his office, and sign it, paying the sum of One Guinea for Liber VII which will be given him on his initiation, and One Guinea for this Portfolio of Class D publications, B - G. Let him obtain the robe of a Neophyte, and entrust the same to the care of his Neophyte.

He shall choose a new motto with deep forethought and intense solemnity, as expressing the clearer consciousness of his Aspiration which the year's Probation has given him.

Let him make an appointment with his Neophyte at the pleasure of the the latter for the ceremony of Initiation.

1. The Neophyte shall not proceed to the grade of Zelator in less than eight months; but shall hold himself free for four days for advancement at the end of that period.

2. He shall pass the four tests called the Powers of the Sphinx.

3. He shall apply himself to understand the nature of his Initiation.

4. He shall commit to memory a chapter of Liber VII; and furthermore, he shall study and practice a chapter of Liber O in all its branches: also he shall begin to study Liber H and some commonly accepted method of divination. He will further be examined in his power of Journeying in the Spirit Vision.

5. Beside all this, he shall perform any tasks that his Zelator in the name of the A.'. A.'. and by its authority may see fit to lay upon him. Let him be mindful that the word Neophyte is no idle term, but that in many a subtle way the new nature will stir within him, when he knoweth

it not.

6. When the sun shall next enter the sigh 240 (degrees) to that under which he hath been received, his advancement may be granted unto him. He shall keep himself free from all other engagements for four whole days from that date.

7. He may at any moment withdraw from his association with the A.'. A.'., simply notifying the Zelator who introduced him.

8. He shall everywhere proclaim openly his connection with the A.'. A.'. and speak of It and Its principles (even so little as he understandeth) for that mystery is the enemy of Truth.

Furthermore, he shall construct the magic Pentacle, according to the instruction in Liber A.

One month before the completion of his eight months, he shall deliver a copy of his Record to his Zelator, pass the necessary tests, and repeat to him his chosen chapter of Liber VII.

9. He shall in every way fortify his body according to the advice of his Zelator, for that the ordeal of advancement is no light one.

10. Thus and not otherwise may he obtain the great reward: YEA, MAY HE OBTAIN THE GREAT REWARD!

THE OATH OF A NEOPHYTE

I,_____, (old motto) being

of sound mind and Body, and prepared, on this _____ day

of_____(An _____ Sun in

_____degrees) do hereby resolve: in the Presence of

_____, a Zelator of the A.'. A.'. To

prosecute the Great Work: which is, to obtain control of the nature and

powers of my own being.

Further, I promise to observe zeal in service to the Probationers under

me, and to deny myself utterly on their behalf.

May the A.'. A.'. crown the work, lend me of its wisdom in the work,

enable me to understand the work!

Reverence, duty, sympathy, devotion, assiduity, trust do I bring to the

A.'. A.'., and in eight months from this date may I be admitted to the

knowlegde and conversation of the A.'. A.'.!

Witness my hand_____

New Motto_____

This paper is to be returned to the Chancellor of the A.'. A.'. through
the Practicus admitting.

A.'. A.'.
Publication in Class D

C.

THE TASK OF A ZELATOR.

0. Let any Neophyte who has accomplished his task to the satisfaction
of the A.'. A.'. be instructed in the proper course of procedure: which
is:--

Let him read through this note of his office, and sign it, paying the
sum of Three Guineas for the volume containing Liber CCXX, Liber XXVII
and Liber DCCCXIII, which will be given him on his initiation.

Let him cause the necessary addition to be make to his Neophyte's robe,
and entrust the same to the care of his Zelator.

Let him make an appointment with his Zelator at the pleasure of the

latter for the ceremony of initiation.

1. The Zelator shall proceed to that grade of Practicus at any time the authority confers it.

2. He shall pass Examinations in Liber E, Posture and Breathing. He shall have attained complete success in the former, i.e., the chosen posture shall be perfectly steady and easy; and attained the second stage in the latter, i.e., automatic rigidity.

3. He shall further show some acquaintance with and experience of meditations given in Liber HHH. And in this his Record shall be his witness.

4. He shall commit to memory a chapter of Liber CCXX; he shall pass examinations in Liber HHH.

5. Beside all this, he shall apply himself to the work of the A.'. A.'. upon his own responsibility.

Let him be mindful that the word Zelator is no idle term, but that a certain Zeal will be inflamed with him, why he knoweth not.

6. When authority confers the grade, he shall rejoice therein; but beware, for that that is his first departure from the middle pillar of the Tree of Life.

7. He may at any moment withdraw from his association with the A.'. A.'. simply notifying the Practicus who introduced him.

Yet let him remember that being entered thus far upon the Path, he cannot excape it, and return to the world, but must ultimate either in the City of the Pyramids or the lonely towers of the Abyss.

8. He shall everywhere proclaim openly his connection with the A.'. A.'. and speak of It and Its principles (even so little as he understandeth) for that mystery is the enemy of Truth.

Furthermore, he shall construct the magic Dagger, according to the instruction in Liber A.

One month before the completion of his eight months, he shall deliver

a
copy of his Record to his Zelator, pass the necessary tests, and repeat
to him his chosen chapter of Liber CCXX.

9. He shall in every way establish perfect control of his Automatic
Consciousness according to the advice of his Practicus, for that the
ordeal of advancement is no light one.

10. Thus and not otherwise may he obtain to the great reward: YEA, MAY
HE OBTAIN THE GREAT REWARD!

THE OATH OF A ZELATOR.

I,_____, (motto) being of

sound mind and Body, and prepared, on this _____ day

of_____(An _____ Sun in _____degrees) do

hereby resolve: in the Presence of _____, a

Practicus of the A.'. A.'.: To prosecute the Great Work: which is, to

obtain control of the foundations of my own being.

Further, I promise to observe zeal in service to the Neophytes under

me, and to deny myself utterly on their behalf.

May the A.'. A.'. crown the work, lend me of Its wisdom in the work,

enable me to understand the work!

Reverence, duty, sympathy, devotion, assiduity do I bring to the

A.'. A.'., and right soon may I be admitted to the knowlegde and

conversation of the A.'. A.'.!

Witness my hand[motto]_____

This paper is to be returned to the Chancellor of the A.'. A.'. through the Philosophus admitting.

A.'. A.'.
Publication in Class D.

D.

THE TASK OF A PRACTICUS.

0. Let any Zelator be appointed by authority to proceed to the grade of Practicus.

Let him then read through this note of his office, and sign it.

Let him cause the neccessary addition to be made to his Zelator's robe.

Let him make an appointment with his Practicus at the pleasure of the latter for the conferring of advancement.

1. The Practicus shall proceed to the grade of Philosophus at any time authority confers it.

2. He shall pass examinations in Liber DCCLXXVII, the Qabalah, and Sepher Sephiroth.

He shall attain complete success in Liber III, Cap. I.

3. He shall further show some acquaintance with and experience of his chosen method of divination. Yet he shall be his own judge in this matter.

4. He shall commit to memory Liber XXVII and pass examinations in the Ritual and meditation practice given in Liber XVI. Further, he shall pass in the meditation practice S. S. S., in Liber HHH.

5. Besides all this, he shall apply himself to a way of life wholly suited to the Path.

Let him remember that the word Practicus is no idle term, but that Action is the equilibrium of him that is in the House of Mercury, who is the Lord of Intelligence.

6. When authority confers the grade, he shall rejoice therein,

but beware, for that that is his second departure from the middle pillar of the Tree of Life.

7. Let him not venture while a member of the grade of Practicus to attempt to withdraw from his association with the A.'. A.'.

8. He shall everywhere proclaim openly his connection with the A.'. A.'. and speak of It and Its principles (even so little as he understandeth) for that mystery is the enemy of Truth.

Furthermore, he shall construct the magic Cup, according to the instruction in Liber A.

One month after his admission to the Grade he shall go to his Practice, pass the neccessary tests, and repeat to him Liber XXVII.

9. He shall in every way establish perfect control of his wit according to the advice of his Philosophus, for that the ordeal of advancement is no light one.

10. Thus and not otherwise may he obtain to the great reward: YEA, MAY HE OBTAIN THE GREAT REWARD!

THE OATH OF A PRACTICUS.

I,_____, (motto) being of sound mind and Body, and prepared, on this _____ day of_____(An _____ Sun in _____degrees) do hereby resolve: in the Presence of _____, a Philosophus of the A.'. A.'.: To prosecute the Great Work: which is, to obtain control of the vacillations of my own being.

Further, I promise to observe zeal in service to the Zelatores under

me, and to deny myself utterly on their behalf.

May the A.'. A.'. crown the work, lend me of Its wisdom in the work,

enable me to understand the work!

Reverence, duty, sympathy, devotion, do I bring to the A.'. A.'. and

right soon may I be admitted to the knowlegde and conversation of the

A.'. A.'.!

Witness my hand[motto]_____

This paper is to be returned to the Chancellor of the A.'. A.'. through
the Dominus Liminis admitting.

A.'. A.'.

Publication in Class D.

E.

THE TASK OF A PHILOSOPHUS.

0. Let any Practicus be appointed by authority to proceed to the grade
of Philosophus.

Let him then read through this note of his office, and sign it.

Let him cause the necessary addition to be made to his Practicus' robe.

Let him make an appointment with his Philosophus at the pleasure of the
latter for the conferring of advancement.

1. The Philosophus shall receive the title of Dominus Liminis at any
time that authority confers it.

2. He shall pass examinations in Liber CLXXV and in Construction and
Consecration of Talismans and in Evocation. Yet in this matter he

shall be his own judge.

He shall moreover attain complete success in Liber III, Cap. II.

Further, he shall apply himself to study and practice the meditations given in Liber V.

3. He shall show some acquaintance with and experience of Liber O, Caps. V, VI. Whereof his Record shall be witness.

4. He shall commit to memory a chapter of Liber DCCCXIII.

5. Besides all this, he shall make constant and profound reflections upon the Path.

Let him remember that the word Philosophus is no idle term, but that Philosophy is the Equilibrium of him that is in the house of Venus thatis the Lady of Love.

6. When the title of Dominus Liminis is conferred upon him, let him rejoice exceedingly therein; but beware, for that it is but the false veil of the moon that hangs beneath the Sun.

7. Let him not venture while a member of the grade of Philosophus to attempt to withdraw from his association with the A.'. A.'.

8. He shall everywhere proclaim openly his connection with the A.'. A.'. and speak of It and Its principles (even so little as he understandeth) for that mystery is the enemy of Truth.

Furthermore, he shall construct the magic Wand, according to the instructions in Liber A.

One month after his admission to the Grade, he shall go to his Philosophus, pass the necessary tests, and repeat to him Liber DCCCXIII.

9. He shall in every establish perfect control of his devotion according to the advice of his Dominus Liminis, for that the ordeal of advancement is no light one.

10. Thus and not otherwise may he obtain to the great reward: YEA, MAY

HE OBTAIN THE GREAT REWARD!

THE OATH OF A PHILOSOPHUS.

I,_____, (motto) being of

sound mind and Body, and prepared, on this _____ day

of_____(An _____ Sun in _____degrees)

do hereby resolve: in the Presence of

_____, a Dominus Liminis of the A.'. A.'.:

To prosecute the Great Work: which is, to obtain control of the

attractions and repulsions of my own being.

Further, I promise to observe zeal in service to the Practici under me,

and to deny myself utterly on their behalf.

May the A.'. A.'. crown the work, lend me of Its wisdom in the work,

enable me to understand the work!

Reverence, duty, sympathy, do I bring to the A.'. A.'. and right soon

may I be admitted to the knowlegde and conversation of the A.'. A.'.!

Witness my hand[motto]_____

This paper is to be returned to the Chancellor of the A.'. A.'. through
the Adeptus Minor admitting.

A.'. A.'.
Publication in Class D.

F.

THE TASK OF A DOMINUS LIMINIS.

0. Let any Philosophus be appointed by authority a Dominus Liminis.

Let him then read through this note of his office and sign it.

Let him cause the necessary addition to be made to his Philosophus' robe.

Let him receive Liber Mysteriorum.

Let him make an appointment with his Dominus Liminis at the pleasure of the latter for the confering of advancement.

1. The Dominus Liminis shall proceed to the Grade of Adeptus Minor at any time that authority confers it.

2. He shall pass examination in Liber III, Cap. III.

3. He shall meditate on the diverse knowledge and Power that he has acquired, and harmonize it perfectly. And in this matter shall he be judged by the Praemonstrator of the A.'. A.'.

4. He shall accept an office in a Temple of Initiation, and commit to memory a part appointed by the Imperator of the A.'. A.'.

5. Besides all this, he shall abide upon the Threshold. Let him remember that the word Dominus Liminis is no idle term, but that his mastery will often be disputed, when he knoweth it not.

6. When at last he hath attained the grade of Adeptus Minor, let him humble himself exceedingly.

7. He may at any moment withdraw from his association with the A.'. A.'. simply notifying the Adept who introduced him.

8. He shall everywhere proclaim openly his connection with the A.'. A.'. and speak of It and Its principles (even so little as he understandeth) for that mystery is the enemy of Truth.

Furthermore, he shall construct the magic Lamp, according to instructions in Liber A.

Six months after his admission to the Grade, he shall go to his Adeptus

Minor, pass the necessary tests, and repeat to him his appointed part in the Temple of Initiation.

9. He shall in every way establish perfect control of his intuition, according to the advice of his Adeptus Minor, for that the ordeal of advancement is no light one.

10. Thus and not otherwise may he obtain to the great reward: YEA, MAY HE OBTAIN THE GREAT REWARD!

THE OATH OF A DOMINUS LIMINIS.

I,_____, (motto) being of sound mind and Body, and prepared, on this _____ day of_____(An _____ Sun in _____degrees) do hereby resolve: in the Presence of _____, an Adeptus Minor of the A.'. A.'.:

To prosecute the Great Work: which is, to obtain control of the aspirations of my own being.

Further, I promise to observe zeal in service to the Philosophi under me, and to deny myself utterly on their behalf.

May the A.'. A.'. crown the work, lend me of Its wisdom in the work, enable me to understand the work!

Reverence, duty, sympathy, do I bring to the A.'. A.'. and right soon may I be admitted to the knowlegde and conversation of the A.'. A.'.!

Witness my hand[motto]_____

This paper is to be returned to the Chancellor of the A.'. A.'. through the Adeptus admitting.

A.'. A.'.
Publication in Class D.

G.

THE TASK OF A ADEPTUS MINOR.

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

THE OATH OF A ADEPTUS MINOR.

I,_____, (motto) being of sound mind and Body, and prepared, on this _____ day of_____(An _____ Sun in _____degrees) do hereby resolve: in the Presence of _____, an Adeptus of the A.'. A.'.: To prosecute the Great Work: which is, to attain to the knowledge and conversation of the Holy Guardian Angel.

May the A.'. A.'. crown the work, lend me of Its wisdom in the work,

enable me to understand the work!

Reverence and duty do I bring to the A.'. A.'. and here and now may I

be admitted to the knowlegde and conversation of the A.'. A.'.!

Witness my hand[motto]_____

BAPHOMET XI°

Liber CXCIV
{Book 194}
O. T. O.

An Intimation with Reference to the Constitution of the Order

This Intimation is presently being implemented in the United States-- the most significant recent development was the institution of the Electoral College. Unlike the Constitution proper, which has a decidedly international emphasis, most of its clauses govern national operations. This Intimation should be closely studied in conjunction with the Constitution, the Open Letter and other relevant papers published in this volume by those who are concerned with the future direction of the O.T.O., in the United States and abroad. It first appeared in The (Detroit: Universal, 1919). Paragraph numbers have been supplied for reference purposes, and it is followed by a synthetic, diagrammatic representation of the Intimations prepared by the New York Constitutional Study Group.--H.B.

Issued by Order: BAPHOMET XI° O.T.O., HIBERNIAE IONAE ET OMNIUM BRITANNIARUM, REX SUMMUS SANCTISSIMUS

ANY PROVINCE OF THE O.T.O. is governed by the Grand Master and those to whom he delegates his authority, until such time as the Order is established, which is the case when it possesses eleven or more Profess-Houses in the province. Then the regular constitution is automatically promulgated. The quotation is slightly adapted from an address in one of the rituals.

1. This is the Constitution and Government of our Holy Order; by the study of its Balance you may yourself come to apprehension of how to rule your own life. For, in True Things, all are but images one of another; man is but a map of the universe, and Society is but the same on a larger scale.

2. Learn then that our Holy Order has but Three True Grades; as it is written in The Book of the Law: The Hermit, The Lover, and the Man of Earth.

3. It is but for convenience that these grades have been separated into Three Triads.

4. The Third Triad consists of the degrees from Minerval to Prince of Jerusalem. The Minerval degree is a Prologue to the First; the degrees subsequent to the Third but pendants to it. In this, the Man of Earth series, there are then but Three Degrees; and these Three are One.

5. The Man of Earth takes no share in the Government of the Order; for he is not yet called upon to give his life to it in service; and with us Government is Service, and nothing else. The Man of Earth is therefore in much the position of the Plebian in Rome in the time of Menenius Agrippa. But there is this marked difference; that every Man of Earth is encouraged and expected to push on to the next stage. In order that the feelings of the general body may be represented, the Men of Earth choose four persons, two men and two women, from among themselves, to stand continually before the face of the Father, the Supreme and Holy King, serving him day and night. These persons must not be of higher rank than the Second Degree; they must volunteer for this service at the conclusion of that ceremony; and therefore they give up their own prospect of advancement in the Order for one year, that they may serve their fellows. This is then the first lesson in our great principle, the attainment of honour through renunciation.

6. The degree of Knights of the East and West is but a bridge between the first and second series; but it is important, for in that grade a new pledge-form must be signed, and the new Knight vowed to devote his life to the Establishment of the Law of Thelema.

7. The members of the Fifth Degree are responsible for all that concerns the Social welfare of the Order. This grade is symbolically that of beauty and harmony; it is the natural st□pping-place of the majority of men and women; for to proceed farther, as will appear, involves renunciation of the sternest kind. Here then is all joy, peace, well-being on all planes; the Sovereign Prince Rose Croix is attached equally to the higher and the lower, and forms a natural link between them. Yet let him look to it that his eyes are set on high!

8. In this degree the Most Wise Sovereign of each chapter will appoint a committee of four persons, two men and two women, to arrange for all social gatherings, banquets, dances, the performance of plays, and similar pleasures. They will also endeavour to promote harmony among the Brethren in all possible ways, and to compose any disputes by tact and friendliness without formal appeal being made to any more authoritative tribunal.

9. The next grade, that which lies between the Fifth and Sixth Degrees, is called the Senate. This is the first of the governing bodies, properly speaking, and here we begin to insist upon Renunciation. For within this body is the Electoral College of the O.T.O.

10. The principle of popular election is a fatal folly; its results are visible in every so-called democracy. The elected man is always the mediocrity; he is the safe man, the sound man, the man who displeases the majority less than any other; and therefore never the genius, the man of progress and illumination.

11. This electoral college consists of Eleven Persons in each country. It has full control of the affairs of the Men of Earth, appointing Lodge Masters at will. It has however no authority over the Chapters of Rose Croix.

12. Persons who wish to be appointed to this College by the Supreme and Holy King must volunteer for the office. The appointment is for Eleven Years. Volunteers must renounce for that period all further progress in the Order. They must give evidence of first-rate ability in

i(i) Some branch of athletics.

(ii) Some branch of learning.

13. They must also possess a profound general knowledge of history and of the art of government, with some attention to philosophy in general.

14. They must each live in solitude, without more than the necessary speech even to casual neighbours, serving themselves in all respects, for three months continuously, once at least in every two years. The President will summon them at the four seasons of the year, and if necessary at other times, when they will deliberate upon the affairs placed in their charge. All applications to pass to the Fifth Degree must receive their sanction. Appeal from their decisions may however be made to the Supreme Council.

15. The Sixth Degree is an executive or military body, and represents the temporal power of the Supreme and Holy King. Each member is amenable to military discipline. Singly or in concert with his comrades, each Knight is vowed to enforce the decisions of authority.

16. The Grade of Grand Inquisitor Commander follows. Here every member has the right to a seat on the Grand Tribunal, which body decides all disputes and complaints which have not been composed by the Chapters of Rose Croix or the Lodge Masters. Its verdicts are without appeal, unless a member of the Electoral College give sanction to take the case to the Areopagus of the Eighth Degree. All members of the Order, even of higher grades, are subject to the Grand Tribunal.

17. The next grade is that of Prince of the Royal Secret. Every member of this degree is devoted to the Propagation of the Law in a very special manner; for this grade is the first in which the Beginning of the Inmost Secret is declared openly. He will therefore, by his personal exertions, induce one hundred and eleven persons to join the Order, before he may proceed to the Seventh Degree, except by special order from the Supreme and Holy King.

18. The Seventh Degree is, in military language, the Great General Staff of the Army of the Sixth Degree. From its members the Supreme and Holy King appoints a Supreme Grand Council.

19. This Council is charged with the government of the whole of the Second Triad, or Lovers. All members of the Seventh Degree travel as Sovereign Grand Inspectors General of the Order, and report, on their own initiative, to the Supreme and Most Holy King, as to the condition of all Lodges, and Chapters; to the Supreme Council, on all affairs of the Second Triad; and to the Electoral College, on those of the Third.

20. The Eighth Degree is a Philosophical Body. Its members being fully instructed in the Principles of the Order, save in one point only, devote themselves to the understanding of what they have learned in

their initiation. They have power to reverse the decisions of the Grand Tribunal, and to compose all conflicts between any of the governing bodies. And this they do upon the great principles of philosophy. For it will often occur that there is contention between two parties, both of whom are right from their own point of view. This is so important that an illustration is desirable. A man is smitten with leprosy; is it right that men should circumscribe his liberty by isolating him from his fellows? Another holds back land or some other necessity from the common use; is he to be compelled to surrender it? Such cases of difficulty involve deep philosophical principles; and the Areopagus of the Eighth Degree is charged with the duty of resolving them in accordance with the great principles of the Order.

21. Before the face of the Areoÿagus stands an independent Parliament of the Guilds. Within the Order, irrespective of grade, the members of each craft, trade, science, or profession form themselves into a Guild, make their own laws, and prosecute their own good, in all matters pertaining to their labour and means of livelihood. Each Guild chooses the man most eminent in it to represent it before the Areopagus of the Eighth Degree; and all disputes between the various Guilds are argued before that Body, which will decide according to the grand principles of the Order. Its decisions pass for ratification to the Sanctuary of the Gnosis, and thence to the Throne.

22. Epopts and Pontiffs of this exalted grade are bound to live in isolation for four consecutive months in every year, meditating the mysteries revealed to them.

23. The Ninth Degree--the Sanctuary of the Gnosis--is synthetic. The prime duty of its members is to study and practise the theurgy and thaumaturgy of the grade; but in addition they must be prepared to act as direct representatives of the Supreme and Most Holy King, radiating his light upon the whole world. Yet, from the nature of their initiation, they must veil their glory in a cloud of darkness. They move unseen and unrecognized among the youngest of us, subtly and loftily leading us into the holy ineffable mysteries of the True Light.

24. The Supreme and Most Holy King is appointed by the O.H.O. His is the ultimate responsibility for all within his holy kingdom. The succession to the high office of O.H.O. is decided in a manner not here to be declared; but this you may learn, O Brother Magician, that he may be chosen even from the grade of a Minerval. And herein lieth a most sacred Mystery.

25. The Electoral College possesses one most singular power. Every eleven years, or in the case of a vacancy occurring, they choose two persons from the Ninth Degree, who are charged with the duty of Revolution.

26. It is the business of these persons constantly to criticise and oÿpose the acts of the Supreme and Most Holy King, whether or no they personally approve of them. Should he exhibit weakness, bodily, mental, or moral, they are empowered to appeal to the O.H.O. to depose him; but they, alone of all the members of the Order, are not eligible to the Succession.

27. The O.H.O., as the supreme authority in the Order, will act, in such an emergency, as he may see fit. He may himself be removed from office, but only by the unanimous vote of all the members of the Tenth Degree.

28. Of the Eleventh Degree, its powers, privileges, and qualifications, nothing whatever is said in any grade. It has no relation to the general plan of the Order, is inscrutable, and dwells in its own Palaces.

29. There are certain important financial obligations in various grades.

30. The Electoral College of the Senate is vowed to poverty. All property, earnings, or salaries are vested in or paid over to the Grand Treasurer General. The members subsist on the charity of the Order, which is extended to them in accordance with their original rank in life.

31. These remarks apply equally to the Supreme Grand Council, and all higher degrees.

32. In the Seventh Degree it is a qualification to vest some real property in the Order; and no one is admitted to this grade without this preliminary.

33. Those members of the Order who have given all to it must obtain the money for their initiation fees and subscriptions from the Third Triad, whose honour is thus concerned in the unselfish support of those who have abandoned all for their sakes.

34. The Grand Treasurer General is appointed by the Supreme and Most Holy King; he may be a member of any grade whatever; but he must, on accepting office, take the vow of poverty. His authority is absolute in all financial matters; but he is responsible to, and may be removed at will by, the Supreme and Most Holy King. He will appoint a committee to assist him and advise him in his work; and he will usually select one person from each of the governing bodies of the Order.

Such is a brief outline of the government of the O.T.O. It combines monarchy with democracy; it includes aristocracy, and conceals even the seeds of revolution, by which alone progress can be effected. Thus we balance the Triads, uniting the Three in One; thus we gather up all the threads of human passion and interest, and weave them into an harmonious tapestry, subtly and diligently with great art, that our Order may seem an ornament even to the Stars that are in the Heavens at Night. In our rainbow-coloured texture we set forth the glory of the whole Universe--See thou to it, brother Magician, that thine own thread be strong, and pure, and of a colour brilliant in itself, yet ready to mingle in all beauty with those of thy brethren!

"SPECIAL SUPPLEMENT"

THE HIGH HISTORY OF

GOOD SIR PALAMEDES

THE SARACEN KNIGHT

AND OF HIS FOLLOWING

OF THE QUESTING BEAST

1

BY ALEISTER CROWLEY

RIGHTLY SET FORTH IN RIME

TO ALLAN BENNETT

"Bhikkhu Ananda Metteyya"

my good knight comrade in the quest, I dedicate this imperfect account of it, in some small recognition of his suggestion of its form.

MANDALAY, "November" 1905

1WEH NOTE: This work is read to best effect after Crowley's "Confessions". The sections are metaphoric accounts of Crowley's own search for enlightenment, sometimes with changed details or settings. "E.g.", the general focus on Arthur that comes in at III should be taken to represent Crowley's lasting but frustrated desire to serve and save "all the Britains". Acts of killing by the principal character represent renunciations of attachment.

ARGUMENT

i. Sir Palamede, the Saracen knight, riding on the shore of Syria, findeth his father's corpse, around which an albatross circleth. He approveth the vengeance of his peers.

ii. On the shore of Arabia he findeth his mother in the embrace of a loathly negro beneath blue pavilions. Her he slayeth, and burneth all that encampment.

iii. Sir Palamede is besieged in his castle by Severn mouth, and his wife and son are slain.

iv. Hearing that his fall is to be but the prelude to an attack of Camelot, he maketh a desperate night sortie, and will traverse the wilds of Wales.

v. At the end of his resources among the Welsh mountains, he is compelled to put to death his only remaining child. By this sacrifice he saves the world of chivalry.

vi. He having become an holy hermit, a certain dwarf, splendidly clothed, cometh to Arthur's court, bearing tidings of a Questing Beast. The knights fail to lift him, this being the test of worthiness.

vii. Lancelot findeth him upon Scawfell, clothed in his white beard. he returneth, and, touching the dwarf but with his finger, herleth him to the heaven.

viii. Sir Palamede, riding forth on the quest, seeth a Druid worship the sun upon Stonehenge. He rideth eastward, and findeth the sun setting in the west. Furious he taketh a Viking ship, and by sword and whip fareth seaward.

ix. Coming to India, he learneth that It glittereth. Vainly fighting the waves,the leaves, and the snows, he is swept in the Himalayas as by an

avalanche into a valley where dwell certain ascetics, who pelt him with their eyeballs.

x. Seeking It as Majesty, he chaseth an elephant in the Indian jungle. The elephant escapeth; but he, led to Trichinopoli by an Indian lad, seeth an elephant forced to dance ungainly before the Mahalingam.

xi. A Scythian sage declareth that It transcendeth Reason. Therefore Sir Palamede unreasonably decapitateth him.

xii. An ancient hag prateth of It as Evangelical. Her he hewed in pieces. {v}

xiii. At Naples he thinketh of the Beast as author of Evil, because Free of Will. The Beast, starting up, is slain by him with a poisoned arrow; but at the moment of Its death It is reborn from the knight's own belly.

xiv. At Rome he meeteth a red robber in a Hat, who speaketh nobly of It as of a king-dove-lamb. He chaseth and slayeth it; it proves but a child's toy.

xv. In a Tuscan grove he findeth, from the antics of a Satyr, that the Gods sill dwell with men. Mistaking orgasm for ecstasty, he is found ridiculous.

xvi. Baiting for It with gilded corn in a moonlit vale of Spain, he findeth the bait stolen by bermin.

xvii. In Crete a metaphysician weaveth a labyrinth. Sir Palamede compelleth him to pursue the quarry in this same fashion. Running like hippogriffs, they plunge over the precipice; and the hermit, dead, appears but a mangy ass. Sir Palamede, sore wounded, is borne by fishers to an hut.

xviii. Sir Palamede noteth the swiftness of the Beast. He therefore climbeth many mountains of the Alps. Yet can he not catch It; It outrunneth him easily, and at last, stumbling, he falleth.

xix. Among the dunes of Brittany he findeth a witch dancing and conjuring, until she disappeareth in a blaze of light. He then learneth music, from a vile girl, until he is as skilful as Orpheus. In Paris he playeth in a public place. The people, at first throwing him coins, soon desert him to follow a foolish Egyptian wizard. No Beast cometh to his call.

xx. He argueth out that there can be but on Beast. Following single tracks, he at length findeth the quarry, but on pursuit It eldueth hi by multiplying itself. This on the wide plains of France.

xxi. He gathereth an army sufficient to chase the whole herd. In England's midst they rush upon them; but the herd join together, leading on the kinghts, who at length rush together into a "m^l,e," wherein all but Sir Palamede are slain, while the Beast, as ever, standeth aloof, laughing.

xxii. He argueth Its existence from design of the Cosmos, noting that Its tracks form a geometrical figure. But seeth that this depends upon his sense of geometry; and is therefore no proof. Meditating upon this likeness to himself --- Its subjectivity, in short --- he seeth It in the Blue Lake. Thither plunging, all is shattered.

xxiii. Seeking It in shrines he findeth but a money-box; while they that helped him (as they said) in his search, but robbed him.

xxiv. Arguing Its obscurity, he seeketh It within the bowels of Etna, cutting off all avenues of sense. His own thoughts pursue him into madness. {vi}

xxv. Upon the Pacific Ocean, he, thinking that It is not-Self, throweth himself into the sea. But the Beast setteth him ashore.

xxvi. Rowed by Kanakas to Japan, he praiseth the stability of Fuji-Yama. But, an earthquake arising, the pilgrims are swallowed up.

xxvii. Upon the Yang-tze-kiang he contemplateth immortal change. Yet, perceiving that the changes themselves constitute stability, he is again baulked, and biddeth his men bear him to Egypt.

xxviii. In an Egyptian temple he hath performed the Bloody Sacrifice, and cursed Osiris. Himself suffering that curse, he is still far from the Attainment.

xxix. In the land of Egypt he performeth many miracles. But from the statue of Memnon issueth the questing, and he is recalled from that illusion.

xxx. Upon the plains of Chaldea he descendeth into the bowels of the earth, where he beholdeth the Visible Image of the soul of Nature for the Beast. Yet Earth belcheth him forth.

xxxi. In a slum city he converseth with a Rationalist. Learning nothing, nor even hearing the Beast, he goeth forth to cleanse himself.

xxxii. Seeking to imitate the Beast, he goeth on all-fours, questing horribly. The townsmen cage him for a lunatic. Nor can he imitate the elusiveness of the Beast. Yet at one note of that questing the prison is shattered, and Sir Palamede rusheth forth free.

xxiii. Sir Palamede hath gone to the shores of the Middle Sea to restore his health. There he practiseth devotion to the Beast, and becometh maudlin and sentimental. His knaves mocking him, he beateth one sore; from whose belly issueth the questing.

xxiv. Being retired into an hermitage in Fenland, he traverseth space upon the back of an eagle. He knoweth all things --- save only It. And incontinent beseedheth the eagle to set him down again.

xxxv. He lectureth upon metaphysics --- for he is now totally insane --- to many learned monks of Cantabrig. They applaud him and detain him, though he hath heard the question and would away. But so feeble is he that he fleeth by night.

xxxvi. It hath often happened to Sir Palamede that he is haunted by a shadow, the which he may not recognise. But at last, in a sunlit wood, this is discovered to be a certain hunchback, who doubteth whether there be at all any Beast or any quest, or if the whole life of Sir Palamede be not a vain illusion. Him, without seeing to conquer with words, he slayeth incontinent.

xxxvii. In a cave by the sea, feeding on limpets androots, Sir Palamede abideth, sick unto death. Himseemeth the Beast questeth within his own bowels; he is the {vii} Beast. Standing up, that he may enjoy the reward, he findeth another answer to the riddle. Yet abideth in the quest.

xxxviii. Sir Palamede is confronted by a stranger knight, whose arms are his

own, as also his features. This knight mocketh Sir OPalamede for an impudent pretender, and impersonator of the chosen knight. Sir Palamede in all humility alloweth that there is no proof possible, and offereth ordeal of battle, in which the stranger is slain. Sir Palamede heweth him into the smallest dust without pity.

xxxix. In a green valley he obtaineth the vision of Pan. Thereby he regaineth all that he had expended of strength and youth; is gladdened thereat, for he now devoteth again his life to the quest; yet more utterly cast down than ever, for that this supreme vision is not the Beast.

xl. Upon the loftiest summit of a great mountain he perceiveth Naught. Even this is, however, not the Beast.

xli. Returning to Camelot to announce his failure, he maketh entrance into the King's hall, whence he started out upon the quest. The Beast cometh nestling to him. All the knights attain the quest. The voice of Christ is heard: "well done." He sayeth that each failure is a step in the Path. The poet prayeth success therein for himself and his readers.

THE HIGH HISTORY

OF GOOD

SIR PALAMEDES

THE SARACEN KNIGHT; AND OF HIS FOLLOWING

OF

THE QUESTING BEAST

I

SIR PALAMEDE the Saracen
  Rode by the marge of many a sea:
He had slain a thousand evil men
  And set a thousand ladies free.

Armed to the teeth, the glittering kinght
  Galloped along the sounding shore,
His silver arms one lake of light,
  Their clash one symphony of war.

How still the blue enamoured sea

Lay in the blaze of Syria's noon!
The eternal roll eternally
Beat out its monotonic tune.

Sir Palamede the Saracen
A dreadful vision here espied,
A sight abhorred of gods and men,
Between the limit of the tide.

The dead man's tongue was torn away;
The dead man's throat was slit across;
There flapped upon the putrid prey
A carrion, screaming albatross. {3}

So halted he his horse, and bent
To catch remembrance from the eyes
That stared to God, whose ardour sent
His radiance from the ruthless skies.

Then like a statue still he sate;
Nor quivered nerve, nor muscle stirred;
While round them flapped insatiate
The fell, abominable bird.

But the coldest horror drave the light
From knightly eyes. How pale thy bloom,
Thy blood, O brow whereon that night
Sits like a serpent on a tomb!

For Palamede those eyes beheld
  The iron image of his own;
On those dead brows a fate he spelled
  To strike a Gorgon into stone.

He knew his father. Still he sate,
  Nor quivered nerve, nor muscle stirred;
While round them flapped insatiate
  The fell, abominable bird.

The knight approves the justice done,
  And pays with that his rowels' debt;
While yet the forehead of the son
  Stands beaded with an icy sweat. {4}

God's angel, standing sinister,
  Unfurls this scroll --- a sable stain:
"Who wins the spur shall ply the spur
  Upon his proper heart and brain."

He gave the sign of malison
  On traitor knights and perjured men;
And ever by the sea rode on
  Sir Palamede the Saracen.

II

BEHOLD! Arabia's burning shore
  Rings to the hoofs of many a steed.
Lord of a legion rides to war
  The indomitable Palamede.

The Paynim fly; his troops delight
  In murder of many a myriad men,
Following exultant into fight
  Sir Palamede the Saracen.

Now when a year and day are done
  Sir Palamedes is aware
Of blue pavilions in the sun,
  And bannerets fluttering in the air.

Forward he spurs; his armour gleams;
  Then on his haunches rears the steed;
Above the lordly silk there streams
  The pennon of Sir Palamede!

Aflame, a bridegroom to his spouse,
  He rides to meet with galliard grace
Some scion of his holy house,
  Or germane to his royal race. {6}

But oh! the eyes of shame! Beneath

The tall pavilion's sapphire shade
There sport a band with wand and wreath,
Languorous boy and laughing maid.

And in the centre is a sight
Of hateful love and shameless shame:
A recreant Abyssianian knight
Sports grossly with a wanton dame.

How black and swinish is the knave!
His hellish grunt, his bestial grin;
Her trilling laugh, her gesture suave,
The cool sweat swimming on her skin!

She looks and laughs upon the knight,
Then turns to buss the blubber mouth,
Draining the dregs of that black blight
Of wine to ease their double drouth!

God! what a glance! Sir Palamede
Is stricken by the sword of fate:
His mother it is in very deed
That gleeful goes the goatish gait.

His mother it his, that pure and pale
Cried in the pangs that gave him birth;
The holy image he would veil
From aught the tiniest taint of earth. {7}

She knows him, and black fear bedim

Those eyes; she offers to his gaze
The blue-veined breasts that suckled him
In childhood's sweet and solemn days.

Weeping she bares the holy womb!
Shrieks out the mother's last appeal:
And reads irrevocable doom
In those dread eyes of ice and steel.

He winds his horn: his warriors pour
In thousands on the fenceless foe;
The sunset stains their hideous war
With crimson bars of after-glow.

He winds his horn; the night-stars leap
To light; upspring the sisters seven;
While answering flames illume the deep,
The blue pavilions blaze to heaven.

Silent and stern the northward way
They ride; alone before his men
Staggers through black to rose and grey
Sir Palamede the Saracen. {8}

III

THERE is a rock by Severn mouth
  Whereon a mighty castle stands,
Fronting the blue impassive South
  And looking over lordly lands.

Oh! high above the envious sea
  This fortress dominates the tides;
There, ill at heart, the chivalry
  Of strong Sir Palamede abides.

Now comes irruption from the fold
  That live by murder: day by day
The good knight strikes his deadly stroke;
  The vultures claw the attended prey.

But day by day the heathen hordes.
  Gather from dreadful lands afar,
A myriad myriad bows and swords,
  As clouds that blot the morning star.

Soon by an arrow from the sea
  The Lady of Palamede is slain;
His son, in sally fighting free,
  Is struck through burgonet and brain. {9}

But day by day the foes increase,
  Though day by day their thousands fall:

Laughs the unshaken fortalice;
  The good knights laugh no more at all.

Grimmer than heather hordes can scowl,
  The spectre hunger rages there;
He passes like a midnight owl,
  Hooting his heraldry, despair.

The knights and squires of Palamede
  Stalk pale and lean through court and hall;
Though sharp and swift the archers speed
  Their yardlong arrows from the wall.

Their numbers thin; their strength decays;
  Their fate is written plain to read:
These are the dread deciduous days
  Of iron-souled Sir Palamede.

He hears the horrid laugh that rings
  From camp to camp at night; he hears
The cruel mouths of murderous kings
  Laugh out one menace that he fears.

No sooner shall the heroes die
  Than, ere their flesh begin to rot,
The heathen turns his raving eye
  To Caerlon and Camelot.

King Arthur in ignoble sloth

Is sunk, and dalliance with his dame,
Forgetful of his knightly oath,
And careless of his kingly name.

Befooled and cuckolded, the king
Is yet the king, the king most high;
And on his life the hinges swing
That close the door of chivalry.

'Sblood! shall it sink, and rise no more,
That blaze of time, when men were men?
That is thy question, warrior
Sir Palamede the Saracen! {11}

IV

Now, with two score of men in life
And one fair babe, Sir Palamede
Resolves one last heroic strife,
Attempts forlorn a desperate deed.

At dead of night, a moonless night,
A night of winter storm, they sail
In dancing dragons to the fight

With man and sea, with ghoul and gale.

Whom God shall spare, ride, ride! (so springs
The iron order). Let him fly
On honour's steed with honour's wings
To warn the king, lest honour die!

Then to the fury of the blast
Their fury adds a dreadful sting:
The fatal die is surely cast.
To save the king --- to save the king!

Hail! horror of the midnight surge!
The storms of death, the lashing gust,
The doubtful gleam of swords that urge
Hot laughter with high-leaping lust! {12}

Though one by one the heroes fall,
Their desperate way they slowly win,
And knightly cry and comrade-call
Rise high above the savage din.

Now, now they land, a dwindling crew;
Now, now fresh armies hem them round.
They cleave their blood-bought avenue,
And cluster on the upper ground.

Ah! but dawn's dreadful front uprears!
The tall towers blaze, to illume the fight;

While many a myriad heathen spears
  March northward at the earliest light.

Falls thy last comrade at thy feet,
  O lordly-souled Sir Palamede?
Tearing the savage from his seat,
  He leaps upon a coal-black steed.

He gallops raging through the press:
  The affrighted heathen fear his eye.
There madness gleams, there masterless
  The whirling sword shrieks shrill and high.

The shrink, he gallops. Closely clings
  The child slung at his waist; and he
Heeds nought, but gallops wide, and sings
  Wild war-songs, chants of gramarye! {13}

  Sir Palamded the Saracen
  Rides like a centaur mad with war;
He sabres many a million men,
  And tramples many a million more!

Before him lies the untravelled land
  Where never a human soul is known,
A desert by a wizard banned,
  A soulless wilderness of stone.

Nor grass, nor corn, delight the vales;
  Nor beast, nor bird, span space. Immense,

Black rain, grey mist, white wrath of gales,
  Fill the dread armoury of sense.

NOr shines the sun; nor moon, nor star
  Their subtle light at all display;
Nor day, nor night, dispute the scaur:
  All's one intolerable grey.

Black llyns, grey rocks, white hills of snow!
  No flower, no colour: life is not.
This is no way for men to go
  From Severn-mouth to Camelot.

Despair, the world upon his speed,
  Drive (like a lion from his den
Whom hunger hunts) the man at need,
  Sir Palamede the Saracen. {14}

V

SIR PALAMEDE the Saracen
  Hath cast his sword and arms aside.
To save the world of goodly men,

He sets his teeth to ride --- to ride!

Three days: the black horse drops and dies.
The trappings furnish them a fire,
The beast a meal. With dreadful eyes
Stare into death the child, the sire.

Six days: the gaunt and gallant knight
Sees hateful visions in the day.
Where are the antient speed and might
Were wont to animate that clay?

Nine days; they stumble on; no more
His strength avails to bear the child.
Still hangs the mist, and still before
Yawns the immeasurable wild.

Twelve days: the end. Afar he spies
The mountains stooping to the plain;
A little splash of sunlight lies
Beyond the everlasting rain. {15}

His strength is done; he cannot stir.
The child complains --- how feebly now!
His eyes are blank; he looks at her;
The cold sweat gathers on his brow.

To save the world --- three days away!
His life in knighthood's life is furled,
And knighthood's life in his --- to-day! ---

His darling staked against the world!

Will he die there, his task undone?
Or dare he live, at such a cost?
He cries against the impassive sun:
The world is dim, is all but lost.

When, with the bitterness of death
Cutting his soul, his fingers clench
The piteous passage of her breath.
The dews of horror rise and drench

Sir Palamede the Saracen.
Then, rising from the hideous meal,
He plunges to the land of men
With nerves renewed and limbs of steel.

Who is the naked man that rides
Yon tameless stallion on the plain,
His face like Hell's? What fury guides
The maniac beast without a rein? {16}

Who is the naked man that spurs
A charger into Camelot,
His face like Christ's? what glory stirs
The air around him, do ye wot?

Sir Arthur arms him, makes array
Of seven times ten thousand men,

And bids them follow and obey
  Sir Palamede the Saracen. {17}

VI

SIR PALAMEDE the Saracen
   The earth from murder hath released,
Is hidden from the eyes of men.

Sir Arthur sits again at feast.
  The holy order burns with zeal:
Its fame revives from west to east.

Now, following Fortune's whirling-wheel,
  There comes a dwarf to Arthur's hall,
All cased in damnascenŠd steel.

A sceptre and a golden ball
  He bears, and on his head a crown;
But on his shoulders drapes a pall

Of velvet flowing sably down
  Above his vest of cramoisie.
Now doth the king of high renown

Demand him of his dignity.
  Whereat the dwarf begins to tell
A quest of loftiest chivalry. {18}

Quod he: "By Goddes holy spell,
  So high a venture was not known,
Nor so divine a miracle.

A certain beast there runs alone,
  That ever in his belly sounds
A hugeous cry, a monster moan,

As if a thirty couple hounds
  Quested with him. Now God saith
(I swear it by His holy wounds

And by His lamentable death,
  And by His holy Mother's face!)
That he shall know the Beauteous Breath

And taste the Goodly Gift of Grace
  Who shall achieve this marvel quest."
Then Arthur sterte up from his place,

And sterte up boldly all the rest,
  And sware to seek this goodly thing.
But now the dwarf doth beat his breast,

And speak on this wise to the king,
  That he should worthy knight be found
Who with his hands the dwarf should bring

By might one span from off the ground.
  Whereat they jeer, the dwarf so small,
The knights so strong: the walls resound {19}

With laughter rattling round the hall.
  But Arthur first essays the deed,
And may not budge the dwarf at all.

Then Lancelot sware by Goddes reed,
  And pulled so strong his muscel burst,
His nose and mouth brake out a-bleed;

Nor moved he thus the dwarf. From first
  To last the envious knights essayed,
And all their malice had the worst,

Till strong Sir Bors his prowess played ---
  And all his might availŠd nought,.
Now once Sir Bors had been betrayed

To Paynim; him in traitrise caught,
  They bound to four strong stallion steers,
To tear asunder, as they thought,

The paladin of Arthur's peers.
  But he, a-bending, breaks the spine

Of three, and on the fourth he rears

His bulk, and rides away. Divine
  the wonder when the giant fails
To stir the fatuous dwarf, malign

Who smiles! But Boors on Arthur rails
  That never a knight is worth but one.
"By Goddes death" (quod he), "what ails {20}

Us marsh-lights to forget the sun?
  There is one man of mortal men
Worthy to win this benison,

Sir Palamede the Saracen."
  Then went the applauding murmur round:
Sir Lancelot girt him there and then

To ride to that enchanted ground
  Where amid timeless snows the den
Of Palamedes might be found.2   {21}

2WEH NOTE: See "Confessions". This refers to that portion of Crowley's life spent at Boleskine as Alastor, the "Spirit of Solitude".

VII

BEHOLD Sir Lancelot of the Lake
  Breasting the stony screes: behold
How breath must fail and muscle ache

Before he reach the icy fold
  That Palamede the Saracen
Within its hermitage may hold.

At last he cometh to a den
  Perched high upon the savage scaur,
Remote from every haunt of men,

From every haunt of life afar.
  There doth he find Sit Palamede
Sitting as steadfast as a star.

Scarcely he knew the knight indeed,
  For he was compassed in a beard
White as the streams of snow that feed

The lake of Gods and men revered
  That sitteth upon Caucasus.
So muttered he a darkling weird, {22}

And smote his bosom murderous.
  His nails like eagles' claws were grown;

His eyes were wild and dull; but thus

Sir Lancelot spake: "Thy deeds atone
  By knightly devoir!" He returned
That "While the land was overgrown

With giant, fiend, and ogre burned
  My sword; but now the Paynim bars
Are broke, and men to virtue turned:

Therefore I sit upon the scars
  Amid my beard, even as the sun
Sits in the company of the stars!"

Then Lancelot bade this deed be done,
  The achievement of the Questing Beast.
Which when he spoke that holy one

Rose up, and gat him to the east
  With Lancelot; when as they drew
Unto the palace and the feast

He put his littlest finger to
  The dwarf, who rose to upper air,
Piercing the far eternal blue

Beyond the reach of song or prayer.
  Then did Sir Palamede amend
His nakedness, his horrent hair, {23}

His nails, and made his penance end,
  Clothing himself in steel and gold,
Arming himself, his life to spend

IN vigil cold and wandering bold,
  Disdaining song and dalliance soft,
Seeking one purpose to behold,

And holding ever that aloft,
  Nor fearing God, nor heeding men.
So thus his hermit habit doffed
  Sir Palamede the Saracen. {24}

VIII

KNOW ye where Druid dolmens rise
  In Wessex on the widow plain?
Thither Sir Palamedes plies

The spur, and shakes the rattling rein.
  He questions all men of the Beast.
None answer. Is the quest in vain?

With oaken crown there comes a priest
  In samite robes, with hazel wand,
And worships at the gilded East.

Ay! thither ride! The dawn beyond
  Must run the quarry of his quest.
He rode as he were wood or fond,

Until at night behoves him rest.
  --- He saw the gilding far behind
Out on the hills toward the West!

With aimless fury hot and blind
  He flung him on a Viking ship.
He slew the rover, and inclined {25}

The seamen to his stinging whip.
  Accurs'd of God, despising men,
Thy reckless oars in ocean dip,
  Sir Palamede the Saracen! {26}

SIR PALAMEDE the Saracen
  Sailed ever with a favouring wind
Unto the smooth and swarthy men

That haunt the evil shore of Hind:
  He queried eager of the quest.
"Ay! Ay!" their cunning sages grinned:

"It shines! It shines! Guess thou the rest!
  For naught but this our Rishis know."
Sir Palamede his way addressed

Unto the woods: they blaze and glow;
  His lance stabs many a shining blade,
His sword lays many a flower low

That glittering gladdened in the glade.
  He wrote himself a wanton ass,
And to the sea his traces laid,

Where many a wavelet on the glass
  His prowess knows. But deep and deep
His futile feet in fury pass, {27}

Until one billow curls to leap,
  And flings him breathless on the shore
Half drowned. O fool! his God's asleep,

His armour in illusion's war
  It self illusion, all his might

And courage vain. Yet ardours pour

Through every artery. The knight
  Scales the Himalaya's frozen sides,
Crowned with illimitable light,

And there in constant war abides,
  Smiting the spangles of the snow;
Smiting until the vernal tides

Of earth leap high; the steady flow
  Of sunlight splits the icy walls:
They slide, they hurl the knight below.

Sir Palamede the mighty falls
  Into an hollow where there dwelt
A bearded crew of monachals

Asleep in various visions spelt
  By mystic symbols unto men.
But when a foreigner they smelt

They drive him from their holy den,
  And with their glittering eyeballs pelt
Sir Palamede the Saracen.3 {28}

3WEH NOTE: In other words, when Crowley went searching for an

eastern master in and about the Indian sub-continent, the local teachers just stared at him until he went away.

X

Now findeth he, as all alone
  He moves about the burning East,
The mighty trail of some unknown,
  But surely some majestic beast.

So followeth he the forest ways,
  Remembering his knightly oath,
And through the hot and dripping days
  Ploughs through the tangled undergrowth.

Sir Palamede the Saracen
  Came on a forest pool at length,
Remote from any mart of men,
  Where there disported in his strength

The lone and lordly elephant.
  Sir Palamede his forehead beat.
"O amorous! O militant!
  O lord of this arboreal seat!"

Thus worshipped he, and stalking stole
  Into the presence: he emerged.

The scent awakes the uneasy soul
  Of that Majestic One: upsurged {29}

The monster from the oozy bed,
  And bounded through the crashing glades.
--- but now a staring savage head
  Lurks at him through the forest shades.

This was a naked Indian,
  Who led within the city gate
The fooled and disappointed man,
  Already broken by his fate.

Here were the brazen towers, and here
  the scupltured rocks, the marble shrine
Where to a tall black stone they rear
  The altars due to the divine.

The God they deem in sensual joy
  Absorbed, and silken dalliance:
To please his leisure hours a boy
  Compels an elephant to dance.

So majesty to ridicule
  Is turned. To other climes and men
Makes off that strong, persistent fool
  Sir Palamede the Saracen. {30}

XI

SIR PALAMEDE the Saracen
  Hath hied him to an holy man,
Sith he alone of mortal men

Can help him, if a mortal can.
  (So tell him all the Scythian folk.)
Wherefore he makes a caravan,

And finds him. When his prayers invoke
  The holy knowledge, saith the sage:
"This Beast is he of whom there spoke

The prophets of the Golden Age:
  'Mark! all that mind is, he is not.'"
Sir Palamede in bitter rage

Sterte up: "Is this the fool, 'Od wot,
  To see the like of whom I came
From castellated Camelot?"

The sage with eyes of burning flame
  Cried: "Is it not a miracle?
Ay! for with folly travelleth shame, {31}

And thereto at the end is Hell
  Believe! And why believe? Because
It is a thing impossible."

Sir Palamede his pulses pause.
  "It is not possible" (quod he)
"That Palamede is wroth, and draws

His sword, decapitating thee.
  By parity of argument
This deed of blood must surely be."

With that he suddenly besprent
  All Scythia with the sage's blood,
And laughting in his woe he went

Unto a further field and flood,
  Aye guided by that wizard's head,
That like a windy moon did scud

Before him, winking eyes of red
  And snapping jaws of white: but then
What cared for living or for dead
  Sir Palamede the Saracen? {32}

XII

SIR PALAMEDE the Saracen
  Follows the Head to gloomy halls
  Of sterile hate, with icy walls.
A woman clucking like a hen
  Answers his lordly bugle-calls.

She rees him in ungainly rede
  Of ghosts and virgins, doves and wombs,
  Of roods and prophecies and tombs ---
Old pagan fables run to seed!
  Sir Palamede with fury fumes.

So doth the Head that jabbers fast
  Against that woman's tangled tale.
  (God's patience at the end must fail!)
Out sweeps the sword --- the blade hath passed
  Through all her scraggy farthingale.

"This chatter lends to Thought a zest"
  (Quod he), "but I am all for Act.
  Sit here, until your Talk hath cracked
The addled egg in Nature's nest!"
  With that he fled the dismal tract. {33}

He was so sick and ill at ease

And hot against his fellow men,
He thought to end his purpose then ---
Nay! let him seek new lands and seas,
Sir Palamede the Saracen!

{34}

XIII

SIR PALAMEDE is come anon
Into a blue delicious bay.
A mountain towers thereupon,
Wherein some fiend of ages gone

Is whelmed by God, yet from his breast
Spits up the flame, and ashes grey.
Hereby Sir Palamede his quest
Pursues withouten let or rest.

Seeing the evil mountain be,
Remembering all his evil years,
He knows the Questing Beast runs free ---
Author of Evil, then, is he!

Whereat immediate resounds
  The noise he hath sought so long: appears
There quest a thirty couple hounds
Within its belly as it bounds.

Lifting his eyes, he sees at last
  The beast he seeks: 'tis like an hart.
Ever it courseth far and fast.
Sir Palamede is sore aghast, {35}

But plucking up his will, doth launch
  A might poison-dippŠd dart:
It fareth ever sure and staunch,
And smiteth him upon the haunch.

Then as Sir Palamede overhauls
  The stricken quarry, slack it droops,
Staggers, and final down it falls.
Triumph! Gape wide, ye golden walls!

Lift up your everlasting doors,
  O gates of Camelot! See, he swoops
Down on the prey! The life-blood pours:
The poison works: the breath implores

Its livelong debt from heart and brain.
  Alas! poor stag, thy day is done!
The gallant lungs gasp loud in vain:
Thy life is spilt upon the plain.

Sir Palamede is stricken numb
  As one who, gazing on the sun,
Sees blackness gather. Blank and dumb,
The good knight sees a thin breath come

Out of his proper mouth, and dart
  Over the plain: he seeth it
Sure by some black magician art
Shape ever closer like an hart: {36}

While such a questing there resounds
  As God had loosed the very Pit,
Or as a thirty couple hounds
Are in its belly as it bounds!

Full sick at heart, I ween, was then
  The loyal knight, the weak of wit,
The butt of lewd and puny men,
Sir Palamede the Saracen. {37}

NORTHWARD the good knight gallops fast,
  Resolved to seek his foe at home,
When rose that Vision of the past,
  The royal battlements of Rome,
  A ruined city, and a dome.

There in the broken Forum sat
A red-robed robber in a Hat.
  "Whither away, Sir Knight, so fey?"
"Priest, for the dove on Ararat
  I could not, nor I will not, stay!"

"I know thy quest. Seek on in vain
  A golden hart with silver horns!
Life springeth out of divers pains.
  What crown the King of Kings adorns?
  A crown of gems? A crown of thorns!

The Questing Beast is like a king
In face, and hath a pigeon's wing
  And claw; its body is one fleece
Of bloody white, a lamb's in spring.
  Enough. Sir Knight, I give thee peace." {38}

The Knight spurs on, and soon espies
  A monster coursing on the plain.
he hears the horrid questing rise
  And thunder in his weary brain.
  This time, to slay it or be slain!

Too easy task! The charger gains
Stride after stride with little pains
  Upon the lumbering, flapping thing.
He stabs the lamb, and splits the brains
  Of that majestic-seeming king.

He clips the wing and pares the claw ---
  What turns to laughter all his joy,
To wondering ribaldry his awe?
  The beast's a mere mechanic toy,
  Fit to amuse an idle boy! {39}

XV

SIR PALAMEDE the Saracen
  Hath come to an umbrageous land
Where nymphs abide, and Pagan men.
  The Gods are nigh, say they, at hand.
How warm a throb from Venus stirs
The pulses of her worshippers!

Nor shall the Tuscan God be found
  Reluctant from the altar-stone:

His perfume shall delight the ground,
  His presence to his hold be known
In darkling grove and glimmering shrine ---
O ply the kiss and pour the wine!

Sir Palamede is fairly come
  Into a place of glowing bowers,
Where all the Voice of Time is dumb:
  Before an altar crowned with flowers
He seeth a satyr fondly dote
And languish on a swan-soft goat.

Then he in mid-caress desires
  The ear of strong Sir Palamede. {40}
"We burn," qouth he, "no futile fires,
  Nor play upon an idle reed,
Nor penance vain, nor fatuous prayers ---
The Gods are ours, and we are theirs."

Sir Palamedes plucks the pipe
  The satyr tends, and blows a trill
So soft and warm, so red and ripe,
  That echo answers from the hill
In eager and voluptuous strain,
While grows upon the sounding plain

A gallop, and a questing turned
  To one profound melodious bay.
Sir Palamede with pleasure burned,
  And bowed him to the idol grey

That on the altar sneered and leered
With loose red lips behind his beard.

Sir Palamedes and the Beast
  Are woven in a web of gold
Until the gilding of the East
  Burns on the wanton-smiling wold:
And still Sir Palamede believed
His holy quest to be achieved!

But now the dawn from glowing gates
  Floods all the land: with snarling lip
The Beast stands off and cachinnates.
  That stings the good knight like a whip, {41}
As suddenly Hell's own disgust
Eats up the joy he had of lust.

The brutal glee his folly took
  For holy joy breaks down his brain.
Off bolts the Beast: the earth is shook
  As out a questing roars again,
As if a thirty couple hounds
Are in its belly as it bounds!

The peasants gather to deride
  The knight: creation joins in mirth.
Ashamed and scorned on every side,
  There gallops, hateful to the earth,
The laughing-stock of beasts and men,

XVI

WHERE shafts of moonlight splash the vale,
  Beside a stream there sits and strains
Sir Palamede, with passion pale,

And haggard from his broken brains.
  Yet eagerly he watches still
A mossy mound where dainty grains

Of gilded corn their beauty spill
  To tempt the quarry to the range
Of Palamede his archer skill.

All might he sits, with ardour strange
  And hope new-fledged. A gambler born
Aye things the luck one day must change,

Though sense and skill he laughs to scorn.
  so now there rush a thousand rats
In sable silence on the corn.

They sport their square or shovel hats,
  A squeaking, tooth-bare brotherhood,
Innumerable as summer gnats {43}

Buzzing some streamlet through a wood.
  Sir Palamede grows mighty wroth,
And mutters maledictions rude,

Seeing his quarry far and loth
  And thieves despoiling all the bait.
Now, careless of the knightly oath,

The sun pours down his eastern gate.
  The chase is over: see ye then,
Coursing afar, afoam at fate
  Sir Palamede the Saracen! {44}

XVII

SIR PALAMEDE hath told the tale
  Of this misfortune to a sage,
How all his ventures nought avail,

And all his hopes dissolve in rage.
  "Now by thine holy beard," quoth he,
"And by thy venerable age

I charge thee this my riddle ree."
  Then said that gentle eremite:
"This task is easy unto me!

Know then the Questing Beast aright!
  One is the Beast, the Questing one:
And one with one is two, Sir Knight!

Yet these are one in two, and none
  disjoins their substance (mark me well!),
Confounds their persons. Rightly run

Their attributes: immeasurable,
  Incomprehensibundable,
Unspeakable, inaudible, {45}

Intangible, ingustable,
  Insensitive to human smell,
Invariable, implacable,

Invincible, insciable,
  Irrationapsychicable,
Inequilegijurable,

Immamemimomummable.
  Such is its nature: without parts,

Places, or persons, plumes, or pell,

Having nor lungs nor lights nor hearts,
  But two in one and one in two.
Be he accursŠd that disparts

Them now, or seemeth so to do!
  Him will I pile the curses on;
Him will I hand, or saw him through,

Or burn with fire, who doubts upon
  This doctrine, hotototon spells
The holy word otototon."

The poor Sir Palamedes quells
  His rising spleen; he doubts his ears.
"How may I catch the Beast?" he yells.

The smiling sage rebukes his fears:
  "'Tis easier than all, Sir Knight!
By simple faith the Beast appears. {46}

By simple faith, not heathen might,
  Catch him, and thus achieve the quest!"
Then quoth that melancholy wight:

"I will believe!" The hermit blessed
  His convert: on the horizon
Appears the Beast. "To thee the rest!"

He cries, to urge the good knight on.
  But no! Sir Palamedes grips
The hermit by the woebegone

Bear of him; then away he rips,
  Wood as a maniac, to the West,
Where down the sun in splendour slips,

And where the quarry of the quest
  Canters. They run like hippogriffs!
Like men pursued, or swine possessed,

Over the dizzy Cretan cliffs
  they smash. And lo! it comes to pass
He sees in no dim hieroglyphs,

In knowledge easy to amass,
  This hermit (while he drew his breath)
Once dead is like a mangy ass.

Bruised, broken, but not bound to death,
  He calls some passing fishermen
To bear him. Presently he saith: {47}

"Bear me to some remotest den
  To Heal me of my ills immense;
  For now hath neither might nor sense
Sir Palamede the Saracen." {48}

XVIII

SIR PALAMEDES for a space
  Deliberates on his rustic bed.
"I lack the quarry's awful pace"

(Quod he); "my limbs are slack as lead."
  So, as he gets his strength, he seeks
The castles where the pennons red

Of dawn illume their dreadful peaks.
  There dragons stretch their horrid coils
Adown the winding clefts and creeks:

From hideous mouths their venom boils.
  But Palamede their fury 'scapes,
Their malice by his valour foils,

Climbing aloft by bays and capes
  Of rock and ice, encounters oft
The loathly sprites, the misty shapes

Of monster brutes that lurk aloft.

O! well he works: his youth returns
His heart revives: despair is doffed {49}

And eager hope in brilliance burns
Within the circle of his brows
As fast he flies, the snow he spurns.

Ah! what a youth and strength he vows
To the achievement of the quest!
And now the horrid height allows

His mastery: day by day from crest
To crest he hastens: faster fly
His feet: his body knows not rest,

Until with magic speed they ply
Like oars the snowy waves, surpass
In one day's march the galaxy

Of Europe's starry mountain mass.
"Now," quoth he, "let me find the quest!"
The Beast sterte up. Sir Knight, Alas!

Day after day they race, nor rest
Till seven days were fairly done.
Then doth the Questing Marvel crest

The ridge: the knight is well outrun.
Now, adding laughter to its din,
Like some lewd comet at the sun,

Around the panting paladin
  It runs with all its splendid speed.
Yet, knowing that he may not win, {50}

He strains and strives in very deed,
  So that at last a boulder trips
The hero, that he bursts a-bleed,

And sanguine from his bearded lips
  The torrent of his being breaks.
The Beast is gone: the hero slips

Down to the valley: he forsakes
  The fond idea (every bone
In all his body burns and aches)

By speed to attain the dear Unknown,
  By force to achieve the great Beyond.
Yet from that brain may spring full-grown
  Another folly just as fond. {51}

THE knight hath found a naked girl
  Among the dunes of Breton sand.
She spinneth in a mystic whirl,

And hath a bagpipe in her hand,
  Wherefrom she draweth dismal groans
The while her maddening saraband

She plies, and with discordant tones
  Desires a certain devil-grace.
She gathers wreckage-wood, and bones

Of seamen, jetsam of the place,
  And builds therewith a fire, wherein
She dances, bounding into space

Like an inflated ass's skin.
  She raves, and reels, and yells, and whirls
So that the tears of toil begin

To dew her breasts with ardent pearls.
  Nor doth she mitigate her dance,
The bagpipe ever louder skirls, {52}

Until the shapes of death advance
  And gather round her, shrieking loud
And wailing o'er the wide expanse

Of sand, the gibbering, mewing crowd.

  Like cats, and apes, they gather close,
Till, like the horror of a cloud

Wrapping the flaming sun with rose,
  They hide her from the hero's sight.
Then doth he must thereat morose,

When in one wild cascade of light
  The pageant breaks, and thunder roars:
Down flaps the loathly wing of night.

He sees the lonely Breton shores
  Lapped in the levin: then his eyes
See how she shrieking soars and soars

Into the starless, stormy skies.
  Well! well! this lesson will he learn,
How music's mellowing artifice

May bid the breast of nature burn
  And call the gods from star and shrine.
So now his sounding courses turn

To find an instrument divine
  Whereon he may pursue his quest.
How glitter green his gleeful eyne {53}

When, where the mice and lice infest
  A filthy hovel, lies a wench

Bearing a baby at her breast,

Drunk and debauched, one solid stench,
  But carrying a silver lute.
'Boardeth her, nor doth baulk nor blench,

And long abideth brute by brute
  Amid the unsavoury denzens,
Until his melodies uproot

The oaks, lure lions from their dens,
  Turn rivers back,and still the spleen
Of serpents and of Saracens.

Thus then equipped, he quits the quean,
  And in a city fair and wide
Calls up with music wild and keen

The Questing Marvel to his side.
  Then do the sportful city folk
About his lonely stance abide:

Making their holiday, they joke
  The melancholy ass: they throw
Their clattering coppers in his poke.

so day and night they come and go,
  But never comes the Questing Beast,
Nor doth that laughing people know {54}

How agony's unleavening yeast
  Stirs Palamede. Anon they tire,
And follow an Egyptian priest

Who boasts him master of the fire
  To draw down lightning, and invoke
The gods upon a sandal pyre,

And bring up devils in the smoke.
  Sir Palamede is all alone,
Wrapped in his misery like a cloak,

Despairing now to charm the Unknown.
  So arms and horse he takes again.
Sir Palamede hath overthrown

The jesters. Now the country men,
  Stupidly staring, see at noon
Sir Palamede the Saracen

A-riding like an harvest moon
  In silver arms, with glittering lance,
With plumŠd helm, and wingŠd shoon,
  Athwart the admiring land of France. {55}

XX

SIR PALAMEDE hat reasoned out
Beyond the shadow of a doubt
  That this his Questing Beast is one;
For were it Beasts, he must suppose
An earlier Beast to father those.
  So all the tracks of herds that run

Into the forest he discards,
And only turns his dark regards
  On single prints, on marks unique.
Sir Palamede doth now attain
Unto a wide and grassy plain,
  Whereon he spies the thing to seek.

Thereat he putteth spur to horse
And runneth him a random course,
  The Beast a-questing aye before.
But praise to good Sir Palamede!
'Hath gotten him a fairy steed
  Alike for venery and for war,

So that in little drawing near
The quarry, lifteth up his spear
  To run him of his malice through. {56}
With that the Beast hopes no escape,

Dissolveth all his lordly shape,
  Splitteth him sudden into two.

Sir Palamede in fury runs
Unto the nearer beast, that shuns
  The shock, and splits, and splits again,
Until the baffled warrior sees
A myriad myriad swarms of these
  A-questing over all the plain.

The good knight reins his charger in.
"Now, by the faith of Paladin!
  The subtle quest at last I hen."
Rides off the Camelot to plight
The faith of many a noble knight,
  Sir Palamede the Saracen. {57}

XXI

Now doth Sir Palamede advance
The lord of many a sword and lance.
  in merrie England's summer sun
Their shields and arms a-glittering glance

And laugh upon the mossy mead.
Now winds the horn of Palamede,
  As far upon the horizon
He spies the Questing Beast a-feed.

With loyal craft and honest guile
They spread their ranks for many a mile.
  for when the Beast hat heard the horn
he practiseth his ancient wile,

And many a myriad beasts invade
The stillness of that armŠd glade.
  Now every knight to rest hath borne
His lance, and given the accolade,

And run upon a beast: but they Slip from the fatal point away
  And course about, confusing all
That gallant concourse all the day, {58}

Leading them ever to a vale
With hugeous cry and monster wail.
  then suddenly their voices fall,
And in the park's resounding pale

Only the clamour of the chase
is heard: oh! to the centre race
  The unsuspicious knights: but he
The Questing Beast his former face

Of unity resumes: the course
Of warriors shocks with man and horse.
  In mutual madness swift to see
They shatter with unbridled force

One on another: down they go
Swift in stupendous overthrow.
  Out sword! out lance! Curiass and helm
Splinter beneath the knightly blow.

they storm, they charge, they hack and hew,
They rush and wheel the press athrough.
  The weight, the murder, over whelm
One, two, and all. Nor silence knew

His empire till Sir Palamede
(The last) upon his fairy steed
  Struck down his brother; then at once
Fell silence on the bloody mead, {59}

Until the questing rose again.
For there, on that ensanguine plain
  Standeth a-laughing at the dunce
The single Beast they had not slain.

There, with his friends and followers dead,
His brother smitten through the head,
  Himself sore wounded in the thigh,
Weepeth upon the deed of dread,

Alone among his murdered men,
The champion fool, as fools were then,
  Utterly broken, like to die,
Sir Palamede the Saracen. {60}

XXII

SIR PALAMEDE his wits doth rally,
  Nursing his wound beside a lake
Within an admirable valley,

Whose walls their thirst on heaven slake,
  And in the moonlight mystical
Their countless spears of silver shake.

Thus reasons he: "In each and all
  Fyttes of this quest the quarry's track
Is wondrous geometrical.

In spire and whorl twists out and back
  The hart with fair symmetric line.
And lo! the grain of wit I lack ---

This Beast is Master of Design.
  So studying each twisted print
In this mirific mind of mine,

My heart may happen on a hint."
  Thus as the seeker after gold
Eagerly chases grain or glint, {61}

The knight at last wins to behold
  The full conception. Breathless-blue
The fair lake's mirror crystal-cold

Wherein he gazes, keen to view
  The vast Design therein, to chase
The Beast to his last avenue.

then --- O thou gosling scant of grace!
  The dream breaks, and Sir Palamede
Wakes to the glass of his fool's face!

"Ah, 'sdeath!" (quod he), "by thought and deed
  This brute for ever mocketh me.
The lance is made a broken reed,

The brain is but a barren tree ---
  For all the beautiful Design
Is but mine own geometry!"

With that his wrath brake out like wine.

He plunged his body in, and shattered
The whole delusion asinine.

All the false water-nymphs that flattered
He killed with his resounding curse ---
O fool of God! as if it mattered!

So, nothing better, rather worse,
Out of the blue bliss of the pool
Came dripping that inveterate fool! {62}

XXIII

NOW still he holdeth argument:
"So grand a Beast must house him well;
hence, now beseemeth me frequent
Cathedral, palace, citadel."

So, riding fast among the flowers
Far off, a Gothic spire he spies,
That like a gladiator towers
Its spear-sharp splendour to the skies.

The people cluster round, acclaim:

"Sir Knight, good knight, thy quest is won.
Here dwells the Beast in orient flame,
Spring-sweet, and swifter than the sun!"

Sir Palamede the Saracen
Spurs to the shrine, afire to win
The end; and all the urgent men
Throng with him eloquently in.

Sir Palamede his vizor drops;
He lays his loyal lance in rest;
He drives the rowels home --- he stops!
Faugh! but a black-mouthed money-chest! {63}

He turns --- the friendly folk are gone,
gone with his sumpter-mules and train
Beyond the infinite horizon
Of all he hopes to see again!

His brain befooled, his pocket picked ---
How the Beast cachinnated then,
Far from that doleful derelict
Sir Palamede the Saracen! {64}

XXIV

"ONE thing at least" (quoth Palamede),
  "Beyond dispute my soul can see:
This Questing Beast that mocks my need
  Dwelleth in deep obscurity."

So delveth he a darksome hole
  Within the bowels of Etna dense,
Closing the harbour of his soul
  To all the pirate-ships of sense.

And now the questing of the Beast
  Rolls in his very self, and high
Leaps his while heart in fiery feast
  On the expected ecstasy.

But echoing from the central roar
  Reverberates many a mournful moan,
And shapes more mystic than before
  Baffle its formless monotone!

Ah! mocks him many a myriad vision,
  Warring within him masterless,
Turning devotion to derision,
  Beatitude to beastliness. {65}

They swarm, they grow, they multiply;
  The Strong knight's brain goes all a-swim,

Paced by that maddening minstrelsy,
  Those dog-like demons hunting him.

The last bar breaks; the steel will snaps;
  The black hordes riot in his brain;
A thousand threatening thunder-claps
  Smite him --- insane --- insane --- insane!

His muscles roar with senseless rage;
  The pale knight staggers, deathly sick;
Reels to the light that sorry sage,
  Sir Palamede the Lunatick. {66}

XXV

A SAVAGE sea without a sail,
  Grey gulphs and green a-glittering,
Rare snow that floats --- a vestal veil
  Upon the forehead of the spring.

Here in a plunging galleon
  Sir Palamede, a listless drone,
Drifts desperately on --- and on ---

And on --- with heart and eyes of stone.

The deep-scarred brain of him is healed
With wind and sea and star and sun,
The assoiling grace that God revealed
For gree and bounteous benison.

Ah! still he trusts the recreant brain,
Thrown in a thousand tourney-justs;
Still he raves on in reason-strain
With senseless "oughts" and fatuous "musts."

"All the delusions" (argueth
The ass), "all uproars, surely rise
From that curst Me whose name is Death,
Whereas the Questing beast belies {67}

The Me with Thou; then swift the quest
To slay the Me should hook the Thou."
With that he crossed him, brow and breast,
And flung his body from the prow.

An end? Alas! on silver sand
Open his eyes; the surf-rings roar.
What snorts there, swimming from the land?
The Beast that brought him to the shore!

"O Beast!" quoth purple Palamede,
"A monster strange as Thou am I.
I could not live before, indeed;

And not I cannot even die!

Who chose me, of the Table Round
By miracle acclaimed the chief?
Here, waterlogged and muscle-bound,
Marooned upon a coral reef!" {68}

XXVI

SIR PALAMEDE the Saracen
Hath gotten him a swift canoe,
Paddled by stalwart South Sea men.

They cleave the oily breasts of blue,
Straining toward the westering disk
Of the tall sun; they battle through

Those weary days; the wind is brisk;
The stars are clear; the moon is high.
Now, even as a white basilisk

That slayeth all men with his eye,
Stands up before them tapering

The cone of speechless sanctity.

Up, up its slopes the pilgrims swing,
  Chanting their pagan gramarye
Unto the dread volcano-king.

"Now, then, by Goddes reed!" quod he,
  "Behold the secret of my quest
In this far-famed stability! {69}

For all these Paynim knights may rest
  In the black bliss they struggle to."
But from the earth's full-flowered breast

Brake the blind roar of earthquake through,
  Tearing the belly of its mother,
Engulphing all that heathen crew,

That cried and cursed on one another.
  Aghast he standeth, Palamede!
For twinned with Earthquake laughs her brother

The Questing Beast. As Goddes reed
  Sweats blood for sin, so now the heart
Of the good knight begins to bleed.

Of all the ruinous shafts that dart
  Within his liver, this hath plied
The most intolerable smart.

"By Goddes wounds!" the good knight cried,
  "What is this quest, grown daily dafter,
Where nothing --- nothing --- may abide?

Westward!" They fly, but rolling after
  Echoes the Beast's unsatisfied
And inextinguishable laughter! {70}

XXVII

SIR PALAMEDE goes aching on
  (Pox of despair's dread interdict!)
Aye to the western horizon,

Still meditating, sharp and strict,
  Upon the changes of the earth,
Its towers and temples derelict,

The ready ruin of its mirth,
  The flowers, the fruits, the leaves that fall,
The joy of life, its growing girth ---

And nothing as the end of all.

Yea, even as the Yang-tze rolled
Its rapids past him, so the wall

Of things brake down; his eyes behold
The mighty Beast serenely couched
Upon its breast of burnished gold.

"Ah! by Christ's blood!" (his soul avouched),
"Nothing but change (but change!) abides.
Death lurks, a leopard curled and crouched, {71}

In all the seasons and the tides.
But ah! the more it changed and changed" ---
(The good knight laughed to split his sides!)

"What? Is the soul of things deranged?
The more it changed, and rippled through
Its changes, and still changed, and changed,

The liker to itself it grew.
Bear me," he cried, "to purge my bile
To the old land of Hormakhu,

That I may sit and curse awhile
At all these follies fond that pen
My quest about --- on, on to Nile!

Tread tenderly, my merry men!
For nothing is so void and vile
As Palamede the Saracen." {72}

XXVIII

SIR PALAMEDE the Saracen
  Hath clad him in a sable robe;
Hath curses, writ by holy men
  From all the gardens of the globe.

He standeth at an altar-stone;
  The blood drips from the slain babe's throat;
His chant rolls in a magick moan;
  His head bows to the crownŠd goat.

His wand makes curves and spires in air;
  The smoke of incense curls and quivers;
His eyes fix in a glass-cold stare:
  The land of Egypt rocks and shivers!

"Lo! by thy Gods, O God, I vow
  To burn the authentic bones and blood
Of curst Osiris even now
  To the dark Nile's upsurging flood!

I cast thee down, oh crowned and throned!
  To black Amennti's void profane.
Until mine anger be atoned
  Thou shalt not ever rise again." {73}

With firm red lips and square black beard,
Osiris in his strength appeared.

He made the sign that saveth men
On Palamede the Saracen.

'Hath hushed his conjuration grim:
The curse comes back to sleep with him.

'Hath fallen himself to that profane
Whence none might ever rise again.

Dread torture racks him; all his bones
Get voice to utter forth his groans.

The very poison of his blood
Joins in that cry's soul-shaking flood.

For many a chiliad counted well
His soul stayed in its proper Hell.

Then, when Sir Palamedes came
  Back to himself, the shrine was dark.
Cold was the incense, dead the flame;
  The slain babe lay there black and stark.

What of the Beast? What of the quest?
  More blind the quest, the Beast more dim.
Even now its laughter is suppressed,
  While his own demons mock at him! {74}

O thou most desperate dupe that Hell's
  Malice can make of mortal men!
Meddle no more with magick spells,
  Sir Palamede the Saracen! {75}

XXIX

HA! but the good knight, striding forth
  From Set's abominable shrine,
Pursues the quest with bitter wrath,
  So that his words flow out like wine.

And lo! the soul that heareth them
  Is straightway healed of suffering.
His fame runs through the land of Khem:
  They flock, the peasant and the king.

There he works many a miracle:
  The blind see, and the cripples walk;
Lepers grow clean; sick folk grow well;
  The deaf men hear, the dumb men talk.

He casts out devils with a word;
  Circleth his wand, and dead men rise.
No such a wonder hath been heard
  Since Christ our God's sweet sacrifice.

"Now, by the glad blood of our Lord!"
  Quoth Palamede, "my heart is light.
I am the chosen harpsichord
  Whereon God playeth; the perfect knight, {76}

The saint of Mary" --- there he stayed,
  For out of Memnon's singing stone
So fierce a questing barked and brayed,
  It turned his laughter to a groan.

His vow forgot, his task undone,
  His soul whipped in God's bitter school!
(He moaned a mighty malison!)
  The perfect knight? The perfect fool!

"Now, by God's wounds!" quoth he, "my strength
  Is burnt out to a pest of pains.
Let me fling off my curse at length
  In old Chaldea's starry plains!

Thou blessŠd Jesus, foully nailed
  Unto the cruel Calvary tree,
Look on my soul's poor fort assailed
  By all the hosts of devilry!

Is there no medicine but death
  That shall avail me in my place,
That I may know the Beauteous Breath
  And taste the Goodly Gift of Grace?

Keep Thou yet firm this trembling leaf
  My soul, dear God Who died for men;
Yea! for that sinner-soul the chief,
  Sir Palamede the Saracen!" {77}

XXX

STARRED is the blackness of the sky;
  Wide is the sweep of the cold plain
Where good Sir Palamede doth lie,
  Keen on the Beast-slot once again.

All day he rode; all night he lay

With eyes wide open to the stars,
Seeking in many a secret way
The key to unlock his prison bars.

Beneath him, hark! the marvel sounds!
The Beast that questeth horribly.
As if a thirty couple hounds
Are in his belly questeth he.

Beneath him? Heareth he aright?
He leaps to'sfeet --- a wonder shews:
Steep dips a stairway from the light
To what obscurity God knows.

Still never a tremor shakes his soul
(God praise thee, knight of adamant!);
He plungers to that gruesome goal
Firm as an old bull-elephant! {78}

The broad stair winds; he follows it;
Dark is the way; the air is blind;
Black, black the blackness of the pit,
The light long blotted out behind!

His sword sweeps out; his keen glance peers
For some shape glimmering through the gloom:
Naught, naught in all that void appears;
More still, more silent than the tomb!

Ye now the good knight is aware

Of some black force, of some dread throne,
Waiting beneath that awful stair,
Beneath that pit of slippery stone.

Yea! though he sees not anything,
Nor hears, his subtle sense is 'ware
That, lackeyed by the devil-king,
The Beast --- the Questing Beast --- is there!

So though his heart beats close with fear,
Though horror grips his throat, he goes,
Goes on to meet it, spear to spear,
As good knight should, to face his foes.

Nay! but the end is come. Black earth
Belches that peerless Paladin
Up from her gulphs --- untimely birth!
--- Her horror could not hold him in! {79}

White as a corpse, the hero hails
The dawn, that night of fear still shaking
His body. All death's doubt assails
Him. Was it sleep or was it waking?

"By God, I care not, I!" (quod he).
"Or wake or sleep, or live or dead,
I will pursue this mystery.
So help me Grace of Godlihead!"

Ay! with thy wasted limbs pursue
  That subtle Beast home to his den!
Who know but thou mayst win athrough,
  Sir Palamede the Saracen? {80}

XXXI

FROM God's sweet air Sir Palamede
  Hath come unto a demon bog,
A city where but rats may breed

In sewer-stench and fetid fog.
  Within its heart pale phantoms crawl.
Breathless with foolish haste they jog

And jostle, all for naught! They scrawl
  Vain things all night that they disown
Ere day. They call and bawl and squall

Hoarse cries; they moan, they groan. A stone
  Hath better sense! And these among
A cabbage-headed god they own,

With wandering eye and jabbering tongue.

He, rotting in that grimy sewer
And charnel-house of death and dung,

Shrieks: "How the air is sweet and pure!
Give me the entrails of a frog
And I will teach thee! Lo! the lure {81}

Of light! How lucent is the fog!
How noble is my cabbage-head!
How sweetly fragrant is the bog!

"God's wounds!" (Sir Palamedes said),
"What have I done to earn this portion?
Must I, the clean knight born and bred,

Sup with this filthy toad-abortion?"
Nathless he stayed with him awhile,
Lest by disdain his mention torsion

Slip back, or miss the serene smile
Should crown his quest; for (as onesaith)
The unknown may lurk within the vile.

So he who sought the Beauteous Breath,
Desired the Goodly Gift of Grace,
Went equal into life and death.

But oh! the foulness of his face!
Not here was anything of worth;

He turned his back upon the place,

Sought the blue sky and the green earth,
  Ay! and the lustral sea to cleanse
That filth that stank about his girth, {82}

The sores and scabs, the warts and wens,
  The nameless vermin he had gathered
In those insufferable dens,

The foul diseases he had fathered.
  So now the quest slips from his brain:
"First (Christ!) let me be clean again!" {83}

XXXII

"HA!" cries the knight, "may patient toil
Of brain dissolve this cruel coil!
  In Afric they that chase the ostrich
Clothe them with feathers, subtly foil

Its vigilance, come close, then dart
Its death upon it. Brave my heart!
  Do thus!" And so the knight disguises

Himself, on hands and knees doth start

His hunt, goes questing up and down.
So in the fields the peasant clown
  Flies, shrieking, from the dreadful figure.
But when he came to any town

They caged him for a lunatic.
Quod he: "Would God I had the trick!
  The beast escaped from my devices;
I will the same. The bars are thick,

But I am strong." He wrenched in vain;
Then --- what is this? What wild, sharp strain
  Smites on the air? The prison smashes.
Hark! 'tis the Questing Beast again! {84}

Then as he rushes forth the note
Roars from that Beast's malignant throat
  With laughter, laughter, laughter, laughter!
The wits of Palamedes float

In ecstasy of shame and rage.
"O Thou!" exclaims the baffled sage;
  "How should I match Thee? Yet, I will so,
Though Doomisday devour the Age.

Weeping, and beating on his breast,
Gnashing his teeth, he still confessed

The might of the dread oath that bound him:
He would not yet give up the quest.

"Nay! while I am," quoth he, "though Hell
Engulph me, though God mock me well,
I follow as I sware; I follow,
Though it be unattainable.

Nay, more! Because I may not win,
Is't worth man's work to enter in!
The Infinite with mighty passion
Hath caught my spirit in a gin.

Come! since I may not imitate
The Beast, at least I work and wait.
We shall discover soon or late
Which is the master --- I or Fate!" {85}

XXXIII

SIR PALAMEDE the Saracen
Hath passed unto the tideless sea,
That the keen whisper of the wind
May bring him that which never men

Knew --- on the quest, the quest, rides he!
So long to seek, so far to find!

So weary was the knight, his limbs
Were slack as new-slain dove's; his knees
No longer gripped the charger rude.
Listless, he aches; his purpose swims
Exhausted in the oily seas
Of laxity and lassitude.

The soul subsides; its serious motion
Still throbs; by habit, not by will.
And all his lust to win the quest
Is but a passive-mild devotion.
(Ay! soon the blood shall run right chill
--- And is not death the Lord of Rest?)

There as he basks upon the cliff
He yearns toward the Beast; his eyes
Are moist with love; his lips are fain {86}
To breathe fond prayers; and (marry!) if
Man's soul were measured by his sighs
He need not linger to attain.

Nay! while the Beast squats there, above
Him, smiling on him; as he vows
Wonderful deeds and fruitless flowers,
He grows so maudlin in his love
That even the knaves of his own house

Mock at him in their merry hours.

"God's death!" raged Palamede, not wroth
But irritated, "laugh ye so?
Am I a jape for scullions?"
His curse came in a flaky froth.
He seized a club, with blow on blow
Breaking the knave's unreverent sconce!

"Thou mock the Questing Beast I chase,
The Questing Beast I love? 'Od's wounds!"
Then sudden from the slave there brake
A cachinnation scant of grace,
As if a thirty couple hounds
Were in his belly! Knight, awake!

Ah! well he woke! His love an scorn
Grapple in death-throe at his throat.
"Lead me away" (quoth he), "my men!
Woe, woe is me was ever born
So blind a bat, so gross a goat,
As Palamede the Saracen!" {87}

SIR PALAMEDE the Saracen
  Hath hid him in an hermit's cell
Upon an island in the fen

Of that lone land where Druids dwell.
  There came an eagle from the height
And bade him mount. From dale to dell

They sank and soared. Last to the light
  Of the great sun himself they flew,
Piercing the borders of the night,

Passing the irremeable blue.
  Far into space beyond the stars
At last they came. And there he knew

All the blind reasonable bars
  Broken, and all the emotions stilled,
And all the stains and all the scars

Left him; sop like a child he thrilled
  With utmost knowledge; all his soul,
With perfect sense and sight fulfilled, {88}

Touched the extreme, the giant goal!
  Yea! all things in that hour transcended,
All power in his sublime control,

All felt, all thought, all comprehended ---
  "How is it, then, the quest" (he saith)
"Is not --- at last! --- achieved and ended?

Why taste I not the Bounteous Breath,
  Receive the Goodly Gift of Grace?
Now, kind king-eagle (by God's death!),

Restore me to mine ancient place!
  I am advantaged nothing then!"
Then swooped he from the Byss of Space,

And set the knight amid the fen.
  "God!" quoth Sir Palamede, "that I
Who have won nine should fail at ten!

  I set my all upon the die:
  There is no further trick to try.
Call thrice accursŠd above men
Sir Palamede the Saracen!" {89}

XXXV

"YEA!" quoth the knight, "I rede the spell.

This Beast is the Unknowable.
I seek in Heaven, I seek in Hell;

Ever he mocks me. Yet, methinks,
I have the riddle of the Sphinx.
For were I keener than the lynx

I should not see within my mind
One thought that is not in its kind
In sooth That Beast that lurks behind:

And in my quest his questing seems
The authentic echo of my dreams,
The proper thesis of my themes!

I know him? Still he answers: No!
I know him not? Maybe --- and lo!
He is the one sole thing I know!

Nay! who knows not is different
From him that knows. Then be content;
Thou canst not alter the event! {90}

Ah! what conclusion subtly draws
From out this chaos of mad laws?
An I, the effect, as I, the cause?

Nay, the brain reels beneath its swell
Of pompous thoughts. Enough to tell

That He is known Unknowable!"

Thus did that knightly Saracen
In Cantabrig's miasmal fen
Lecture to many learned men.

So clamorous was their applause ---
"His mind" (said they) "is free of flaws:
The Veil of God is thin as gauze!" ---

That almost they had dulled or drowned
The laughter (in its belly bound)
Of that dread Beast he had not found.

Nathless --- although he would away ---
They forced the lack-luck knight to stay
And lecture many a weary day.

Verily, almost he had caught
The infection of their costive thought,
And brought his loyal quest to naught.

It was by night that Palamede
Ran from that mildewed, mouldy breed,
Moth-eathen dullards run to seed! {91}

How weak Sir Palamedes grows!
We hear no more of bouts and blows!
His weapons are his ten good toes!

He that was Arthur's peer, good knight
Proven in many a foughten fight,
Flees like a felon in the night!

Ay! this thy quest is past the ken
Of thee and of all mortal men,
Sir Palamede the Saracen! {92}

XXXVI

OFT, as Sir Palamedes went
  Upon the quest, he was aware
Of some vast shadow subtly bent
  With his own shadow in the air.

It had no shape, no voice had it
  Wherewith to daunt the eye or ear;
Yet all the horror of the pit
  Clad it with all the arms of fear.

Moreover, though he sought to scan
  Some feature, though he listened long,
No shape of God or fiend or man,

No whisper, groan, shriek, scream, or song

Gave him to know it. Now it chanced
One day Sir Palamedes rode
Through a great wood whose leafage danced
In the thin sunlight as it flowed

From heaven. He halted in a glade,
Bade his horse crop the tender grass;
Put off his armour, softly laid
Himself to sleep till noon should pass. {93}

He woke. Before him stands and grins
A motley hunchback. "Knave!" quoth he,
"Hast seen the Beast? The quest that wins
The loftiest prize of chivalry?"

Sir Knight," he answers, "hast thou seen
Aught of that Beast? How knowest thou, then,
That it is ever or hath been,
Sir Palamede the Saracen?"

Sir Palamede was well awake.
"Nay! I deliberate deep and long,
Yet find no answer fit to make
To thee. The weak beats down the strong;

The fool's cap shames the helm. But thou!
I know thee for the shade that haunts
My way, sets shame upon my brow,

My purpose dims, my courage daunts.

Then, since the thinker must be dumb,
At least the knight may knightly act:
The wisest monk in Christendom
May have his skull broke by a fact."

With that, as a snake strikes, his sword
Leapt burning to the burning blue;
And fell, one swift, assured award,
Stabbing that hunchback through and through. {94}

Straight he dissolved, a voiceless shade.
"Or scotched or slain," the knight said then,
"What odds? Keep bright and sharp thy blade,
Sir Palamede the Saracen!" {95}

XXXVII

SIR PALAMEDE is sick to death!
The staring eyen, the haggard face!
God grant to him the Beauteous breath!
god send the Goodly Gift of Grace!

There is a white cave by the sea
  Wherein the knight is hid away.
Just ere the night falls, spieth he
  The sun's last shaft flicker astray.

All day is dark. There, there he mourns
  His wasted years, his purpose faint.
A million whips, a million scorns
  Make the knight flinch, and stain the saint.

For now! what hath he left? He feeds
  On limpets and wild roots. What odds?
There is no need a mortal needs
  Who hath loosed man's hope to grasp at God's!

How his head swims! At night what stirs
  Above the faint wash of the tide,
And rare sea-birds whose winging whirrs
  About the cliffs? Now good betide! {96}

God save thee, woeful Palamede!
  The questing of the Beast is loud
Within thy ear. By Goddes reed,
  thou has won the tilt from all the crowd!

Within thy proper bowels it sounds
  Mighty and musical at need,
As if a thirty couple hounds
  Quested within thee, Palamede!

Now, then, he grasps the desperate truth
  He hath toiled these many years to see,
Hath wasted strength, hath wasted youth --0-
  He was the Beast; the Beast was he!

He rises from the cave of death,
  Runs to the sea with shining face
To know at last the Bounteous Breath,
  To taste the Goodly Gift of Grace.

Ah! Palamede, thou has mistook!
  Thou art the butt of all confusion!
Not to be written in my book
  Is this most drastic disillusion!

so weak and ill was he, I doubt
  if he might hear the royal feast
Of laughter that came rolling out
  Afar from that elusive Beast. {97}

Yet, those white lips were snapped, like steel
  Upon the ankles of a slave!
That body broken on the wheel
  Of time suppressed the groan it gave!

"Not there, not here, my quest!" he cried.
  "Not thus! Not now! do how and when
Matter? I am, and I abide,

Sir Palamede the Saracen!" {98}

XXXVIII

SIR PALAMEDE of great renown
rode through the land upon the quest,
His sword loose and his vizor down,
His buckler braced, his lance in rest.

Now, then, God save thee, Palamede!
Who courseth yonder on the field?
Those silver arms, that sable steed,
The sun and rose upon his shield?

The strange knight spurs to him. disdain
Curls that proud lip as he uplifts
His vizor. "Come, an end! In vain,
Sir Fox, thy thousand turns and shifts!"

Sir Palamede was white with fear.
Lord Christ! those features were his own;
His own that voice so icy clear
That cuts him, cuts him to the bone.

"False knight! false knight!" the stranger cried.
"Thou bastard dog, Sir Palamede?
I am the good knight fain to ride
Upon the Questing Beast at need. {99}

Thief of my arms, my crest, my quest,
My name, now meetest thou thy shame.
See, with this whip I lash thee back,
Back to the kennel whence there came

So false a hound." "Good knight, in sooth,"
Answered Sir Palamede, "not I
Presume to asset the idlest truth;
And here, by this good ear and eye,

I grant thou art Sir Palamede.
But --- try the first and final test
If thou or I be he. Take heed!"
He backed his horse, covered his breast,

Drove his spurs home, and rode upon
That knight. His lance-head fairly struck
The barred strength of his morion,
And rolled the stranger in the muck.

"Now, by God's death!" quoth Palamede,
His sword at work, "I will not leave
So much of thee as God might feed
His sparrows with. As I believe

The sweet Christ's mercy shall avail,
  so will I not have aught for thee;
Since every bone of thee may rail
  Against me, crying treachery. {100}

Thou hast lied. I am the chosen knight
  To slay the Questing beast for men;
I am the loyal son of light,
  Sir Palamede the Saracen!

Thou wast the subtlest fiend that yet
  hath crossed my path. to say thee nay
I dare not, but my sword is wet
  With thy knave's blood, and with thy clay

fouled! Dost thou think to resurrect?
  O sweet Lord Christ that savest men!
From all such fiends do thou protect
  Me, Palamede the Saracen!" {101}

XXXIX

GREEN and Grecian is the valley,

Shepherd lads and shepherd lasses
Dancing in a ring
Merrily and musically.
How their happiness surpasses
The mere thrill of spring!

"Come" (they cry), "Sir Knight, put by
All that weight of shining armour!
Here's a posy, here's a garland, there's a chain of daisies!
Here's a charmer! There's a charmer!
Praise the God that crazes men, the God that raises
All our lives toe ecstasy!"

Sir Palamedes was too wise
To mock their gentle wooing;
He smiles into their sparkling eyes
While they his armour are undoing.
"For who" (quoth he) "may say that this
Is not the mystery I miss?"

Soon he is gathered in the dance,
And smothered in the flowers. {102}
A boy's laugh and a maiden's glance
Are sweet as paramours!
Stay! is thee naught some wanton wight
May do to excite the glamoured knight?

Yea! the song takes a sea-wild swell;
The dance moves in a mystic web;

Strange lights abound and terrible;
  The life that flowed is out at ebb.

The lights are gone; the night is come;
  The lads and lasses sink, awaiting
Some climax --- oh, how tense and dumb
  The expectant hush intoxicating!
Hush! the heart's beat! Across the moor
Some dreadful god rides fast, be sure!

the listening Palamede bites through
  his thin white lips --- what hoofs are those?
Are they the Quest? How still and blue
  The sky is! Hush --- God knows --- God knows!

Then on a sudden in the midst of them
  is a swart god, from hoof to girdle a goat,
Upon his brow the twelve-star diadem
  And the King's Collar fastened on this throat.

Thrill upon thrill courseth through Palamede.
  Life, live, pure life is bubbling in his blood.
All youth comes back, all strength, all you indeed
  Flaming within that throbbing spirit-flood! {103
Yet was his heart immeasurably sad,
For that no questing in his ear he had.

Nay! he saw all. He saw the Curse
  That wrapped in ruin the World primaeval.
He saw the unborn Universe,

  And all its gods coeval.
He saw, and was, all things at once
  In Him that is; he was the stars,
The moons, the meteors, the suns,
  All in one net of triune bars;
Inextricably one, inevitably one,
  Immeasurable, immutable, immense
Beyond all the wonder that his soul had won
  By sense, in spite of sense, and beyond sense.
"Praise God!" quoth Palamede, "by this
I attain the uttermost of bliss. ...

God's wounds! but that I never sought.
  The Questing Beast I sware to attain
And all this miracle is naught.
  Off on my travels once again!

I keep my youth regained to foil
Old Time that took me in his toil.
I keep my strength regained to chase
  The beast that mocks me now as then
Dear Christ! I pray Thee of Thy grace
Take pity on the forlorn case
  Of Palamede the Saracen!" {104}

XL

SIR PALAMEDE the Saracen
  Hath see the All; his mind is set
To pass beyond that great Amen.

Far hath he wandered; still to fret
  His soul against that Soul. He breaches
The rhododendron forest-net,

His body bloody with its leeches.
  Sternly he travelleth the crest
Of a great mountain, far that reaches

Toward the King-snows; the rains molest
  The knight, white wastes updriven of wind
In sheets, in torrents, fiend-possessed,

Up from the steaming plains of Ind.
  They cut his flesh, they chill his bones:
Yet he feels naught; his mind is pinned

To that one point where all the thrones
  Join to one lion-head of rock,
Towering above all crests and cones {105}

That crouch like jackals. Stress and shock
  Move Palamede no more. Like fate

He moves with silent speed. They flock,

The Gods, to watch him. Now abate
  His pulses; he threads through the vale,
And turns him to the mighty gate,

The glacier. Oh, the flowers that scale
  those sun-kissed heights! The snows that crown
The quarts ravines! The clouds that veil

The awful slopes! Dear God! look down
  And see this petty man move on.
Relentless as Thine own renown,

Careless of praise or orison,
  Simply determined. Wilt thou launch
(this knight's presumptuous head upon)

The devastating avalancehe?
  He knows too much, and cares too little!
His wound is more than Death can staunch.

He can avoid, though by one tittle,
  Thy surest shaft! And now the knight,
Breasting the crags, may laugh and whittle

Away the demon-club whose might
  Threatened him. Now he leaves the spur;
And eager, with a boy's delight, {106}

Treads the impending glacier.
  Now, now he strikes the steep black ice
That leads to the last neck. By Her

That bore the lord, by what device
  May he pass there? Yet still he moves,
Ardent and steady, as if the price

Of death were less than life approves,
  As if on eagles' wings he mounted,
Or as on angels' wings --- or love's!

So, all the journey he discounted,
  Holding the goal. Supreme he stood
Upon the summit; dreams uncounted,

Worlds of sublime beatitude!
  He passed beyond. The All he hath touched,
And dropped to vile desuetude.

What lay beyond? What star unsmutched
  By being? His poor fingers fumble,
And all the Naught their ardour clutched,

Like all the rest, begins to crumble.
  Where is the Beast? His bliss exceeded
All that bards sing of or priests mumble;

No man, no God, hath known what he did.

Only this baulked him --- that he lacked
Exactly the one thing he needed. {107}

"Faugh!" cried the knight. "Thought, word, and act
Confirm me. I have proved the quest
Impossible. I break the pact.

Back to the gilded halls, confessed
A recreant! Achieved or not,
This task hath earned a foison --- rest.

In Caerlon and Camelot
Let me embrace my fellow-men!
To buss the wenches, pass the pot,
Is now the enviable lot
Of Palamede the Saracen!" {108}

XLI

SIR ARTHUR sits again at feast
Within the high and holy hall
Of Camelot. From West to East

The Table Round hath burst the thrall
  Of Paynimrie. The goodliest gree
Sits on the gay knights, one and all;

Till Arthur: "Of your chivalry,
  Knights, let us drink the happiness
Of the one knight we lack" (quoth he);

"For surely in some sore distress
  May be Sir Palamede." Then they
Rose as one man in glad liesse

To honour that great health. "god's way
  Is not as man's" (quoth Lancelot).
"Yet, may god send him back this day,

His quest achieve, to Camelot!"
  "Amen!" they cried, and raised the bowl;
When --- the wind rose, a blast as hot {109}

As the simoom, and forth did roll
  A sudden thunder. Still they stood.
Then came a bugle-blast. The soul

Of each knight stirred. With vigour rude,
  The blast tore down the tapestry
That hid the door. All ashen-hued

The knights laid hand to sword. But he
  (Sir Palamedes) in the gap

Was found --- God knoweth --- bitterly

Weeping. Cried Arthur: "Strange the hap!
  My knight, my dearest knight, my friend!
What gift had Fortune in her lap

Like thee? Em,brace me!" "Rather end
  Your garments, if you love me, sire!"
(Quod he). "I am come unto the end.

All mine intent and my desire,
  My quest, mine oath --- all, all is done.
Burn them with me in fatal fire!

Fir I have failed. All ways, each one
  I strove in, mocked me. If I quailed
Or shirked, God knows. I have not won:

That and no more I know. I failed."
  King Arthur fell a-weeping. Then
Merlin uprose, his face unveiled; {110}

Thrice cried he piteously then
  Upon our Lord. Then shook this head
Sir Palamede the Saracen,

As knowing nothing might bestead,
  When lo! there rose a monster moan,
A hugeous cry, a questing dread,

As if (God's death!) there coursed alone
  The Beast, within whose belly sounds
That marvellous music monotone

As if a thirty couple hounds
  Quested within him. Now, by Christ
And by His pitiful five wounds! ---

Even as a lover to his tryst,
  That Beast came questing in the hall,
One flame of gold and amethyst,

Bodily seen then of them all.
  then came he to Sir Palamede,
Nestling to him, as sweet and small

As a young babe clings at its need
  To the white bosom of its mother,
As Christ clung to the gibbet-reed!

Then every knight turned to his brother,
  Sobbing and signing for great gladness;
And, as they looked on one another, {111}

Surely there stole a subtle madness
  Into their veins, more strong than death:
For all the roots of sin and sadness

Were plucked. As a flower perisheth,

So all sin died. And in that place
All they did know the Beauteous Breath

And taste the Goodly Gift of Grace.
Then fell the night. Above the baying
Of the great Beast, that was the bass

To all the harps of Heaven a-playing,
There came a solemn voice (not one
But was upon his knees in praying

And glorifying God). The Son
Of God Himself --- men thought --- spoke then.
"Arise! brave soldier, thou hast won

The quest not given to mortal men.
Arise! Sir Palamede Adept,
Christian, and no more Saracen!

On wake or sleeping, wise, inept,
Still thou didst seek. Those foolish ways
On which thy folly stumbled, leapt,

All led to the one goal. Now praise
Thy Lord hat He hat brought thee through
To win the quest!" The good knight lays {112}

His hand upon the Beast. Then blew
Each angel on his trumpet, then

All Heaven resounded that it knew

Sir Palamede the Saracen
  Was master! Through the domes of death,
Through all the mighty realms of men

And spirits breathed the Beauteous Breath:
  They taste the Goodly Gift of Grace.
--- Now 'tis the chronicler that saith:

Our Saviour grant in little space
  That also I, even I, be blest
Thus, though so evil is my case ---

Let them that read my rime attest
  The same sweet unction in my pen ---
That writes in pure blood of my breast;

For that I figure unto men
  The story of my proper quest
  As thine, first Eastern in the West,
Sir Palamede the Saracen! {113}

Liber Resh vel Helios sub figura CC

Publication in class D

0. These are the adorations to be performed by aspirants to the A.·. A.·.

Let him greet the Sun at dawn, facing East, giving the sign of his grade. And let him say in a loud voice:
Hail unto Thee who art Ra in Thy rising, even unto Thee who art Ra in Thy strength, who travellest over the Heavens in Thy bark at the Uprising of the Sun.
Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.
Hail unto Thee from the Abodes of Night!

Also at Noon, let him greet the Sun, facing South, giving the sign of his grade. And let him say in a loud voice:
Hail unto Thee who art Ahathoor in Thy triumphing, even unto Thee who art Ahathoor in Thy beauty, who travellest over the heavens in thy bark at the Mid-course of the Sun.
Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.
Hail unto Thee from the Abodes of Morning!

Also, at Sunset, let him greet the Sun, facing West, giving the sign of his grade. And let him say in a loud voice:
Hail unto Thee who art Tum in Thy setting, even unto Thee who art Tum in Thy joy, who travellest over the Heavens in Thy bark at the Down-going of the Sun.
Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.
Hail unto Thee from the Abodes of Day!

Lastly, at Midnight, let him greet the Sun, facing North, giving the sign of his grade, and let him say in a loud voice:
Hail unto thee who art Khephra in Thy hiding, even unto Thee who art Khephra in Thy silence, who travellest over the heavens in Thy bark at the Midnight Hour of the Sun.
Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.
Hail unto Thee from the Abodes of Evening.

And after each of these invocations thou shalt give the sign of silence, and afterward thou shalt perform the adoration that is taught thee by thy Superior. And then do thou compose Thyself to holy meditation.

Also it is better if in these adorations thou assume the God-form of Whom thou adorest, as if thou didst unite with Him in the adoration of That which is beyond Him.

Thus shalt thou ever be mindful of the Great Work which thou hast undertaken to perform, and thus shalt thou be strengthened to pursue it unto the attainment of the Stone of the Wise, the Summum Bonum, True Wisdom and Perfect Happiness.

Liber RV vel Spiritus sub figura CCVI

Publication in Class B

WEH NOTE: The Liber omits sections 0 and 1 in earlier publication in EQUINOX I, 7 as well as here. There are signs that this version has been edited, notably changes were made in punctuation and capitalization. The editing appears to be defective, with some material omitted inadvertently. There is one original footnote, and the others are mine. There was also a photo page in the EQUINOX version.

Let the Zelator observe the current of his breath.

Let him investigate the following statements, and prepare a careful record of research.

Certain actions induce the flow of the breath through the right nostril (Pingala); and, conversely, the flow of the breath through Pingala induces certain actions.

Certain other actions induce the flow of the breath through the left nostril (Ida), and conversely.

Yet a third class of actions induce the flow of the breath through both nostrils at once (Sushumna), and conversely.

The degree of mental and physical activity is interdependent with the distance from the nostrils at which the breath can be felt by the back of the hand.

First practice. --- Let him concentrate his mind upon the act of breathing, saying mentally, "The breath flows in", "the breath flows out", and record the results. [This practice may resolve itself into Mahasatipatthana (vide Liber XXV) or induce Samadhi. Whichever occurs should be followed up as the right Ingenium of the Zelator, or the advice of his Practicus, may determine.]

Second practice. Pranayama. --- This is outlined in Liber E. Further, let the Zelator accomplished in those practices endeavour to master a cycle of 10, 20, 40 or even 16, 32, 64. But let this be done gradually and with due caution. And when he is steady and easy both in Asana and Pranayama, let him still further increase the period.
Thus let him investigate these statements which follow: ---

If Pranayama be properly performed, the body will first of all become covered with sweat. This sweat is different in character from that customarily induced by exertion. If the Practitioner rub this sweat thoroughly into his body, he will greatly strengthen it.

The tendency to perspiration will stoÿ as the practice is continued, and the body become automatically rigid.
Describe this rigidity with minute accuracy.

The state of automatic rigidity will develop into a state characterised by violent spasmodic movements of which the Practitioner is unconscious, but of whose result he is aware. This result is that the body hops gently from place to place. After the first two or three occurrences of this experience, Asana is not lost. The body appears (on another theory) to have lost its weight almost completely and to be moved by an unknown force.

As a development of this stage, the body rises into the air, and remains there for an appreciably long period, from a second to an hour or more.

Let him further investigate any mental results which may occur.

Third Practice. --- In order both to economise his time and to develoÿ his powers, let the Zelator practise the deep full breathing which his preliminary exercises will have taught him during his walks. Let him repeat a sacred sentence (mantra) or let him count, in such a way that his footfall beats accurately with the rhythm thereof, as is done in dancing. Then let him practise Pranayama, at first without the Kumbhakam,

WEH NOTE: Equinox spells this "Kumbakham" in this spot only.

and paying no attention to the nostrils otherwise than to keep them clear. Let him begin by an indrawing of the breath for 4 paces, and a breathing out for 4 paces. Let him increase this gradually to 6.6, 8.8, 12.12, 16.16 and 24.24, or more if he be able. Next let him practise in the proper pr□portion 4.8, 6.12, 8.16, 12.24 and so on. Then if he choose, let him recommence the series, adding a gradually increasing period of Kumbhakam.

WEH NOTE: Equinox spells this "Kumbhakham".

Fourth practice. --- Following on this third practice, let him quicken his mantra and his pace until the walk develops into a dance. This may also be practised with the ordinary waltz step, using a mantra in three-time, such as GR:epsilon-pi-epsilon-lambda-theta-omicron-nu, GR:epsilon-pi-epsilon-lambda-theta-omicron-nu, GR:Alpha-rho-tau-epsilon-mu-iota-sigma; or Iao, Iao Sabao; in such cases the practice may be combined with devotion to a particular deity: see Liber CLXXV. For the dance as such it is better to use a mantra of a non-committal character, such as GR:Tau-omicron GR:epsilon-iota-nu-alpha-iota, GR:Tau-omicron GR:Kappa-alpha-lambda-omicron-nu, GR:Tau-omicron 'GR:Alpha-gamma-alpha-delta-omicron-nu,

WEH NOTE: The Equinox has this last word as:"' GR:gamma-alpha-theta-alpha-nu"

or the like.

Fifth practice. --- Let him practice mental concentration during the dance, and investigate the following experiments:

The dance becomes independent of the will.

Similar phenomena to those described in 5 (a), (b), (c), (d), occur.

A note concerning the depth and fullness of the breathing. In all pr□per expiration the last possible portion of air should be expelled. In this the muscles of the throat, chest, ribs, and abdomen must be fully employed, and aided by the pressing of the upper arms into the flanks, and of the head into the thorax.
In all proper inspiration the last possible portion of air must be drawn into the lungs.
In all proper holding of the breath, the body must remain absolutely still.
Ten minutes of such practice is ample to induce profuse sweating in any place of a temperature of 17 Degree C or over.
The progress of the Zelator in acquiring a depth and fullness of breath should be tested by the respirometer.
The exercises should be carefully graduated to avoid overstrain and possible damage to the lungs.
This depth and fullness of breath should be kept as much as possible, even in the rapid exercises, with the exception of the sixth practice following.

Sixth Practice. --- Let the Zelator breathe as shallowly and rapidly as possible. He should assume the attitude of his moment of greatest expiration, and breathe only with the muscles of his throat. He may also practice lengthening the period between each shallow breathing.
This may be combined, when acquired, with concentration on the Visuddhi cakkra, i.e. let him fix his mind unwaveringly upon a point in the spine opposite the larynx.)

WEH NOTE: In the Equinox this parenthetic paragraph is identified as an

editorial comment.

WEH NOTE: from this point, the text in the Equinox diverges from this text. There is an additional step: "11. "Seventh practice." Let the Zelator breathe as deeply and rapidly as possible." The step numbered here as "Seventh" is labeled "Eighth" in the Equinox.

Seventh practice. --- Let the Zelator practise restraint of breathing in the following manner. At any stage of breathing let him suddenly hold the breath, enduring the need to breathe until it passes, returns, and passes again, and so on until consciousness is lost, either rising to Samadhi or similar supernormal condition, or falling into oblivion.

Ninth practice. -- Let him practice the usual forms of Pranayama, but let Kumbhakam be used after instead of before expiration. Let him gradually increase the period of this Kumbhakam as in the case of the other.

A note concerning the conditions of these experiments.

The conditions favourable are dry, bracing air, a warm climate, absence of wind, absence of noise, insects and all other disturbing influences,

Note that in the early stages of concentration of the mind, such annoyances become negligible.

a retired situation, simple food eaten in great moderation at the conclusion of the practices of morning and afternoon, and on no account before practising. Bodily health is almost essential, and should be most carefully guarded (See Liber CLXXXV, "Task of a Neophyte"). A diligent and tractable disciple, or the Practicus of the Zelator, should aid him in his work. Such a disciple should be noiseless, patient, vigilant, prompt, cheerful, of gentle manner and reverent to his master, intelligent to anticipate his wants, cleanly and gracious, not given to speech, devoted and unselfish. With all this he should be fierce and terrible to strangers and all hostile influences, determined and vigorous, increasingly vigilant, the guardian of the threshold.

It is not desirable that the Zelator should employ any other creature than a man, save in cases of necessity. Yet for some of these purposes a dog will serve, for others a woman. There are also others appointed to serve, but these are not for the Zelator.

Tenth Practice. --- Let the Zelator experiment if he will with inhalations of oxygen, nitrous oxide, carbon dioxide, and other gases mixed in small proportion with his air during his practices. These experiments are to be conducted with caution in the presence of a medical man of experience, and they are only useful as facilitating a simulacrum of the results of the proper practices and thereby enheartening the Zelator.

Eleventh practice. --- Let the Zelator at an time during the practices, especially during the periods of Kumbhakam, throw his will utterly towards his Holy Guardian Angel, directing his eyes inward and upward, and turning back his tongue as if to swallow it. (This latter operation is facilitated by severing the fraenum linguae, which, if done, should be done by a competent surgeon. We do not advise this or any similar method of cheating difficulties. This is, however, harmless.)

WEH NOTE: Harmless, that is, if you don't mind the danger of choking to death in your sleep!

In this manner the practice is to be raised from the physical to the spiritual-plane, even as the

words Ruh, Ruach, Pneuma, Spiritus, Geist, Ghost, and indeed words of almost all languages, have been raised from their physical meanings of wind,

WEH NOTE: The Equinox adds "air," to this list.

breath, or movement, to the spiritual plane. (RV is the old root meaning Yoni and hence Wheel (Fr. roue, Lat. rota, wheel) and the corresponding Semitic root means "to go". Similarly spirit is connected with "spiral". -- Ed.)

Let the Zelator attach no credit to any statements that may have been made throughout the course of this instruction, and reflect that even the counsel which we have given as suitable to the average case may be entirely unsuitable to his own.

A SYLLABUS OF THE OFFICIAL

INSTRUCTIONS OF A.'. A.'.

HITHERTO PUBLISHED

A SYLLABUS OF THE OFFICIAL

INSTRUCTIONS OF A.'. A.'.

HITHERTO PUBLISHED

THE publications of the A.'. A.'. divide themselves into four classes.

Class "A" consists of books of which may be changed not so much as the style of a letter: that is, they represent the utterance of an Adept entirely beyond the criticism of even the Visible Head of the Organization.

Class "B" consists of books or essays which are the result of ordinary scholarship, enlightened and earnest.

Class "C" consists of matter which is to be regarded rather as suggestive than anything else.

Class "D" consists of the Official Rituals and Instructions.

Some publications are composite, and pertain to more than one class.

CLASS "A" PUBLICATIONS

LIBER I. --- "Liber V Vel Magi."

This is an account of the Grade of Magus, the highest grade which it is ever possible to manifest in any way whatever upon this plane. Or so it is said by the Masters of the Temple. {43}

LIBER VII. --- "Liber Liberi Vel Lapidis Lazvli, Advmbratio Kabbalae AEgyptiorvm Svb Figvra VII," being the Voluntary Emancipation of a certain Exempt Adept from his Adeptship. These are the Birth Words of a Master of the Temple.

The nature of this book is sufficiently explained by its title. Its seven chapters are referred to the seven planets in the following order: Mars, Saturn, Jupiter, Sol, Mercury, Luna, Venus.

LIBER X. "Liber Porta Lucis."

This book is an account of the sending forth of the Master by the A.'. A.'. and an explanation of his mission.

LIBER XXVII. --- "Liber Trigrammaton," being a book of Trigrams of the Mutations of the TAO with the YIN and the YANG.

An account of the cosmic process: corresponding to the stanzas of Dzyan in another system.

LIBER LXV. --- "Liber Cordis cincti serpente."

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

LIBER LXVI. --- "Liber Stellae Rubeae." A secret ritual, the Heart of IAO- OAI, delivered unto V.V.V.V.V. for his use {44} in a certain matter of "Liber Legis," and written down under the figure LXVI.

This book is sufficiently described by the title.

LIBER XC. --- "Liber TZADDI Vel Hamus Hermeticus Sub Figura XC."

An account of Initiation, and an indication as to those who are suitable for the same.

LIBER CLVI. --- "Liber Cheth Vel Vallum Abiegni Sub Figura CLVI."

This book is a perfect account of the task of the Exempt Adept, considered under the symbols of a particular plane, not the intellectual.

LIBER CCXX. --- "Liber L. Vel Legis Sub Figura CCXX as delivered by LXXVIII unto DCLXVI."

This book is the foundation of the New AEon, and thus of the whole of our Work.

LIBER CCXXXI. --- "Liber Arcanorum GR:tau-omega-nu ATV tau-omicron-upsilon TAHVTI QUAS VIDIT ASAR IN AMENNTI Sub Figura CCXXXI Liber Carcerorum tau-omega-nu QLIPHOTH cum suis Geniis. Adduntur Sigilla et Nomina Eorum."

This is an account of the cosmic process so far as it is indicated by the Tarot Trumps.

LIBER CCCLXX. --- "Liber A'ASH Vel Capricorni Pneumatici Sub Figura CCCLXX."

Contains the true secret of all practical magick.

LIBER CD. --- "Liber TAV Vel Kabbalae Trium Literarum Sub Figura CD."

A graphic interpretation of the Tarot on the plane of initiation. {45}

LIBER DCCCXIII. --- "Vel Ararita Sub Figura DLXX."

This book is an account of the Hexagram and the method of reducing it to the Unity, and Beyond.

CLASS "A-B"

"Liber CCCCXVIII. --- Liber XXX AERVM Vel Saeculi." Being of the Angels of the thirty AETHYRS, the Vision and the Voice.

Besides being the classical account of the thirty AEthyrs and a model of all visions, the cries of the Angels should be regarded as accurate, and the doctrine of the function of the Great White Brotherhood understood as the foundation of the Aspiration of the Adept. The account of the Master of the Temple should in particular be taken as authentic.

The instruction in the 8th AEthyr pertains to Class D, "i.e." it is an Official Ritual, and the same remarks apply to the account of the proper method of invoking AEthyrs given in the 18th AEthyr.

CLASSES "A" and "B"

LIBER DCCCCLXIII. --- GR:Theta-Eta-Sigma-Alpha-Upsilon-Rho-Omicron-Upsilon Epsilon-Iota-Delta-Omega-Lambda-Omega-Nu.

Only the short note pertains to Class A.

CLASS "B"

LIBER VI. --- "Liber O Vel Manus et Sagittae."

The instructions given in this book are too loose to find place in the Class D publications.

Instructions given for elementary study of the Qabalah, Assumption of God forms, Vibration of Divine Names, the {46} Rituals of Pentagram and Hexagram, and their uses in production and invocation, a method of attaining astral visions so-called, and an instruction in the practice called Rising on the Planes.

LIBER IX. --- "Liber E Vel Exercitiorum."

This book instructs the aspirant in the necessity of keeping a record. Suggests methods of testing physical clairvoyance. Gives instruction in Asana, Pranayama and Dharana, and advises the application of tests to the physical body, in order that the student may thoroughly understand his own limitations.

LIBER XXX. --- "Liber Librae."

An elementary course of morality suitable for the average man.

LIBER LVIII.

This is an article on the Qabalah in the Temple of Solomon the King, "Equinox V."

LIBER LXI. ---"Liber Causae." The Preliminary Lection, including the History Lection.

Explains the actual history of the origin of the present movement. Its statements are accurate in the ordinary sense of the world. The object of the book is to discount Mythopoeia.

LIBER LXIV. --- "Liber Israfel," formerly called "Anubis."

An instruction in a suitable method of preaching.

LIBER LXXVIII.

A description of the Cards of the Tarot with their attributions, including a method of divination by their use. {47}

LIBER LXXXIV. --- "Vel CHANOKH."

A brief abstraction of the Symbolic representation of the Universe derived by Dr. John Dee through the Scrying of Sir Edward Kelly. Its publication is at present incomplete.

LIBER XCVI. --- "Liber Gaias."

A Handbook of Geomancy. Gives a simple and fairly satisfactory system of Geomancy.

LIBER D. --- "Liber Sepher Sephiroth."

A dictionary of Hebrew words arranged according to their numerical value.

LIBER DXXXVI. --- GR:Beta-Alpha-Tau-Rho-Alpha-Chi-Omicron-Phi-Rho-Epsilon-Nu-Omicron-Beta-Omicron-Omicron-Kappa-Omicron-Sigma-Mu-Omicron-Mu-Alpha-Chi-Iota-Alpha.

An instruction in expansion of the field of the mind.

LIBER DCCLXXVII. --- "Vel Prolegomena Symbolica Ad Systemam Sceptico-Mysticae Viae Explicandae, Fundamentum Hieroglyphicum Sanctissimorum Scientae Summae."

A tentative table of correspondences between various religious symbols.

LIBER DCCCLXVIII. --- "Liber Viarum Viae."

A graphic account of magical powers classified under the Tarot trumps.

LIBER CMXIII. --- "Liber Viae Memoriae." HB:Taw-Yod-Shin-Aleph-Resh-Bet

<>

Gives methods of attaining the magical memory or memory of past lives, and an insight into the function of the aspirant in this present life.

CLASS "C"

LIBER XXXIII.

An account of A.'. A.'. first written in the language of his period by the Councillor Von Eckartshausen, and now revised and rewritten in the Universal Cipher. {48}

An elementary suggestive account of the work of the Order in its relation to the average man. The preliminary paper of M.'. M.'. M.'. may be classed with this.

LIBER XLI. --- "Thien TAO" (in Konx Om Pax).

An advanced study of Attainment by the method of equilibrium on the ethical plane.

LIBER LV. --- "The Chymical Jousting of Brother Perardua."

An account of the Magical and Mystic Path in the language of Alchemy.

LIBER LIX. --- "Across the Gulf."

A fantastic account of a previous incarnation. Its principal interest is that its story of the overthrowing of Isis by Osiris may help the reader to understand the meaning of the overthrowing of Osiris by Horus in the present AEon.

LIBER LXVII. --- "The Sword of Song."

A critical study of various philosophies. An account of Buddhism.

LIBER XCV. --- "The Wake World" (in Konx Om Pax).

A poetical allegory of the relations of the soul and the Holy Guardian Angel.

LIBER CXLVIII. --- "The Soldier and the Hunchback."

An essay on the method of equilibrium on the intellectual plane.

LIBER CXCVII. --- "The High History of Good Sir Palamedes the Saracen Knight and of his following of the Questing Beast." A poetic account of the Great Work, and enumeration of many obstacles.

LIBER CCXLII. --- "AHA!"

An exposition in poetic language of several of the ways of attainment and the results obtained. {49}

LIBER CCCXXXIII. --- "The Book of Lies falsely so-called."

This book deals with many matters on all planes of the very highest importance. It is an official publication for Babes of the Abyss, but is recommended even to beginners as highly suggestive. Its Chapters XXV, XXXVI and XLIV are in Class D.

LIBER CCCXXXV. --- "Adonis."

This gives an account in poetic language of the struggle of the human and divine elements in the consciousness of man, giving their harmony following upon the

victory of the latter.

LIBER CDLXXIV. --- "Liber Os Abysmi Vel DAATH."

An instruction in a purely intellectual method of entering the Abyss.

LIBER DCCCLX. --- "John St. John."

A model of what a magical record should be, so far as accurate analysis and fullness of description are concerned.

LIBER MMCMXI. --- "A Note on Genesis."

A model of Qabalistic ratiocination.

CLASS "D"

LIBER III. --- "Liber Jugorum."

An instruction for the control of speech, action and thought.

LIBER VIII. --- "See" CCCCXVIII.

LIBER XI. --- "Liber N V."

An instruction for attaining Nuit.

LIBER XIII. --- "Graduum Montis Abiegni."

An account of the task of the Aspirant from Probationer to Adept. {50}

LIBER XVI. --- "Liber Turris Vel Domus Dei."

An instruction for attainment by the direct destruction of thoughts as they arise in the mind.

LIBER XVII. --- "Liber I A O."

Gives three methods of attainment through a willed series of thoughts.

This book has not been published. It is the active form of Liber H H H. The article "Energized Enthusiasm" is an adumbration of this book.

LIBER XXV.

This is the chapter called the "Star Rubby" in the "Book of Lies." It is an improved form of the "lesser" ritual of the Pentagram.

LIBER XXVIII. --- "Liber Septem Regum Sanctorum."

Has not been published. It is a ritual of Initiation bestowed on certain selected Probationers.

LIBER XXXVI. --- "The Star Sapphire."

Is Chapter XXXVI of the "Book of Lies," giving an improved ritual of the Hexagram.

LIBER XLIV. -- "The Mass of the Phoenix."

This is Chapter XLIV of the "Book of Lies." An instruction in a simple and exoteric form of Eucharist.

LIBER C. --- "Liber" Koph-Pehfinal

Has not been, and at present will not be, published.

LIBER CXX. --- "Liber Cadaveris."

The Ritual of Initiation of a Zelator.

LIBER CLXXV. --- "Astarte Vel Liber Berylli."

An instruction in attainment by the method of devotion. {51}

LIBER CLXXXV. --- "Liber Collegii Sancti."

Being the tasks of the Grades and their Oaths proper to Liber XIII. This is the official Paper of the various grades. It includes the Task and Oath of a Probationer.

LIBER CC. --- "Resh Vel Helios."

An instruction for adorations of the Sun four times daily, with the object of composing the mind to meditation and of regularizing the practices.

LIBER CCVI. --- "Liber R V Vel Spiritus."

Full instruction in Pranayama.

LIBER CCCLXI. --- "Liber H H H."

Gives three methods of attainment through a willed series of thoughts.

LIBER CCCCXII. --- "A Vel Armorum."

An instruction for the preparation of the Elemental Instruments.

LIBER CDLI. --- "Liber Siloam."

Not yet published. A direct method of inducing trance.

LIBER DLV. --- "Liber H A D."

An instruction for attaining Hadit.

LIBER DCLXXI. --- "Liber Pyramidos."

The ritual of the initiation of a Neophyte. It includes sub-rituals numbered from 672 to 676.

LIBER DCCCXXXI. --- "Liber I O D," formerly called "VESTA."

An instruction giving three methods of reducing the manifold consciousness to the Unity.

LIBER . --- "Liber Collegii Interni."

Not yet published. {52}

A NOTE EXPLAINING WHY EACH NUMBER HAS BEEN GIVEN TO EACH BOOK

LIBER

I. I is the number of the Magus in the Tarot.

III. Refers to the threefold method given, and to the Triangle as a binding force.

VII. Refers to the 7 chapters, and to the fact that the number 7 is peculiarly suitable to the subject of the Book.

VIII. The Tarot card numbered 8, the Charioteer, the bearer of the Holy Graal, represents the Holy Guardian Angel.

IX. Refers to Yesod. The foundation, because the elementary practices recommended in the book are the foundation of all the work.

X. Porta Lucis, the Gate of Light, is one of the titles of Malkuth, whose number is X.

XI. A concentration of the title N V, whose value is 56, and 6 and 5 are 11. (See CCXX. I, i. and II, i.)

XIII. The number of Achad = Unity, and the title is perhaps intended to show that all paths of attainment are essential.

XVI. The key of the Tarot numbered XVI is the Lightning Struck Tower.

XVII. I A O adds up to 17.

XXV. The square of 5, this being a ritual of the Pentagram.

XXVII. The number of permutations of 3 things taken 3 at a time, and (of course) the cube of 3. {53}

LIBER

XXX. 30 is the letter Lamed, which is Justice in the Tarot, referred to Libra.

XXXIII. This number was given on Masonic grounds.

XXXVI. The square of 6, this book being the ritual of the Hexagram.

XLIV. From Dalet-Memfinal blood, because blood is sacrificed, also because the God Adored is Horus, who gave 44 as his special number. See "Equinox VII," 376.

LV. The mystic number of Malkuth and of Nun-Heh ornament; a number generally suitable to the subject of the book.

LVIII. Chet-Nunfinal Grace, a secret title of the Qabalah. See Sepher Sephiroth.

LIX.

LXI. See Sepher Sephiroth. The allusion is to the fact that this book forms an introduction to the series.

LXIV. A number of Mercury.

LXV. The number of Adonai.

LXVI. The sum of the first 11 numbers. This book relates to Magic, whose Key is 11.

LXVII. The number of Zain-Yod-Nunfinal a sword.

LXXVIII. The number of cards in the Tarot pack

LXXXIV. Enumeration of the name Enoch.

XC. Tzaddi means a fish-hook. "I will make you fishers of men."

XCV. The number of Mem-Lamed-Koph-Heh "queen," attributed to Malkuth.

XCVI. The total number of points in the 16 figures.

C. Enumeration of the letter Kappa spelt in full. GR:Kappa and GR:Phi are the initials of magical instruments referred to in the text.

CXX. See Rosicrucian Symbolism.

CXLVIII. Mem-Aleph-Zain-Nun-Yod-Mem-final The Balances.

CLVI. Babalon, to whom the book refers. See Sepher Sephiroth.

CLXXV. The number of Venus or Astarte.

CLXXXV.

CXCVII. Number of Z O O N, "Beast."

CC. The number of HB:Resh <> the Sun.

CCVI. The number of R V, referred to in the text.

CCXX. The number of the Verses in the three chapters of the Book. It has, however, an enormous amount of symbolism; in particular it combines the 10 Sephiroths and 22 Paths; 78 is Aleph-Yod-Vau-Aleph-Samekh . For 666 vide Sepher Sephiroth.

CCXXXI. Sum of the numbers [0 + 1 + ... + 20 + 21] printed on the Tarot Trumps.

CCXLII. "Aha!" spelt in full.

CCCXXXIII. The number of Choronzon.

CCCXXXV. The Numeration of Adonis in Greek.

CCCXLI. The Sum of the 3 Mothers of the Alphabet.

CCCLXX. Ayin-Shin Creation.

CD. From the large Tau HB:Taw in the diagram.

CDXII. Numeration of Bet-Yod-Taw Beth, the letter of the Magus of the Tarot, whose weapons are here described. {55}

LIBER

CDXVIII. Vide Sepher Sephiroth. Used for this book because the final revelation is the Lord of the AEon.

CDLI. The number of Shin-Yod-Lamed-Ayin-Aleph-Memfinal Siloam.

CDLXXIV. The number of Daath.

D. The number of omicron alpha-rho-iota-theta-mu-omicron-sigma the Greek word for Number.

DXXXVI. The number of the Mem-Samekh-Lamed-Vau-Taw the sphere of the

Fixed Stars.

DLV. H a d fully expanded; thus Heh-Heh , Aleph-Lamed-Pehfinal, Dalet-Lamed-Taw; compare 11 where N u is fully contracted.

DLXX.

DCLXXI. From Taw-Resh-Ayin-Aleph, the Gate, and the spelling in full of the name Adonai.

DCCLXXVII. See Sepher Sephiroth.

DCCCVIII. The number of the name Nun-Chet-Shin-Taw-Nunfinal.

DCCCXI. The number of I A O in Greek.

DCCCXIII. See Sepher Sephiroth.

DCCCXXXI. GR:Phi-alpha-lambda-lambda-omicron-sigma.

DCCCLX. The number of 'GR:Iota-omega-nu "John."

DCCCLXVIII. Nun-Taw-Yod-Bet-Vau-Taw Paths.

CMXIII. Berashith, the Beginning, spelt backwards in the title to illustrate the development of the magical memory.

CMLXIII. Achad spelt fully; see Sepher Sephiroth.

MMDCDXI. Berashith spelt with Capital B as in Genesis i. 1.

{56}

THE I CHING

A new translation of the Book of Changes by The Master Therion

INTRODUCTION

The Yi King is mathematical and philosophical in form. Its structure is cognate with that of the Qabalah; the actual apparatus is simple, and five minutes is sufficient to obtain a fairly detailed answer to any but the most obscure questions.
To Mega Therion

THE TAO

1. TAO concentrateth itself upon Kether as a point.

2. TAO directeth itself within Chokmah and becometh the Male Force. He is called YANG, and is symbolized by a Solid Line.

3. TAO expandeth in Binah and becometh the Female Force. She is called YIN, and is symbolized by a Broken Line.

4. These three: TAO, YANG and YIN, bring forth heaven and earth, and all contained therein.

THE APPARATUS

0. TAO is the source of the Yi King, as of all.

1. Thou shalt obtain 6 Chinese coins. Five shall be of one metal and the sixth of another. One side ye shall call Yang, and the other Yin (Heads and Tails).

2. These coins should be kept in a wrapped black cloth, and no other should lay his hand upon them. For they swell with thine aura when used with sincerity and repetition.

3. Hast no coins? Six sticks will serve. Paint one side solid and the other broken. One of the six is especial; It should be made unique by painting one end on both sides. Care for thine sticks as though they were coins.

THE METHOD

4. When a situation ariseth in thy mind, and you wouldst seek an oracle, do thus: Go and take out thine coins or sticks.

5. Face thou East; and make clear thy mind, so that no thoughts shall intrude.

6. Call upon what god ye will; filling thyself with pure light, and raising thine mind to a fixed image of the situation into which you inquire.

7. Then, gently toss thy sticks or coins toward the East; they wilst fall into a certain pattern which thou wilt arrange into an Hexagram - the unit of Divination of this book: Yi King.

THE HEXAGRAM

8. An Hexagram is made up of six lines; each line being Yang or Yin. The especial stick or coin is called "The Moving Line."

9. Each line of the Hexagram is numbered: The line nearest thyself is number One; whilst the farthest away is number Six.

AN EXAMPLE

10. Thou hast concentrated upon thy situation, and thine sticks have fallen thus:

Line 6 - YANG (a solid line)
Line 5 - YANG (a solid line)

Line 4 - Yang (a solid line)

Line 3 - YANG (a solid line)
Line 2 - YIN (a broken line)
Line 1 - YIN (a broken line)

(- The moving line is in line 2)

11. The Hexagram will look like this:

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12. Take notice that the Hexagram is divided into two Trigrams: An upper Trigram and a lower Trigram.

INTERPRETATION

13. Taking thine key, which is in this book: thou wilst find the upper Trigram along the top of the squares. Next, find the lower Trigram at the left of the chart.

14. Follow thee the Trigrams into the center of the Key - Behold the number 33.

15. Then, thou shalt read the Thirty-third Hexagram in this Book: Yi King.

16. The first two lines refer to the Hexagram as a whole, shewing thee the direction of the matter.

17. Next, appeareth a six-line poem. The first line of this poem pertaineth to the line number One in the Hexagram. The last line of the poem is for number Six (the one farthest from thy-self).

18. The Moving Line (in this case number Two) is the specific line which pertains to thy situation: Thine answer from the TAO.

19. If thou dost not understand, and are bewildered by doubts and questions concerning the Forces of this Divination: Thou mayest read in "Magick" where the Master Therion hath made discourse upon the subject by his understanding of the TAO.

ABRAHADABRA

A.·.A.·. Publication in Class B

The Book of the Law

Liber AL vel Legis

sub figura CCXX

as delivered by XCIII = 418 to DCLXVI

Chapter I

1. Had! The manifestation of Nuit.

2. The unveiling of the company of heaven.

3. Every man and every woman is a star.

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

5. Help me, o warrior lord of Thebes, in my unveiling before the Children of men!

6. Be thou Hadit, my secret centre, my heart & my tongue!

7. Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat.

8. The Khabs is in the Khu, not the Khu in the Khabs.

9. Worship then the Khabs, and behold my light shed over you!

10. Let my servants be few & secret: they shall rule the many & the known.

11. These are fools that men adore; both their Gods & their men are fools.

12. Come forth, o children, under the stars, & take your fill of love!

13. I am above you and in you. My ecstasy is in yours. My joy is to see your joy.

14. Above, the 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!

15. Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men.

16. For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the stooping starlight.

17. But ye are not so chosen.

18. Burn upon their brows, o splendrous serpent!

19. O azure-lidded woman, bend upon them!

20. The key of the rituals is in the secret word which I have given unto him.

21. With the God & the Adorer I am nothing: they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit.

22. Now, therefore, I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt.

23. But whoso availeth in this, let him be the chief of all!

24. I am Nuit, and my word is six and fifty.

25. Divide, add, multiply, and understand.

26. Then saith the prophet and slave of the beauteous one: Who am I, and what shall be the sign? So she answered him, bendingdown, a lambent flame of blue, all-touching, all penetrant, her lovely hands upon the black earth, & her lithe body arched for love, and her soft feet not hurting the little flowers: Thou knowest! And the sign shall be my ecstasy, the consciousness of the continuity of existence, the omnipresence of my body.

27. Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat: O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous!

28. None, breathed the light, faint & faery, of the stars, and two.

29. For I am divided for love's sake, for the chance of union.

30. This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.

31. For these fools of men and their woes care not thou at all! They feel little; what is, is balanced by weak joys; but ye are my chosen ones.

32. Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my love will redeem ye from all pain. This is so: I swear it by the vault of my body; by my sacred heart and tongue; by all I can give, by all I desire of ye all.

33. Then the priest fell into a deep trance or swoon, & said unto the Queen of Heaven; Write unto us the ordeals; write unto us the rituals; write unto us the law!

34. But she said: the ordeals I write not: the rituals shall be half known and half concealed: the Law is for all.

35. This that thou writest is the threefold book of Law.

36. My scribe Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this book; but lest there be folly, he shall comment thereupon by the wisdom of Ra-Hoor-Khuit.

37. Also the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach.

38. He must teach; but he may make severe the ordeals.

39. The word of the Law is THELEMA.

40. Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.

41. The word of Sin is Restriction. O man! refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse. Accursed! Accursed be it to the aeons! Hell.

42. Let it be that state of manyhood bound and loathing. So with thy all; thou hast no right but to do thy will.

43. Do that, and no other shall say nay.

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

45. The Perfect and the Perfect are one Perfect and not two; nay, are none!

46. Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen.

47. But they have the half: unite by thine art so that all disappear.

48. My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?

49. Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa the sufferer; Hoor in his secret name and splendour is the Lord initiating.

50. There is a word to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the highest. Thus ye have star & star, system & system; let not one know well the other!

51. There are four gates to one palace; the floor of that palace is of silver and gold; lapis lazuli & jasper are there; and all rare scents; jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? Amn. Ho! warrior, if thy servant sink? But there are means and means. Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me.

52. If this be not aright; if ye confound the space-marks, saying: They are one; or saying, They are many; if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit!

53. This shall regenerate the world, the little world my sister, my heart & my tongue, unto whom I send this kiss. Also, o scribe and prophet, though thou be of the princes, it shall not assuage thee nor absolve thee. But ecstasy be thine and joy of earth: ever To me! To me!

54. Change not as much as the style of a letter; for behold! thou, o prophet, shalt not behold all these mysteries hidden therein.

55. The child of thy bowels, he shall behold them.

56. Expect him not from the East, nor from the West; for from no expected house cometh that child. Aum! All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second unattacked. But thou hast all in the clear light, and some, though not all, in the dark.

57. Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God.

All these old letters of my Book are aright; but [Tzaddi] is not the Star. This also is secret: my prophet shall reveal it to the wise.

58. I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.

59. My incense is of resinous woods & gums; and there is no blood therein: because of my hair the trees of Eternity.

60. My number is 11, as all their numbers who are of us. The Five Pointed Star, with a Circle in the Middle, & the circle is Red. My colour is black to the blind, but the blue & gold are seen of the seeing. Also I have asecret glory for them that love me.

61. But to love me is better than all things: if under the night stars in the desert thou presently burnest

mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in spendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!

62. At all my meetings with you shall the priestess say -- and her eyes shall burn with desire as she stands bare and rejoicing in my secret temple -- To me! To me! calling forth the flame of the hearts of all in her love-chant.

63. Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you!

64. I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky.

65. To me! To me!

66. The Manifestation of Nuit is at an end.

Chapter II

1. Nu! the hiding of Hadit.

2. Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit, am the complement of Nu, my bride. I am not extended, and Khabs is the name of my House.

3. In the sphere I am everywhere the centre, as she, the circumference, is nowhere found.

4. Yet she shall be known & I never.

5. Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright.

6. I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is theknowledge of me the knowledge of death.

7. I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle. "Come unto me" is a foolish word: for it is I that go.

8. Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper.

9. Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains.

10. O prophet! thou hast ill will to learn this writing.

11. I see thee hate the hand & the pen; but I am stronger.

12. Because of me in Thee which thou knewest not.

13. for why? Because thou wast the knower, and me.

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

15. For I am perfect, being Not; and my number is nine by the fools; but with the just I am eight, and one in eight: Which is vital, for I am none indeed. The Empress and the King are not of me; for there is a further secret.

16. I am The Empress & the Hierophant. Thus eleven, as my bride is eleven.

17. Hear me, ye people of sighing!
The sorrows of pain and regret
Are left to the dead and the dying,
The folk that not know me as yet.

18. These are dead, these fellows; they feel not. We are not for the poor and sad: the lords of the earth are our kinsfolk.

19. Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us.

20. Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.

21. We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & 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.

22. I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this.

23. I am alone: there is no God where I am.

24. Behold! these be grave mysteries; for there are also of my friends who be hermits. Now think not to find them in the forest or on the mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them; there shall ye find them. Ye shall see them at rule, at victorious armies, at all the joy; and there shall be in them a joy a million times greater than this. Beware lest any force another, King against King! Love one another with burning hearts; on the low men trample in the fierce lust of your pride, in the day of your wrath.

25. Ye are against the people, O my chosen!

26. I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one.

27. There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason.

28. Now a curse upon Because and his kin!

29. May Because be 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!

36. There are rituals of the elements and feasts of the times.

37. A feast for the first night of the Prophet and his Bride!

38. A feast for the three days of the writing of the Book of the Law.

39. A feast for Tahuti and the child of the Prophet--secret, O Prophet!

40. A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.

41. A feast for fire and a feast for water; a feast for life and a greater feast for death!

42. A feast every day in your hearts in the joy of my rapture!

43. A feast every night unto Nu, and the pleasure of uttermost delight!

44. Aye! feast! rejoice! there is no dread 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.

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 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 the eyes that thou shalt look upon with gladness. But I will hide thee in a mask of sorrow: they that see thee shall fear thou art fallen: but I lift thee up.

54. Nor shall they who cry aloud their folly that thou meanest nought avail; thou shall reveal it: thou availest: they are the 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 new symbols to attribute them unto.

56. Begone! ye mockers; even though ye laugh in my honour ye shall laugh not long: then when ye are sad know that I have forsaken you.

57. He that is righteous shall be righteous still; he that is filthy shall be filthy still.

58. Yea! deem not of change: ye shall be as ye are, & not other. Therefore the kings of the earth shall be Kings for ever: the slaves shall serve. There is none that shall be cast down or lifted up: all is ever as it was. Yet there are masked ones my servants: it may be that yonder beggar is a King. A King may choose his garment as he will: there is no certain test: but a beggar cannot hide his poverty.

59. Beware therefore! Love all, lest perchance is a King concealed! Say you so? Fool! If he be a King, thou canst not hurt him.

60. Therefore strike hard & low, and to hell with them, master!

61. There is a light before thine eyes, o prophet, a light undesired, most desirable.

62. I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.

63. Thou art exhaust in the voluptuous fullness of the inspiration; the expiration is sweeter than death, more rapid and laughterful than a caress of Hell's own worm.

64. Oh! thou art overcome: we are upon thee; our delight is all over thee: hail! hail: prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu! Now rejoice! now come in our splendour & rapture! Come in our passionate peace, & write sweet words for the Kings.

65. I am the Master: thou art the Holy Chosen One.

66. Write, & find ecstasy in writing! Work, & be our bed in working! Thrill with the joy of life & death! Ah! thy death shall be lovely: whososeeth it shall be glad. Thy death shall be the seal of the promise of our age long 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! breathe not so deep -- die!

69. Ah! Ah! What do I feel? Is the word exhausted?

70. There is help & hope in other spells. Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!

71. But exceed! exceed!

72. Strive ever to more! and if thou art truly mine -- and doubt it not, an if thou art ever joyous! -- death is the crown of all.

73. Ah! Ah! Death! Death! thou shalt long for death. Death is forbidden, o man, unto thee.

74. The length of thy longing shall be the strength of its glory. He that lives long & desires death much is ever the King among the Kings.

75. Aye! listen to the numbers & the words:

76. 4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L. What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever. There cometh one to follow thee: he shall expound it. But remember, o chose none, to be me; to follow the love of Nu in the star-lit heaven; to look forth upon men, to tell them this glad word.

77. O be thou proud and mighty among men!

78. Lift up thyself! for there is none like unto thee among men or among Gods! Lift up thyself, o my prophet, thy stature shall surpass the stars. They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house 418.

79. The end of the hiding of Hadit; and blessing & worship to the prophet of the lovely Star!

Chapter III

1. Abrahadabra; the reward of Ra Hoor Khut.

2. There is division hither homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit!

3. Now let it be first understood that I am a god of War and of Vengeance. I shall deal hardly with them.

4. Choose ye an island!

5. Fortify it!

6. Dung it about with enginery of war!

7. I will give you a war-engine.

8. With it ye shall smite the peoples; and none shall stand before you.

9. Lurk! Withdraw! Upon them! this is the Law of the Battle of Conquest: thus shall my worship be about my secret house.

10. Get the 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 proof to the world.

11. This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy to you the abstruction from the ill-ordered house in the Victorious City. Thou shalt thyself convey it with worship, o prophet, though thou likest it not. Thou shalt have danger & trouble. Ra-Hoor-Khu is with thee. Worship me with fire & blood; worship me with swords & 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.

13. But not now.

14. Ye shall see that hour, o blessed Beast, and thou the Scarlet Concubine of his desire!

15. Ye shall be sad thereof.

16. Deem not too eagerly to catch the promises; fear not to undergo the curses. Ye, even ye, know not this meaning all.

17. Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit your light; and I am the strength, force, vigour, of your arms.

18. Mercy let be off; damn them who pity! Kill and torture; spare not; be upon them!

19. That 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, not unlike the one thou knowest. And it shall be suddenly easy for thee to do this.

22. The other images group around me to support me: let all be worshipped, for they shall cluster to exalt me. I am the visible object of worship; the others are secret; for the Beast & his Bride are they: and for the winners of the Ordeal x. What is this? Thou shalt know.

23. For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil, and afterward soften & smooth down with rich fresh blood.

24. The best blood is of the moon, monthly: then the fresh blood of a child, or dropping from the host of heaven: then of enemies; then of the priest or of the worshippers: last of some beast, no matter what.

25. This burn: of this make cakes & eat unto me. This hath also another use; let it be laid before me, and kept thick with perfumes of your orison: it shall become full of beetles as it were and creeping

things sacred unto me.

26. These slay, naming your enemies; & they shall fall before you.

27. Also these shall breed lust & power of lust in you at the eating thereof.

28. Also ye shall be strong in war.

29. Moreover, be they long kept, it is better; for they swell with my force. All before me.

30. My altar is of open brass work: burn thereon in silver or gold!

31. There cometh a rich man from the West who shall pour his gold upon thee.

32. From gold forge steel!

33. Be ready to fly or to smite!

34. But your holy place shall be untouched throughout the centuries: though with fire and sword it be burnt down & shattered, yet an invisible house there standeth, and shall stand until the fall of the Great Equinox; when Hrumachis shall arise and the double-wanded one assume my throne and place. Another prophet shall arise, and bring fresh fever from the skies; another woman shall awakethe lust & worship of the Snake; another soul of God and beast shall mingle in the globed priest; another sacrifice shall stain the tomb; another king shall reign; and blessing no longer be poured To the Hawk-headed mystical Lord!

35. The half of the word of Heru-ra-ha, called Hoor-pa-kraat and Ra-Hoor-Khut.

36. Then said the prophet unto the God:

37. I adore thee in the song --
I am the Lord of Thebes, and I
The inspired forth-speaker of Mentu;
For me unveils the veiled sky,
The self-slain Ankh-af-na-khonsu
Whose words are truth. I invoke, I greet
Thy presence, O Ra-Hoor-Khuit!

Unity uttermost showed!
I adore the might of Thy breath,
Supreme and terrible God,
Who makest the gods and death
To tremble before Thee: --
I, I adore thee!

Appear on the throne of Ra!
Open the ways of the Khu!
Lighten the ways of the Ka!
The ways of the Khabs run through
To stir me or still me!
Aum! let it fill me!

38. So that thy light is in me; & its red flame is as a sword in my hand to push thy order. There is a secret door that I shall make to establish thy way in all the quarters, (these are the adorations, as thou hast written), as it is said:

The light is mine; 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-af-na-khonsu!

By Bes-na-Maut my breast I beat;
By wise Ta-Nech I weave my spell.
Show thy star-splendour, O Nuit!
Bid me within thine House to dwell,
O winged snake of light, Hadit!
Abide with me, Ra-Hoor-Khuit!

39. All this and a book to say how thou didst come hither and a reproduction of this ink and paper for ever -- for in it is the word secret & not only in the English -- and thy comment upon this the Book of the Law shall be printed beautifully in red ink and black upon beautiful paper made by hand; and to each man and woman that thou meetest, were it but to dine or to drink at them, it is the Law to give. Then they shall chance to abide in this bliss or no; it is no odds. Do this quickly!

40. But the work of the comment? That is easy; and Hadit burning in thy heart shall make swift and secure thy pen.

41. Establish at thy Kaaba a clerk-house: all must be done well and with business way.

42. The ordeals thou shalt oversee thyself, save only the blind ones. Refuse none, but thou shalt know & destroy the traitors. I am Ra-Hoor-Khuit; and I am powerful to protect my servant. Success is thy proof: argue not; convert not; talk not over much! Them that seek to entrap thee, to overthrow thee, them attack without pity or quarter; & destroy them utterly. Swift as a trodden serpent turn and strike! Be thou yet deadlier than he! Drag down their souls to awful torment: laugh at their fear: spit upon them!

43. Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old sweetnesses; then shall my vengeance be known. I will slay me her child: I will alienate her heart: I will cast her out from men: as a shrinking and despised harlot shall she crawl through dusk wet streets, and die cold and an-hungered.

44. But let her raise herself in pride! Let her follow me in my way! Let her work the work of wickedness! Let her kill her heart! Let her be loud and adulterous! Let her be covered with jewels, and rich garments, and let her be shameless before all men!

45. Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy: with my force shall she see & strike at the worship of Nu: she shall achieve Hadit.

46. I am the warrior Lord of the Forties: the Eighties cower before me, & are abased. I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay. Success is your proof; courage

is your armour; go on, go on, in my strength; & ye shall turn not back for any!

47. This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key: then this circle squared in its failure is a key also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it.

48. Now this mystery of the letters is done, and I want to go on to the holier place.

49. I am in a secret fourfold word, the blasphemy against all gods of men.

50. Curse them! Curse them! Curse them!

51. With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross.

52. I flap my wings in the face of Mohammed & blind him.

53. With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din.

54. Bahlasti! Ompehda! I spit on your crapulous creeds.

55. Let Mary inviolate be torn upon wheels: for her sake let all chaste women be utterly despised among you!

56. Also for beauty's sake and love's!

57. Despise also all cowards; professional soldiers who dare not fight, but play; all fools despise!

58. But the keen and the proud, the royal and the lofty; ye are brothers!

59. As brothers fight ye!

60. There is no law beyond Do what thou wilt.

61. There is an end of the word of the God enthroned in Ra's seat, lightening the girders of the soul.

62. To Me do ye reverence! to me come ye through tribulation of ordeal, which is bliss.

63. The fool readeth this Book of the Law, and its comment; & he understandeth it not.

64. Let him come through the first ordeal, & it will be to him as silver.

65. Through the second, gold.

66. Through the third, stones of precious water.

67. Through the fourth, ultimate sparks of the intimate fire.

68. Yet to all it shall seem beautiful. Its enemies who say not so, are mere liars.

69. There is success.

70. I am the Hawk-Headed Lord of Silence & of Strength; my nemyss shrouds the night-blue sky.

71. Hail! ye twin warriors about the pillars of the world! for your time is nigh at hand.

72. I am the Lord of the Double Wand of Power; the wand of the Force of Coph Nia--but my left hand is empty, for I have crushed an Universe; & nought remains.

73. Paste the sheets from right to left and from top to bottom: then behold!

74. There is a splendour in my name hidden and glorious, as the sun of midnight is ever the son.

75. The ending of the words is the Word Abrahadabra.

The Book of the Law is Written

and Concealed.

Aum. Ha.

THE COMMENT.

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

The study of this Book is forbidden. It is wise to destroy this copy after the first reading.

Whosoever disregards this does so at his own risk and peril. These are most dire.

Those who discuss the contents of this Book are to be shunned by all, as centres of pestilence.

All questions of the Law are to be decided only by appeal to my writings, each for himself.

There is no law beyond Do what thou wilt.

Love is the law, love under will.

The priest of the princes,

Ankh-f-n-khonsu

```
LIBER                       LIBER
ARCANORVM  tau-omega-nu     CARCERORVM tau-omega-nu
ATV tau-omega-nu TAHVTI              QLIPHOTH
QUAS VIDIT                  CVM SVIS
ASAR IN                     GENIIS
AMENNTI
```

SVB FIGVRA ADDVNTVR SIGILLA ET

CCXXXI NOMINA EORVM

A.'. A.'.
Publication in Class A.
Imprimatur:
N. Fra A.'. A.'.

{Illustration on facing page presents a considerable problem in representation. It is composed of 44 sigils in two parallel tables with a cross reference column between them. These sigils correspond to the letters of the Hebrew alphabet. In this attempt to describe, the layout and captions will be presented first, and this will be followed by somewhat inadequate descriptions and partial representations of the individual sigils. Layout and captions:

LIBER XXII DOMARUM MERCURII LIBER XXII CARCERORUM QLIPHOTH

CUM SUIS GENIIS CUM SUIS GENNIIS

.---.---.---.						.---.---.---.		
:G :B :A :	Compare					:A :B :G :		
:---+---+--:	A with Tz					:---+---+--:		
:H :V :D :	B "	G				:D :H :V :		
:---+---+--:	G "	B				:---+---+--:		
:T :Ch :Z :	D "	A'a				:Z :Ch :T :		
:---+---+--:	H "	Ch				:---+---+--:		
:L :K :Y :	V "	K				:Y :K :L :		
:---+---+--:	Z "	D				:---+---+--:		
:S :N :M :	Ch "	H				:M :N :S :		
:---+---+--:	T "	Sh				:---+---+--:		
:Tz :P :A'a:	Y "	M				:A'a:P :Tz :		
:---+---+--:	K "	V				:---+---+--:		
:Sh :R :Q :	L "	S				:Q :R :Sh :		
:---.---.---:	M "	S				:---.---.---:		
:Th :	N "	Sh				:Th :		
.----------.	S "	Z				.----------.		

A'a " P

P " Q

Tz " A

Q " P

R " Z

Sh " T

Th " B

In the above, the Hebrew letters are in the upper left corner of each box, except those of the right column of ...MERCURII... which are in the upper right corner of each box.

Next, here is a description of the content of each box. This is necessarily incomplete in that some of the sigils are too obscure to admit a description.

The boxes of ...MERCURII..., mostly reflecting Tarot correspondences to the Hebrew letters with some astrological and Thelemic used as well:

HB:Aleph : This is a widdershins swastika (nazi shaped) of thin lines with all line elements parallel to the sides of the box. There is a small circle about the central intersection. There are four dots in symmetric array, one in the center of each space defined by an arm of the swastika. Greek letters in capitals appear at the ends of the arms of the swastika, oriented toward the outside. Counterclockwise from lower right: Tau, Alpha, Rho, Omega. (The suggestion is that Aleph is swastika shaped and spins out TARO).

HB:Bet : This is a composition of three separate forms. The central one is a vertical wand with a three pointed crown at top. To the right is a simple vesica. To the left is a Shiva-lingam consisting of a round top vertical shaft on a flat base. (Tools of the Magus).

HB:Gemel : This sigil cannot be fully described. It is composed of two shield forms in upper right and left with lines depending. The two forms are separate. The shield in upper left is hatched with nearly horizontal lines, descending slightly toward right. This shield has a slightly concave top with extension to the upper left and is completed by two convex sides which join in a downward point below. The line from the left shield issues from the upper right side as a short upward diagonal, curves down in a arch to the left, recurves down to the right with a curve issuing convexly upward toward the lower right base of the shield while the principle line continues as a lesser curve toward to bottom of the box --- giving a "y" shape in the lower part of this line. The shield in upper right is hatched with nearly vertical lines, deviating slightly downward to left. It is defined by three curved sides, a concave at top slightly downward to the right, an elbow curve forming the left and bottom edges at slight angles in parallel and at right angles to the hatching and a curved line to form the right side nearly parallel to the left but extending below the shield. The line associated issues from the left side symmetrically to the line of the other shield, but ends below in horizontal elipsoidal spindle, point to left, below the shield instead of a fork as did the other. (Possibly male and female or female pregnant and barren).

HB:Dalet : This sigil is composed of five elements. There are two off vertical lines curving inward from the upper quarters of the box to frame the sides. In the upper center to center is a figure rather like a radish: The bulb has a small line extending below and has inner semicircles touching the right and left parts of the circular bulb, at the inner top of the bulb is a rectangle pierced by a point that flares up to

right and left to form a sort of confine for what would be the foliage on the "radish", this last portion contains an array of ten dots forming an inverted tetractys. The remaining two elements are a "T" to the left below of the "raddish" and an isosceles triangle with point up to the right. (Probably vulvicular symbolism).

HB:Vau : This figure is a circular ring, right eye of Horus in center, thirteen clockwise hooked flames about the outer rim. In a circular pattern concentric and inside the ring are following characters from top clockwise: V, infinity, V, 3, V, 10, V, 8, V, O. (Plays on unity of V.V.V.V.V. name and other Thelemic elements).

HB:Heh : This is a simple upright pentagram formed of solid lines. In the bays formed by the points with each other are the following symbols, clockwise from upper right: Mercury, A, Sulfur, I, Salt. (Out of alphabetic sequence with the preceeding, may be wrong letters. It appears to be an epitome of five with emphasis on alchemical aspects.).

HB:Zain : This sigil is composed of four elements. At top center is a crescent with horns upward crossed by a vertical arrow, point down and fledging at top. Beneath this is a lineal upright pentagram with five lines issuing radially out from the intersections of the points. To the left below is a Neter sign like a golf club with head to the left on a vertical shaft, three dots vertically below the head. The last element is to the right, the same as the one just described but the head is to the bottom below the dots and points to the right. (Simple diagram of Lover's Trump).

HB:Chet : This sigil is a solid black pentagram of narrow points, one point to top and the intersections of the points have issuing wavy rays on outward radials. (Possibly the idea of contained force associated to Cancer and the Chariot in the Royal Arch).

HB:Tet : This sigil is chiefly a large equilateral triangle with point upward, inside it and sharing the same base and axis is a smaller equilateral triangle. Between the upper apexes of the two triangles is a circle with a dot in center (sun symbol). Midway on the excluded space between the sides of the two triangles on left and right are two small shapes that may be flowers. To the left of the larger top apex is a circle dot (sun) and to the right is a Leo symbol. Within the smaller triangle is a pattern of

Roman numerals giving the value 666: D

C L

X V I. (Sun in Leo and 666).

HB:Yod : This sigil is a traditional "Aladin's lamp" occupying the bottom half of the box, handle to left and wick spout to right. A single vertical line emerges from the wick hole and terminates in a cross with serifs on its three end points. (Lamp of the Hermit).

HB:Koph : This is a circle with one vertical diameter and two others dividing the interior space into six equal parts. Greek capital letters appear at top: Sigma; at lower right, Tau; and at lower left, Rho. (Wheel of Fortune with letters for the three figures).

HB:Lamed : This sigil is based upon a scrolled "U" shape. This is slightly more open at the top than normal and has two tight spiral loops outward and down at the line ends. There is a dot below. Immediately above the lower dip and within is a lineal trident (a "Y" with continuation of the vertical. Above this are three horizontal dots. Above the dots is a simple figure of a horizontal line with two verticals down at its ends and a single vertical across its center. This last vertical element terminates above the upper part of the "U" in a feather of Maat with plume to the right. (Scales of Justice).

HB:Mem : This sigil is composed of a hollow, double walled, equilateral triangle with a cross issuing from its apex, the cross being terminated on the three open ends by serifs. The upper arm of this cross touches a horizontal line. This horizontal line proceeds to the right, makes a right angle and drops in a vertical to terminate in another serifed cross at the lower right of the box. (Simply a Hanged Man on a gibbet with the inverted Sulfur symbol for the figure).

HB:Nun : This sigil has a rectangle below with the letters LVX inside. Above this are the Roman numerals CXX. Above this is an inverted "V" of two straight lines having small circles at the ends of the lines and at the junction. (Possibly refers to the R mystery of the tomb of Fr. C.R.).

HB:Samekh : This Sigil is composed of two shapes like a rectangle cut in half horizontally and separated vertically. The lower elongate "U" has a vertical rising a short distance from its base, and all three verticals terminate above in three-serif crosses. The portion above is the same inverted except that the vertical continues both above and below the figure, the lower portion ending in an arrow head and the upper in a 3- serif cross. The letters QST appear across the shaft of the arrow. (This is an allusion to Sagittarius and the rainbow paths on the Tree of Life).

HB:Ayin : This is a circle with ocular mark at top, pierced from below by a nail. The nail ends in two round bulbs below. There is a Sigma to the left of the base and an Eta to the right. (Possibly a goat in coitus).

HB:Peh : Below is a large letter Ayin. Immediately above this is a lineal letter "Y". Above this is a small circle with a short line dependent below, essentially the antique Greek letter Qopa. (Looks like a stick figure about to fall into a Hell-mouth).

HB:Tzaddi : The basic figure is a deosil swastika. This is contained by an open box shape formed by four coils at top, bottom and sides. Within the chambers so created are letters and a shape. Clockwise from upper left: The shape is the sword of ten points on the Tree of Life; O; N; B.

HB:Qof : The central motif is an inverted "Y" shape of equal angles. Below this is an upright equilateral triangle. Above is a crescent moon with horns pointing right. To either side and near center are two mirrored patterns. The one on the left looks like a Theban "k" with a Nun to its right, all on a slope toward the lower left. The pattern on the right is a mirror reversal. (Possibly a stylized Moon Trump).

HB:Resh : The sigil is compound. Above is a six-pointed star, one point up, the points slender and the center formed by a "happy face". Below is a crescent with horns upward. The numbers 6 and 9 are dependent from the lower left and right points of the star. Three vertical dots descend from these on either side to pass just beyond the horns of the crescent. There are two Netteru symbols just inside these columns of dots, the one on the left having its head at top and to the right, the one on the right having its head at bottom to the left, within the hollow of the horns of the crescent. (This is generally modeled on a type of the Sun Trump, with indications of mutual oral intercourse.)

HB:Shin : This is a perspective drawing of a four sided pyramid, sides shaded and opening to the lower right as a tiny white rectangle at the base. There is a horizontally transverse rectangular chamber on the lower-left to upper right diagonal visible within the pyramid. (Clearly inspired by the tomb symbolism of the Judgment Trump).

HB:Taw : In the elongated box at the bottom of the table is a connected design. To the left is a thick numeral "1", sans-serif. To the right is a thick ring or zero. These are connected across the bottom by a squiggle which forms a vertical loop in center before continuing on. (Possible the 1 and 0 Thelemic

motif).

The boxes of ...CARCERORUM QLIPHOTH..., mostly reflecting Tarot correspondences to the Hebrew letters with some astrological and Thelemic used as well. Most of these are too irregular in shape to permit exact description:

HB:Aleph : This is an open interior form shaped like an "E" made of string with an extension of the common loop to the left below. The thing has hair up the back and part way along the upper arm. There are needle teeth below on the upper arm and above on the middle arm. The general effect is like a grotesque head, virtually all mouth.

HB:Bet : This is a complex and decorative device. It is delineated on left and right by two curved swords, they are straight and curve in only at the top, cross hilted with serifs at bottom. There is an "equals" sign immediately below each hilt. Between the points at top is a thin crescent, horns up. A large and flat dish-shaped crescent, points up is at bottom, the lower arc broken by two pairs of very short transverse lines to right and left. There is a dot asymmetrically below the lower crescent to the left (possibly a printing fault). There is a small wiggling crescent shaped line like a smiling mouth above this. Three wavy lines are vertical on and to either side of center. Two dots like eyes complete the sigil between the upper ends of these lines. The whole figure is like a face emerging from smoke out of a bowl and between the two "swords".

HB:Gemel : This composite is a face. The eyes are two dots with small curved brows over them from the outside and not passing the center. The nose is a simple crosshilted sword, point to top. There is an oval with ocular ellipse inside at top for the mouth and a thin solid crescent for the chin. The cheeks are set forth by inward curving lines crowned at top by tiny outward tending, tiny curved clefts.

HB:Dalet : The basic figure is a vertical and flatly compressed "S" shape to left, a similar twig extending across that and past center at top. Below are three elongate drops with bulb to right forming a lower base with the end of the upright. Dependent on a short line from top is a water triangle with a fern-like stalk of three curls issuing at the top right base and drooping to the right.

HB:Heh : Two dot eyes beneath harry eyebrows. A plump "U" shape below that for a nose. A dot below that for a mouth. A beard formed of three crosses, two at cheeks and one at bottom and two squiggles between them.

HB:Vau : One vertical line diverging in two angle lines like a "Y" at top. This is crossed by a horizontal line at center and terminates below in a small cross. Just above the termination is a short horizontal line which diverges in two short diagonals ending below in crosses. The upper four line ends have the letter Yod as their terminators.

HB:Zain : A vertical forked stick in center, fork small at bottom. A curved arc across the lower quarter, ends down and terminating in linear shapes like earphones with the openings to the right. At an angle over the top of the stick a little below the upper end is a deep, thin, hollow crescent, horns up, the left higher. This crescent terminates on the right in a very small crescent, horns up to right, and is crossed by a short line just a bit below that. The short line ends in diverging thin crescents.

HB:Chet : This is a complex doodle. There is a squiggle beginning in the upper left area, forming somewhat of a tail for the head and neck of a camel extending across the center of the box. A simple line curves down from the base of the neck and attaches to the feet of a horizontal face-down human form at bottom.

HB:Tet : This is an odd sort of thing rather reminiscent of one or two of the elongate Goetic sigils. It has a harry face like that of a dog at the left, ears with the eyes dots and the nose and mouth represented by a straight line with a button at top. A flat dish on its side issues from this to form the body. There are four feet below represented by upright vesicas in a line, these being connected to the body by curved lines like knees angled to the left. There is a tail in the form of a curved line that issues from the far right end, curves above the body in parallel, makes a tight bend and curves back above that to trail off slightly upward at the very end.

HB:Ayin : This is a shape like that of the sigils of the Archangels. It is lineal, starts on the left center in curved line that comes up toward the center above. This bends back and down from a cusp in a tight little curve, then up again in a cusp and a slightly wider down curve, up to a cusp and then straight down for a short distance, small circular loop and curve up to right in another small circular loop. Then horizontal back to the left just through the top edge of the first loop and drooping down to end in a serif cross.

HB:Koph : Top center, a circle with horns at top and a cross of vertical and horizontal diameters inside. Below this a radial extends downward for a short distance and then breaks up into three flat "S" curves ended in simple loose crosses.

HB:Lamed : Composite figure: Simple Libra type balances to left and above, no support. The lower pan hangs at an angle toward the center. The bar is diagonal in the upper left quarter of the box. The upper pan is blown horizontal. There is a form like a hockey stick angled from the lower left toward the center with the head vertical. A human head tops this, looking to the right. A horizontal line crosses the stick head below the human one, the right end terminating in a circle with a black and sinuous Yod inside. The left takes a angle down and touches the lower balance pan. In the lower right is a sword, angled up toward the serif-cross hilt to the right.

HB:Mem : This is a storm cloud with eyes and a sort of mouth. It is very flat and five shapes like icicles hang from it to the left of center. The letters N V H are vertical below the cloud and to the right of the icicle shapes. There is a downward pointed fledged arrow parallel and to the right of the letters.

HB:Nun : Left center is an "X" of two crossed sticks with a flower in center. Just above and to the right is the point of a scythe blade, arcing up to above top center and beyond before it curves down in a lineal handle ending below center in a serif-cross hilt. A stylized and crowned corpse to right holds this in right hand (shown as a short of brush). The head is a simplified death head canted to the right. The neck is narrow, The body and left arm look like a plucked chicken with a wishbone for a tail.

HB:Samekh : Difficult to describe. The lower center is misshapen cross of Malta ending in a blunt pestle below. A narrow isosceles triangle touches to top of this from above with its point. There is a pair of tiny golf-club shapes at the top base of the triangle, heads turned outward. This complex depends from a line that diverges symmetrically to either side at top. This line is wavy and reaches down on the left to touch the bristle end of a shape like a shaving brush. The line on the right forms a vertical word: SKRL, and continues down and below the bottom in crumpled waves to connect up the to handle of the "brush".

HB:Ayin : Odd shapes. There is a figure like an apple with two tiny leaves to left and top. A face is on this with curves for shut eyes and a downward curve for a mouth (nose?). Below this is the letter "B". Issuing to the right from the mouth point is a hollow lineal figure of curved lines, two lobes at top, a letter "K" below that, the lower lobe extended in a shaft toward the left center bottom and a rounded end at the bottom. The letter "R" is to the right, a little below midway of this shaft. The letter "N" is beneath the shaft end.

HB:Peh : This is a barten with letters. The top has four crennels, simply, with the letter "D" in air above. The upper walls drop from the end crennels, right angle outward and then drop to the base. The base continues the walls with another small angle outward and a drop to a horizontal line across the bottom and extending slightly beyond each wall. There is a flattened rectangle within this base. An inverted "U" with serifs forms the door above this rectangle, and there is an inverted Latin cross hanging from the top inside that. Two windows complete the structure, inverted "U" shaped with flats cutting off the bottoms and inverted Latin Crosses acting to divide them are situated in the upper section and just past the first outward bends. The upper walls are flanked to left by "N" and to right by "V". The lower walls are flanked to left by "V" and to the right by "S". The base is flanked on the left by "M" and the right by "D". The word "SUE" is beneath the base.

HB:Tzaddi : This is one image. The lower part is a face, natural chin and sides smoothly going up until the ears appear as short laps to either side. Above this are two tapering lines, curved from below the ears and ascending in slight convergence to the top half of the image, about twice the height of the face above the chin. At this point there is a structure composed of two semicircles. The arcs are broken by vertical lines with a gap between in the lower part. In the upper part the arcs are interrupted by vertical elipsoid with a smaller horizontal elipsoid at top. The details of the face itself are a natural mouth, a little "U" shaped nose, two dots for eyes, brows meeting in a third arch.

HB:Qof : Three black crescents, horns down, are in vertical array in the center. They dwindle from the largest on top to a smaller near the bottom. Below the lowest of these is a vesica on its side. There is a fan of lines extending down from the upper arc of the vesica, creating an image a bit like a shell. To the right of this shell a series of seven crescents arcs upward to the right and comes a bit back toward the center at top. These crescents have horns downward at various angles to accommodate the curve, and the size increases slightly as they rise. A similar curve of crescents proceeds upward and to the left from just beyond the left side of the shell. These are more strongly incurved at top and reach nearly to the upper border of the box. There are twelve in this curve, with the ones near the shell being about half the size of those ending the curve near the upper limit, waxing in overall size as they go up.

HB:Resh : There are four elements to the sigil. In the center above is a black disk, the lower edge of it has a slender white crescent. Below this is a small horned circle with a dot in center. A line descends vertically from this small circle. A short horizontal bar crosses this line near the bottom and the ends of this bar drop verticals just short of the termination level of the main vertical line. Neteru are on either side, the one on the left has the head at top left, that on the right has its head at top right.

HB:Shin : This is a face melded into an exploded drawing of a rectangular box. The top rectangle has "NON" inside. The next rectangle has small rectangular "ears" to either side and "PAT" inside. The next down rectangle has "EBO" inside. The bottom contiguous rectangle has a set of lips and a lower lip fringe beard. To the left and right of the upper rectangle are two angled dashes for eyes and beyond them two slight curved lines for brows.

HB:Taw : This is a strange sigil. From the right: Two large lower case letter "i"'s, sansserf. From near the bottom of the left most is a horizontal squiggle of three vertical loops, then a curve to vertical and another horizontal squiggle of five downward loops, the last loop of this starts an arched squiggle up to the top of the next structure. The next structure is a vertical bar, from the bottom of which a curved squiggle arches right and about, crossing the second horizontal squiggle and reaching back over the left top to the upper end of a second parallel bar. From the bottom of this second bar a squiggle diagonals up about half the height of the bar to the left, continuing as a horizontal squiggle into the underside of the last element in the sigil. This element loops like a simplified drawing of a turtle, head downward and belly toward left. Back spotted in the pattern of Acquisitio and only two legs showing.

This last could also be a sheep, such is the simplicity of the drawing.}

LIBER CCXXXI

(This book is true up to the grade of Adeptus Exemptus. V.V.V.V.V. 8 Degree, 3Square.) 0. A, the heart of IAO, dwelleth in ecstasy in the secret place of the thunders. Between Asar and Asi he abideth in joy.

The lightnings increased and the Lord Tahuti stood forth. The Voice came from the Silence. Then the One ran and returned.

Now hath Nuit veiled herself, that she may open the gate of her sister.

The Virgin of God is enthroned upon an oyster-shell; she is like a pearl, and seeketh Seventy to her Four. In her heart is Hadit the invisible glory.

Now riseth Ra-Hoor-Khuit, and dominion is established in the Star of the Flame.

Also is the Star of the Flame exalted, bringing benediction to the universe.

Here then beneath the winged Eros is youth, delighting in the one and the other. He is Asar between Asi and Nepthi; he cometh forth from the veil.

He rideth upon the chariot of eternity; the white and the black are harnessed to his car. Therefore he reflecteth the Fool, and the sevenfold veil is reveiled. {71}

Also came forth mother Earth with her lion, even Sekhet, the lady of Asi.

Also the Priest veiled himself, lest his glory be profaned, lest his word be lost in the multitude.

Now then the Father of all issued as a mighty wheel; the Sphinx, and the dog-headed god, and Typhon, were bound on his circumference.

Also the lady Maat with her feather and her sword abode to judge the righteous. For Fate was already established.

Then the holy one appeared in the great water of the North; as a golden dawn did he appear, bringing benediction to the fallen universe.

Also Asar was hidden in Amennti; and the Lords of Time swept over him with the sickle of death.

And a mighty angel appeared as a woman, pouring vials of woe upon the flames, lighting the pure stream with her brand of cursing. And the iniquity was very great.

Then the Lord Khem arose, He who is holy among the highest, and set up his crowned staff for to redeem the universe.

He smote the towers of wailing; he brake them in pieces in the fire of his anger, so that he alone did escape from the ruin thereof.

Transformed, the holy virgin appeared as a fluidic fire, making her beauty into a thunderbolt.

By her spells she invoked the Scarab, the Lord Kheph-Ra, so that the waters were cloven and the illusion of the towers was destroyed. {72}

Then the sun did appear unclouded, and the mouth of Asi was on the mouth of Asar.

Then also the Pyramid was builded so that the Initiation might be complete.

And in the heart of the Sphinx danced the Lord Adonai, in His garlands of roses and pearls making glad the concourse of things; yea, making glad the concourse of things.

THE GENII OF THE 22 SCALES OF THE SERPENT AND OF THE QLIPHOTH

Aleph	Aa'au-iao-ua'aa [a'a=Ayin]	:Amprodias
Bet	Bea'a-theta-aoooabitom	:Baratchial
Gemel	Git-omega-nosap-phi-omeg-allois . . .	:Gargophias
Dalet	D-etanastartar-omega-theta	:Dagdagiel
Heh	Hoo-oor-omega-ist	:Hemethterith
Vau	Vuaretza --- [a secret name follows] . .	:Uriens
Zain	Zoo-omega-asar	:Zamradiel
Chet	Chiva-abrahadabra-cadaxviii	:Characith
Tet	Theta-ala'aster-a-dekerval	:Temphioth
Yod	Iehuvahastana'a-theta-atan	:Yamatu
Koph	Kerugunaviel	:Kurgasiax
Lamed	Lusanaherandraton	:Lafcursiax
Mem	Malai	:Malkunofat
Nun	Nadimraphoroiza'a-theta-alai . . .	:Niantiel
Samekh	Sala-theta-lala-amrodna-theta-a'aist . .	:Saksaksalim
Ayin	Oaoaaaoooa'a-ist	:A'ano'nin
Peh	Pura-theta-metai-ap-eta-metai . . .	:Parfaxitas
Tzaddi	Xan-theta-asteransh-koppa-ist [sh koppa = sh, q] .	:Tzuflifu
Qof	Qani-Delta-nayx-ipamai	:Qulielfi
Resh	Ra-a-gioselahladnaimawa-ist	:Raflifu
Shin	Shabnax-odobor	:Shalicu
Taw	Thath'th'thitha'athuth-thist. . . .	:Thantifaxath

NOTE BY H. FRA. P. 4 Degree = 7Square (1899) ON THE R.O.T.A. BY THE QABALAH OF NINE CHAMBERS

Units are divine --- The upright Triangle.

Tens reflected --- The averse Triangle.

Hundreds equilibrated --- The Hexagram their combination.

1. "Light." ---[Here can be no evil.] Aleph The hidden light---the "wisdom of God foolishness with men.

Yod The Adept bearing Light.

Qof The Light in darkness and illusion.

[Khephra about to rise.]

2. "Action." --- Bet Active and Passive --- dual current, etc. --- the Alternating Forces in Harmony.

Koph The Contending Forces --- fluctuation of earth-life.

Resh The Twins embracing --- eventual glory of harmonised life under Sun.

3. "The Way." --- [Here also no evil.] Gemel The Higher Self.

Lamed The severe discipline of the Path.

Shin The judgment and resurrection

[0 Degree=0Square and 5 Degree=6Square rituals.]

4. "Life." --- Dalet The Mother of god. Aima.

Mem The Son Slain.

Taw The Bride.

5. "Force" (Purification). --- Heh The Supernal Sulphur purifying by fire.
Nun The Infernal Water Scorpio purifying by putrefaction.
This work is not complete; therefore is there no equilibration.

6. "Harmony." --- Vau The Reconciler [Vau of Yod-Heh-Vau-Heh] above.
Samekh The Reconciler below [lion and eagle, etc.].
This work also unfinished.

7. "Birth." --- Zain The Powers of Spiritual Regeneration.
[The Z.A.M. as Osiris risen between Isis and Nephthys.
The path of Gemel, Diana, above his head.]
Ayin The gross powers of generation.

8. "Rule." --- Chet The Orderly Ruling of diverse forces.
Peh The Ruin of the Unbalanced Forces.

9. "Stability." --- Tet The Force that represses evil.
Tzaddi The Force that restores the world ruined by evil.

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Liber CCXLII

Publication in Class C

Aha!

The Sevenfold Mystery of the Ineffable Love; the Coming of the Lord in the Air as King and Judge of this corrupted World;

Wherein

Under the form of a Discourse between Marsyas an Adept and Olympas his Pupil the Whole Secret of the Way of Initiation is laid open from the Beginning to the End; for the Instruction of the Little Children of the Light.

Written in Trembling and Humility for the Brethren of the A.'. A.'. by Their very dutiful Servant, an Aspirant to their Sublime Order,

Aleister Crowley

THE ARGUMENTATION

A LITTLE before Dawn, the pupil comes to greet his Master, and begs instruction.

Inspired by his Angel, he demands the Doctrine of being rapt away into the Knowledge and Conversation of Him.

The Master discloses the doctrine of Passive Attention or Waiting.

This seeming hard to the Pupil, it is explained further, and the Method of Resignation, Constancy, and Patience inculcated. The Paradox of Equilibrium. The necessity of giving oneself wholly up the the new element. Egoism rebuked.

The Master, to illustrate this Destruction of the Ego, describes the Visions of Dhyana.

He further describes the defence of the Soul against assailing Thoughts, and shows that the duality of Consciousness is a blasphemy against the Unity of God; so that even the thought called God is a denial of God-as-He-is-in-Himself.

The pupil sees nothing but a blank midnight in this Emptying of the Soul. He is shown that this is the necessary condition of Illumination. Distinction is further made between these three Dhyanas, and those early visions in which things appear as objective. With these three Dhyanas, moreover, are Four other of the Four Elements: and many more.

Above these is the Veil of Paroketh. Its guardians.

The Rosy Cross lies beyond this veil, and therewith the vision called Vishvarupadarshana. Moreover, there is the Knowledge and Conversation of the Holy Guardian Angel.

The infinite number and variety of these Visions.

The impossibility of revealing all these truths to the outer and uninitiated world.

The Vision of the Universal Peacock--Atmadarshana. The confusion of the Mind, and the Perception of its self-contradiction.

The Second Veil--the Veil of the Abyss.

The fatuity of Speech.

A discussion as to the means by which the vision arises in the pure Soul is useless; suffice it that in the impure Soul no Vision will arise. The practical course is therefore to cleanse the Soul.

The four powers of the Sphinx; even adepts hardly attain to one of them!

The final Destruction of the Ego.

The Master confesses that he has lured the disciple by the promise of Joy, as the only thing comprehensible by him, although pain and joy are transcended even in early visions.

Ananda (bliss)--and its opposite--mark the first steps of the path. Ultimately all things are transcended; and even so, this attainment of Peace is but as a scaffolding to the Palace of the King.

The sheaths of the soul. The abandonment of all is necessary; the adept recalls his own tortures, as all that he loved was torn away.

The Ordeal of the Veil of the Abyss; the Unbinding of the Fabric of Mind, and its ruin.

The distinction between philosoÿhical credence and interior certitude.

Sammasati--the trance wherein the adept perceives his causal connection with the Universe; past, present, and future.

Mastering the Reason, he becomes as a little child, and invokes his Holy Guardian Angel, the Augoeides.

Atmadarshana arising is destroyed by the Opening of the Eye of Shiva; the annihilation of the Universe. The adept is destroyed, and there arises the Master of the Temple.

The pupil, struck with awe, proclaims his devotion to the Master; whereat the latter bids him rather unite himself with the Augoeides.

Yet, following the great annihilation, the adept reappears as an Angel to instruct men in this doctrine.

The Majesty of the Master described.

The pupil, wonder-struck, swears to attain, and asks for further instruction.

The Master describes the Eight Limbs of Yoga.

The pupil lamenting the difficulty of attainment, the Master shows forth the sweetness of the hermit's life.

One doubt remains: will not the world be able instantly to recognise the Saint? The Master replies that only imperfect Saints reveal themselves as such. Of these are the cranks and charlatans, and those that fear and deny Life. But let us fix our thoughts on Love, and not on the failings of others!

The Master invokes the Augoeides; the pupil through sympathy is almost rapt away.

The Augoeides hath given the Master a message; namely, to manifest the New Way of the Equinox of Horus, as revealed in Liber Legis.

He does so, and reconciles it with the Old Way by inviting the Test of Experiment. They would go therefore to the Desert or the Mountains--nay! here and now shall it be accomplished.

Peace to all beings!

AHA!

OLYMPAS. Master, ere the ruby Dawn
Gild the dew of leaf and lawn,
Bidding the petals to unclose
Of heaven's imperishable Rose,
Brave heralds, banners flung afar
Of the lone and secret star,
I come to greet thee. Here I bow
To earth this consecrated brow!
As a lover woos the Moon
Aching in a silver swoon,
I reach my lips towards thy shoon,
Mendicant of the mystic boon!

MARSYAS. What wilt thou?

OLYMPAS. Let mine Angel say!
"Utterly to be rapt away!"

MARSYAS. How, whence, and whither?

OLYMPAS. By my kiss
From that abode to this--to this!"
My wings?

MARSYAS. Thou hast no wings. But see
An eagle sweeping from the Byss
Where God stands. Let him ravish thee,
And bear thee to a boundless bliss!

OLYMPAS. How should I call him? How beseech?

MARSYAS. Silence is lovelier than Speech.
Only on a windless tree
Falls the dew, Felicity!
One ripple on the water mars
The magic mirror of the Stars.

OLYMPAS. My soul bends to the athletic stress
Of God's immortal loveliness.
Tell me, what wit avails the clod
To know the nearness of its God?

MARSYAS. First, let the soul be poised, and fledge
Truth's feather on mind's razor-edge.
Next, let no memory, feeling, hope
Stain all its starless horoscope.
Last, let it be content, twice void;
Not to be suffered or enjoyed;
Motionless, blind and deaf and dumb---
So may it to its kingdom come!

OLYMPAS. Dear master, can this be? The wine
Embittered with dark discipline?
For the soul loves her mate, the sense.

MARSYAS. This bed is sterile. Thou must fence
Thy soul from all her foes, the creatures
That by their soft and siren natures
Lure thee to shipwreck!

OLYMPAS. Thou hast said:
"God is in all. "

MARSYAS. In sooth.

OLYMPAS. Why dread
The Godhood?

MARSYAS. Only as the thought
Is God, adore it. But the soul creates
Misshapen fiends, incestuous mates.
Slay these: they are false shadows of
The never-waning moon of love.

OLYMPAS. What thought is worthy?

MARSYAS. Truly none
Save one, in that it is but one.
Keep the mind constant; thou shalt see
Ineffable felicity.
Increase the will, and thou shalt find
It hath the strength to be resigned.
Resign the will; and from the string
Will's arrow shall have taken wing,
And from the desolate abode
Found the immaculate heart of God!

OLYMPAS. The word is hard!

MARSYAS. All things excite
Their equal and their □pposite.
Be great, and thou shalt be--how small!
Be naught, and thou shalt be the All!

Eat not; all meat shall fill thy mouth:
Drink, and thy soul shall die of drouth!
Fill thyself; and that thou seekest
Is diluted to its weakest.
Empty thyself; the ghosts of night
Flee before the living Light.
Who clutches straws is drowned; but he
That hath the secret of the sea,
Lives with the whole lust of his limbs,
Takes hold of water's self, and swims.
See, the ungainly albatross
Stumbles awkwardly across
Earth--one wing-beat, and he flies
Most graceful gallant in the skies!
So do thou leave thy thoughts, intent
On thy new noble element!
Throw the earth shackles off, and cling
To what imperishable thing
Arises from the Married death
Of thine own self in that whereon
Thou art fixed.

OLYMPAS. Then all life's loyal breath
Is a waste wind. All joy forgone,
I must strive ever?

MARSYAS. Cease to strive!
Destroy this partial I, this moan
Of an hurt beast! Sores keep alive
By scratching. Health is peace. Unknown
And unexpressed because at ease
Are the Most High Congruities.

OLYMPAS. Then death is thine "attainment"? I
Can do no better than to die!

MARSYAS. Indeed, that "I" that is not God
Is but a lion in the road!
Knowest thou not (even now!) how first
The fetters of Restriction burst?
In the rapture of the heart
Self hath neither lot nor part.

OLYMPAS. Tell me, dear master, how the bud
First breaks to brilliance of bloom:
What ecstasy of brain and blood
Shatters the seal upon the tomb
Of him whose gain was the world's loss
Our father Christian Rosycross!

MARSYAS. First, one is like a gnarled old oak
On a waste heath. Shrill shrieks the wind.
Night smothers earth. Storm swirls to choke
The throat of silence! Hard behind
Gathers a blacker cloud than all.
But look! but look! it thrones a ball
Of blistering fire. It breaks. The lash
Of lightning snakes him forth. One crash
Splits the old tree. One rending roar!---
And night is darker than before.

OLYMPAS. Nay, master, master! Terror hath
So fierce an hold upon the path?
Life must lie crushed, a charred black swath,
In that red harvest's aftermath!

MARSYAS. Life lives. Storm passes. Clouds dislimn.
The night is clear. And now to him
Who hath endured is given the boon
Of an immeasurable moon.
The air about the adept congeals
To crystal; in

Liber CCC
{Book 300}
Khabs am Pekht

This Epistle is important in that it helps place the work of the O.T.O. as a temporal organization in perspective. Addressed by The Master Therion to his magical Son Frater V.I.O. 8°=3 (Parzival X° O.T.O.), it has a special relevance to modern times. It first appeared in The (Detroit: Universal, 1919). Most of the quotations are from Liber Legis--The Book of the Law.--H.B.

AN EPISTLE OF THERION 9°=2, A MAGUS OF A.·.A.·. TO HIS SON, BEING AN INSTRUCTION IN A MATTER OF ALL IMPORTANCE, TO WIT, THE MEANS TO BE TAKEN TO EXTEND THE DOMINION OF THE LAW OF THELEMA THROUGHOUT THE WHOLE WORLD.

Son,

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

FIRSTLY, let thine attention be directed to this planet, how the Aeon of Horus is made manifest by the Universal War. This is the first great and direct result of the Equinox of the Gods, and is the preparation of the hearts of men for the reception of the Law.

Let Us remind you that this is a magical formula of cosmic scope, and that it is given in exact detail in the legend of the Golden Fleece.

Jason, who in this story represents the Beast, first fits out a ship guided by Wisdom or Athena, and this is his aspiration to the Great Work. Accompanied by many heroes, he comes to the place of the Fleece, but they can do nothing until Medea, the Scarlet Woman, puts into his hands a posset ``drugged with somnolence, Sleepy with poppy and white hellebore'' for the dragon. Then Jason is able to subdue the bulls, sacred to Osiris, and symbolical of his Aeon and of the Magical Formula of Self-Sacrifice. With these he plows the field of the world, and sows therein ``the dreadful teeth of woe, Cadmean Stock of Thebes' old misery,'' which refers to a certain magical formula announced by The Beast that is familiar unto thee, but unsuited to the profane, and therefore not further in this place indicated. From this seed armed men sprung to life; but instead of attacking Him, ``mutual madness strikes The warriors witless, and fierce wrath invades Their hearts of fury, and with arms engaged, They fell upon each other silently, And slew, and slew.'' Now then, the Dragon being asleep, we may step quietly past him, and ``rending the branches of that wizard Oak, With a strong grasp tear down the Fleece of Gold.''

Let us only remember not to repeat the error of Jason, and defy Ares, who is Horus in his warrior mood, that guardeth it, lest He strike us also with madness. Nay! but to the glory of Ra-Hoor-Khuit and the establishment of His perfect kingdom let all be done!

Now, O my son, thou knowest that it is Our will to establish this Work, accomplishing fully that which We are commanded in The Book of the Law, ``Help me, O warrior lord of Thebes, in my unveiling before the children of men!''--and it is Thy will, manifesting as thou hast done in the Sphere of Malkuth the material world, to do this same thing in an even more immediate and practical way than would naturally appeal to one whose manifestation is in the Heaven of Jupiter. So therefore We now answer Thy filial petition that asketh good counsel of Us as to the means to be taken to extend the Law of Thelema throughout the whole world.

Direct therefore now most closely thine attention to The Book of the Law itself. In It we find an absolute rule of life, and clear instruction in every emergency that may befall. What then are Its own directions for the fructification of That Ineffable Seed? Note, pray thee, the confidence with which we may proceed. ``They shall gather my children into their fold; they shall bring the glory of the stars into the hearts of men.'' They `shall'; there is no doubt. Therefore doubt not, but strike with all thy strength. Note also, pray thee, this word: ``The Law is for all.'' Do not therefore `select suitable persons' in thy worldly wisdom; preach oÿenly the Law to all men. In Our experience We have found that the most unlikely means have produced the best results; and indeed it is almost the definition of a true Magical Formula that the means should be unsuited, rationally speaking, to the end proposed. Note, pray thee, that We are bound to teach. ``He must teach; but he may make severe the ordeals.'' This refers, however, as is evident from the context, to the technique of the new Magick, ``the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword.''

Note, pray thee, the instruction in CCXX I:41-n-44, 51, 61, 63 k.t.l. on which We have enlarged in Our tract The Law of Liberty, and in private letters to thee and to others. The open preaching of this Law, and the practice of these precepts, will arouse discussion and animosity, and thus place thee upon a rostrum whence thou mayst speak unto the people.

Note, pray thee, this mentor: ``Remember ye that existence is pure joy; that all the sorrows are but shadows; they pass and are done; but there is that which remains.'' For this doctrine shall comfort many. Also there is this word: ``They shall rejoice, our chosen; who sorroweth is not of us. Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.'' Indeed in all ways thou

mayest expound the joy of our Law; nay, for thou shalt overflow with the joy thereof, and have no need of words. It would moreover be impertinent and tedious to call again thine attention to all those passages that thou knowest so well. Note, pray thee, that in the matter of direct instruction there is enough. Consider the passage ``Choose ye an island! Fortify it! Dung it about with enginery of war! I will give you a war-engine. With it ye shall smite the peoples; and none shall stand before you. Lurk! Withdraw! Upon them! This is the Law of the Battle of Conquest: thus shall my worship be about my secret house." The last phrase suggests that the island may be Great Britain, with its Mines and Tanks; and it is notable that a certain brother obligated to A...A... is in the most secret of England's War Councils at this hour. But it is possible that all this instruction refers to some later time when our Law, administered by some such Order as the O.T.O. which concerns itself with temporal affairs, is of weight in the councils of the world, and is challenged by the heathen, and by the followers of the fallen gods and demigods.

Note, pray thee, the practical method of overcoming opposition given in CCXX III:23-n-26. But this is not to Our immediate purpose in this epistle. Note, pray thee, the instruction in the 38th and 39th verses of the Third Chapter of The Book of the Law. It must be quoted in full.

``So that thy light is in me; and its red flame is as a sword in my hand to push thy order."

That is, the God himself is aflame with the Light of The Beast, and will himself push the order, through the fire (perhaps meaning the genius) of The Beast.

``There is a secret door that I shall make to establish thy way in all the quarters (these are the adorations, as thou hast written) as it is said:

The Light is mine; its rays consume
Me: I have made a secret door
Into the House of Ra and Tum,
Of Khephra, and of Ahathoor.
I am thy Theban, O Mentu,
The prophet Ankh-f-na-khonsu!

By Bes-na-Maut my breast I beat;
By wise Ta-Nech I weave my spell.
Show thy star-splendour, O Nuit!
Bid me within thine House to dwell,
O winged snake of light, Hadit!
Abide with me, Ra-Hoor-Khuit!"

In the comment in this passage is virtually ignored. It is possible that this ``secret door" refers to the four men and four women spoken of later in The Paris Working, or it may mean the child elsewhere predicted, or some secret preparation of the hearts of men. It is difficult to decide on such a point, but we may be sure that the Event will show that the exact wording was so shaded as to prove to us absolute foreknowledge on the part of That Most Holy Angel who uttered the Book.

Note, pray thee, further, in verse 39, how the matter proceeds:

``All this"--*i.e.* The Book of the Law itself.

``and a book to say how didst come hither" *i.e.* some record such as that in The Temple of Solomon the King.

``And a reproduction of this ink and paper for ever" *i.e*. by some mechanical process, with possibly a sample of paper similar to that employed.

``--for in it is the word secret and not only in the English--" Compare CCXX III:47, 73. The secret is still a secret to Us.

``And thy comment upon this the Book of the Law shall be printed beautifully in red ink and black upon beautiful paper made by hand;" i.e. explain the text ``lest there be folly" as it says above, CCXX I:36.

``And to each man and woman that thou meetest, were it but to dine or to drink at them, it is the Law to give. Then they shall chance to abide in this bliss or no; it is no odds. Do this quickly!"

From this it is evident that a volume must be prepared as signified-- Part IV of Book 4 was intended to fulfil this purpose--and that this book must be distributed widely, in fact to every one with whom one comes into social relations.

We are not to add to this gift by preaching and the like. They can take it or leave it.

Note, pray thee, verse 41 of this chapter:

``Establish at thy Kaaba a clerk-house; all must be done well and with business way."

This is very clear instruction indeed. There is to be a modern centralized business organization at the Kaaba--which, We think, does not mean Boleskine, but any convenient headquarters.

Note, pray thee, in verse 42 of this chapter the injunction: ``Success is thy proof: argue not; convert not; talk not overmuch." This is not any bar to an explanation of the Law. We may aid men to strike off their own fetters; but those who prefer slavery must be allowed to do so. ``The slaves shall serve." The excellence of the Law must be showed by its results upon those who accept it. When men see us as the hermits of Hadit described in CCXX II:24, they will determine to emulate our joy.

Note, pray thee, the whole implication of the chapter that sooner or later we are to break the power of the slaves of the slave-gods by actual fighting. Ultimately, Freedom must rely upon the sword. It is impossible to treat in this epistle of the vast problems involved in this question; and they must be decided in accordance with the Law by those in authority in the Order when the time comes. Thou wilt note that We have written unto thee more as a member of the O.T.O., than in thy capacity as of the A.·.A.·., for the former organization is co-ordinate and practical, and concerns itself with material things. But remember this clearly, that the Law cometh from the A.·.A.·., not from the O.T.O. This Order is but the first of the great religious bodies to accept this Law officially, and its whole Ritual has been revised and reconstituted in accordance with this decision. Now then, leaving The Book of the Law, note, pray thee, the following additional suggestions for extending the Dominion of the Law of Thelema throughout the whole world.

1. All those who have accepted the Law should announce the same in daily intercourse. ``Do what thou wilt shall be the whole of the Law" shall be the invariable form of greeting. These words, especially in the case of strangers, should be pronounced in a clear, firm, and articulate voice, with the eyes frankly fixed upon the bearer. If the other be of us, let him reply ``Love is the law, love under will." The latter sentence shall also be used as the greeting of farewell. In writing, wherever greeting is usual, it should be as above, opening ``Do what thou wilt shall be the whole of the Law.", and closing ``Love is the law, love under will."

2. Social gatherings should be held as often as is convenient, and there the Law should be read and explained.

3. The special tracts written by Us, or authorized by Us, should be distributed to all persons with whom those who have accepted the Law may be in contact.

4. Pending the establishment of other Universities and Schools of Thelema, scholarships and readerships and such should be provided in existing Schools and Universities, so as to secure the general study of Our writings, and those authorized by Us as pertaining to the New Aeon.

5. All children and young people, although they may not be able to understand the more exalted heavens of our horoscope, may always be taught to rule their lives in accordance with the Law. No efforts should be spared to bring them to this emancipation. The misery caused to children by the operation of the law of the slave-gods was, one may say, the primum mobile of Our first aspiration to overthrow the Old Law.

6. By all manner of means shall all strive constantly to increase the power and freedom of the Headquarters of the O.T.O.; for thereby will come efficiency in the promulgation of the Law. Specific instructions for the extension of the O.T.O. are given in another epistle.

Constant practice of these recommendations will develop skill in him or her that practiseth, so that new ideas and plans will be evolved continually.

Furthermore, it is right that each and every one bind himself with an Oath Magical that he may thus make Freedom perfect, even by a bond, as in Liber III it is duly written. Amen.

Now, son, note, pray thee, in what house We write these words. For it is a little cottage of red and green, by the western side of a great lake, and it is hidden in the woods. Man, therefore, is at odds with Wood and Water; and being a magician bethinketh Himself to take one of these enemies, Wood, which is both the effect and the cause of that excess of Water, and compel it to fight for Him against the other. What then maketh He? Why, He taketh unto himself Iron of Mars, an Axe and a Saw and a Wedge and a Knife, and He divideth Wood therewith against himself, hewing him into many small pieces, so that he hath no longer any strength against His will. Good; then taketh He the Fire of our Father the Sun, and setteth it directly in battle array against that Water by His army of Wood that he hath conquered and drilled, building it up into a phalanx like unto a Cone, that is the noblest of all solid figures, being the Image of the Holy Phallus Itself, and combined in himself the Right Line and the Circle. Thus, son, dealeth He; and the Fire kindleth the Wood, and the heat thereof driveth the Water afar off. Yet this Water is a cunning adversary, and He strengthened Wood against Fire by impregnating him with much of his own substance, as it were by spies in the citadel of any ally that is not wholly trusted. Now then therefore what must the Magician do? He must first expel utterly Water from Wood by an invocation of the Fire of the Sun our Father. That is to say, without the inspiration of the Most High and Holy One even We ourselves could do nothing at all. Then, son, beginneth the Magician to set His Fire to the little dry Wood, and that enkindleth the Wood of middle size, and when that blazeth brightly, at the last the great logs, through they be utterly green, are nevertheless enkindled.

Now, son, hearken unto this Our reproof, and lend the ear of thine understanding unto the parable of this Magick.

We have for the whole Beginning of Our Work, praise be eternally unto His Holy Name, the Fire of our Father the Sun. The inspiration is ours, and ours is the Law of Thelema that shall set the world ablaze. And We have many small dry sticks, that kindle quickly and burn through quickly, leaving the

larger Wood unlit. And the great logs, the masses of humanity, are always with us. But our edged need is of those middle fagots that on the one hand are readily kindled by the small Wood, and on the other endure until the great logs blaze.

(Behold how sad a thing it is, quoth the Ape of Thoth, for one to be so holy that he cannot chop a tree and cook his food without preparing upon it a long and tedious Morality!)

Let this epistle be copied and circulated among all those that have accepted the Law of Thelema.

Receive now Our paternal benediction: the Benediction of the All-Begetter be upon thee.

Love is the law, love under will.

VHRION 9°=2 A.·.A.·.

Given under Our hand and seal this day of An XII, the Sun our Father being in 12° 42′ 2" of the sign Leo, and the Moon in 25° 39′ 11" of the sign Libra, from the House of the Juggler, that is by Lake Pasquaney in the State of New Hampshire.

THE BOOK OF LIES ------- Aliester Crowley

March 21st, 1992 e.v. key entry by Frater E.A.D.N., San Diego, California.

---needs minor proof reading
(c) O.T.O. disk 1 of 1

O.T.O.
Ouroboros Camp
El Cajon, CA
USA

Pages in the original are marked thus at the bottom: [page number]
Comments and descriptions are also set off by ().

THE BOOK OF LIES

Aliester Crowley

THE BOOK OF LIES
WHICH IS ALSO FALSELY
CALLED

BREAKS

THE WANDERINGS OR FALSIFICATIONS
OF THE ONE THOUGHT OF

FRATER PERDURABO
(Aleister Crowley)

WHICH THOUGHT IS ITSELF
UNTRUE

A REPRINT

with an additional commentary to each chapter.

"Break, break, break
At the foot of thy stones, O Sea!
And I would that I could utter
The thoughts that arise in me!"

(OPPOSITE: Photo of FRATER PERDURABO on his ass.)

COMMENTARY (Title Page)

The number of the book is 333, as implying dispersion, so as to correspond with the title, "Breaks" and "Lies".

However, the "one thought is itself untrue", and therefore its falsifications are relatively true.

This book therefore consists of statements as nearly true as is possible to human language.

The verse from Tennyson is inserted partly because of the pun on the word "break"; partly because of the reference to the meaning of this title page, as explained above; partly because it is intensely amusing for Crowley to quote Tennyson.

There is no joke or subtle meaning in the publisher's imprint.

FOREWORD

THE BOOK OF LIES, first published in London in 1913, Aleister Crowley's little master work, has long been out of print. Its re-issue with the author's own Commentary gives occasion for a few notes. We have so much material by Crowley himself about this book that we can do no better that quote some passages which we find scattered about in the un-published volumes of his "CONFESSIONS." He writes:

"...None the less, I could point to some solid achievement on the large scale, although it is composed of more or less disconnected elements. I refer to THE BOOK OF LIES. In this there are 93 chapters: we count as a chapter the two pages filled re-respectively with a note of interrogation and a mark of exclamation. The other chapters contain sometimes a single word, more frequently from a half-dozen to twenty paragraphs. The subject of each chapter is determined more or less definitely by the Qabalistic import of its number. Thus Chapter 25 gives a revised ritual of the Pentagram; 72 is a rondel with the refrain ~Shemhamphorash', the Divine name of 72 letters;

77 Laylah, whose name adds to that number; and 80, the number of the letter Pe, referred to Mars, a panegyric upon War. Sometimes the text is serious and straightforward, sometimes its obscure oracles demand deep knowledge of the Qabalah for interpretation, others contain obscure allusions, play upon words, secrets expressed in cryptogram, double or triple meanings which must be combined in order

to appreciate the full flavour; others again are subtly ironical or cynical. At first sight the book is a jumble of nonsense intended to insult the reader. It requires infinite study, sympathy, intuition and initiation. Given these I do not hesitate to claim that in none other of my writings have I given so profound and comprehensive an exposition of my philosophy on every plane...."

"...My association with Free Masonry was therefore destined to be more fertile that almost any other study, and that in a way despite itself. A word should be pertinent with regard to the question of secrecy. It has become difficult for me to take this matter very seriously. Knowing what the secret actually is, I cannot attach much importance to artificial mysteries. Again, though the secret itself is of such tremendous import, and though it is so simple that I could disclose it...in a short paragraph, I might do so without doing much harm. For it cannot be used indiscriminately...I have found in practice that the secret of the O.T.O. cannot be used unworthily...."

"It is interesting in this connection to recall how it came into my possession. It had occurred to me to write a book `THE BOOK OF LIES, WHICH IS ALSO FALSELY CALLED BREAKS, THE WANDERINGS OR FALSIFICATION OF THE THOUGHT OF FRATER PERDURABO WHICH THOUGHT IS ITSELF UNTRUE. . . .' One of

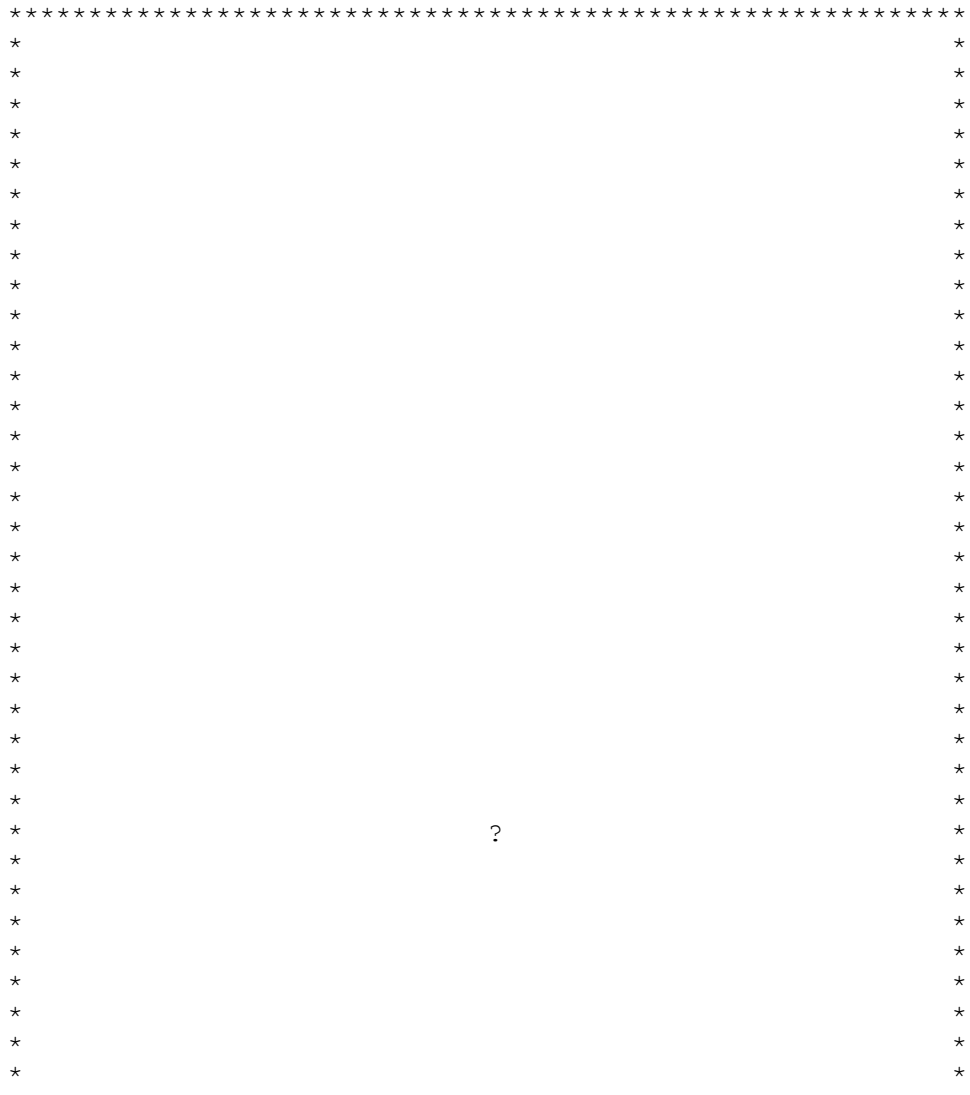
these chapters bothered me. I could not write it. I invoked Dionysus with particular fervour, but still without success. I went off in desperation to `change my luck', by doing something entirely contrary to my inclinations. In the midst of my disgust, the spirit came over me, and I scribbled the chapter down by the light of a farthing dip.. When I read it over, I was as discontented as before, but I stuck it into the book in a sort of anger at myself as a deliberate act of spite towards my readers.

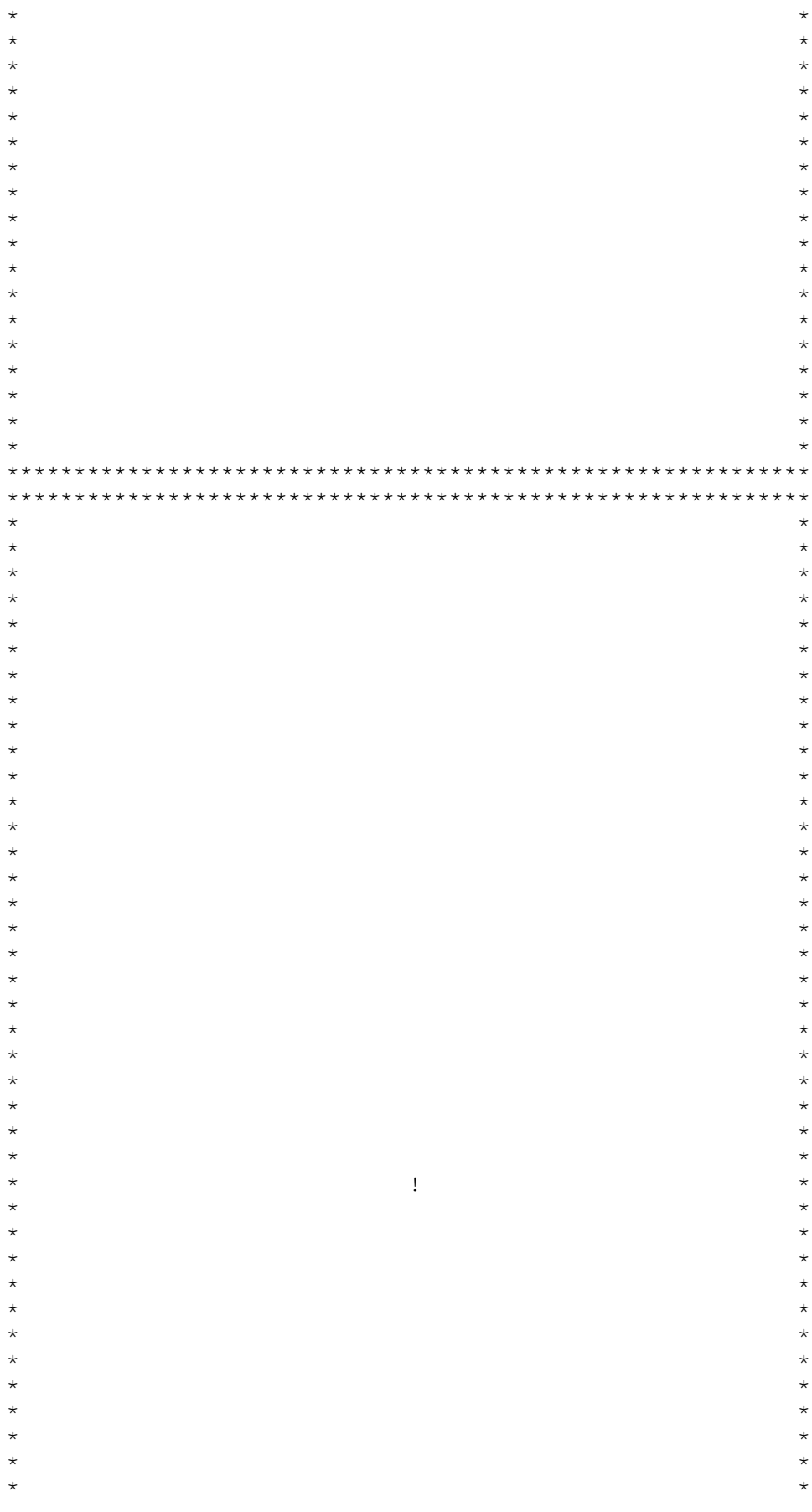
[6]

"Shortly after publication, the O.H.O. (Outer Head of the O.T.O.) came to me. (At that time I did not realise that there was anything in the O.T.O. beyond a convenient compendium of the more important truths of Free Masonry.) He said that since I was acquainted with the supreme secret of the Order, I must be allowed the IX {degree} and obligated in regard to it. I protested that I knew no such secret. He said `But you have printed it in the plainest language'. I said that I could not have done so because I did not know it. He went to the book-shelves; taking out a copy of THE BOOK OF LIES, he pointed to a passage in the despised chapter. It instantly flashed upon me. The entire symbolism not only of Free Masonry but of many other traditions blazed upon my spiritual vision. From that moment the O.T.O. assumed its proper importance in my mind. I understood that I held in my hands the key to the future progress of humanity...."

The Commentary was written by Crowley probably around 1921. The student will find it very helpful for the light it throws on many of its passages.

The Editors





{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Eta Omicron-Upsilon-Kappa Epsilon-Sigma-Tau-Iota Kappa-Epsilon-Phi-Alpha-Lambda-Eta Omicron!} (1)

The Ante Primal Triad which is
NOT-GOD
Nothing is.
Nothing Becomes.
Nothing is not.

The First Triad which is GOD
I AM.
I utter The Word.
I hear The Word.

The Abyss
The Word is broken up.
There is Knowledge.
Knowledge is Relation.
These fragments are Creation.
The broken manifests Light. (2)

The Second Triad which is GOD
GOD the Father and Mother is concealed in Generation.
GOD is concealed in the whirling energy of Nature.
GOD is manifest in gathering: harmony: consideration: the Mirror of the Sun and of the Heart.

The Third Triad
Bearing: preparing.
Wavering: flowing: flashing.
Stability: begetting.

The Tenth Emanation
The world.

[10]

COMMENTARY (The Chapter that is not a Chapter)

This chapter, numbered 0, corresponds to the Negative, which is before Kether in the Qabalistic system.

The notes of interrogation and exclamation on the previous pages are the other two veils.

The meaning of these symbols is fully explained in "The Soldier and the Hunchback".

This chapter begins by the letter O, followed by a mark of exclamation; its reference to the theogony of "Liber Legis" is explained in the note, but it also refers to KTEIS PHALLOS and SPERMA, and is the exclamation of wonder or ecstasy, which is the ultimate nature of things.

NOTE

(1) Silence. Nuit, O; Hadit; Ra-Hoor-Khuit, I.

COMMENTARY (The Ante Primal Triad)

This is the negative Trinity; its three statements are, in an ultimate sense, identical. They harmonise Being, Becoming, Not-Being, the three possible modes of conceiving the universe.

The statement, Nothing is Not , technically equivalent to Something Is, is fully explained in the essay called Berashith.

The rest of the chapter follows the Sephirotic system of the Qabalah, and constitutes a sort of quintessential comment upon that system.

Those familiar with that system will recognise Kether, Chokmah, Binah, in the First Triad; Daath, in the Abyss; Chesed, Geburah, Tiphareth, in the Second Triad; Netzach, Hod and Yesod in the Third Triad, and Malkuth in the Tenth Emanation.

It will be noticed that this cosmogony is very complete; the manifestation even of God does not appear until Tiphareth; and the universe itself not until Malkuth.

The chapter many therefore be considered as the most complete treatise on existence ever written.

NOTE

(2) The Unbroken, absorbing all, is called Darkness.

1

{Kappa-Epsilon-Phi-Alpha-Lambda Alpha}

THE SABBATH OF THE GOAT

O! the heart of N.O.X. the Night of Pan.
{Pi-Alpha-Nu}: Duality: Energy: Death.
Death: Begetting: the supporters of O!
To beget is to die; to die is to beget.
Cast the Seed into the Field of Night.
Life and Death are two names of A.
Kill thyself.
Neither of these alone is enough.

COMMENTARY ({Alpha})

The shape of the figure I suggests the Phallus; this chapter is therefore called the Sabbath of the Goat, the Witches' Sabbath, in which the Phallus is adored.

The chapter begins with a repetition of O! referred to in the previous chapter. It is explained that this triad lives in Night, the Night of Pan, which is mystically called N.O.X., and this O is identified with the O in this word. N is the Tarot symbol, Death; and the X or Cross is the sign of the Phallus. For a fuller commentary on Nox, see Liber VII, Chapter I.

Nox adds to 210, which symbolises the reduction of duality to unity, and thence to negativity, and is thus a hieroglyph of the Great Work.

The word Pan is then explained, {Pi}, the letter of Mars, is a hieroglyph of two pillars, and therefore suggest duality; A, by its shape, is the pentagram, energy, and N, by its Tarot attribution, is death.

Nox is then further explained, and it is shown that the ultimate Trinity, O!, is supported, or fed, by the process of death and begetting, which are the laws of the universe.

The identity of these two is then explained.

The Student is then charged to understand the spiritual importance of this physical procession in line 5.

It is then asserted that the ultimate letter A has two names, or phases, Life and Death.

Line 7 balances line 5. It will be notice that the phraseology of these two lines is so conceived that the one contains the other more than itself.

Line 8 emphasises the importance of performing both.

{Kappa-Epsilon-Phi-Alpha-Eta Beta}

THE CRY OF THE HAWK

Hoor hath a secret fourfold name: it is Do What
Thou Wilt.(3)
Four Words: Naught-One-Many-All.
Thou-Child!
Thy Name is holy.
Thy Kingdom is come.
Thy Will is done.
Here is the Bread.
Here is the Blood.
Bring us through Temptation!
Deliver us from Good and Evil!
That Mine as Thine be the Crown of the Kingdom,
even now.
ABRAHADABRA.
These ten words are four, the Name of the One.

[14]

COMMENTARY ({Beta})

The "Hawk" referred to is Horus.
The chapter begins with a comment on Liber Legis

III, 49.

Those four words, Do What Thou Wilt, are also identified with the four possible modes of conceiving the universe; Horus unites these.

Follows a version of the "Lord's Prayer", suitable to Horus. Compare this with the version in Chapter 44. There are ten sections in this prayer, and, as the prayer is attributed to Horus, they are called four, as above explained; but it is only the name of Horus which is fourfold; He himself is One.

This may be compared with the Qabalistic doctrine of the Ten Sephiroth as an expression of Tetragrammaton (1 plus 2 plus 3 plus 4 = 10).

It is now seen that this Hawk is not Solar, but Mercurial; hence the words, the Cry of the Hawk, the essential part of Mercury being his Voice; and the number of the chapter, B, which is Beth the letter of Mercury, the Magus of the Tarot, who has four weapons, and it must be remembered that this card is numbered 1, again connecting all these symbols with the Phallus.

The essential weapon of Mercury is the Caduceus.

NOTE

(3) Fourteen letters. Quid Voles Illud Fac. Q.V.I.F. 196=14^2.

[15]
3

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Gamma}

THE OYSTER

The Brothers of A.'.A.'. are one with the Mother of the Child.(4)
The Many is as adorable to the One as the One is to

the Many. This is the Love of These; creation-parturition is the Bliss of the One; coition-dissolution is the Bliss of the Many.
The All, thus interwoven of These, is Bliss.
Naught is beyond Bliss.
The Man delights in uniting with the Woman; the Woman in parting from the Child.
The Brothers of A.'.A.'. are Women: the Aspirants to A.'.A.'. are Men.

[16]

COMMENTARY ({Gamma})

Gimel is the High Priestess of the Tarot. This chapter gives the initiated feminine point of view; it is therefore called the Oyster, a symbol of the Yoni. In Equinox X, The Temple of Solomon the King, it is explained how Masters of the Temple, or Brothers of A.'.A.'. have changed the formula of their progress. These two formulae, Solve et Coagula, are now explained, and the universe is exhibited as the interplay between these two. This also explains the statement in Liber Legis I, 28-30.

NOTE

(4) They cause all men to worship it.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Delta}

PEACHES

Soft and hollow, how thou dost overcome the hard
and full!
It dies, it gives itself; to Thee is the fruit!
Be thou the Bride; thou shalt be the Mother here-
after.
To all impressions thus. Let them not overcome thee;
yet let them breed within thee. The least of the
impressions, come to its perfection, is Pan.
Receive a thousand lovers; thou shalt bear but One
Child.
This child shall be the heir of Fate the Father.

[18]

COMMENTARY ({Delta})

Daleth is the Empress of the Tarot, the letter of Venus, and the title, Peaches, again refers to the Yoni.

The chapter is a counsel to accept all impressions; it is the formula of the Scarlet woman; but no impression must be allowed to dominate you, only to fructify you; just as the artist, seeing an object, does not worship it, but breeds a masterpiece from it. This process is exhibited as one aspect of the Great Work. The last two paragraphs may have some reference to the 13th Aethyr (see The Vision and The Voice).

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Epsilon}

THE BATTLE OF THE ANTS

That is not which is.
The only Word is Silence.
The only Meaning of that Word is not.
Thoughts are false.
Fatherhood is unity disguised as duality.
Peace implies war.
Power implies war.
Harmony implies war.
Victory implies war.
Glory implies war.
Foundation implies war.
Alas! for the Kingdom wherein all these are at war.

[20]
COMMENTARY ({Epsilon})

He is the letter of Aries, a Martial sign; while the title suggests war. The ants are chosen as small busy objects.

Yet He, being a holy letter, raises the beginning of the chapter to a contemplation of the Pentagram, considered as a glyph of the ultimate.

In line 1, Being is identified with Not-Being.

In line 2, Speech with Silence.

In line 3, the Logos is declared as the Negative.

Line 4 is another phrasing of the familiar Hindu statement, that that which can be thought is not true.

In line 5, we come to an important statement, an adumbration of the most daring thesis in this book- Father and Son are not really two, but one; their unity being the Holy Ghost, the semen; the human form is a non-essential accretion of this quintessence.

So far the chapter has followed the Sephiroth from Kether to Chesed, and Chesed is united to the Supernal Triad by virtue of its Phallic nature; for not only is Amoun a Phallic God, and Jupiter the Father of All, but 4 is Daleth, Venus, and Chesed refers to water, from which Venus sprang, and which is the symbol of the Mother in the Tetragrammaton. See Chapter 0, "God the Father and Mother is concealed in generation".

But Chesed, in the lower sense, is conjoined to Microprosopus. It is the true link between the greater

and lesser countenances, whereas Daath is the false. Compare the doctrine of the higher and lower Manas in Theosophy.

The rest of the chapter therefor points out the duality, and therefore the imperfection, of all the lower Sephiroth in their essence.

[21]
6

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Digamma}

CAVIAR

The Word was uttered: the One exploded into one thousand million worlds.
Each world contained a thousand million spheres.
Each sphere contained a thousand million planes.
Each plane contained a thousand million stars.
Each star contained a many thousand million things.
Of these the reasoner took six, and, preening, said: This is the One and the All.
These six the Adept harmonised, and said: This is the Heart of the One and the All.
These six were destroyed by the Master of the Temple; and he spake not.
The Ash thereof was burnt up by the Magus into The Word.
Of all this did the Ipsissimus know Nothing.

[22]

COMMENTARY ({Digamma})

This chapter is presumably called Caviar because that substance is composed of many spheres.

The account given of Creation is the same as that familiar to students of the Christian tradition, the Logos transforming the unity into the many.

We then see what different classes of people do with the many.

The Rationalist takes the six Sephiroth of Microprosopus in a crude state, and declares them to be the universe. This folly is due to the pride of reason.

The Adept concentrates the Microcosm in Tiphareth, recognising an Unity, even in the microcosm, but, qua Adept, he can go no further.

The Master of the Temple destroys all these illusions, but remains silent. See the description of his functions in the Equinox, Liber 418 and elsewhere.

In the next grade, the Word is re-formulated, for the Magus in Chokmah, the Dyad, the Logos.

The Ipsissimus, in the highest grade of the A.'.A.'., is totally unconscious of this process, or, it might be better to say, he recognises it as Nothing, in that positive sense of the word, which is only intelligible in Samasamadhi.

7

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Zeta}

THE DINOSAURS

None are They whose number is Six:(5) else were they six indeed.
Seven(6) are these Six that live not in the City of the Pyramids, under the Night of Pan.
There was Lao-tzu.
There was Siddartha.
There was Krishna.
There was Tahuti.
There was Mosheh.
There was Dionysus.(7)
There was Mahmud.
But the Seventh men called PERDURABO; for enduring unto The End, at The End was Naught to endure. (8)
Amen.

[29]

COMMENTARY ({Zeta})

This chapter gives a list of those special messengers of the Infinite who initiate periods. they are called Dinosaurs because of their seeming to be terrible devouring creatures. They are Masters of the Temple, for their number is 6 (1 plus 2 plus 3), the mystic number of Binah; but they are called "None", because they have attained. If it were not so, they would be called "six" in its bad sense of mere intellect.

They are called Seven, although they are Eight, because Lao-tzu counts as nought, owing to the nature of his doctrine. The reference to their "living not" is to be found in Liber 418.

The word "Perdurabo" means "I will endure unto the end". The allusion is explained in the note.

Siddartha, or Gotama, was the name of the last Budda.

Krishna was the principal incarnation of the Indian Vishnu, the preserver, the principal expounder of Vedantism.

Tahuti, or Thoth, the Egyptian God of Wisdom.

Mosheh, Moses, the founder of the Hebrew system.

Dionysus, probably an ecstatic from the East.

Mahmud, Mohammed.

All these were men; their Godhead is the result of mythopoeia.

NOTES

(5) Masters of the Temple, whose grade has the mystic number 6 (= 1 + 2 + 3).

(6) These are not eight, as apparent; for Lao-tzu counts as 0.

(7) The legend of "Christ" is only a corruption and perversion of other legends. Especially of Dionysus: compare the account of Christ before Herod/Pilate in the gospels, and of Dionysus before Pentheus in "The Baccae".

(8) O, the last letter of Perdurabo, is Naught.

{Kappa-epsilon-Alpha-Lambda-Eta Eta}

STEEPED HORSEHAIR

Mind is a disease of semen.
All that a man is or may be is hidden therein.
Bodily functions are parts of the machine; silent,
  unless in dis-ease.
But mind, never at ease, creaketh "I".
This I persisteth not, posteth not through genera-
  tions, changeth momently, finally is dead.
Therefore is man only himself when lost to himself
  in The Charioting.

[26]

COMMENTARY ({Eta})

Cheth is the Chariot in the Tarot. The Charioteer is the bearer of the Holy Grail. All this should be studied in Liber 418, the 12th Aethyr.

The chapter is called "Steeped Horsehair" because of the mediaeval tradition that by steeping horsehair a snake is produced, and the snake is the hieroplyphic representation of semen, particularly in Gnostic and Egyptian emblems.

The meaning of the chapter is quite clear; the whole race-consciousness, that which is omnipotent, omniscient, omnipresent, is hidden therein.

Therefore, except in the case of an Adept, man only rises to a glimmer of the universal consciousness, while, in the orgasm, the mind is blotted out.

{Kappa-epsilon-Phi-Alpha-Eta Theta}

THE BRANKS

Being is the Noun; Form is the adjective.
Matter is the Noun; Motion is the Verb.
Wherefore hath Being clothed itself with Form?
Wherefore hath Matter manifested itself in Motion?
Answer not, O silent one! For THERE is no "where-
fore", no "because".
The name of THAT is not known; the Pronoun
interprets, that is , misinterprets, It.
Time and Space are Adverbs.
Duality begat the Conjunction.
The Conditioned is Father of the Preposition.
The Article also marketh Division; but the Inter-
jeciton is the sound that endeth in the Silence.
Destroy therefore the Eight Parts of Speech; the
Ninth is nigh unto Truth.
This also must be destroyed before thou enterest
into The Silence.
Aum.

Teth is the Tarot trump, Strength, in which a woman is represented closing the mouth of a lion.

This chapter is called "The Branks", an even more powerful symbol, for it is the Scottish, and only known, apparatus for closing the mouth of a woman.

The chapter is formally an attack upon the parts of speech, the interjection, the meaningless utterance of ecstasy, being the only thing worth saying; yet even this is to be regarded as a lapse.

"Aum" represents the entering into the silence, as will observed upon pronouncing it.

{Kappa-epsilon-Phi-Alpha-Lambda-Eta Iota}

WINDLESTRAWS

The Abyss of Hallucinations has Law and Reason;
  but in Truth there is no bond between the Toys of
  the Gods.
This Reason and Law is the Bond of the Great Lie.
Truth! Truth! Truth! crieth the Lord of the Abyss
  of Hallucinations.
There is no silence in that Abyss: for all that men
  call Silence is Its Speech.
This Abyss is also called "Hell", and "The Many".
  Its name is "Consciousness", and "The Universe",
  among men.
But THAT which neither is silent, nor speaks, re-
  joices therein.

[30]

COMMENTARY ({Iota})

There is no apparent connection between the number of this chapter and its subject.

It does, however, refer to the key of the Tarot called The Hermit, which represents him as cloaked.

Jod is the concealed Phallus as opposed to Tau, the extended Phallus. This chapter should be studied in the light of what is said in "Aha!" and in the Temple

of Solomon the King about the reason.
  The universe is insane, the law of cause and effect is an illusion, or so it appears in the Abyss, which is thus identified with consciousness, the many, and both; but within this is a secret unity which rejoices; this unit being far beyond any conception.

{Kappa-epsilon-Phi-Alpha-Lambda-Eta Iota-Alpha}

THE GLOW-WORM

Concerning the Holy Three-in-Naught.
Nuit, Hadit, Ra-Hoor-Khuit, are only to be understood by the Master of the Temple.
They are above The Abyss, and contain all contradiction in themselves.
Below them is a seeming duality of Chaos and Babalon; these are called Father and Mother, but

it is not so. They are called Brother and Sister,
but it is not so. They are called Husband and
Wife, but it is not so.
The reflection of All is Pan: the Night of Pan is the
Annihilation of the All.
Cast down through The Abyss is the Light, the Rosy
Cross, the rapture of Union that destroys, that is
The Way. The Rosy Cross is the Ambassador of Pan.
How infinite is the distance form This to That! Yet
All is Here and Now. Nor is there any there or Then;
for all that is, what is it but a manifestation, that is,
a part, that is, a falsehood, of THAT which is not?
Yet THAT which is not neither is nor is not That
which is!
Identity is perfect; therefore the w of Identity is
but a lie. For there is no subject, and there is no
predicate; nor is there the contradictory of either
of these things.
Holy, Holy, Holy are these Truths that I utter,
knowing them to be but falsehoods, broken mirrors,
troubled waters; hide me, O our Lady, in Thy
Womb! for I may not endure the rapture.
In this utterance of falsehood upon falsehood, whose
contradictories are also false, it seems as if That
which I uttered not were true.
Blessed, unutterably blessed, is this last of the
illusions; let me play the man, and thrust it from
me! Amen.

[32]

COMMENTARY ({Iota Alpha})

"The Glow-Worm" may perhaps be translated as "a little light in the darkness", though there may be a subtle reference to the nature of that light.

Eleven is the great number of Magick, and this chapter indicates a supreme magical method; but it is really called eleven, because of Liber Legis, I, 60.

The first part of the chapter describes the universe in its highest sense, down to Tiphareth; it is the new and perfect cosmogony of Liber Legis.

Chaos and Babalon are Chokmah and Binah, but they are really one; the essential unity of the supernal Triad is here insisted upon.

Pan is a generic name, including this whole system of its manifested side. Those which are above the Abyss are therefore said to live in the Night of Pan; they are only reached by the annihilation of the All.

Thus, the Master of the Temple lives in the Night of Pan.

Now, below the Abyss, the manifested part of the Master of the temple, also reaches Samadhi, as the way of Annihilation.

Paragraph 7 begins by a reflection produced by the preceding exposition. This reflection is immediately contradicted, the author being a Master of the Temple. He thereupon enters into his Samadhi, and he piles contradiction upon contradiction, and thus a higher degree of rapture, with ever sentence, until his armoury is exhausted, and, with the word Amen, he enters the supreme state.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Iota Beta}

THE DRAGON-FLIES

IO is the cry of the lower as OI of the higher.
In figures they are 1001;(9) in letters they are Joy.(10)
For when all is equilibrated, when all is beheld from without all, there is joy, joy, joy that is but one facet of a diamond, every other facet whereof is more joyful than joy itself.

COMMENTARY ({Iota Beta})

The Dragon-Flies were chosen as symbols of joy, because of the author's observation as a naturalist.

Paragraph 1 mere repeats Chapter 4 in quintessence; 1001, being 11{Sigma} (1-13), is a symbol of the complete unity manifested as the many, for {Sigma} (1-13) gives the whole course of numbers from the simple unity of 1 to the complex unity of 13, impregnated by the magical 11.

I may add a further comment on the number 91. 13 (1 plus 3) is a higher form of 4. 4 is Amoun, the God of generation, and 13 is 1, the Phallic unity. Daleth is the Yoni. And 91 is AMN (Amen), a form of the Phallus made complete through the intervention of the Yoni. This again connects with the IO and OI of paragraph 1, and of course IO is the rapture-cry of the Greeks.

The whole chapter is, again, a comment on Liber legis, 1, 28-30.

NOTES

(9) 1001 = 11{Sigma}. The Petals of the Sahas-raracakkra.

(10) JOY = 101, the Egg of Spirit in equilibrium between the Pillars of the Temple.

[35]
13

{Kappa-Epsilon-Phi-Alpha-Lambda Iota-Gamma}

PILGRIM-TALK

O thou that settest out upon The Path, false is the
  Phantom that thou seekest. When thou hast it
  thou shalt know all bitterness, thy teeth fixed in
  the Sodom-Apple.
Thus hast thou been lured along That Path, whose
  terror else had driven thee far away.
O thou that stridest upon the middle of The Path, no
  phantoms mock thee. For the stride's sake thou
  stridest.
Thus art thou lured along That Path, whose fascina-
  tion else had driven thee far away.
O thou that drawest toward the End of The Path,
  effort is no more. Faster and faster dos thou fall;
  thy weariness is changed into Ineffable Rest.
For there is not Thou upon That Path: thou hast
  become The Way.

[36]

COMMENTARY ({Iota Gamma})

This chapter is perfectly clear to anyone who has studied the career of an Adept.

The Sodom-Apple is an uneatable fruit found in the desert.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Iota-Delta}

ONION-PEELINGS

The Universe is the Practical Joke of the General
  at the Expense of the Particular, quoth FRATER
  PERDURABO, and laughed.
But those disciples nearest to him wept, seeing the
  Universal Sorrow.
Those next to them laughed, seeing the Universal
  Joke.
Below these certain disciples wept.
Then certain laughed.
Others next wept.
Others next laughed.
Next others wept.
Next others laughed.
Last came those that wept because they could not
  see the Joke, and those that laughed lest they
  should be thought not to see the Joke, and thought
  it safe to act like FRATER PERDURABO.
But though FRATER PERDURABO laughed
  openly, He also at the same time wept secretly;
  and in Himself He neither laughed nor wept.
Nor did He mean what He said.

[38]

COMMENTARY ({Iota-Delta})

The title, "Onion-Peelings", refers to the well-known incident in "Peer Gynt".

The chapter resembles strongly Dupin's account of how he was able to win at the game of guessing odd or even. (See Poe's tale of "The Purloined Letter".) But this is a more serious piece of psychology. In one's advance towards a comprehension of the universe, one changes radically one's point of view; nearly always it amounts to a reversal.

this is the cause of most religious controversies. Paragraph 1, however, is Frater Perdurabo's formulation of his perception of the Universal Joke, also described in Chapter 34. All individual existence is tragic. Perception of this fact is the essence of comedy. "Household Gods" is an attempt to write pure comedy. "The Bacchae" of Euripides is another.

At the end of the chapter it is, however, seen that to the Master of the Temple the opposite perception occurs simultaneously, and that he himself is beyond both of these.

And in the last paragraph it is shown that he realises the truth as beyond any statement of it.

[39]
15

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Iota-Epsilon}

THE GUN-BARREL

Mighty and erect is this Will of mine, this Pyramid
of fire whose summit is lost in Heaven. Upon it
have I burned the corpse of my desires.
Mighty and erect is this {Phi-alpha-lambda-lambda-omicron-sigma}
of my Will. The
seed thereof is That which I have borne within me
from Eternity; and it is lost within the Body of
Our Lady of the Stars.
I am not I; I am but an hollow tube to bring down
Fire from Heaven.
Mighty and marvellous is this Weakness, this
Heaven which draweth me into Her Womb, this
Dome which hideth, which absorbeth, Me.
This is The Night wherein I am lost, the Love
through which I am no longer I.

[40]

COMMENTARY ({Iota-Epsilon})

The card 15 in the Tarot is "The Devil", the mediaeval blind for Pan.

The title of the chapter refers to the Phallus, which is here identified with the will. The Greek word {Pi-upsilon-rho-alpha-mu-iota-sigma} has the same number as {Phi-alpha-lambda-lambda-omicron-sigma}.

This chapter is quite clear, but one my remark in the last paragraph a reference to the nature of Samadhi.

As man loses his personality in physical love, so does the magician annihilate his divine personality in that which is beyond.

The formula of Samadhi is the same, from the lowest to the highest. The Rosy-Cross is the Universal Key. But, as one proceeds, the Cross becomes greater, until it is the Ace, the Rose, until it is the Word.

{Kappa-Epsilon-Alpha-Lambda-Eta Iota-Sigma}

THE STAG-BEETLE

Death implies change and individuality if thou be
  THAT which hath no person, which is beyond the
  changing, even beyond changelessness, what hast
  thou to do with death?
The bird of individuality is ecstasy; so also is its
  death.
In love the individuality is slain; who loves not love?
Love death therefore, and long eagerly for it.
Die Daily.

[42]

COMMENTARY ({Iota-Sigma})

This seems a comment on the previous chapter; the Stag-Beetle is a reference the Kheph-ra, the Egyptian God of Midnight, who bears the Sun through the Underworld; but it is called the Stag-Beetle to emphasise his horns. Horns are the universal hieroglyph of energy, particularly of Phallic energy.

The 16th key of the Tarot is "The Blasted Tower". In this chapter death is regarded as a form of marriage. Modern Greek peasants, in many cases, cling to Pagan belief, and suppose that in death they are united to the Deity which they have cultivated during life. This is "a consummation devoutly to be wished" (Shakespeare).

In the last paragraph the Master urges his pupils to practise Samadhi every day.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Iota-Zeta}

THE SWAN(11)

There is a Swan whose name is Ecstasy: it wingeth
from the Deserts of the North;it wingeth through
the blue; it wingeth over the fields of rice; at its
coming they push forth the green.
In all the Universe this Swan alone is motionless; it
seems to move, as the Sun seems to move; such
is the weakness of our sight.
O fool! criest thou?
Amen. Motion is relative: there is Nothing that is
still.
Against this Swan I shot an arrow; the white breast
poured forth blood. Men smote me; then, per-
ceiving that I was but a Pure Fool, they let me
pass.
Thus and not otherwise I came to the Temple of the
Graal.

COMMENTARY ({Iota-Zeta})

This Swan is Aum. The chapter is inspired by Frater P.'s memory of the wild swans he shot in the Tali-Fu.

In paragraphs 3 and 4 it is, however, recognised that

even Aum is impermanent. There is no meaning in the word, stillness, so long as motion exists.

In a boundless universe, one can always take any one point, however mobile, and postulate it a a point at rest, calculating the motions of all other points relatively to it.

The penultimate paragraph shows the relations of the Adept to mankind. Their hate and contempt are necessary steps to his acquisition of sovereignty over them.

The story of the Gospel, and that of Parsifal, will occur to the mind.

NOTE

(11) This chapter must be read in connection with Wagner's "Parsifal".

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Iota-Eta}

DEWDROPS

Verily, love is death, and death is life to come. Man returneth not again; the stream floweth not uphill; the old life is no more; there is a new life that is not his.

Yet that life is of his very essence; it is more He
than all that he calls He.
In the silence of a dewdrop is every tendency of his
soul, and of his mind, and of his body; it is the
Quintessence and the Elixir of his being. Therein
are the forces that made him and his father and his
father's father before him.
This is the Dew of Immortality.
Let this go free, even as It will; thou art not its
master, but the vehicle of It.

[46]

COMMENTARY ({Iota-Eta})

The 18th key of the Tarot refers to the Moon, which was supposed to shed dew. The appropriateness of the chapter title is obvious.

The chapter must be read in connection with Chapters 1 and 16.

I the penultimate paragraph, Vindu is identified with Amrita, and in the last paragraph the disciple is charged to let it have its own way. It has a will of its own, which is more in accordance with the Cosmic Will, than that of the man who is its guardian and servant.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Iota-Theta}

THE LEOPARD AND THE DEER

The spots of the leopard are the sunlight in the
  glade; pursue thou the deer stealthily at thy
  pleasure.
The dappling of the deer is the sunlight in the glade;
  concealed from the leopard do thou feed at thy
  pleasure.
Resemble all that surroundeth thee; yet be Thyself
  -and take thy pleasure among the living.
This is that which is written-Lurk!-in The Book
  of The Law.

COMMENTARY ({Iota-Theta})

19 is the last Trump, "The Sun', which is the representative of god in the Macrocosm, as the Phallus is in the Microcosm.

There is a certain universality and adaptability among its secret power. The chapter is taken from Rudyard Kiplin's "Just So Stories".

The Master urges his disciples to a certain holy stealth, a concealment of the real purpose of their lives; in this way making the best of both worlds. This counsels a course of action hardly distinguishable from hypocrisy; but the distinction is obvious to any clear thinker, though not altogether so the Frater P.

[49]
20

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Kappa}

SAMSON

The Universe is in equilibrium; therefore He that is without it, though his force be but a feather, can overturn the Universe.
Be not caught within that web, O child of Freedom! Be not entangled in the universal lie, O child of Truth!

[50]

COMMENTARY ({Kappa})

Samson, the Hebrew Hercules, is said in the legend to have pulled down the walls of a music-hall where he was engaged, "to make sport for the Philistines", destroying them and himself. Milton founds a poem on this fable.

The first paragraph is a corollary of Newton's First Law of Motion. The key to infinite power is to reach the Bornless Beyond.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Kappa-Alpha}

THE BLIND WEBSTER

It is not necessary to understand; it is enough to
  adore.
The god may be of clay: adore him; he becomes
  GOD.
We ignore what created us; we adore what we create.
  Let us create nothing but GOD!
That which causes us to create is our true father and
  mother; we create in our own image, which is theirs.
Let us create therefore without fear; for we can
  create nothing that is not GOD.

[52]

COMMENTARY ({Kappa-Alpha})

The 21st key of the Tarot is called "The Universe", and refers to the letter Tau, the Phallus in manifestation; hence the title, "The Blind Webster".

The universe is conceived as Buddhists, on the one hand, and Rationalists, on the other, would have us do; fatal, and without intelligence. Even so, it may be delightful to the creator.

The moral of this chapter is, therefore, and exposition of the last paragraph of Chapter 18.

It is the critical spirit which is the Devil, and gives rise to the appearance of evil.

[53]
22

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Kappa-Beta}

THE DESPOT

The waiters of the best eating-houses mock the whole
  world; they estimate every client at his proper
  value.
This I know certainly, because they always treat me
  with profound respect. Thus they have flattered
  me into praising them thus publicly.
Yet it is true; and they have this insight because
  they serve, and because they can have no personal
  interest in the affairs of those whom they serve.
An absolute monarch would be absolutely wise and
  good.
But no man is strong enough to have no interest.
  Therefore the best king would be Pure Chance.
It is Pure Chance that rules the Universe; therefore,
  and only therefore, life is good.

[54]

COMMENTARY ({Kappa-Beta})

Comment would only mar the supreme simplicity of this chapter.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Kappa-Gamma}

SKIDOO

What man is at ease in his Inn?
Get out.
Wide is the world and cold.
Get out.
Thou hast become an in-itiate.
Get out.
But thou canst not get out by the way thou camest
  in. The Way out is THE WAY.
Get out.
For OUT is Love and Wisdom and Power.(12)
Get OUT.
If thou hast T already, first get UT.(13)
Then get O.
And so at last get OUT.

COMMENTARY ({Kappa-Gamma})

Both "23" and "Skidoo" are American words meaning "Get out". This chapter describes the Great Work under the figure of a man ridding himself of all his accidents.

He first leaves the life of comfort; then the world at large; and, lastly, even the initiates.

In the fourth section is shown that there is no return for one that has started on this path.

The word OUT is then analysed, and treated as a noun.

Besides the explanation in the note, O is the Yoni; T, the Lingam; and U, the Hierophant; the 5th card of the Tarot, the Pentagram. It is thus practically identical with IAO.

The rest of the chapter is clear, for the note.

NOTES

(12) O = {character?}, "The Devil of the Sabbath". U = 8, the Hierophant or Redeemer. T = Strength, the Lion.

(13) T, manhood, the sign of the cross or phallus. UT, the Holy Guardian Angel; UT, the first syllable of Udgita, see the Upanishads. O, Nothing or Nuit.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Kappa-Delta}

THE HAWK AND THE BLINDWORM

This book would translate Beyond-Reason into the
  words of Reason.
Explain thou snow to them of Andaman.
The slaves of reason call this book Abuse-of-
  Language: they are right.
Language was made for men to eat and drink, make
  love, do barter, die. The wealth of a language con-
  sists in its Abstracts; the poorest tongues have
  wealth of Concretes.
Therefore have Adepts praised silence; at least it
  does not mislead as speech does.
Also, Speech is a symptom of Thought.
Yet, silence is but the negative side of Truth; the
  positive side is beyond even silence.
Nevertheless, One True God crieth hriliu!
  And the laughter of the Death-rattle is akin.

[58]

COMMENTARY ({Kappa-Delta})

The Hawk is the symbol of sight; the Blindworm, of blindness. Those who are under the dominion of reason

are called blind.
  In the last paragraph is reasserted the doctrine of Chapters 1, 8, 16 and 18.
  For the meaning of the word hriliu consult Liber 418.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Kappa-Epsilon}

THE STAR RUBY

Facing East, in the centre, draw deep deep deep thy breath, closing thy mouth with thy right fore-

finger prest against thy lower lip. Then dashing down the hand with a great sweep back and out, expelling forcibly thy breath, cry: {Alpha-Pi-Omicron Pi-Alpha-Nu-Tau-Omicron-C? Kappa-Alpha-Kappa-Omicron-Delta-Alpha-Iota-Mu-Omicron-Nu-Omicron-C?}.

With the same forefinger touch thy forehead, and say {C?-Omicron-Iota}, thy member, and say {Omega-Phi-Alpha-Lambda-Lambda-Epsilon},(14) thy right shoulder, and say {Iota-C?-Chi-Upsilon-Rho-Omicron-C?}, thy left shoulder, and say {Epsilon-Upsilon-Chi-Alpha-Rho-Iota-C?-Tau-Omicron-C?}; then clasp thine hands, locking the fingers, and cry {Iota-Alpha-Omega}.

Advance to the East. Imagine strongly a Pentagram. aright, in thy forehead. Drawing the hands to the eyes, fling it forth, making the sign of Horus, and roar {Chi-Alpha-Omicron-C?}. Retire thine hand in the sign of Hoor pa kraat.

Go round to the North and repeat; but scream {Beta-Alpha-Beta-Alpha-Lambda-Omicron-Nu}.

Go round to the West and repeat; but say {Epsilon-Rho-Omega-C?}.

Go round to the South and repeat; but bellow {Psi-Upsilon-Chi-Eta}.

Completing the circle widdershins, retire to the centre, and raise thy voice in the Paian, with these words {Iota-Omicron Pi-Alpha-Nu} with the signs of N.O.X.

Extend the arms in the form of a Tau, and say low but clear: {Pi-Rho-Omicron Mu-Omicron-Upsilon Iota-Upsilon-Gamma-Gamma-Epsilon-C? Omicron-Pi-Iota-C?-Omega Mu-Omicron-Upsilon Tau-Epsilon-Lambda-Epsilon-Tau-Alpha-Rho-Chi-Alpha-Iota Epsilon-Pi-Iota Delta-Epsilon-Xi-Iota-Alpha C?-Upsilon-Nu-Omicron-Chi-Epsilon-C? Epsilon-Pi-Alpha-Rho-Iota-C?-Tau-Epsilon-Rho-Alpha Delta-Alpha-Iota-Mu-Omicron-Nu-Epsilon-C? Phi-Lambda-Epsilon-Gamma-Epsilon-Iota Gamma-Alpha-Rho Pi-Epsilon-Rho-Iota Mu-Omicron-Upsilon Omicron Alpha-C?-Tau-Eta-Rho Tau-Omega-Nu Pi-Epsilon-Nu-Tau-Epsilon Kappa-Alpha-Iota Epsilon-Nu Tau-Eta-Iota C?-Tau-Eta-Lambda-Eta-Iota Omicron Alpha-C?-Tau-Eta-Rho Tau-Omega-Nu Epsilon-Xi Epsilon-C?-Tau-Eta-Kappa-Epsilon.

Repeat the Cross Qabalistic, as above, and end as thou didst begin.

COMMENTARY ({Kappa-Epsilon})

25 is the square of 5, and the Pentagram has the red colour of Geburah.

The chapter is a new and more elaborate version of the Banishing Ritual of the Pentagram.

It would be improper to comment further upon an official ritual of the A.'.A.'.

NOTE

(14) The secret sense of these words is to be sought in the numberation thereof.

[61]
26

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Kappa-Digamma}

THE ELEPHANT AND THE TORTOISE

The Absolute and the Conditioned together make
  The One Absolute.
The Second, who is the Fourth, the Demiurge, whom
  all nations of Men call The First, is a lie grafted
  upon a lie, a lie multiplied by a lie.
Fourfold is He, the Elephant upon whom the
  Universe is poised: but the carapace of the
  Tortoise supports and covers all.
This Tortoise is sixfold, the Holy Hexagram.(15)
These six and four are ten, 10, the One manifested

that returns into the Naught unmanifest.
The All-Mighty, the All-Ruler, the All-Knower, the
All-Father, adored by all men and by me
abhorred, be thou accursed, be thou abolished, be
thou annihilated, Amen!

[62]

COMMENTARY ({Kappa-Digamma})

The title of the chapter refers to the Hindu legend.

The first paragraph should be read in connection with our previous remarks upon the number 91.

The number of the chapter, 26, is that of Tetragrammaton, the manifest creator, Jehovah.

He is called the Second in relation to that which is above the Abyss, comprehended under the title of the First.

But the vulgarians conceive of nothing beyond the creator, and therefore call him The First.

He is really the Fourth, being in Chesed, and of course his nature is fourfold. This Four is conceived of as the Dyad multiplied by the Dyad; falsehood confirming falsehood.

Paragraph 3 introduces a new conception; that of the square within the hexagram, the universe enclosed in the law of Lingam-Yoni.

The penultimate paragraph shows the redemption of the universe by this law.

The figure 10, like the work IO, again suggest Lingam-Yoni, besides the exclamation given in the text.

The last paragraph curses the universe thus unredeemed.

The eleven initial A's in the last sentence are Magick Pentagrams, emphasising this curse.

NOTE

(15) In nature the Tortoise has 6 members at angels of 60 Degrees.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Kappa-Zeta}

THE SORCERER

A Sorcerer by the power of his magick had subdued all things to himself.
Would he travel? He could fly through space more swiftly than the stars.
Would he eat, drink, and take his pleasure? there was none that did not instantly obey his bidding.
In the whole system of ten million times ten million spheres upon the two and twenty million planes he had his desire.
And with all this he was but himself.
Alas!

[64]

COMMENTARY ({Kappa-Zeta})

This chapter gives the reverse of the medal; it is the contrast to Chapter 15.

The Sorcerer is to be identified with The Brother of the Left Hand Path.

[65]
28

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Kappa-Eta}

THE POLE-STAR

Love is all virtue, since the pleasure of love is but love, and the pain of love is but love.
Love taketh no heed of that which is not and of that which is.
Absence exalteth love, and presence exalteth love.
Love moveth ever from height to height of ecstasy and faileth never.
The wings of love droop not with time, nor slacken for life or for death.
Love destroyeth self, uniting self with that which is not-self, so that Love breedeth All and None in One.
Is it not so?...No?...
Then thou art not lost in love; speak not of love.
Love Alway Yieldeth: Love Alway Hardeneth.
.....May be: I write it but to write Her name.

[66]

COMMENTARY ({Kappa-Eta})

This now introduces the principal character of this book, Laylah, who is the ultimate feminine symbol, to be interpreted on all planes.

But in this chapter, little hint is given of anything beyond physical love. It is called the Pole-Star, because Laylah is the one object of devotion to which the author ever turns.

Note the introduction of the name of the Beloved in acrostic in line 15.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Kappa-Theta}

THE SOUTHERN CROSS

Love, I love you! Night, night, cover us! Thou art night, O my love; and there are no stars but thine eyes.
Dark night, sweet night, so warm and yet so fresh, so scented yet so holy, cover me, cover me!
Let me be no more! Let me be Thine; let me be Thou; let me be neither Thou nor I; let there be love in night and night in love.
N.O.X. the night of Pan; and Laylah, the night before His threshold!

[68]

COMMENTARY ({Kappa-Theta})

Chapter 29 continues Chapter 28.

Note that the word Laylah is the Arabic for "Night".

The author begins to identify the Beloved with the N.O.X. previously spoken of.

the chapter is called "The Southern Cross", because, on the physical plane, Laylah is an Australian.

[69]
30

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Lambda}

JOHN-A-DREAMS

Dreams are imperfections of sleep; even so is consciousness the imperfection of waking.
Dreams are impurities in the circulation of the blood; even so is consciousness a disorder of life.
Dreams are without proportion, without good sense, without truth; so also is consciousness.
Awake from dream, the truth is known:(16) awake from waking, the Truth is-The Unknown.

[70]

COMMENTARY ({Lambda})

This chapter is to read in connection with Chapter 8, and also with those previous chapters in which the reason is attacked.

The allusion in the title is obvious.

This sum in proportion, dream: waking: : waking:

Samadhi is a favourite analogy with Frater P., who frequently employs it in his holy discourse.

NOTE

(16) I.e. the truth that he hath slept.

[71]
31

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Lambda-Alpha}

THE GAROTTE

IT moves from motion into rest, and rests from rest into motion. These IT does alway, for time is not. So that IT does neither of these things. IT does THAT one thing which we must express by two things neither of which possesses any rational meaning.

Yet ITS doing, which is no-doing, is simple and yet complex, is neither free nor necessary.

For all these ideas express Relation; and IT, comprehending all Relation in ITS simplicity, is out of all Relation even with ITSELF.

All this is true and false; and it is true and false to say that it is true and false.

Strain forth thine Intelligence, O man, O worthy one, O chosen of IT, to apprehend the discourse of THE MASTER; for thus thy reason shall at last break down, as the fetter is struck from a slave's throat.

[72]
COMMENTARY ({Lambda-Alpha})

The number 31 refers to the Hebrew word LA, which means "not".

A new character is now introduce under the title of IT, I being the secret, and T being the manifested, phallus.

This is, however, only one aspect of IT, which may perhaps be defined as the Ultimate Reality.

IT is apparently a more exalted thing than THAT.

This chapter should be compared with Chapter 11; that method of destroying the reason by formulating contradictions is definitely inculcated.

The reason is situated in Daath, which corresponds the the throat in human anatomy. Hence the title of the chapter, "The Garotte".

The idea is that, by forcing the mind to follow, and as far as possible to realise, the language of Beyond the Abyss, the student will succeed in bringing his reason under control.

As soon as the reason is vanquished, the garotte is removed; then the influence of the supernals (Kether, Chokmah, Binah), no longer inhibited by Daath, can descend upon Tiphareth, where the human will is situated, and flood it with the ineffable light.

Consciousness is a symptom of disease.
All that moves well moves without will.
All skillfulness, all strain, all intention is contrary to ease.
Practise a thousand times, and it becomes difficult; a thousand thousand, and it becomes easy; a thousand thousand times a thousand thousand, and it is no longer Thou that doeth it, but It that doeth itself through thee. Not until then is that which is done well done.
Thus spoke FRATER PERDURABO as he leapt from rock to rock of the moraine without ever casting his eyes upon the ground.

[74]

COMMENTARY ({Lambda-Beta})

This title is a mere reference to the metaphor of the last paragraph of the chapter.

Frater P., as is well known, is a mountaineer.

This chapter should be read in conjunction with Chapters 8 and 30.

It is a practical instruction, the gist of which is easily to be apprehended by comparatively short practice

of Mantra-Yoga.
  A mantra is not being properly said as long as the man knows he is saying it. The same applies to all other forms of Magick.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Lambda-Gamma}

BAPHOMET

A black two-headed Eagle is GOD; even a Black Triangle is He. In His claws He beareth a sword; yea, a sharp sword is held therein.
This Eagle is burnt up in the Great Fire; yet not a feather is scorched. This Eagle is swallowed up in the Great Sea; yet not a feather is wetted. so flieth He in the air, and lighteth upon the earth at

His pleasure.
So spake IACOBUS BURGUNDUS MOLENSIS(17)
the Grand Master of the Temple; and of the GOD
that is Ass-headed did he dare not speak.

[76]

COMMENTARY ({Lambda-Gamma})

33 is the number of the Last Degree of Masonry, which was conferred upon Frater P. in the year 1900 of the vulgar era by Don Jesus de Medina-Sidonia in the City of Mexico.

Baphomet is the mysterious name of the God of the Templars.

The Eagle described in paragraph 1 is that of the Templars.

This Masonic symbol is, however, identified by Frater P. with a bird, which is master of the four elements, and therefore of the name Tetragrammaton.

Jacobus Burgundus Molensis suffered martyrdom in the City of Paris in the year 1314 of the vulgar era.

The secrets of his order were, however, not lost, and are still being communicated to the worthy by his

successors, as is intimated by the last paragraph, which implies knowledge of a secret worship, of which the Grand Master did not speak.

The Eagle may be identified, though not too closely, with the Hawk previously spoken of.

It is perhaps the Sun, the exoteric object of worship of all sensible cults; it is not to be confused with other objects of the mystic aviary, such as the swan, phoenix, pelican, dove and so on.

NOTE

(17) His initials I.B.M. are the initials of the Three Pillars of the Temple, and add to 52, 13x4, BN, the Son.

34

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Lambda-Delta}

THE SMOKING DOG(18)

Each act of man is the twist and double of an hare.
Love and death are the greyhounds that course him.
God bred the hounds and taketh His pleasure in the sport.
This is the Comedy of Pan, that man should think he hunteth, while those hounds hunt him.
This is the Tragedy of Man when facing Love and Death he turns to bay. He is no more hare, but boar.
There are no other comedies or tragedies.
Cease then to be the mockery of God; in savagery of love and death live thou and die!
Thus shall His laughter be thrilled through with Ecstasy.

[78]

COMMENTARY ({Lambda-Delta})

The title is explained in the note.

The chapter needs no explanation; it is a definite point of view of life, and recommends a course of action calculated to rob the creator of his cruel sport.

NOTE

(18) This chapter was written to clarify {Chi-epsilon-psi-iota-delta} of which it was the origin. FRATER PERDURABO perceived this truth, or rather the first half of it, comedy, at breakfast at "Au Chien qui Fume".

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Lambda-Epsilon}

VENUS OF MILO

Life is as ugly and necessary as the female body.
Death is as beautiful and necessary as the male body.
The soul is beyond male and female as it is beyond Life and Death.
Even as the Lingam and the Yoni are but diverse developments of One Organ, so also are Life and Death but two phases of One State. So also the Absolute and the Conditioned are but forms of THAT.
What do I love? There is no from, no being, to which I do not give myself wholly up.
Take me, who will!

[80]

COMMENTARY ({Lambda-Epsilon})

This chapter must be read in connection with Chapters 1, 3, 4, 8, 15, 16, 18, 24, 28, 29.

The last sentence of paragraph 4 also connects with the first paragraph of Chapter 26.

The title "Venus of Milo" is an argument in support of paragraphs 1 and 2, it being evident from this statement that the female body becomes beautiful in so far as it approximates to the male.

The female is to be regarded as having been separated from the male, in order to reproduce the male in a superior form, the absolute, and the conditions forming the one absolute.

In the last two paragraphs there is a justification of a practice which might be called sacred prostitution.

In the common practice of meditation the idea is to reject all impressions, but here is an opposite practice, very much more difficult, in which all are accepted.

This cannot be done at all unless one is capable of making Dhyana at least on any conceivable thing, at a second's notice; otherwise, the practice would only be ordinary mind-wandering.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Lambda-Sigma}

THE STAR SAPPHIRE

Let the Adept be armed with his Magick Rood [and provided with his Mystic Rose].
In the centre, let him give the L.V.X. signs; or if he know them, if he will and dare do them, and can keep silent about them, the signs of N.O.X. being the signs of Puer, Vir, Puella, Mulier. Omit the sign I.R.
Then let him advance to the East, and make the Holy Hexagram, saying: PATER ET MATER UNIS DEUS ARARITA.
Let him go round to the South, make the Holy Hexagram, and say: MATER ET FILIUS UNUS DEUS ARARITA.
Let him go round to the West, make the Holy Hexagram, and say: FILIUS ET FILIA UNUS DEUS ARARITA.
Let him go round to the North, make the Holy Hexagram, and then say: FILIA ET PATER UNUS DEUS ARARITA.
Let him then return to the Centre, and so to The Centre of All [making the ROSY CROSS as he may know how] saying: ARARITA ARARITA ARARITA.
In this the Signs shall be those of Set Triumphant and of Baphomet. Also shall Set appear in the Circle. Let him drink of the Sacrament and let him communicate the same.]
Then let him say: OMNIA IN DUOS: DUO IN UNUM: UNUS IN NIHIL: HAE NEC QUATUOR NEC OMNIA NEC DUO NEC UNUS NEC NIHIL SUNT.

GLORIA PATRI ET MATRI ET FILIO ET

[82]

FILIAE ET SPIRITUI SANCTO EXTERNO
ET SPIRITUI SANCTO INTERNO UT ERAT
EST ERIT IN SAECULA SAECULORUM SEX
IN UNO PER NOMEN SEPTEM IN UNO
ARARITA.

Let him then repeat the signs of L.V.X. but not the signs of N.O.X.; for it is not he that shall arise in the Sign of Isis Rejoicing.

COMMENTARY ({Lambda-Sigma})

The Star Sapphire corresponds with the Star-Ruby of Chapter 25; 36 being the square of 6, as 25 is of %.

This chapter gives the real and perfect Ritual of the Hexagram.

It would be improper to comment further upon an official ritual of the A.'.A.'.

[83]
37

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Lambda-Zeta}

DRAGONS

Thought is the shadow of the eclipse of Luna.
Samadhi is the shadow of the eclipse of Sol.
The moon and the earth are the non-ego and the
  ego: the Sun is THAT.
Both eclipses are darkness; both are exceeding rare;
  the Universe itself is Light.

[84]

COMMENTARY ({Lambda-Zeta})

Dragons are in the East supposed to cause eclipses by devouring the luminaries.

There may be some significance in the chapter number, which is that of Jechidah the highest unity of the soul.

In this chapter, the idea is given that all limitation and evil is an exceedingly rare accident; there can be no night in the whole of the Solar System, except in rare spots, where the shadow of a planet is cast by itself. It is a serious misfortune that we happen to live in a tiny corner of the system, where the darkness reaches such a high figure as 50 per cent.

The same is true of moral and spiritual conditions.

[85]
38

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Lambda-Eta}

LAMBSKIN

Cowan, skidoo!
Tyle!
Swear to hele all.
This is the mystery.
Life!
Mind is the traitor.
Slay mind.
Let the corpse of mind lie unburied on the edge of
  the Great Sea!
Death!
This is the mystery.
Tyle!
Cowan, skidoo!

[86]

COMMENTARY ({Lambda-Eta})

This chapter will be readily intelligible to E.A. Freemasons, and it cannot be explained to others.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Lambda-Theta}

THE LOOBY

Only loobies find excellence in these words.
It is thinkable that A is not-A; to reverse this is but
  to revert to the normal.
Yet by forcing the brain to accept propositions of
  which one set is absurdity, the other truism, a
  new function of brain is established.
Vague and mysterious and all indefinite are the
  contents of this new consciousness; yet they are
  somehow vital. by use they become luminous.
Unreason becomes Experience.
This lifts the leaden-footed soul to the Experience
  of THAT of which Reason is the blasphemy.
But without the Experience these words are the
  Lies of a Looby.
Yet a Looby to thee, and a Booby to me, a Balassius
  Ruby to GOD, may be!

[88]

COMMENTARY ({Lambda-Theta})

The word Looby occurs in folklore, and was supposed to be the author, at the time of writing this book, which he did when he was far from any standard works of reference, to connote partly "booby", partly "lout".

It would thus be a similar word to "Parsifal".
  Paragraphs 2-6 explain the method that was given in Chapters 11 and 31. This method, however, occurs throughout the book on numerous occasions, and even in the chapter itself it is employed in the last paragraphs.

[89]
40

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Mu}

THE HIMOG(19)

A red rose absorbs all colours but red; red is therefore
  the one colour that it is not.
This Law, Reason, Time, Space, all Limitation blinds
  us to the Truth.

All that we know of Man, Nature, God, is just that
  which they are not; it is that which they throw off
  as repungnant.
The HIMOG is only visible in so far as He is imperfect.
Then are they all glorious who seem not to be glorious,
  as the HIMOG is All-glorious Within?
It may be so.
How then distinguish the inglorious and perfect
  HIMOG from the inglorious man of earth?
Distinguish not!
But thyself Ex-tinguish: HIMOG art thou, and
  HIMOG shalt thou be.

[90]

COMMENTARY ({MU})

  Paragraph 1 is, of course, a well-known scientific fact.

  In paragraph 2 it is suggested analogically that all thinkable things are similarly blinds for the Unthinkable Reality.

  Classing in this manner all things as illusions, the question arises as to the distinguishing between illusions; how are we to tell whether a Holy Illuminated Man of God is really so, since we can see nothing of him but his imperfections. :It may be yonder beggar is a King."

  But these considerations are not to trouble such mind as the Chela may possess; let him occupy himself,

rather, with the task of getting rid of his personality; this, and not criticism of his holy Guru, should be the occupation of his days and nights.

NOTE

(19) HIMOG is a Notariqon of the words Holy Illuminated Man of God.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Mu-Alpha}

CORN BEEF HASH(20)

In V.V.V.V.V. is the Great Work perfect.
Therefore none is that pertaineth not to V.V.V.V.V.
In any may he manifest; yet in one hath he chosen to manifest; and this one hath given His ring as a Seal of Authority to the Work of the A.'.A.'. through the colleagues of FRATER PERDURABO.
But this concerns themselves and their administration; it concerneth none below the grade of Exempt Adept, and such an one only by command.
Also, since below the Abyss Reason is Lord, let men

seek by experiment, and not by Questionings.

the title is only partially explained i the note; it means that the statements in this chapter are to be understood in the most ordinary and commonplace way, without any mystical sense.

V.V.V.V.V. is the motto of a Master of the Temple (or so much He disclosed to the Exempt Adepts), referred to in Liber LXI. It is he who is responsible for the whole of the development of the A,'.A.'. movement which has been associated with the publication of THE EQUINOX; and His utterance is enshrined in the sacred writings.

It is useless to enquire into His nature; to do so leads to certain disaster. Authority from him is exhibited, when necessary, to the proper persons, though in no case to anyone below the grade of Exempt Adept. The person enquiring into such matters is politely requested to work, and not to ask questions about matters which in no way concern him.

The number 41 is that of the Barren Mother.

NOTE

(20) I.e. food suitable for Americans.

42

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Mu-Beta}

DUST-DEVILS

In the wind of the mind arises the turbulence
  called I.
It breaks; down shower the barren thoughts.
All life is choked.
This desert is the Abyss wherein the Universe.
  The Stars are but thistles in that waste.
Yet this desert is but one spot accursed in a world of
  bliss.
Now and again Travellers cross the desert; they come
  from the Great Sea, and to the Great Sea they go.
As they go they spill water; one day they will irrigate
  the desert, till it flower.
See! five footprints of a Camel! V.V.V.V.V.

[94]

COMMENTARY ({Mu-Beta})

This number 42 is the Great Number of the Curse. See Liber 418, Liber 500, and the essay on the Qabalah in the Temple of Solomon the King. This number is said to be all hotch-potch and accursed.

The chapter should be read most carefully in connection with the 10th Aethyr. It is to that dramatic experience that it refers.

The mind is called "wind", because of its nature; as has been frequently explained, the ideas and words are identical.

In this free-flowing, centreless material arises an eddy; a spiral close-coiled upon itself.

The theory of the formation of the Ego is that of the Hindus, whose Ahamkara is itself a function of the mind, whose ego it creates. This Ego is entirely divine.

Zoroaster describes God as having the head of the Hawk, and a spiral force. It will be difficult to understand this chapter without some experience in the transvaluation of values, which occurs throughout the whole of this book, in nearly every other sentence. Transvaluation of values is only the moral aspect of the method of contradiction.

The word "turbulence" is applied to the Ego to suggest the French "tourbillion", whirlwind, the false Ego or dust-devil.

True life, the life, which has no consciousness of "I", is said to be choked by this false ego, or rather by the thoughts which its explosions produce. In paragraph 4 this is expanded to a macrocosmic plane.

The Masters of the Temple are now introduced; they are inhabitants, not of this desert; their abode is not this universe.

They come from the Great Sea, Binah, the City of the Pyramids.

V.V.V.V.V. is indicated as one of these travellers; He is described as a camel, not because of the connotation of the French form of this word, but because "camel" is in hebrew Gimel, and Gimel is the path leading from Tiphareth to Kether, uniting Microprosopus and Macroprosopus, i.e. performing the Great Work.

The card Gimel in the Tarot is the High Priestess, the Lady of Initiation; one might even say, the Holy Guardian Angel.

43

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Mu-Gamma}

MULBERRY TOPS

Black blood upon the altar! and the rustle of angel wings above!
Black blood of the sweet fruit, the bruised, the violated bloom-that setteth The Wheel a-spinning in the spire.
Death is the veil of Life, and Life of Death; for both are Gods.
This is that which is written: "A feast for Life, and a greater feast for Death!" in THE BOOK OF THE LAW.
The blood is the life of the individual: offer then blood!

[96]

COMMENTARY ({Mu-Gamma})

The title of this chapter refers to a Hebrew legend, that of the prophet who heard "a going in the mulberry tops"; and to Browning's phrase, "a bruised, black-blooded mulberry".

In the World's Tragedy, Household Gods, The Scorpion, and also The God-Eater, the reader may study the efficacy of rape, and the sacrifice of blood, as magical formulae. Blood and virginity have always been the most acceptable offerings to all the gods, but especially the Christian God.

In the last paragraph, the reason of this is explained; it is because such sacrifices come under the Great Law of the Rosy Cross, the giving-up of the individuality, as has been explained as nauseam in previous chapters. We shall frequently recur to this subject.

By "the wheel spinning in the spire" is meant the manifestation of magical force, the spermatozoon in the conical phallus. For wheels, see Chapter 78.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Mu-Delta}

THE MASS OF THE PHOENIX

The Magician, his breast bare, stands before an altar on which are his Burin, Bell, Thurible, and two of the Cakes of Light. In the Sign of the Enterer he reaches West across the Altar, and cries:

Hail Ra, that goest in Thy bark
Into the Caverns of the DarK!

He gives the sign of Silence, and takes the Bell, and Fire, in his hands.

East of the Altar see me stand
With Light and Musick in mine hand!

He strikes Eleven times upon the Bell 3 3 3-5 5 5 5 5-3 3 3 and places the Fire in the Thurible.

I strike the Bell: I light the flame:
I utter the mysterious Name.
ABRAHADABRA
He strikes Eleven times upon the Bell.

Now I begin to pray: Thou Child,
holy Thy name and undefiled!
Thy reign is come: Thy will is done.
Here is the Bread; here is the Blood.
Bring me through midnight to the Sun!
Save me from Evil and from Good!
That Thy one crown of all the Ten.
Even now and here be mine. AMEN.

He puts the first Cake on the Fire of the Thurible.

I burn the Incense-cake, proclaim
These adorations of Thy name.

He makes them as in Liber Legis, and strikes again Eleven times upon the Bell. With the Burin he then makes upon his breast the proper sign.

Behold this bleeding breast of mine
Gashed with the sacramental sign!

He puts the second Cake to the wound.
I stanch the blood; the wager soaks
It up, and the high priest invokes!

He eats the second Cake.
This Bread I eat. This Oath I swear
As I enflame myself with prayer:
"There is no grace: there is no guilt:
This is the Law: DO WHAT THOU WILT!"

He strikes Eleven times upon the Bell, and cries
  ABRAHADABRA.
I entered in with woe; with mirth
  I now go forth, and with thanksgiving,
To do my pleasure on the earth
  Among the legions of the living.

    He goeth forth.

COMMENTARY ({Mu-Delta})

  This is the special number of Horus; it is the Hebrew blood, and the multiplication of the 4 by the 11, the number of Magick, explains 4 in its finest sense. But see in particular the accounts in Equinox I, vii of the circumstances of the Equinox of the Gods.

  The word "Phoenix" may be taken as including the idea of "Pelican", the bird, which is fabled to feeds its young from the blood of its own breast. Yet the two ideas, though cognate, are not identical, and "Phoenix" is the more accurate symbol.

  This chapter is explained in Chapter 62.

  It would be improper to comment further upon a ritual which has been accepted as official by the A.'.A.'.

45

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Mu-Epsilon}

CHINESE MUSIC

"Explain this happening!"
"It must have a `natural' cause." \
"It must have a `supernatural' cause." / Let
  these two asses be set to grind corn.
May, might, must, should, probably, may be, we
  may safely assume, ought, it is hardly question-
  able, almost certainly-poor hacks! let them be
  turned out to grass!
Proof is only possible in mathematics, and mathe-
  matics is only a matter of arbitrary conventions.
And yet doubt is a good servant but a bad master; a
  perfect mistress, but a nagging wife.
"White is white" is the lash of the overseer: "white
  is black" is the watchword of the slave. The Master
  takes no heed.
The Chinese cannot help thinking that the octave has
  5 notes.
The more necessary anything appears to my mind,
  the more certain it is that I only assert a limitation.
I slept with Faith, and found a corpse in my arms on
  awaking; I drank and danced all night with Doubt,
  and found her a virgin in the morning.

COMMENTARY ({Mu-Epsilon})

The title of this chapter is drawn from paragraph 7.

We now, for the first time, attack the question of doubt.

"Th Soldier and the Hunchback" should be carefully studied in this connection. The attitude recommended is scepticism, but a scepticism under control. Doubt inhibits action, as much as faith binds it. All the best Popes have been Atheists, but perhaps the greatest of them once remarked, "Quantum nobis prodest haec fabula Christi".

The ruler asserts facts as they are; the slave has therefore no option but to deny them passionately, in order to express his discontent. Hence such absurdities as "Liberte, Egalite, Fraternite", "In God we trust", and the like. Similarly we find people asserting today that woman is superior to man, and that all men are born equal.

The Master (in technical language, the Magus) does not concern himself with facts; he does not care whether a thing is true or not: he uses truth and falsehood indiscriminately, to serve his ends. Slaves consider him immoral, an preach against him in Hyde Park.

In paragraphs 7 and 8 we find a most important statement, a practical aspect of the fact that all truth is relative, and in the last paragraph we see how scepticism keeps the mind fresh, whereas faith dies in the very sleep that it induces.

[101]
46

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Mu-Digamma}

BUTTONS AND ROSETTES

The cause of sorrow is the desire of the One to the
  Many, or of the Many to the One. This also is the
  cause of joy.
But the desire of one to another is all of sorrow; its
  birth is hunger, and its death satiety.
The desire of the moth for the star at least saves him
  satiety.
Hunger thou, O man, for the infinite: be insatiable
  even for the finite; thus at The End shalt thou
  devour the finite, and become the infinite.
Be thou more greedy that the shark, more full of
  yearning than the wind among the pines.
The weary pilgrim struggles on; the satiated pilgrim
  stops.
The road winds uphill: all law, all nature must be
  overcome.
Do this by virtue of THAT in thyself before which
  law and nature are but shadows.

[102]

COMMENTARY ({Mu-Digamma})

The title of this chapter is best explained by a refer-

ence to Mistinguette and Mayol.

It would be hard to decide, and it is fortunately unnecessary even to discuss, whether the distinction of their art is the cause, result, or concomitant of their private peculiarities.

The fact remains that in vice, as in everything else, some things satiate, others refresh. Any game in which perfection is easily attained soon ceases to amuse, although in the beginning its fascination is so violent.

Witness the tremendous, but transitory, vogue of ping-pong and diabolo. Those games in which perfection is impossible never cease to attract.

The lesson of the chapter is thus always to rise hungry from a meal, always to violate on's own nature. Keep on acquiring a taste for what is naturally repugnant; this is an unfailing source of pleasure, and it has a real further advantage, in destroying the Sankharas, which, however "good" in themselves, relatively to other Sankharas, are yet barriers upon the Path; they are modifications of the Ego, and therefore those things which bar it from the absolute.

47

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Mu-Zeta}

WINDMILL-WORDS

Asana gets rid of Anatomy-con- \

sciousness. | Involuntary
Pranayama gets rid of Physiology- | "Breaks"
consciousness. /
Yama and Niyama get rid of \ Voluntary
Ethical consciousness. / "Breaks"
Pratyhara gets rid of the Objective.
Dharana gets rid of the Subjective.
Dhyana gets rid of the Ego.
Samadhi gets rid of the Soul Impersonal.

Asana destroys the static body (Nama).
Pranayama destroys the dynamic body (Rupa).
Yama destroys the emotions. \ (Vedana).
Niyama destroys the passions. /
Dharana destroys the perceptions (Sanna).
Dhyana destroys the tendencies (Sankhara).
Samadhi destroys the consciousness (Vinnanam).
Homard a la Thermidor destroys the digestion.
The last of these facts is the one of which I am most certain.

[104]

COMMENTARY ({Mu-Zeta})

The allusion in the title is not quite clear, though it may be connected with the penultimate paragraph.

The chapter consists of two points of view from which to regard Yoga, two odes upon a distant prospect of the Temple of Madura, two Elegies on a mat of Kusha-grass.

The penultimate paragraph is introduced by way of repose. Cynicism is a great cure for over-study.

There is a great deal of cynicism in this book, in one

place and another. It should be regarded as Angostura Bitters, to brighten the flavour of a discourse which were else too sweet. It prevents one from slopping over into sentimentality.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Mu-Eta}

MOME RATHS(22)

The early bird catches the worm and the twelve-
  year-old prostitute attracts the ambassador.
Neglect not the dawn-meditation!

The first plovers' eggs fetch the highest prices; the
  flower of virginity is esteemed by the pandar.
Neglect not the dawn-meditation!

early to bed and early to rise

Makes a man healthy and wealthy and wise:
But late to watch and early to pray
Brings him across The Abyss, they say.
Neglect not the dawn-meditation!

[106]

COMMENTARY ({Mu-Eta})

This chapter is perfectly simple, and needs no comment whatsoever.

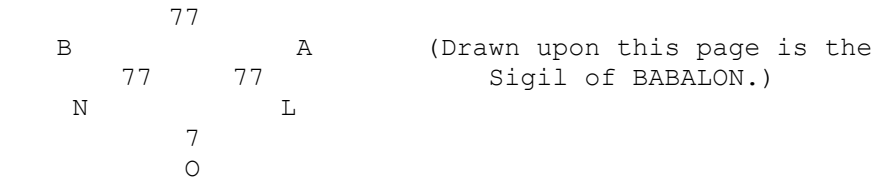
NOTE

(22) "The mome raths outgrabe"-Lewis Carroll.
But "mome" is Parisian slang for a young girl, and "rathe" O.E. for early. "The rathe primrose"-Milton.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Mu-Theta}

WARATAH-BLOSSOMS

Seven are the veils of the dancing-girl in the harem
  of IT.
Seven are the names, and seven are the lamps beside
  Her bed.
Seven eunuchs guard Her with drawn swords; No
  Man may come nigh unto Her.
In Her wine-cup are seven streams of the blood of
  the Seven Spirits of God.
Seven are the heads of THE BEAST whereon She
  rideth.
The head of an Angel: the head of a Saint: the head
  of a Poet: the head of An Adulterous Woman: the
  head of a Man of Valour: the head of a Satyr:
  and the head of a Lion-Serpent.
Seven letters hath Her holiest name; and it is



This is the Seal upon the Ring that is on the Fore-
finger of IT: and it is the Seal upon the Tombs of
them whom She hath slain.
Here is Wisdom. Let Him that hath Understanding
count the Number of Our Lady; for it is the
Number of a Woman; and Her Number is
An Hundred and Fifty and Six.

COMMENTARY ({Mu-theta})

49 is the square of 7.

7 is the passive and feminine number.

The chapter should be read in connection with Chapter 31 for IT now reappears.

The chapter heading, the Waratah, is a voluptuous scarlet flower, common in Australia, and this connects the chapter with Chapters 28 and 29; but this is only an allusion, for the subject of the chapter is OUR LADY BABALON, who is conceived as the feminine counterpart of IT.

This does not agree very well with the common or orthodox theogony of Chapter 11; but it is to be explained by the dithyrambic nature of the chapter.

In paragraph 3 NO MAN is of course NEMO, the Master of the Temple, Liber 418 will explain most of the allusions in this chapter.

In paragraphs 5 and 6 the author frankly identifies himself with the BEAST referred to in the book, and in the Apocalypse, and in LIBER LEGIS. In paragraph 6 the word "angel" may refer to his mission, and the word "lion-serpent" to the sigil of his ascending decan. (Teth= Snake=spermatozoon and Leo in the Zodiac, which like Teth itself has the snake-form. theta first written {Sun} = Lingam-Yoni and Sol.)

Paragraph 7 explains the theological difficulty referred to above. There is only one symbol, but this symbol has

many names: of those names BABALON is the holiest. It is the name referred to in Liber Legis, 1, 22.

It will be noticed that the figure, or sigil, of BABALON is a seal upon a ring, and this ring is upon the forefinger of IT. This identifies further the symbol with itself.

It will be noticed that this seal, except for the absence of a border, is the official seal of the A.'.A.'. Compare Chapter 3.

It is also said to be the seal upon the tombs of them that she hath slain, that is, of the Masters of the Temple.

In connection with the number 49, see Liber 418, the 22nd Aethyr, as well as the usual authorities.

[109]
50

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Nu}

THE VIGIL OF ST. HUBERT

In the forest God met the Stag-beetle. "Hold! Worship me!" quoth God. "For I am All-Great, All-Good, All Wise....The stars are but sparks from the forges of My smiths...."
"Yea, verily and Amen," said the Stag-beetle, "all this do I believe, and that devoutly."
"Then why do you not worship Me?"
"Because I am real and your are only imaginary."
But the leaves of the forest rustled with the laughter of the wind.
Said Wind and Wood: "They neither of them know anything!"

COMMENTARY ({Nu})

St. Hubert appears to have been a saint who saw a stag of a mystical or sacred nature.

The Stag-beetle must not be identified with the one in Chapter 16. It is a merely literary touch.

the chapter is a resolution of the universe into Tetragrammaton; God the macrocosm and the microcosm beetle. Both imagine themselves to exist; both say "you" and "I", and discuss their relative reality.

The things which really exist, the things which have no Ego, and speak only in the third person, regard these as ignorant, on account of their assumption of Knowledge.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Nu-Alpha}

TERRIER-WORK

Doubt.
Doubt thyself.
Doubt even if thou doubtest thyself.
Doubt all.
Doubt even if thou doubtest all.
It seems sometimes as if beneath all conscious doubt
  there lay some deepest certainty. O kill it! Slay the
  snake!
The horn of the Doubt-Goat be exalted
Dive deeper, ever deeper, into the Abyss of Mind,
  until thou unearth the fox THAT. On, hounds!
  Yoicks! Tally-ho! Bring THAT to bay!
Then, wind the Mort!

[112]

COMMENTARY ({Nu-Alpha})

The number 51 means failure and pain, and its subject is appropriately doubt.

The title of the chapter is borrowed from the health-giving and fascinating sport of fox-hunting, which Frater Perdurabo followed in his youth.

This chapter should be read in connection with "The Soldier and the Hunchback" of which it is in some sort an epitome.

Its meaning is sufficiently clear, but in paragraphs 6 and 7 it will be noticed that the identification of the Soldier with the Hunchback has reached such a pitch that the symbols are interchanged, enthusiasm being represented as the sinuous snake, scepticism as the Goat of the Sabbath. In other words, a state is reached in which destruction is as much joy as creation. (Compare Chapter 46.)

Beyond that is a still deeper state of mind, which is THAT.

52

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Nu-Beta}

THE BULL-BAITING

Fourscore and eleven books wrote I; in each did I
  expound THE GREAT WORK fully, from The
  beginning even unto The End thereof.
Then at last came certain men unto me, saying:
  O Master! Expound thou THE GREAT WORK
  unto us, O Master!
And I held my peace.
O generation of gossipers! who shall deliver you
  from the Wrath that is fallen upon you?
O Babblers, Prattlers, Talkers, Loquacious Ones,
  Tatlers, Chewers of the Red Rag that inflameth
  Apis the Redeemer to fury, learn first what is
  Work! and THE GREAT WORK is not so far
  beyond!

COMMENTARY ({Nu-Beta})

52 is BN, the number of the Son, Osiris-Apis, the Redeemer, with whom the Master (Fra. P.) identifies himself. he permits himself for a moment the pleasure of feeling his wounds; and, turning upon his generation, gores it with his horns.

The fourscore-and-eleven books do not, we think, refer to the ninety-one chapters of this little master-piece, or even to the numerous volumes he has penned, but rather to the fact that 91 is the number of Amen, implying the completeness of his work.

In the last paragraph is a paranomasia. "To chew the red rag" is a phrase for to talk aimlessly and persistently, while it is notorious that a red cloth will excite the rage of a bull.

53

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Nu-Gamma}

THE DOWSER

Once round the meadow. Brother, does the hazel
  twig dip?
Twice round the orchard. Brother, does the hazel
  twig dip?
Thrice round the paddock, Highly, lowly, wily, holy,
  dip, dip, dip!
Then neighed the horse in the paddock-and lo!
  its wings.
For whoso findeth the SPRING beneath the earth
  maketh the treaders-of-earth to course the heavens.
This SPRING is threefold; of water, but also of steel,
  and of the seasons.
Also this PADDOCK is the Toad that hath the
  jewel between his eyes-Aum Mani Padmen
  Hum! (Keep us from Evil!)

A dowser is one who practises divination, usually with the object of finding water or minerals, by means of the vibrations of a hazel twig.

The meadow represents the flower of life; the orchard its fruit.

The paddock, being reserved for animals, represents life itself. That is to say, the secret spring of life is found in the place of life, with the result that the horse, who represents ordinary animal life, becomes the divine horse Pegasus.

In paragraph 6 we see this spring identified with the phallus, for it is not only a source of water, but highly elastic, while the reference to the seasons alludes to the well-known lines of the late Lord Tennyson:

"In the spring a livelier iris changes on the burnished dove,
In the Spring a young man's fancy lightly turns to thoughts
of love."
-Locksley Hall.

In paragraph 7 the place of life, the universe of animal souls, is identified with the toad, which

"Ugly and venomous,
Wears yet a precious jewel in his head"
-Romeo and Juliet-

this jewel being the divine spark in man, and indeed in all that "lives and moves and has its being". Note this phrase, which is highly significant; the word "lives" excluding the mineral kingdom, the word "moves" the vegetable kingdom, and the phrase "has its being" the lower animals, including woman.

This "toad" and "jewel" are further identified with the Lotus and jewel of the well-known Buddhist phrase and this seems to suggest that this "toad" is the Yoni; the suggestion is further strengthened by the concluding phrase in brackets, "Keep us from evil", since, although it is the place of life, the means of grace, it may be ruinous.

Five and forty apprentice masons out of work!
Fifteen fellow-craftsmen out of work!
Three Master Masons out of work!
All these sat on their haunches waiting The Report
  of the Sojourner; for THE WORD was lost.
This is the Report of the Sojourners: THE WORD
  was LOVE;(23) and its number is An Hundred and
  Eleven.
Then said each AMO;(24) for its number is An Hundred
  and Eleven.
Each took the Trowel from his LAP,(25) whose number
  is AN Hundred and Eleven.
Each called moreover on the Goddess NINA,(26) for
  Her number is An Hundred and Eleven.
Yet with all this went The Work awry; for THE
  WORD OF THE LAW IS {Theta-Epsilon-Lambda-Eta-Mu-Alpha}.

[118]

COMMENTARY ({Nu-Delta})

The title of this chapter refers to the duty of the Tyler in a blue lodge of Freemasons.

The numbers in paragraphs 1 to 3 are significant; each Master-Mason is attended by 5 Fellow-Crafts, and each Fellow-Craft by 3 Apprentices, as if the Masters were sitting in pentagrams, and the Fellow-

Craftsmen in triangles. This may refer to the number of manual signs in each of these degrees.

The moral of the chapter is apparently that the mother-letter {Aleph} is an inadequate solution of the Great Problem. {Aleph} is identified with the Yoni, for all the symbols connected with it in this place are feminine, but {Aleph} is also a number of Samadhi and mysticism, and the doctrine is therefore that Magick, in that highest sense explained in the Book of the Law, is the truer key.

NOTES

(23) L=30, O=70, V=6, E=5=111.

(24) A=1, M=40, O=70=111.

(25) The trowel is shaped like a diamond or Yoni.
L=30, A=1, P=80=111

(26) N=50, I=10, N=50, A=1=111.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Nu-Epsilon}

THE DROOPING SUNFLOWER

The One Thought vanished; all my mind was torn to rags: --- nay! nay! my head was mashed into wood pulp, and thereon the Daily Newspaper was printed.

Thus wrote I, since my One Love was torn from me. I cannot work: I cannot think: I seek distraction

here: I seek distraction there: but this is all my truth, that I who love have lost; and how may I regain?

I must have money to get to America.

O Mage! Sage! Gauge thy Wage, or in the Page of Thine Age is written Rage!

O my darling! We should not have spent Ninety Pounds in that Three Weeks in Paris!...Slash the Breaks on thine arm with a pole-axe!

[120]

COMMENTARY ({Nu-Epsilon})

The number 55 refers to Malkuth, the ride; it should then be read in connection with Chapters 28, 29, 49.

The "drooping sunflower" is the heart, which needs the divine light.

Since Jivatma was separated from Paramatma, as in paragraph 2, not only is the Divine Unity destroyed but Daath, instead of being the Child of Chokmah and Binah, becomes the Abyss, and the Qliphoth arise. The only sense which abides is that of loss, and the craving to retrieve it. In paragraph 3 it is seen that this is impossible, owing (paragraph 4) to his not having made proper arrangements to recover the original position previous to making the divisions.

In paragraph 5 it is shown that this is because of allowing enjoyment to cause forgetfulness of the really important thing. Those who allow themselves to wallow in Samadhi are sorry for it afterwards.

The last paragraph indicaed the precautions to be taken to avoid this.

The number 90 is the last paragraph is not merely fact, but symbolism; 90 being the number of Tzaddi, the Star, looked at in its exoteric sense, as a naked woman, playing by a stream, surrounded by birds and butterflies. The pole-axe is recommended instead of the usual razor, as a more vigorous weapon. One cannot be too severe in checking any faltering in the work, any digression from the Path.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Nu-Digamma}

TROUBLE WITH TWINS

Holy, holy, holy, unto Five Hundred and Fifty Five
times holy be OUR LADY of the STARS!
Holy, holy, holy, unto One Hundred and Fifty Six
times holy be OUR LADY that rideth upon THE
BEAST!
Holy, holy, holy, unto the Number of Times
Necessary and Appropriate be OUR LADY
Isis in Her Millions-of-Names, All-Mother,
Genetrix-Meretrix!
Yet holier than all These to me is LAYLAH, night
and death; for Her do I blaspheme alike the finite
and the The Infinite.
So wrote not FRATER PERDURABO, but the
Imp Crowley in his Name.

For forgery let him suffer Penal Servitude for Seven
  Years; or at least let him do Pranayama all the
  way home-home? nay! but to the house of the
  harlot whom he loveth not. For it is LAYLAH that
  he loveth.....

And yet who knoweth which is Crowley, and which is
  FRATER PERDURABO?

[122]

COMMENTARY ({Nu-Digamma})

The number of the chapter refers to Liber Legis I, 24, for paragraph 1 refers to Nuit. The "twins" in the title are those mentioned in paragraph 5.

555 is HADIT, HAD spelt in full. 156 is BABALON.

In paragraph 4 is the gist of the chapter, Laylah being again introduced, as in Chapters 28, 29, 49 and 55.

The exoteric blasphemy, it is hinted i the last paragraph, may be an esoteric arcanum, for the Master of the Temple is interested in Malkuth, as Malkuth is in Binah; also "Malkuth is in Kether, and Kether in Malkuth"; and, to the Ipsissimus, dissolution in the body of Nuit and a visit to a brothel may be identical.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Nu-Zeta}

THE DUCK-BILLED PLATYPUS

Dirt is matter in the wrong place.
Thought is mind in the wrong place.
Matter is mind; so thought is dirt.
Thus argued he, the Wise One, not mindful that all place is wrong.
For not until the PLACE is perfected by a T saith he PLACET.
The Rose uncrucified droppeth its petals; without the Rose the Cross is a dry stick.
Worship then the Rosy Cross, and the Mystery of Two-in-One.
And worship Him that swore by His holy T that One should not be One except in so far as it is Two.
I am glad that LAYLAH is afar; no doubt clouds love.

[124]

COMMENTARY ({Nu-Zeta})

The title of the chapter suggest the two in one, since the ornithorhynchus is both bird and beast; it is also an Australian animal, like Laylah herself, and was doubtless chosen for this reason.

This chapter is an apology for the universe.

Paragraphs 1-3 repeat the familiar arguments against reason in an epigrammatic form.

Paragraph 4 alludes to Liber Legis I, 52; "place" implies space; denies homogeneity to space; but when "place" is perfected by "t"-as it were, Yoni by Lingam -we get the word "placet", meaning "it pleases".

Paragraphs 6 and 7 explain this further; it is necessary to separate things, in order that they might rejoice in uniting. See Liber Legis I, 28-30, which is paraphrased in the penultimate paragraph.

In the last paragraph this doctrine is interpreted in common life by a paraphrase of the familiar and beautiful proverb, "Absence makes the heart grow fonder". (PS. I seem to get a subtle after-taste of bitterness.)

(It is to be observed that the philosopher having first committed the syllogistic error quaternis terminorum, in attempting to reduce the terms to three, staggers into non distributia medii. It is possible that considerations with Sir Wm. Hamilton's qualification (or quantification (?)) of the predicate may be taken as intervening, but to do so would render the humour of the chapter too subtle for the average reader in Oshkosh for whom this book is evidently written.)

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Nu-Eta}

Haggard am I, an hyaena; I hunger and howl. Men think it laughter-ha! ha! ha!
There is nothing movable or immovable under the firmament of heaven on which I may write the symbols of the secret of my soul.
Yea, though I were lowered by ropes into the utmost Caverns and Vaults of Eternity, there is no word to express even the first whisper of the Initiator in mine ear: yea, I abhor birth, ululating lamentations of Night!
Agony! Agony! the Light within me breeds veils; the song within be dumbness.
God! in what prism may any man analyse my Light?
Immortal are the adepts; and ye hey die-They die of SHAME unspeakable; They die as the Gods die, for SORROW.
Wilt thou endure unto THe End, O FRATER PERDURABO, O Lamp in The Abyss? Thou hast the Keystone of the Royal Arch; yet the Apprentices, instead of making bricks, put the straws in their hair, and think they are Jesus Christ!
O sublime tragedy and comedy of THE GREAT WORK!

COMMENTARY ({Nu-Eta})

Haggai, a notorious Hebrew prophet, is a Second Officer in a Chapter of the Royal Arch Masons.

In this chapter the author, in a sort of raging eloquence, bewails his impotence to express himself, or to induce others to follow into the light. In paragraph 1 he explains the sardonic laughter, for which he is justly celebrated, as being in reality the expression of this feeling.

Paragraph 2 is a reference to the Obligation of an Entered Apprentice Mason.

Paragraph 3 refers to the Ceremony of Exaltation in Royal Arch Masonry. The Initiate will be able to discover the most formidable secret of that degree concealed in the paragraph.

Paragraphs 4-6 express an anguish to which that of Gethsemane and Golgotha must appear like whitlows.

In paragraph 7 the agony is broken up by the sardonic or cynical laughter to which we have previously alluded.

And the final paragraph, in the words of the noblest simplicity, praises the Great Work; rejoices in its sublimity, in the supreme Art, in the intensity of the passion and ecstasy which it brings forth. (Note that the words "passion" and "ecstasy" may be taken as symbolical of Yoni and Lingam.)

59

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Nu-Theta}

There is no help-but hotch pot!-in the skies
When Astacus sees Crab and Lobster rise.
Man that has spine, and hopes of heaven-to-be,
Lacks the Amoeba's immortality.
What protoplasm gains in mobile mirth
Is loss of the stability of earth.
Matter and sense and mind have had their day:
Nature presents the bill, and all must pay.
If, as I am not, I were free to choose,
How Buddhahood would battle with The Booze!
My certainty that destiny is "good"
Rests on its picking me for Buddhahood.
Were I a drunkard, I should think I had
Good evidence that fate was "bloody bad".

[128]

COMMENTARY ({Nu-Theta})

The title is a euphemism for homo sapiens.

The crab and the lobster are higher types of crustacae than the crayfish.

The chapter is a short essay in poetic form on Determinism. It hymns the great law of Equilibrium and Compensation, but cynically criticises all philosophers, hinting that their view of the universe depends on their own circumstances. The sufferer from toothache does not agree with Doctor Pangloss, that "all is for the best in the best of all possible worlds". Nor does the wealthiest of our Dukes complain to his cronies that "Times is cruel 'ard".

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Xi}

THE WOUND OF AMFORTAS(27)

The Self-mastery of Percivale became the Self-
masturbatery of the Bourgeois.
Vir-tus has become "virture".
The qualities which have made a man, a race, a city,
a caste, must be thrown off; death is the penalty
of failure. As it is written: In the hour of success
sacrifice that which is dearest to thee unto the
Infernal Gods!
The Englishman lives upon the excrement of his
forefathers.
All moral codes are worthless in themselves; yet in
every new code there is hope. Provided always that
the code is not changed because it is too hard, but
because if is fulfilled.
The dead dog floats with the stream; in puritan
France the best women are harlots; in vicious
England the best women are virgins.
If only the Archbishop of Canterbury were to go
make in the streets and beg his bread!
The new Christ, like the old, it the friend of publicans
and sinners; because his nature is ascetic.
O if everyman did No Matter What, provided that it
is the one thing that he will not and cannot do!

[130]

COMMENTARY ({Xi})

The title is explained in the note.

The number of the chapter may refer to the letter Samech ({Samech}), Temperence, in the Tarot.

I paragraph 1 the real chastity of Percivale or Parsifal, a chastity which did not prevent his dipping the point of the sacred lance into the Holy Grail, is distinguished from its misinterpretation by modern crapulence. The priests of the gods were carefully chosen, and carefully trained to fulfill the sacrament of fatherhood; the shame of sex consists in the usurpation of its function by the unworthy. Sex is a sacrament. The word virtus means "the quality of manhood". Modern "virtue" is the negation of all such qualities.

In paragraph 3, however, we see the penalty of conservatism; children must be weaned.

In the penultimate paragraph the words "the new Christ" alluded to the author.

In the last paragraph we reach the sublime mystic doctrine that whatever you have must be abandoned. Obviously, that which differentiates your consciousness from the absolute is part of the content of that consciousness.

NOTE

(27) Chapter so called because Amfortas was wounded by his own spear, the spear that had made him king.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Xi-Alpha}

THE FOOL'S KNOT

O Fool! begetter of both I and Naught, resolve this
  Naught-y Knot!
O! Ay! this I and O-IO!-IAO! For I owe "I"
  aye to Nibbana's Oe.(28)
I Pay-Pe, the dissolution of the House of God-
  for Pe comes after O-after Ayin that triumphs
  over Aleph in Ain, that is O.(29)
OP-us, the Work! the OP-ening of THE EYE!(30)
Thou Naughty Boy, thou openest THE EYE OF
  HORUS to the Blind Eye that weeps!(31) The Up-
  right One in thine Uprightness rejoiceth-Death
  to all Fishes!(32)

COMMENTARY ({Xi-Alpha})

The number of this chapter refers to the Hebrew word Ain, the negative and Ani, 61.

The "fool" is the Fool of the Tarot, whose number is 0, but refers the the letter Aleph, 1.

A fool's knot is a kind of knot which, although it has the appearance of a knot, is not really a knot, but pulls out immediately.

The chapter consists of a series of complicated puns on 1 and I, with regard to their shape, sound, and that of the figures which resemble them in shape.

Paragraph 1 calls upon the Fool of the Tarot, who is to be referred to Ipsissimus, to the pure fool, Parsifal, to resolve this problem.

The word Naught-y suggests not only that the problem is sexual, but does not really exist.

Paragraph 2 shows the Lingam and Yoni as, in conjunction, the foundation of ecstasy (I)!), and of the complete symbol I A O.

The latter sentence of the paragraph unites the two meanings of giving up the Lingam to the Yoni, and the Ego to the Absolute.

This idea, "I must give up", I owe, is naturally completed by I pay, and the sound of the word "pay" suggest the Hebrew letter Pe (see Liber XVI), which represents the final dissolution in Shivadarshana.

I Hebrew, the letter which follows O is P; i therefore follows Ayin, the Devil of the Tarot.

AYIN is spelt O I N, thus replacing the A in A I N by an O, the letter of the Devil, or Pan, the phallic God.

Now AIN means nothing, and thus the replacing of AIN by OIN means the completion of the Yoni by the Lingam, which is followed by the complete dissolution symbolised in the letter P.

These letters, O P, are then seen to be the root of opus, the Latin word for "work", in this case, the Great Work. And they also begin the word "opening". I hindu philosophy, it is said that Shiva, the Destroyer, is asleep, and that when he opens his eye the universe is destroyed-another synonym, therefore, for the accomplish-ment of the Great Work. But the "eye" of Shiva is also his Lingam. Shiva is himself the Mahalingam, which unites these symbolisms. The opening of the eye, the ejaculation of the lingam, the destruction of the universe, the accomplishment of the Great Work-all these are different ways of saying the same thing.

The last paragraph is even obscurer to those unfamiliar to the masterpiece referred to in the note; for the eye of Horus (see 777, Col.
XXI, line 10, "the blind eye that weeps" is a poetic Arab name for the lingam).

The doctrine is that the Great Work should be accomplished without creating new Karma, for the letter N, the fish, the vesica, the womb, breeds, whereas the Eye of Horus does not; or, if it does so, breeds, according to Turkish tradition, a Messiah.

Death implies resurrection; the illusion is reborn, as the Scythe of Death in the Tarot has a crosspiece. This is in connection with the Hindu doctrine, expressed in their injunction, "Fry your seeds". Act so as to balance your past Karma, and create no new, so that, as it were, the books are balanced. WHile you have

either a credit or a debit, you are still in account with the universe.

(N.B. Frater P. wrote this chapter-61-while dining with friends, in about a minute and a half. That is how you must know the Qabalah.)

NOTE

(28) Oe = Island, a common symbol of Nibbana.

(29) {Vau-Yod-Aleph} Ain. {Vau-Yod-Ayin} Ayin.

(30) Scil. of Shiva.

(31) Cf. Bagh-i-Muattar for all this symbolism.

(32) Death = Nun, the letter before O, means a fish, a symbol of Christ, and also by its shape the Female principle

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Xi-Beta}

TWIG?(33)

The Phoenix hat a Bell for Sound; Fire for Sight; a Knife for Touch; two cakes, one for taste, the other for smell.
He standeth before the Altar of the Universe at Sunset, when Earth-life fades.
He summons the Universe, and crowns it with MAGICK Light to replace the sun of natura light.
He prays unto, and give homage to, Ro-Hoor_khuit; to Him he then sacrifices.
The first cake, burnt, illustrates the profit drawn from the scheme of incarnation.
The second, mixt with his life's blood and eaten, illustrates the use of the lower life to feed the higher life.
He then takes the Oath and becomes free-un conditioned-the Absolute.
Burning up i the Flame of his Prayer, and born again-the Phoenix!

This chapter is itself a comment on Chapter 44.

NOTE

(33) Twig? = dost thou understand? Also the Phoenix takes twigs to kindle the fire in which it burns itself.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Xi-Gamma}

MARGERY DAW

I love LAYLAH.
I lack LAYLAH.
"Where is the Mystic Grace?" sayest thou?
Who told thee, man, that LAYLAH is not Nuit, nd
  I hadit?
I destroyed all things; they are reborn in other
  shapes.
I gave up all for One; this One hath given up its
  Unity for all?
I wrenched DOG backwards to find GOD; now GOD
  barks.
Think me not fallen because I love LAYLAH, and
  lack LAYLAH.
I am the Master of the Universe; then give me a
  heap of straw in a hut, and LAYLAH naked!
  Amen.

[136]

COMMENTARY ({Xi-Gamma})

This chapter returns to the subject of Laylah, and to the subject already discussed in Chapters 3 and others, particularly Chapter 56.

The title of the chapter refers to the old rime:

"See-saw, Margery Daw,
 Sold her bed to lie upon straw.
 Was not she a silly slut

To sell her bed to lie upon dirt?"

The word "see-saw" is significant, almost a comment upon this chapter. To the Master of the Temple opposite rules apply. His unity seeks the many, and the many is again transmuted to the one. Solve et Coagula.

64

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Xi-Delta}

CONSTANCY

I was discussing oysters with a crony:
GOD sent to me the angels DIN and DONI.
"An man of spunk," they urged, "would hardly
choose
To breakfast every day chez Laperouse."
"No!" I replied, "h would not do so, BUT

Think of his woe if Laperouse were shut!
"I eat these oysters and I drink this wine
Solely to drown this misery of mine.
"Yet the last height of consolation's cold:
Its pinnacle is-not to be consoled!
"And though I sleep with Janefore and Eleanor
"And Julian only fixes in my mind
Even before feels better than behind.
"You are Mercurial spirits-be so kind
As to enable me to raise the wind.
"Put me in LAYLAH'S arms again: the Accurst,
Leaving me that. elsehow may do his worst."
DONI and DIN, perceiving me inspired,
Conceived their task was finished: they retired.
I turned upon my friend, and, breaking bounds,
Borrowed a trifle of two hundred pounds.

[138]

COMMENTARY ({Xi-Delta})

64 is the number of Mercury, and of the intelligence of that planet, Din and Doni.

Th moral of the chapter is that one wants liberty, although one may not wish to exercise it: the author would readily die in defence of the right of Englishmen to play football, or of his own right not to play it. (As a great poet has expressed it: "We don't want to fight, but, by Jingo, if we do-") This is his meaning towards his attitude to complete freedom of speech and action. He refuses to listen to the ostensible criticism of the spirits, and explains his own position. Their real mission was to rouse him to confidence and action.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Xi-Epsilon}

SIC TRANSEAT---

"At last I lifted up mine eyes, and beheld; and lo!
the flames of violet were become as tendrils of
smoke, as mist at sunset upon the marsh-lands.
"And in the midst of the moon-pool of silver was the
Lily of white and gold. In this Lily is all honey,
in this Lily that flowereth at the midnight. In
this Lily is all perfume; in this Lily is all music.
And it enfolded me."
Thus the disciples that watched found a dead body
kneeling at the altar. Amen!

[140]

COMMENTARY ({Xi-Epsilon})

65 is the number of Adonai, the Holy Guardian Angel; see Liber 65, Liber Konx Om Pax, and other works of reference.

The chapter title means, "So may he pass away", the blank obviously referring to N E M O.

The "moon-pool of silver" is the Path of Gimel, leading from Tiphareth to Kether; the "flames of violet" are the Ajna-Chakkra; the lily itself is Kether, the lotus of the Sahasrara. "Lily" is spelt with a capital to connect with Laylah.

66

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Xi-Digamma}

THE PRAYING MANTIS

"Say: God is One." This I obeyed: for a thousand
and one times a night for one thousand nights and
one did I affirm th Unity.
But "night" only means LAYLAH(34); and Unity and
GOD are not worth even her blemishes.
Al-lah is only sixty-six; but LAYLAH counteth
up to Seven and Seventy.(35)
"Yea! the night shall cover all; the night shall cover
all."

COMMENTARY ({Xi-Digamma})

66 is the number of Allah; the praying mantis is a blasphemous grasshopper which caricatures the pious.

The chapter recurs to the subject of Laylah, whom the author exalts above God, in continuation of the reasonings given in Chapter 56 and 63. She is identified with N.O.X. by the quotation from Liber 65.

NOTES

(34) Laylah is the Arabic for night.

(35) A L L H = 1 + 30 + 30 + 5 = 66. L + A + I + L + A + H = 77, which also gives MSL, the Influence of the Highest, OZ, a goat, and so on.

67

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Xi-Zeta}

SODOM-APPLES

I have bought pleasant trifles, and thus soothed my lack of LAYLAH.
Light is my wallet, and my heart is also light; and yet I know that the clouds will gather closer for the false clearing.
The mirage will fade; then will the desert be thirstier than before.
O ye who dwell in the Dark Night of the Soul, beware most of all of every herald of the Dawn!
O ye who dwell in the City of the Pyramids beneath the Night of PAN, remember that ye shall see no more light but That of the great fire that shall consume your dust to ashes!

[144]

COMMENTARY ({Xi-Zeta})

This chapter means that it is useless to try to abandon the Great Work. You may occupy yourself for a time with other things, but you will only increase your bitterness, rivet the chains still on your feet.

Paragraph 4 is a practical counsel to mystics not to break up their dryness by relaxing their austerities.

The last paragraph will only be understood by Masters of the Temple.

[145]
68

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Xi-Eta}

MANNA

At four o'clock there is hardly anybody in Rumpel-
  mayer's.
I have my choice of place and service; the babble of
  the apes will begin soon enough.
"Pioneers, O Pioneers!"
Sat no Elijah under the Juniper-tree, and wept?
Was not Mohammed forsaken in Mecca, and Jesus
  in Gethsemane?
These prophets were sad at heart; but the chocolate
  at Rumpelmayer's is great, and the Mousse Noix
  is like Nepthys for perfection.
Also there are little meringues with cream and
  chestnut-pulp, very velvety seductions.
Sail I not toward LAYLAH within seven days?
Be not sad at heart, O prophet; the babble of the
  apes will presently begin.
Nay, rejoice exceedingly; for after all the babble of
  the apes the Silence of the Night.

[146]

COMMENTARY ({Xi-Eta})

Manna was a heavenly cake which, in the legend, fed the Children of Israel in the Wilderness.

The author laments the failure of his mission to mankind, but comforts himself with the following reflections:

(1) He enjoys the advantages of solitude. (2) Previous prophets encountered similar difficulties in convincing their hearers. (3) Their food was not equal to that obtainable at Rumpelmayer's. (4) In a few days I am going to rejoin Laylah. (5) My mission will succeed soon enough. (6) Death will remove the nuisance of success.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Xi-Theta}

THE WAY TO SUCCEED-AND THE WAY TO SUCK EGGS!

This is the Holy Hexagram.
Plunge from the height, O God, and interlock with Man!
Plunge from the height, O Man, and interlock with Beast!
The Red Triangle is the descending tongue of grace; the Blue Triangle is the ascending tongue of prayer
This Interchange, the Double Gift of Tongues, the Word of Double Power-ABRAHADABRA!-is the sign of the GREAT WORK, for the GREAT WORK is accomplished in Silence. And behold is not that Word equal to Cheth, that is Cancer. whose Sigil is {Cancer}?
This Work also eats up itself, accomplishes its own end, nourishes the worker, leaves no seed, is perfect in itself.
Little children, love one another!

COMMENTARY ({Xi-Theta})

The key to the understanding of this chapter is given in the number and the title, the former being intelligible to all nations who employ Arabic figures, the latter only to experts in deciphering English puns.

The chapter alludes to Levi's drawing of the Hexagram, and is a criticism of, or improvement upon, it. In the ordinary Hexagram, the Hexagram of nature, the red triangle is upwards, like fire, and the blue triangle downwards, like water. In the magical hexagram this is revered; the descending red triangle is that of Horus, a sign specially revealed by him personally, at the Equinox of the Gods. (It is the flame desending upon the altar, and licking up the burnt offering.) The blue triangle represents the aspiration, since blue is the colour of devotion, and the triangle, kinetically considered, is the symbol of directed force.

In the first three paragraphs this formation of the hexagram is explained; it is a symbol of the mutual separation of the Holy Guardian Angel and his client. In the interlocking is indicated the completion of the work.

Paragraph 4 explains in slightly different language what we have said above, and the scriptural image of tongues is introduced.

In paragraph 5 the symbolism of tongues is further developed. Abrahadabra is our primal example of an interlocked word. We assume that the reader has thoroughly studied that word in Liber D., etc. The sigil of Cancer links up this symbolism with the number of the chapter.

The remaining paragraphs continue the Gallic symbolism.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Omicron}

BROOMSTICK-BABBLINGS

FRATER PERDURABO is of the Sanhedrim of the
  Sabbath, say men; He is the Old Goat himself,
  say women.
Therefore do all adore him; the more they detest
  him the more do they adore him.
Ay! let us offer the Obscene Kiss!
Let us seek the Mystery of the Gnarled Oak, and of
  the Glacier Torrent!
To Him let us offer our babes! Around Him let
  us dance in the mad moonlight!
But FRATER PERDURABO is nothing but AN
  EYE; what eye none knoweth.
Skip, witches! Hop, toads! Take your pleasure!-
  for the play of the Universe is the pleasure of
  FRATER PERDURABO.

[150]

COMMENTARY ({Omicron})

  70 is the number of the letter Ain, the Devil in the Tarot.

  The chapter refers to the Witches' Sabbath, the description of which in Payne Knight should be

carefully read before studying this chapter. All the allusions will then be obvious, save those which we proceed to not.

Sanhedrim, a body of 70 men. An Eye. Eye in Hebrew is Oin, 70.

The "gnarled oak" and the "glacier torrent" refer to the confessions made by many witches.

I paragraph 7 is seen the meaning of the chapter; the obscene and distorted character of much of the universe is a whim of the Creator.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Omicron-Alpha}

KING'S COLLEGE CHAPEL

For mind and body alike there is no purgative like
Pranayama, no purgative like Pranayama.
For mind, for body, for mind and body alike-
alike!-there is, there is, there is no purgative, no

purgative like Pranayama-Pranayama!-Prana-
yama! yea, for mind and body alike there is no
purgative, no purgative, no purgative (for mind
and body alike!) no purgative, purgative, purgative
like Pranayama, no purgative for mind and body
alike, like Pranayama, like Pranayama, like
Prana-Prana-Prana-Prana-pranayama!
-Pranayama!

AMEN.

[152]

COMMENTARY ({Omicron-Alpha})

This chapter is a plain statement of fact, put in anthem form for emphasis.

The title is due to the circumstances of the early piety of Frater Perdurabo, who was frequently refreshed by hearing the anthems in this chief of the architectural glories of his Alma Mater.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Omicron-Beta}

HASHED PHEASANT

Shemhamphorash! all hail, divided Name!
  Utter it once, O mortal over-rash!-
The Universe were swallowed up in flame
  -Shemhamphorash!

Nor deem that thou amid the cosmic crash
  May find one thing of all those things the same!
The world has gone to everlasting smash.

No! if creation did possess an aim
  (It does not.) it were only to make hash
Of that most "high" and that most holy game,

Shemhamphorash!

[154]

COMMENTARY ({Omicron-Beta})

There are three consecutive verses in the Pentateuch, each containing 72 letters. If these be written beneath each other, the middle verse bring reversed, i.e. as in English, and divisions are then made vertically, 72 tri-lateral names are formed, the sum of which is Tetragrammaton; this is the great and mysterious Divided Name; by adding the terminations Yod He, or Aleph Lamed, the names of 72 Angels are formed. The Hebrews say that by uttering this Name the universe is destroyed. This statement means the same as that of the Hindus, that the effective utterance of the name of Shiva would cause him to awake, and so destroy the universe.

In Egyptian and Gnostic magick we meet with pylons and Aeons, which only open on the utterance of the proper word.

In Mohammedan magick we find a similar doctrine and practice; and the whole of Mantra-Yoga has been built on this foundation.

Thoth, the god of Magick, is the inventor of speech;

Christ is the Logos.

Lines 1-4 are now clear.

In lines 507 we see the results of Shivadarshana. Do not imagine that any single ides, however high, however holy (or even however insignificant!!), can escape the destruction.

The logician my say, "But white exists, and if white is destroyed, it leaves black; yet black exists. So that in that case at least one known phenomenon of this universe is identical with one of that." Vain word! The logician and his logic are alike involved in the universal ruin.

Lines 8-11 indicate that this fact is the essential one about Shivadarshana.

The title is explained by the intentionally blasphemous puns and colloquialisms of lines 9 and 10.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Omicron-Gamma}

THE DEVIL, THE OSTRICH, AND THE ORPHAN CHILD

Death rides the Camel of Initiation.(36)
Thou humped and stiff-necked one that groanest in
  Thine Asana, death will relieve thee!
Bite not, Zelator dear, but bide! Ten days didst
  thou go with water in thy belly? Thou shalt go
  twenty more with a firebrand at thy rump!
Ay! all thine aspiration is to death: death is the
  crown of all thine aspiration. Triple is the cord of
  silver moonlight; it shall hang thee, O Holy One,
  O Hanged Man, O Camel-Termination-of-the-
  third-person-plural for thy multiplicity, thou
  Ghost of a Non-Ego!
Could but Thy mother behold thee, O thou UNT!(37)
The Infinite Snake Ananta that surroundeth the
  Universe is but the Coffin-Worm!

[156]

COMMENTARY ({Omicron-Gamma})

The Hebrew letter Gimel adds up to 73; it means a camel.

The title of the chapter is borrowed from the well-known lines of Rudyard Kipling:

> "But the commissariat camel, when all is said and done,
> 'E's a devil and an awstridge and an orphan-child in one."

Paragraph 1 may imply a dogma of death as the highest form of initiation. Initiation is not a simple phenomenon. Any given initiation must take place on several planes, and is not always conferred on all of these simultaneously. Intellectual and moral perception of truth often, one might almost say usually, precedes spiritual and physical perceptions. One would be foolish to claim initiation unless it were complete on every plane.

Paragraph 2 will easily be understood by those who have practised Asana. there is perhaps a sardonic reference to rigor mortis, and certainly one conceives the half-humorous attitude of the expert towards the beginner.

Paragraph 3 is a comment in the same tone of rough good nature. The word Zelator is used because the Zelator of the A.'.A.'. has to pass an examination in Asana before he becomes eligible for the grade of Practicus. The ten days allude merely to the tradition about the camel, that he can go ten days without water.

Paragraph 4 identifies the reward of initiation with death; it is a cessation of all that we call life, in a way in which what we call death is not. 3, silv er,
and the moon, are all correspondences of Gimel, the letter of the Aspiration, since gimel is the Path that leads from the Microcosm in tiphareth to the Macrocosm in Kether.

The epithets are far too complex to explain in detail, but Mem, the Hanged man, has a close affinity for Gimel, as will be seen by a study of Liber 418.

Unt is not only the Hindustani for Camel, but the usual termination of the third person plural of the present tense of Latin words of the Third and Fourth Conjugations.

The reason for thus addresing the reader is that he has now transcended the first and second persons. Cf. Liber LXV, Chapter III, vv. 21-24, and FitzGerald's Omar Khayyam:

"Some talk there was of Thee and Me
There seemed; and then no more of Thee and Me.")

The third person plural must be used, because he has now perceived himself to be a bundle of impressions. For this is the point on the Path of Gimel when he is actually crossing the Abyss; the student must consult the account of this given in "The Temple of Solomon the King".

The Ego is but "the ghost of a non-Ego", the imaginary focus at which the non-Ego becomes sensible.

Paragraph 5 expresses the wish of the Guru that his Chela may attain safely to binah, the Mother.

Paragraph 6 whispers the ultimate and dread secret of initiation into his ear, identifying the vastness of the Most Holy with the obscene worm that gnaws the bowels of the damned.

NOTES

(36) Death is said by the Arabs to ride a Camel. The Path of Gimel (which means a Camel) leads from Tiphareth to Kether, and its Tarot trump is the "High Priestess".

(37) UNT, Hindustani for Camel. I.e. Would that BABALON might look on thee with favour.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Omicron-Delta}

CAREY STREET

When NOTHING became conscious, it made a bad
bargain.
This consciousness acquired individuality: a worse
bargain.
The Hermit asked for love; worst bargain of all.
And now he has let his girl go to America, to have
"success" in "life": blank loss.
Is there no end to this immortal ache
That haunts me, haunts me sleeping or awake?
If I had Laylah, how could I forget
Time, Age, and Death? Insufferable fret!
Were I an hermit, how could I support
The pain of consciousness, the curse of thought?
Even were I THAT, there still were one sore
spot-
The Abyss that stretches between THAT and
NOT.
Still, the first step is not so far away:-
The Mauretania sails on Saturday!

[158]

COMMENTARY ({Omicron-Delta})

Carey Street is well known to prosperous Hebrews and poor Englishmen as the seat of the Bankruptcy buildings.

Paragraphs 1-4 are in prose, the downward course, and the rest of the chapter in poetry, the upward.

The first part shows the fall from Nought in four steps; the second part, the return.

The details of this Hierarchy have already been indicated in various chapters. It is quite conventional mysticism.

Step 1, the illumination of Ain as Ain Soph Aour; step 2, the concentration of Ain Soph Aour in Kether; step 3, duality and the rest of it down to Malkuth; step 4, the stooping of Malkuth to the Qliphoth, and the consequent ruin of the Tree of Life.

Part 2 show the impossibility of stopping on the Path of Adeptship.

The final couplet represents the first step upon the Path, which must be taken even although the aspirant is intellectually aware of the severity of the whole course. You must give up the world for love, the material for the moral idea, before that, in its turn, is surrendered to the spiritual. And so on. This is a Laylah-chapter, but in it Laylah figures as the mere woman.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Omicron-Epsilon}

PLOVERS' EGGS(38)

Spring beans and strawberries are in: goodbye to the
  oyster!
If I really knew what I wanted, I could give up
  Laylah, or give up everything for Laylah.
But "what I want" varies from hour to hour.
This wavering is the root of all compromise, and so
  of all good sense.
With this gift a man can spend his seventy years in
  peace.
Now is this well or ill?
Emphasise gift, then man, then spend, then seventy
  years, and lastly peace, and change the intonations
  --each time reverse the meaning!
I would show you how; but-for the moment!
--I prefer to think of Laylah.

[160]

COMMENTARY ({Omicron-Epsilon})

The title is explained in the note, but also alludes to paragraph 1, the plover's egg being often contemporary with the early strawberry.

Paragraph 1 means that change of diet is pleasant; vanity pleases the mind; the idee fixe is a sign of insanity. See paragraphs 4 and 5.

Paragraph 6 puts the question, "Then is sanity or insanity desirable?" The oak is weakened by the ivy which clings around it, but perhaps the ivy keeps it from going mad.

The next paragraph expresses the difficulty of expressing thought in writing; it seems, on the face of it, absurd that the the text of this book, composed as it is of English, simple, austere, and terse, should need a commentary. But it does so, or my most gifted Chela and myself would hardly have been at the pains to write one. It was in response to the impassioned appeals of many most worthy brethren that we have yielded up that time and thought which gold could not have bought, or torture wrested.

Laylah is again the mere woman.

NOTE

(38) These eggs being speckled, resemble the wandering mind referred to.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Omicron-Digamma}

PHAETON

No.
Yes.
Perhaps.
O!
Eye.
I.
Hi!
Y?
No.
Hail! all ye spavined, gelded, hamstrung horses!
Ye shall surpass the planets in their courses.
How? Not by speed, nor strength, nor power to stay,
But by the Silence that succeeds the Neigh!

COMMENTARY ({Omicron-Digamma})

Phaeton was the charioteer of the Sun in Greek mythology.

At first sight the prose of this chapter, though there is only one dissyllable in it, appears difficult; but this is a glamour cast by Maya. It is a compendium of various systems of philosophy.

No = Nihilism; Yes = Monism, and all dogmatic systems; Perhaps = Pyrrhonism and Agnosticism; O! = The system of Liber Legis. (See Chapter 0.)

Eye = Phallicism (cf. Chapters 61 and 70); I = Fichteanism; Hi! = Transcendentalism; Y? = Scepticism, and the method of science. No denies all these and closes the argument.

But all this is a glamour cast by Maya; the real meaning of the prose of this chapter is as follows:

No, some negative conception beyond the IT spoken of in Chapters 31, 49 and elsewhere.

Yes, IT.

Perhaps, the flux of these.

O!, Nuit, Hadit, Ra-Hoor-Khuit.

Eye, the phallus in Kether.

I, the Ego in Chokmah.

Hi!, Binah, the feminine principle fertilised. (He by Yod.)

Y?, the Abyss.

No, the refusal to be content with any of this.

But all this is again only a glamour of Maya, as previously observed in the text (Chapter 31). All this is true and false, and it is true and false to say that it is true and false.

The prose of this chapter combines, and of course denies, all these meanings, both singly and in combination. It is intended to stimulate thought to the point where it explodes with violence and for ever.

A study of this chapter is probably the best short cut to Nibbana.

The thought of the Master in this chapter is exceptionally lofty.

That this is the true meaning, or rather use, of this chapter, is evident from the poetry.

The master salutes the previous paragraphs as horses which, although in themselves worthless animals (without the epithets), carry the Charioteer in the path of the Sun. The question, How? Not by their own virtues, but by the silence which results when they are all done with.

The word "neigh" is a pun on "nay", which refers to the negative conception already postulated as beyond IT. The suggestion is, that there may be something falsely described as silence, to represent absence-of-conception beyond that negative.

It would be possible to interpret this chapter in its entirety as an adverse criticism of metaphysics as such, and this is doubtless one of its many sub-meanings.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Omicron-Zeta}

THE SUBLIME AND SUPREME SEPTENARY
IN ITS MATURE MAGICAL MANIFESTATION
THROUGH MATTER: AS IT IS WRITTEN: AN
HE-GOAT ALSO

Laylah.

COMMENTARY ({Omicron-Zeta})

77 is the number of Laylah (LAILAH), to whom this chapter is wholly devoted.

The first section of the title is an analysis of 77 considered as a mystic number.

7, the septenary; 11, the magical number; 77, the manifestation, therefore, of the septenary.

Through matter, because 77 is written in Hebrew Ayin Zayin (OZ), and He-Goat, the symbol of matter, Capricornus, the Devil of the Tarot; which is the picture of the Goat of the Sabbath upon an altar, worshipped by two other devils, male and female.

As will be seen from the photogravure inserted opposite this chapter, Laylah is herself not devoid of "Devil", but, as she habitually remarks, on being addressed in terms implying this fact, "It's nice to be a devil when you're one like me."

The text need no comment, but it will be noticed that it is much shorter that the title.

Now, the Devil of the Tarot is the Phallus, the Redeemer, and Laylah symbolises redemption to Frater P. The number 77, also, interpreted as in the title, is the redeeming force.

The ratio of the length of title and text is the key to the true meaning of the chapter, which is, that Redemption is really as simple as it appears complex, that the names (or veils) of truth are obscure and many, the Truth itself plain and one; but that the latter must be reached through the former. This chapter is therefore an apology, were one needed, for the Book of Lies itself. In these few simple words, it explains the necessity of the book, and offers it-humbly, yet with confidence-as a means of redemption to the world of sorrowing men.

The name with full-stops: L.A.Y.L.A.H. represents an analysis of the name, which may be left to the ingenium of the advanced practicus (see photograph).

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Omicron-Eta}

WHEEL AND--WOA!

The Great Wheel of Samsara.
The Wheel of the Law [Dhamma].
The Wheel of the Taro.
The Wheel of the Heavens.
The Wheel of Life.
All these Wheels be one; yet of all these the Wheel of
  the TARO alone avails thee consciously.
Meditate long and broad and deep, O man, upon this
  Wheel, revolving it in thy mind
Be this thy task, to see how each card springs
  necessarily from each other card, even in due order
  from The Fool unto The Ten of Coins.
Then, when thou know'st the Wheel of Destiny
  complete, mayst thou perceive THAT Will which
  moved it first. [There is no first or last.}
And lo! thou art past through the Abyss.

[166]
COMMENTARY ({Omicron-Eta})

  The number of this chapter is that of the cards of the Tarot.

The title of this chapter is a pun of the phrase "weal and woe". It means motion and rest. The moral is the conventional mystic one; stop thought at its source!

Five wheels are mentioned in this chapter; all but the third refer to the universe as it is; but the wheel of the Tarot is not only this, but represents equally the Magickal Path.

This practice is therefore given by Frater P. to his pupils; to treat the sequence of the cards as cause and effect. Thence, to discover the cause behind all causes. Success in this practice qualifies for the grade of Master of the Temple.

In the penultimate paragraph the bracketed passage reminds the student that the universe is not to be contemplated as a phenomenon in time.

79

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Omicron-Theta}

THE BAL BULLIER

Some men look into their minds into their memories,
and find naught but pain and shame.

These then proclaim "The Good Law" unto mankind.
These preach renunciation, "virtue", cowardice in
  every form.
These whine eternally.
Smug, toothless, hairless Coote, debauch-emascu-
  lated Buddha, come ye to me? I have a trick to
  make you silent, O ye foamers-at-the mouth!
Nature is wasteful; but how well She can afford it!
Nature is false; but I'm a bit of a liar myself.
Nature is useless; but then how beautiful she is!
Nature is cruel; but I too am a Sadist.
The game goes on; it y have been too rough for
  Buddha, but it's (if anything) too dull for me.
Viens, beau negre! Donne-moi tes levres encore!

COMMENTARY ({Omicron-Theta})

  the title of this chapter is a place frequented by Frater P. until it became respectable.

  The chapter is a rebuke to those who can see nothing but sorrow and evil in the universe.

  The Buddhist analysis may be true, but not for men of courage. The plea that "love is sorrow", because its ecstasies are only transitory, is contemptible.

  Paragraph 5. Coote is a blackmailer exposed by The Equinox. The end of the paragraph refers to Catullus, his famous epigram about the youth who turned his

uncle into Harpocrates. It is a subtle way for Frater P. to insist upon his virility, since otherwise he could not employ the remedy.

The last paragraph is a quotation. In Paris, Negroes are much sought after by sportive ladies. This is therefore presumably intended to assert that even women may enjoy life sometimes.

The word "Sadist" is taken from the famous Marquis de Sade, who gave supreme literary form to the joys of torture.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Pi}

BLACKTHORN

The price of existence is eternal warfare.(39)
Speaking as an Irishman, I prefer to say: The price
  of eternal warfare is existence.
And melancholy as existence is, the price is well
  worth paying.
Is there is a Government? then I'm agin it! To Hell
  with the bloody English!
"O FRATER PERDURABO, how unworthy are
  these sentiments!"
"D'ye want a clip on the jaw?"(40)

[170]

COMMENTARY ({Pi})

Frater P. continues the subject of Chapter 79.

He pictures himself as a vigorous, reckless, almost rowdy Irishman. he is no thin-lipped prude, to seek salvation in unmanly self-abnegation; no Creeping Jesus, to slink through existence to the tune of the Dead March in Saul; no Cremerian Callus to warehouse his semen in his cerebellum.

"New Thoughtist" is only Old Eunuch writ small.

Paragraph 2 gives the very struggle for life, which disheartens modern thinkers, as a good enough reason for existence.

Paragraph 5 expresses the sorrow of the modern thinker, and paragraph 6 Frater P.'s suggestion for replying to such critics.

NOTES

(39) ISVD, the foundation scil. of the universe = 80 = P, the letter of Mars.

(40) P also means "a mouth".

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Pi-Alpha}

LOUIS LINGG

I am not an Anarchist in your sense of the word:
your brain is too dense for any known explosive
to affect it.
I am not an Anarchist in your sense of the word:
fancy a Policeman let loose on Society!
While there exists the burgess, the hunting man, or
any man with ideals less than Shelley's and self-
discipline less than Loyola's-in short, any man
who falls far short of MYSELF-I am against
Anarchy, and for Feudalism.
Every "emancipator" has enslaved the free.

[172]

COMMENTARY ({Pi-Alpha})

The title is the name of one of the authors of the affair of the Haymarket, in Chicago. See Frank Harris, "The Bomb".

Paragraph 1 explains that Frater P. sees no use in the employment of such feeble implements as bombs. Nor does he agree even with the aim of the Anarchists, since, although Anarchists themselves need no restraint, not daring to drink cocoa, lest their animal passions should be aroused (as Olivia Haddon assures my favourite Chela), yet policemen, unless most severely repressed, would be dangerous wild beasts.

The last bitter sentence is terribly true; the personal liberty of the Russian is immensely greater than that of the Englishman. The latest Radical devices for securing freedom have turned nine out of ten Englishmen into Slaves, obliged to report their movements to the government like so many ticket-of-leave men.

The only solution of the Social Problem is the creation of a class with the true patriarchal feeling, and the manners and obligations of chivalry.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Pi-Beta}

BORTSCH

Witch-moon that turnest all the streams to blood,
  I take this hazel rod, and stand, and swear
  An Oath-beneath this blasted Oak and bare
That rears its agony above the flood
  Whose swollen mask mutters an atheist's prayer.
What oath may stand the shock of this offence:
"There is no I, no joy, no permanence"?

Witch-moon of blood, eternal ebb and flow
  Of baffled birth, in death still lurks a change;
  And all the leopards in thy woods that range,
And all the vampires in their boughs that glow,
  Brooding on blood-thirst-these are not so strange
And fierce as life's unfailing shower. These die,
  Yet time rebears them through eternity.

Hear then the Oath, with-moon of blood, dread
  moon!
  Let all thy stryges and thy ghouls attend!
  He that endureth even to the end
Hath sworn that Love's own corpse shall lie at noon
  Even in the coffin of its hopes, and spend
All the force won by its old woe and stress
In now annihilating Nothingness.

This chapter is called Imperial Purple

and A Punic War.

[174]

COMMENTARY ({Pi-Beta})

The title of this chapter, and its two sub-titles, will need no explanation to readers of the classics.

This poem, inspired by Jane Cheron, is as simple as it is elegant.

The poet asks, in verse 1, How can we baffle the Three Characteristics?

In verse 2, he shows that death is impotent against life.

In verse 3, he offers the solution of the problem.

This is, to accept things as they are, and to turn your whole energies to progress on the Path.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Pi-Gamma}

THE BLIND PIG(41)

Many becomes two: two one: one Naught. What comes to Naught?
What! shall the Adept give up his hermit life, and go eating and drinking and making merry?
Ay! shall he not do so? he knows that the Many is Naught; and having Naught, enjoys that Naught even in the enjoyment of the Many.
For when Naught becomes Absolute Naught, it becomes again the Many.
Any this Many and this Naught are identical; they are not correlatives or phases of some one deeper Absence-of-Idea; they are not aspects of some further Light: they are They!
Beware, O my brother, lest this chapter deceive thee!

[176]

COMMENTARY ({Pi-Gamma})

The title of this chapter refers to the Greek number, PG being "Pig" without an "i".

The subject of the chapter is consequently corollary to Chapters 79 and 80, the ethics of Adept life.

The Adept has performed the Great Work; He has reduced the Many to Naught; as a consequence, he is no longer afraid of the Many.

Paragraph 4. See berashith.

Paragraph 5, takes things for what they are; give up interpreting, refining away, analysing. Be simple and lucid and radiant as Frater P.

Paragraph 6. With this commentary there is no further danger, and the warning becomes superfluous.

NOTE

(41) {Pi-Upsilon} = PG = Pig without an I = Blind Pig.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Pi-Delta}

THE AVALANCHE

Only through devotion to FRATER PERDURABO
  may this book be understood.
How much more then should He devote Himself to
  AIWASS for the understanding of the Holy Books
  of {Theta-Epsilon-Lambda-Eta-Mu-Alpha}?
Yet must he labour underground eternally. The
  sun is not for him, nor the flowers, nor the voices
  of the birds; for he is past beyond all these. Yea,
  verily, oft-times he is weary; it is well that the
  weight of the Karma of the Infinite is with him.
Therefore is he glad indeed; for he hath finished THE
  WORK; and the reward concerneth him no whit.

[178]

COMMENTARY ({Pi-Delta})

This continues the subject of Chapter 83.

The title refers to the mental attitude of the Master; the avalanche does not fall because it is tired of staying on the mountain, or in order to crush the Alps below it, or because that it feels that it needs exercise. Perfectly unconscious, perfectly indifferent, it obeys the laws of Cohesion and of Gravitation.

It is the sun and its own weight that loosen it.

So, also, is the act of the Adept. "Delivered from the lust of result, he is every way perfect."

Paragraphs 1 and 2. By "devotion to Frater Perdurabo" is not meant sycophancy, but intelligent reference and imaginative sympathy. Put your mind in tune with his; identify yourself with him as he seeks to identify himself with the Intelligence that communicates to him the Holy Books.

Paragraphs 3 and 4 are explained by the 13th Aethyr and the title.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Pi-Epsilon}

BORBORYGMI

I distrust any thoughts uttered by any man whose
  health is not robust.
All other thoughts are surely symptoms of disease.
Yet these are often beautiful, and may be true within
  the circle of the conditions of the speaker.
Any yet again! Do we not find that the most robust
  of men express no thoughts at all? They eat, drink,
  sleep, and copulate in silence.
What better proof of the fact that all thought is
  dis-ease?
We are Strassburg geese; the tastiness of our talk
  comes from the disorder of our bodies.
We like it; this only proves that our tastes also are
  depraved and debauched by our disease.

We now return to that series of chapters which started with Chapter 8 ({Eta}).

The chapter is perfectly simple and needs no comment.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Pi-Digamma}

Ex nihilo N. I. H. I. L. fit.

N. the Fire that twisteth itself and burneth like a
scorpion.
I, the unsullied ever-flowing water.
H. the interpenetrating Spirit, without and within.
Is not its name ABRAHADABRA?
I. the unsullied ever-flowing air.
L. the green fertile earth.
Fierce are the Fires of the Universe, and on their
daggers they hold aloft the bleeding heart of earth.
Upon the earth lies water, sensuous and sleepy.
Above the water hangs air; and above air, but also
below fire-and in all-the fabric of all being
woven on Its invisible design, is
{Alpha-Iota-Theta-Eta-Rho}.

[182]

COMMENTARY ({Pi-Digamma})

The number 86 refers to Elohim, the name of the elemental forces.

The title is the Sanskrit for That, in its sense of "The Existing".

This chapter is an attempt to replace Elohim by a more satisfactory hieroglyph of the elements.

The best attribution of Elohim is Aleph, Air; Lamed, Earth; He, Spirit; Yod, Fire; Mem, Water. But the order is not good;

Lamed is not satisfactory for Earth, and Yod too spiritualised a form of Fire. (But see Book 4, part III.)

Paragraphs 1-6. Out of Nothing, Nothing is made. The word Nihil is taken to affirm that the universe is Nothing, and that is now to be analysed. The order of the element is that of Jeheshua. The elements are taken rather as in Nature; N is easily Fire, since Mars is the ruler of Scorpio: the virginity of I suits Air and Water, elements which in Magick are closely interwoven: H, the letter of of breath, is suitable for Spirit; Abrahadabra is called the name of Spirit, because it is cheth: L is Earth, green and fertile, because Venus, the greenness, fertility, and earthiness of things is the Lady of Libra, Lamed.

In paragraph 7 we turn to the so-called Jetziratic attribution of Pentagrammaton, that followed by Dr. Dee, and by the Hindus, Tibetans, Chinese and Japanese. Fire is the Foundation, the central core, of things; above this forms a crust, tormented from below, and upon this condenses the original steam. Around this flows the air, created by Earth and Water through the action of vegetation.

Such is the globe; but all this is a mere strain in the aethyr, {Alpha-Iota-Theta-Eta-Rho}. Here is a new Pentagrammaton, presumably suitable for another analysis of the elements; but after a different manner. Alpha ({Alpha}) is Air; Rho ({Rho}) the Sun; these are the Spirit and the Son of Christian theology. In the midst is the Father, expressed as Father-and-Mother. I-H (Yod and He), Eta ({Eta}) being used to express "the Mother" instead of Epsilon ({Epsilon}), to show that She has been impregnated by the Spirit; it is the rough breathing and not the soft. The centre of all is Theta ({Theta}), which was originally written as a point in a circle ({Sun}), the sublime hieroglyph of the Sun in the Macrocosm, and in the Microcosm of the Lingam in conjunction with the Yoni.

This word {Alpha-Iota-Theta-Eta-Rho} (Aethyr) is therefore a perfect hierogly
ph
of the Cosmos in terms of Gnostic Theology.

The reader should consult La Messe et ses Mysteres, par Jean 'Marie de V .... (Paris et Nancy, 1844), for a complete demonstration of the incorporation of the Solar and Phallic Mysteries in Christianity.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Pi-Zeta}

MANDARIN-MEALS

There is a dish of sharks' fins and of sea-slug, well set
in birds' nests...oh!
Also there is a souffle most exquisite of Chow-Chow.
These did I devise.
But I have never tasted anything to match the

(?)

which she gave me before She went away.
March 22, 1912. E. V.

[184]
COMMENTARY ({Pi-Zeta})

This chapter is technically one of the Laylah chapters.
It means that, however great may be one's own achievements the gifts from on high are still better.
The Sigil is taken from a Gnostic talisman, and refers to the Sacrament.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Pi-Eta}

GOLD BRICKS

Teach us Your secret, Master! yap my Yahoos.
Then for the hardness of their hearts, and for the softness of their heads, I taught them Magick.
But...alas!
Teach us Your real secret, Master! how to become invisible, how to acquire love, and oh! beyond all, how to make gold.
But how much gold will you give me for the Secret of Infinite Riches?
Then said the foremost and most foolish; Master, it is nothing; but here is an hundred thousand pounds.
This did I deign to accept, and whispered in his ear this secret:
A SUCKER IS BORN EVERY MINUTE.

[186]

COMMENTARY ({Pi-Eta})

The term "gold bricks" is borrowed from American finance.

The chapter is a setting of an old story.

A man advertises that he could tell anyone how to make four hundred a year certain, and would do so on receipt of a shilling. To every sender he dispatched a post-card with these words: "Do as I do."

The word "sucker" is borrowed from American finance.

The moral of the chapter is, that it is no good trying to teach people who need to be taught.

[187]
89

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Pi-Theta}

UNPROFESSIONAL CONDUCT

I am annoyed about the number 89.
I shall avenge myself by writing nothing in this chapter.
That, too, is wise; for since I am annoyed, I could not write even a reasonably decent lie.

[188]

COMMENTARY ({Pi-Theta})

Frater P. had been annoyed by a scurvy doctor, the number of whose house was 89.

He shows that his mind was completely poisoned in respect of that number by his allowing himself to be annoyed.

(But note that a good Qabalist cannot err. "In Him all is right." 89 is Body-that which annoys-and the Angel of the Lord of Despair and Cruelty.

Also "Silence" and "Shut Up".

The four meanings completely describe the chapter.)

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Rho}

STARLIGHT

Behold! I have lived many years, and I have travelled in every land that is under the dominion of the Sun, and I have sailed the seas from pole to pole.
Now do I lift up my voice and testify that all is vanity on earth, except the love of a good woman, and that good woman LAYLAH. And I testify that in heaven all is vanity (for I have journeyed oft, and sojourned oft, in every heaven), except the love of OUR LADY BABALON. And I testify that beyond heaven and earth is the love of OUR LADY NUIT.
And seeing that I am old and well stricken in years, and that my natural forces fail, therefore do I rise up i my throne and call upon THE END.
For I am youth eternal and force infinite.
ANd at THE END is SHE that was LAYLAH, and BABALON, and NUIT, being...

[190]

COMMENTARY ({Rho})

This chapter is a sort of final Confession of Faith.
It is the unification of all symbols and all planes.
The End is expressible.

[191]
91

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Rho-Alpha}

THE HEIKLE

A. M. E. N.

COMMENTARY ({Rho-Alpha)

The "Heikle" is to be distinguished from the "Huckle", which latter is defined in the late Sir W.S. Gilbert's "Prince Cherry-Top".

A clear definition of the Heikle might have been obtained from Mr Oscar Eckenstein, 34 Greencroft Gardens, South Hampstead, London, N.W. (when this comment was written).

But its general nature is that of a certain minute whiteness, appearing at the extreme end of great blackness.

It is a good title for the last chapter of this book, and it also symbolises the eventual coming out into the light of his that has wandered long in the darkness.

91 is the numberation of Amen.

The chapter consists of an analysis of this word, but gives no indication as to the result of this analysis, as if to imply this: The final Mystery is always insoluble.

FINIS.

CORONAT OPUS.

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(dots?)

1. The Sabbath of the Goat.
2. The Cry of the Hawk.
3. The Oyster.
4. Peaches.
5. The battle of the Ants.
6. Caviar.
7. The Dinosaurs.
8. Steeped Horsehair.
9. The Branks.
10. Windlestraws.
11. The Glow-Worm.
12. The Dragon-Flies.
13. Pilgrim-Talk.
14. Onion-Peelings.
15. The Gun-Barrel.
16. The Stag-Beetle.
17. The Swan.
18. Dewdrops.
19. The Leopard and the Deer.
20. Samson.
21. The Blind Webster.
22. The Despot.
23. Skidoo!
24. The Hawk and the blindworm.
25. THE STAR RUBY.
26. The Elephant and the Tortoise.
27. The Sorcerer.
28. The Pole-Star.
29. The Southern Cross.
30. John-a-Dreams.

31. The Garotte.
32. The Mountaineer.
33. BAPHOMET.
34. THe Smoking Dog.
35. Venus of Milo.
36. THE STAR SAPPHIRE.
37. Dragons.
38. Lambskin.
39. The Looby.
40. The HIMOG.
41. Corn Beef Hash.
42. Dust-Devils.
43. Mulberry Tops.
44. THE MASS OF THE PHOENIX.
45. Chinese Music.
46. Buttons and Rosettes.
47. Windmill-Words.
48. Mome Raths.
49. WARATAH-BLOSSOMS.
50. The Vigil of St. Hubert.
51. Terrier Work.
52. The Bull-Baiting.
53. The Dowser.
54. Eaves-Droppings.
55. The Drooping Sunflower.
56. Trouble with Twins.
57. The Duck-Billed Platypus.
58. Haggai-Howlings.
59. The Tailess Monkey.
60. The Wound of Amfortas.
61. The Fool's Knot.
62. Twig?
63. Margery Daw.
64. Constancy.
65. Sic Transeat ---
66. The Praying Mantis.
67. Sodom-Apples.
68. Manna.

69. The Way to Succeed-and the Way to Suck
     Eggs!
70. Broomstick-Babblings.
71. King's College Chapel.
72. Hashed Pheasant.
73. The Devil, the Ostrich, and the Orphan Child.
74. Carey Street.
75. Plover's Eggs.
76. Phaeton.
77. THE SUBLIME AND SUPREME SEPTEN-
     ARY IN ITS MATURE MAGICAL MANI-
     FESTATION THROUGH MATTER: AS IT
     IS WRITTEN: AN HE-GOAT ALSO.
78. Wheel and-Woa!
79. The Bal bullier.
80. Blackthorn.
81. Louis Lingg.
82. Bortsch: also Imperial Purple (and A PUNIC WAR).
83. The Blind Pig.
84. The Avalanche.
85. Borborygmi.
86. TAT.
87. Mandarin-Meals.
88. Gold Bricks.
89. Unprofessional Conduct.
90. Starlight.
91. The Heikle.

Liber 335 - ADONIS an allegory

AN ALLEGORY
BY
ALEISTER CROWLEY Inscribed to Adonis.

PERSONS OF THE ALLEGORY

THE KING OF BABYLON, tributary to the King of Greece
HERMES, a Greek Physician
THE LADY PSYCHE
THE COUNT ADONIS, at first known as the Lord Esarhaddon
THE LADY ASTARTE
The Warriors of the King of Babylon
HANUMAN, Servant to Hermes
CHARIS,+
ELPIS, + Attendants on Psyche
PISTIS,+
Three Aged Women
Handmaidens and Slaves of Astarte

ADONIS

ACT I

SCENE I:

The hanging gardens of Babylon. R., the House of the Lady Astarte; L., a gateway; C., a broad lawn enriched with clustered flowers and sculptures. The sun is nigh his setting. On a couch under the wall of the city reposes the Lord Esarhaddon, fanned by two slaves, a negro boy and a fair Kabyle girl, clad in yellow and blue, the boy's robes being covered with a veil of silver, the girl's with a veil of gold.

They are singing to him softly:

THE BOY — All crimson-veined is Tigris' flood;
The sun has stained his mouth with blood.

THE GIRL — Orange and green his standards sweep.

THE BOY — His minions keen.

THE GIRL — His maidens weep

THE BOY

But thou, Lord, thou! The hour is nigh

When from the prow of luxury
Shall step the death of all men's hearts,
She whose live breath, a dagger's darts,
A viper's vice, an adder's grip,
A cockatrice 'twixt lip and lip,
She whose black eyes are suns to shower
Love's litanies from hour to hour,
Whose limbs are scythes like Death's of whom
The body writhes, a lotus-bloom
Swayed by the wind of live, a crime
Too sweetly sinned, the queen of time,
The lady of heaven, to whom the stars,
Seven by seven, from their bars
Lean and do worship -- even she
Who hath given all her sweet self to thee,
The Lady Astarte!

THE GIRL

Peace, O peace!
A swan, she sails through ecstasies
Of air and marble and flowers, she sways
As the full moon through midnight's haze
Of gauze -- her body is like a dove
And a snake, and live, and death, and love!

THE BOY

Even as the twilight so is she,
Half seem, half subtly apprehended,
Ethereally and bodily.
The soul incarnate, the body transcended!

THE GIRL

Aching, aching passionately,
Insufferably, utterly splendid!

THE BOY

Her lips make pale the setting sun!

THE GIRL

Her body blackens Babylon!

THE BOY

Her eyes turn midnight's murk to grey!

THE GIRL

Her breasts make midnight of the day!

THE BOY

About her, suave and subtle, swims
The musk and madness of her limbs!

THE GIRL

Her mouth is magic like the moon's.

THE BOY

Her breath is bliss!

THE GIRL

Her steps are swoons!

[ENTER ASTARTE, with her five handmaidens.

THE BOY — Away, away!

THE GIRL — With heart's accord,
To leave his lady to our lord.

{They go out.

THE BOY — Let him forget our service done
Of palm-leaves waved, that never tires,
In his enchanted Babylon
Of infinite desires!

[ASTARTE kneels at the foot of the couch, and taking the feet of Esarhaddon in her hands, covers them with kisses.

Nay, never wake! unless to catch my neck
And break me up with kisses -- never sleep,
Unless to dream new pains impossible
To waking!

ASTARTE — Girls! with more than dream's address,
Wake him with perfume till he smile, with strokes
Softer than moonbeams till he turn, and sigh,
With five slow drops of wine between his lips
Until his heart heave, with young thrills of song
Until his eyelids open, and the first
And fairest of ye greet him like a flower,
So that awakened he may break from you and turn to me who am all these in one.

IST MAIDEN — Here is the wealth
Of all amber and musk,
Secreted by stealth
In the domes of the dusk!

2ND MAIDEN — Here the caress
Of a cheek -- let it stir
The first liens of liesse
Not to me -- but to her!

3RD MAIDEN — Here the quintessence
Of dream and delight,
Evoking the presence
Of savour to sight!

4TH MAIDEN — List to the trill

And the ripple and roll
Of a tune that may thrill
Thee through sense to the soul!

Look on the fairest,
The masterless maid!
Ere thine eye thou unbarest,
I flicker, I fade.

5TH MAIDEN

All. Wake! as her garland is tossed in the air
When the nymph meets Apollo, our forehead is bare.
We divide, we disperse, we dislimn, we dissever,
For we are but now, and our lady for ever!

[They go out.

I dreamed of thee!
Dreams beyond form and name!
It was a chain of ages, and a flash
Of lightning -- which thou wilt -- since -- Oh I see
Nothing, feel nothing, and am nothing -- ash
Of the universe burnt through!

ESARHADDON

ASTARTE And I the flame!

Wreathing and roaring for an ageless aeon,
Wrapping the world, spurning the empyrean,
Drowning with dark despotic imminence
All life and light, annihilating sense --
I have been sealed and silent in the womb
Of nothingness to burst, a babe's bold bloom,
Into the upper aethyr of thine eyes.
Oh! one grave glance enkindles Paradise,
One sparkle sets me on the throne above,
Mine orb the world.

ESARHADDON

Nay, stir not yet. Let love
Breathe like the zephyr on the unmoved deep,
Sigh to awakening from its rosy sleep;
Let the stars fade, and all the east grow grey
And tender, ere the first faint rose of day
Flush it. Awhile! Awhile! There's crimson bars
Enough to blot the noblest of the stars,
And bow for adoration ere the rim
Start like God's spear to ware the world of Him!
Softly!

ASTARTE

ESARHADDON But kiss me!

ASTARTE With an eyelash first!

ESARHADDON Treasure and torture!

ASTARTE Tantalising thirst
Makes the draught more delicions. Heaven were worth
Little without the purgatory, earth!

ESARHADDON You make earth heaven.

ASTARTE And heaven hell. To choose thee
Is to interpret misery "To lose thee."

ESARHADDON Ay! death end all if it must end thy kiss!

ASTARTE And death be all if it confirm life's bliss!

ESARHADDON And death come soon if death fill life's endeavour!

ASTARTE and if it spill life's vintage, death come never!

ESARHADDON The sun sets. Bathe me in the rain of gold!

ASTARTE These pearls that decked it shimmering star-cold
Fall, and my hair falls, wreathes an aureole.
Even as thy love encompasses my soul!

ESARHADDON I am blinded; I am bruised; I am stung.
Each thread
Hisses.

ASTARTE There's life there for a thousand dead!

ESARHADDON And death there for a million!

ASTARTE Even so.
Life, death, new life, a web spun soft and slow
by love, the spider, in these palaces
That taketh hold.

ESARHADDON Take hold.

ASTARTE Keen joyaunces
Mix with the multitudinous murmurings,
And all the kisses sharpen into stings.
Nay! shall my mouth take hold? Beware! Once fain,
How shall it ever leave thy mouth again?

ESARHADDON Why should it?

ASTARTE Is not sleep our master yet?

ESARHADDON Why must we think when wisdom would forget?

ASTARTE Lest we in turn forget to fill the hour.

ESARHADDON The pensive been leaves honey in the flower.

ASTARTE Now the sun's rim is dipped. And thus I dip
My gold to the horizon of thy lip.

ESARHADDON Ah! ...

ASTARTE There's no liquor, none, within the cup.

ESARHADDON Nay, draw not back; nay, then, but lift me up.
I would the cup were molten too; I'd drain
Its blasting agony.

ASTARTE In vain.

ESARHADDON In vain?
Nay, let the drinker and the draught in one
Blaze up at last, and burn down Babylon!

ASTARTE All but the garden, and our bed, and -- see!
The false full moon that comes to rival me.

ESARHADDON She comes to lamp our love.

[A chime of bells without.

ASTARTE I'll tire my hair.
The banquet waits. Girls, follow me.

[They go out, leaving ESARHADDON.

ESARHADDON How fair
And full she sweeps, the buoyant barge upon
The gilded curves of Tigris. She's the swan
That drew the gods to gaze, the fawn that called
Their passion to his glades of emerald,
The maid that maddened Mithras, the quick quiver
Of reeds that drew Oannes from the river! ...
She is gone. The garden is a wilderness.
Oh for the banquet of the lioness,
the rich astounding wines, the kindling meats,
The music and the dancers! Fiery seats
Of empire of the archangels, let your wings
Ramp through the empyrean! Lords and Kings
Of the Gods, descend and serve us, as we spurn
And trample life, fill death's sardonyx urn
With loves immortal -- how shall I endure
This moment's patience? Ah, she comes, be sure!
Her foot flits on the marble. ... Open, gate!

[The gate, not of the house but

of the garden, opens. The Lady Psyche appears. She is clothed in deep purple, as mourning, and her hair is bound with a fillet of cypress and acacia. She is attended by three maidens and three aged women.

What tedious guest arrives?

PSYCHE

white hour of fate!
I have found him!

ESARHADDON

Who is this? ... Fair lady, pardon.
You seek the mistress of the garden?

PSYCHE

I thought I had found the lord I seek.
Your pardon, lord. These eyes are weary and weak
With tears and my vain search.

ESARHADDON Whom seek you then?

PSYCHE

My husband -- my sole miracle of men,
The Count Adonis.

[ESARHADDON staggers and falls on the couch.

PSYCHE You know of him?

ESARHADDON

No.
I cannot tell what struck me so.
I never heard the name.

PSYCHE

Indeed, your eyes
Are liker his than wedded dragon-flies!
Your brows are his, your mouth is his --
Yet all's awry!

ESARHADDON May be it is!

PSYCHE

Oh, pardon. Mine is but a mad girl's glance
Adonis is this soul's inheritance.
All else is madness.

ESARHADDON

Mad! Mad! Mad! Mad! Mad!
Why say you this? Who are you? Sad? Glad?
Bad?
Bad! Bad! Speak, speak! Bleak peak of mystery?
Weak cheek of modesty?

PSYCHE Oh, pardon me!

I did not mean to move you thus.

ESARHADDON

I am stirred
Too easily. You used a shameful word!

PSYCHE

Accept my sorrow. I am all alone
In this black night. My heart is stone,
My limbs are lead, mine eyes accurst,
My throat a hell of thirst. ...
My husband -- they suppose him dead. ...
They made me wear these weeds. Could I
In my heart credit half they said,
Not these funereal robes should wrap me round,
But the white crements of a corpse, and high
Upon a pyre of sandal and ebony,
Should dare through flame the inequitable profound!
But only these of all mine household come
In faith and hope and love so far from home,
And these three others joined me -- why, who knows?
But thou, lord, in whose face his likeness shows --
At the first glance -- for now, i'faith, 'tis gone! --
Hast thou dwelt away here in Babylon?

ESARHADDON

Now must I laugh -- forgive me in your sorrow!
My life's not yesterday and not to-morrow.
I live; I know no more.

PSYCHE

How so?

ESARHADDON

I fear
I know but this, that I'm a stranger here.
The call me the Lord Esarhaddon -- name
Borrowed or guessed, I cannot tell! I came
Whence I know not -- some malady
Destroyed my memory.

PSYCHE

Oh, were you he! But yet I see you are not.
Had you no tokens from the life forgot?

ESARHADDON

Nay, I came naked into Babylon.
I live the starlight and sleep through the sun.
I am happy in love, I am rich, I eat and drink,
I gather goods, I laugh, I never think.
Know me the prince of perfect pleasure!

PSYCHE

Yet
Is there not something that you would forget?
some fear that chills you? While you talk to me
I see you glance behind you fearfully.

ESARHADDON

(with furtive fear amounting to horror)

You see the Shadow?

PSYCHE

No: slim shadows stretch
From yonder moon, and woo the world, and tech
With their fantastic melancholy grotesques
The earth -- man's destiny in arabesques.

ESARHADDON

You are blind! You are mad! See where he stands!
It is the King of Babylon,
Reeking daggers in his hands --
And black blood oozes, oozes, throbs and dips
From his eyes and nostrils to his lips
That he sucks, gnashing his fangs. Upon
His head is a crown of skulls, and monkeys new
And gibber and mop about him. Skew! Spew! Ugh!
Hu! Now! Now! Mow! they go -- cannot you hear them?
What? have you courage to go near them?

PSYCHE

Nothing is there.

ESARHADDON

Oh, but he has the haed
Of a boar, the black boar Night! All dead, dead, dead,
The eyes of girls that once were beautiful
Hang round his neck. Whack! Crack! he slaps a skull
For a drum -- Smack! Flack! Thwack! Back, I'll not attack.
Quack! Quack! there's ducks and devils on his back.
Keep him away. You want a man, you say?
Well, there's a king for you to-day.
Go, kiss him! Slobber over him! HIs ribs
Should be readily tickled. Wah! Wah! Wah! she jibs.
Ugh! there he came too close. I'll bite the dust;
I'll lick the slime of Babylon. Great lust,
Great god, great devil, gar-gra-gra-gra! Space me!
Take this wench, though she were the womb that bare me!
See! Did I tell you, he's the King, the King,
The King of Terrors. See me grovelling!
Yah! Ha!

PSYCHE

there's nothing there. Are you a man
To craze at naught?

ESARHADDON

Immitigable ban!
Immitigable, pitiful, profound --
Ban, can, fan, ran, and pan is underground,
Round, bound, sound -- Oh have pity! ...
Who art thou
Whose coming thus unmans me? Not till now
Saw I, or felt I, or heard I, the King
So mumbling near; black blood's on everything.
Boo! Scow! Be off! Out! Vanish! Fly! Begone!

Out! Off! Out! Off! I'm King of Babylon.
Oh no! Thy pardon. Spare me! 'Tis as a slip
O' th' lip. Now flip! rip! bawdy harlot, skip!

[He threatens her. She trembles, but holds her ground.

Strip, yes, I'll strip you naked, strip your flesh
In strips with my lips, gnaw your bones like a dog.
Off, sow! Off, grumpet! Strumpet! Scum-pit! Flails to thresh
Your body! Clubs to mash your face in! Knives
To cut away your cat's nine lives!

ASTARTE

(Entering hastily.) What's this? Who are
you? What right have you to come
And make this havoc in the home?
Can you not see what wreck your tempest makes?
Begone! I have a fiery flight of snakes
To lash you hence!

PSYCHE

It may be mine's the right.
It may be you are nothing in my sight.
It may be I have found my lord at last;
And you -- his concubine? May be out-cast.
This is the sure thing, that I chase thee. Slaves!
Hither your whips! that are more black with blood
Of such as this thing than your skins with kisses
Of your sun's frenzy.

[The slaves run up.

PSYCHE

Thou vain woman! Now
I know him, lost, wrecked, mad, but mine, but mine,
Indissolubly dowered with me, my husband,
The Count Adonis!

ESARHADDON

Ah!

[He falls, but into the arms of ASTARTE.

ASTARTE

Ho! guard us now
And lash this thing from the garden!

[The slaves form in line between PSYCHE and the others.

PSYCHE

Adonis!

ESARHADDON

Ah!

Astarte, there's some sorcery abroad.

ASTARTE

The spell is broken, dear my lord.
There is a wall of ebony and steel
About us.

ESARHADDON

What then do I feel
When that name sounds?

ASTARTE

A trick of mind.
Things broken up and left behind
Keep roots to plague us when we least expect them.
The wise -- and thou art wise -- let naught affect them.
Let us to feast!

ESARHADDON

Ah no! I tremble still,
Despite my reason and despite my will.
Let me lie with thee here awhile, and dream
Upon thine eyes beneath the moon,
Whose slanted beam
Lights up thy face, that sends its swoon
Of languour and hunger through
The infinite space that severs two
So long as they cannot rise above
Into the unity of love.
However close lock hands and feet,
One lone moment may they meet;
When in the one pang that runs level
With death and birth, the royal revel,
The lover and the loved adore
The thing that is, when they are not.

ASTARTE

No more!
Bury thy face between these hills that threat
The heaven, their rosy spears (the gods that fret)
Tipping thine ears, and with my hair I'll hide thee;
And these mine handmaidens shall stand beside thee,
And mix their nightingale with lion
Of the guard that chorus and clash iron,
While as a river laps its banks
My fingertips caress thy flanks!

(Chorus.)

MEN

Under the sun there is none, there is none
That hath heard such a word as our lord hath begun.

WOMEN

Under the moon such a tune, such a tune
As his thought hath half caught in this heaven of June.

MEN

Never hath night such a light, such a rite!

WOMEN
Never had day such a ray, such a sway!

MEN
Never had man, since began the earth's plan,
Such a bliss, such a kiss, such a woman as this!

WOMEN
Never had maid since God bade be arrayed
Earth's bowers with his flowers, such a man to her powers!

MEN
Mix in the measure,
Black grape and white cherry!
A passion, a pleasure,
A torment, a treasure,
You to be mournful an we to be merry!

WOMEN
We shall be solemn
And grave and alluring,
You be the column
Upstanding, enduring.
We be the ivy and vine
To entwine --
My mouth on your mouth, and your mouth on mine!

MEN
Burnish our blades
With your veils,
Merry maids!

WOMEN
Sever their cords
With the scales
Of your swords!

MEN
As a whirlwind that licks up a leaf
Let us bear
You, an aureate sheaf
Adrift in the air!

WOMEN
As a butterfly hovers and flits,
Let us guide
To bewilder your wits
Bewitched by a bride!

MEN
Now, as the stars shall
Encircle the moon,
Our ranks let us marshal
In time and in tune!

WOMEN
Leading our lady and lord
To the feast,
Ere the night be abroad,
The black rose of the east!

MEN AND WOMEN

Arise! arise! the feast is spread,
The wine is poured; the singers wait
Eager to lure and lull; the dancers tread
Impatient to invoke the lords of Fate.
Arise, arise! the feast delayed delays
The radiant raptures that must crown its ways.

ASTARTE

come now. Ah! still the pallor clings?
Wine will redeem the roses. Stretch the strings
Of thy slack heart! Still trembling? Lean on me!
This shoulder could hold up eternity.

[They go forth to the banquet.

SCENE II.
THE HALL OF THE
PALACE OF ASTARTE.

Onyx, alabaster, porphyry and malachite are the pillars; and the floor of mosaic. In the high seat is ASTARTE, on her right HERMES, A Greek physician. He is a slight, old man, with piercing eyes and every mark of agility and vigour. His dress is that of a Babhlonish physican.

HERMES

And now, polite preliminaries past,
Tell me, dear lady, what the little trouble is!

ASTARTE

It was quite sudden.

HERMES

Good; not like to last.
It bursts, such malady a brittle bubble is!
How is the pulse? Allow me!

ASTARTE

Not for me
Your skill. My husband's lost his memory.

HERMES

Yet he remembers you?

ASTARTE

O quite, of course!

HERMES

Let it alone! don't flog the willing horse!
Were I to cure him by my magic spells,
The odds are he'd remember someone else!

ASTARTE

Ah, but -- a month ago -- a woman came --

HERMES

Cool -- warm -- hot -- now we're getting near the flame!

ASTARTE And what she said or did who knows?

HERMES These men!

ASTARTE
Yes! But he's never been the same since then!
I've taken endless trouble not to fret him,
Done everything I could to please and pet him,
And now this wretched woman has upset him!

HERMES Was he distressed much at the time?

ASTARTE
Distressed?
Mad as an elephant in spring!
HERMES. I guessed
It. Think he took a fancy to the girl?

ASTARTE
Well, honestly, I don't. My mind's a whirl
With worry. She's a flimsy creature, rags
Of sentiment, and tears, and worn-out tags
Of wisdom.

HERMES
Yes, you've nothing much to fear
While you appear as ... what you do appear.

ASTARTE
Well, there they stood, crying like butchered swine,
She and her maids. It seems she's lost her man,
Can't get another, wanted to claim mine.
I put a stopper on the pretty plan.
But ever since -- well, I can't say what's wrong,
But something's wrong.

HERMES Yes; yes. Now is it long?

ASTARTE About a month.

HERMES What physic have you tried?

ASTARTE
The usual things; young vipers skinned and dried
And chopped with rose-leaves; cow's hoof stewed in dung,
One pilule four times daily, on the tongue;
Lark's brains in urine after every meal,
With just a touch of salt and orange-peel.

HERMES And yet he is no better?

ASTARTE
NOt a whit.
Oh yes, though, not I come to think of it,
Snails pounded up and taken after food
Did seem to do some temporary good.
Of course we kept him on a doubled diet.

HERMES Have you tried change of air, and rest, and quiet?

ASTARTE No; what a strange idea!

HERMES As strange as new.
Yet there seems somehow something in it too!
Still, here's where silence is worth seven speeches --
I might get strangled by my brother leeches.
Now, are you sure you want him cured?

ASTARTE Why, yes,
Why should I call you in?

HERMES But none the less
It might be awkward his remembering more.

ASTARTE I simply want him as he was before.

HERMES And if it should turn out, as I suspect,
He was this woman's husband.

ASTARTE Then select
A -- you know -- something suitable -- to put her
Where she won't worry me, or want a suitor.

HERMES I understand you; but I'm old; your beauty
Might fail to make me careless of my duty.

ASTARTE I'll take the risk.

HERMES Then let me see the victim;
If bound, we'll loosen him; if loose, constrict him.
There, madam, in one phrase from heart to heart,
Lies the whole mystery of the healer's art!
Where is the pathic?

ASTARTE Hush! in Babylon
We say "the patient."

HERMES Yes?

ASTARTE It's often one.
for Babylonish is so quaint a tongue
One often goes too right by going wrong!
I'll call him from the garden.

[Goes out.

HERMES (alone). Is there need
To see the man? He's simply off his feed.
A child could see the way to make him hearty:
More exercise, less food -- and less Astarte!

[Enter ESARHADDON.

I greet your lordship.

ESARHADDON Greeting, sir!

HERMES
And so
We're not as healthy as a month ago?
The pulse? Allow me! Ah! Tut! Tut! Not bad.
The tongue? Thanks! Kindly tell me what you had
For dinner.

ESARHADDON
Nothing: practically nothing.
I seem to look on food with utter loathing.

HERMES Just so; but you contrived to peck a bit?

ESARHADDON
Only a dozen quails upon the spit,
A little sturgeon cooked with oysters, wine,
Mushrooms and crayfish. ...

HERMES That is not to dine.

ESARHADDON
Well, after that I toyed with pheasant pasty,
Sliced -- you know how -- with pineapple.

HERMES Eat hasty?

ESARHADDON
No, not at all. Well, then a sucking-pig
Stuffed with grape, olive, cucumber, peach, fig,
And lemon. Then I trifled with a curry ----

HERMES You're sure you didn't eat it in a hurry?

ESARHADDON
Quite sure. The curry was simplicity
Itself -- plain prawns. Then there was -- let me see! --
A dish of fruit, then a kid roasted whole,
Some venison fried with goose-liver, a roll
Of very tender spicy well-cooked veal
Done up with honey, olive oil, and meal,
Some sweets, but only three or four, and those
I hardly touched.

HERMES But why now?

ESARHADDON
I suppose
I wasn't hungry.

HERMES
Diagnosis right;
A simple case of loss of appetite!
Surely they tempted you with something else.

ESARHADDON
A few live lobsters broiled within their shells.
I ate two only.

That explains the tongue.
Now let me listen!
Sound in heart and lung.

HERMES

(And I should think so!) 'Twas a sage that sung:
"Whom the Gods love, love lobsters; they die young."
And yet greater sage sublimely said:
"Look not upon the lobster when it's red!"

ESARHADDON

A Babylonish bard has said the same
Of wine.

HERMES

Ah, wine now? Out with it! Die game!

ESARHADDON

By fin and tail of great Oannes, I Am the mere model of sobriety.

HERMES

What did you drink for dinner?

ESARHADDON

Scarce a drop At any time -- four flagons, there I stop. With just a flask of barley-wine to top.

HERMES

Just so becomes a nobleman of sense Whose moderation errs toward abstinence.

ESARHADDON

Abstinence! That's the word I couldn't think of! I'm an abstainer. Everything I drink of Is consecrated by a melancholic Priest.

HERMES

Which prevents it being alcoholic!

ESARHADDON

Sir, you appear to understand my case As no one else has done. Appalling face These quack have that crowd Babylon. Your fee? Though none can pay the service done to me.

HERMES

One moment. What about your memory? Well, never mind, just follow my advice; That will come back before you say "knife" twice. First, fire your slaves, the rogues that thieve and laze: A slave's worse than two masters now-a-days. Next, live on nothing but boiled beans and ripe, With once a week a melon -- when they're ripe. Next, sent the Lady Astarte up the river; She looks to me to have a touch of liver. And you must teach your muscles how to harden, So stay at home, and labour in the garden!

ESARHADDON

You damned insulting blackguard! Charlatan! Quack! Trickster! Scoundrel! Cheating medicine-man! You ordure-tasting privy-sniffing rogue, You think because your humbug is thevogue You can beard me?

HERMES

I'll tell you just one thing. Disobey me, and -- trouble with the

King!

ESARHADDON

Ring-a-ling-ting! Ping! Spring! HERMES. That's cooked his goose. I'll tell Astarte, though it's not much use. [He goes out. It's only one more of life's little curses -- The best of women make the worst of nurses!

SCENE III

THE CONSULTING-ROOM OF HERMES.

It has two parts, the first filled with stuffed crocodiles, snakes, astrolabes, skeletons, lamps of strange shape, vast rolls of papyri, vases containing such objects as a foetus, a mummied child, a six-legged sheep. Hands (obviously those of criminals) have been painted with phosphorus, and give light. Sculptures of winged bulls and bricks inscribed with arrow-head characters are ranged about the walls. A chain of elephant's bones covered with its hide contains the doctor, who is dressed as before in a long black robe covered with mysterious characters. On his head is a high conical cap of black silk dotted with gold stars. In his right hand is a wand of human teeth strung together, in his left a "book" of square palm-l;eaves bound in silver. at the back of the room is a black curtain completely veiling its second portion. This curtain is covered with cabalistic characters and terrifying images in white. [Enter the servant of HERMES, a negro uglier than an ape. He is immensely long and lean; his body hangs forward, so that his arms nearly touch the ground. He is clad in a tightly fitting suit of scarlet, and wears a scarlet skull-cap. he makes deep obeisance.]

HERMES

Speak, Hanuman!

HANUMAN

A lady. [HERMES nods gravely. Exit HANUMAN.

HERMES

Abaoth! Abraxas! Pur! Put! Aeou! Thoth! [Enter the LADY PSYCHE with one attendant. Ee! Oo! Uu! Iao Sabaoth! Dogs of Hell! Mumble spell! Up! Up! Up! Sup! Sup! Sup! U! Aoth! Abaoth! Abraoth! Sabaoth! Livid, loath, Obey the oath! Ah! [He shuts the book with a snap, You have come to me because you are crossed In love.

PSYCHE

Most true, sir!

HERMES

Ah! you're Greek!

PSYCHE

As you yourself,sir.

HERMES

Then I've lost My pains. I need not fear to speak. I took you for a fool. Ho! veil, divide! [HANUMAN appears and lays his hand on a cord. Things are much pleasanter the other side. [The doctor throws off his cloak and cap, his straggling white hair and long pointed beard, appearing as a youth dressed fashionably; at

the same time the curtain pulled back shows a room furnished with the luxury of a man of the world. A low balcony of marble at the back gives a view of the city, and of the Tigris winding far into the distance, where dim blue mountains rim the horizon.] [The doctor conducts his client to a lounge, where they sit.

HERMES

Bring the old Chian, Hanuman! [The negro goes to obey. This joke Is the accepted way of scaring folk; And if they're scared, they may find conficence Which is half cure. Most people have no sense. If only they would sweat, and wash, eat slow, Drink less, think more, the leech would starve or go. But they prefer debauchery, disease, Clysters, drugs, philtres, filth, and paying fees! Now then, to business! PSYCHE. Tell me how you guessed It was my heart that found itself distressed!

HERMES

I always sing a woman just that song; In twenty years I've never once been wrong. Seeing me thus marvellously wise, Veneration follows on surprise: Sometime they will do what I advise!

PSYCHE

I see. You have real knowledge.

HERMES

Not to be learnt at college!

PSYCHE

Good; you're my man. I am come from Greece, Were the Gods live and love us, sorrowing For my lost husband. I have found him here, But with his memory gone, his mind distraught, Living in luxury with a courtesan (I could forgive him that if he knew me), Filled with a blind unreasoning fear of what Who knows? He's haunted by a spectre king.

HERMES

Physicians must know everything: Half the night burn learning's candle, Half the day devote to scandal. Here's the mischief of the matter That I learn most from the latter! Yesterday I paid a visit To the fair ... Astarte, is it? Saw the kitchen and the closet, Deduced diet from deposit, Saw where silkworm joined with swan To make a bed to sleep upon, Saw the crowd of cringing knaves That have made their masters slaves, Saw Astarte -- diagnosed What had made him see a ghost!

PSYCHE

Can you cure him?

HERMES

In my hurry (And a not unnatural worry At the name of lobster curry) I so far forgot my duty As to mention to the beauty What ... well! here's the long and short of it! Just exactly what I thought of it. Tempests, by Oannes' fin!

PSYCHE

Sorry that he'd called you in?

HERMES

So much so that I'd a doubt If he wouldn't call me out!

PSYCHE

Then he will not hear your counsel?

HERMES No; I bade him live on groundsel; But the little social friction Interfered with the prescription.

PSYCHE There's no hope, then?

HERMES Lend an ear! We may rule him by his fear! Somehow we may yet contrive That he see the King, and live! Have you influence?

PSYCHE At Court? Plenty, in the last resort. Letters from his suzerain!

HERMES You are high in favour then?

PSYCHE Ay, that needs not to be sworn; I am his own daughter born.

HERMES In thy blood the spark divine Of Olympus?

PSYCHE Even in mine!

HERMES Hark, then! At the Hour of Fears When the lordly Lion rears In mid-heaven his bulk of bane Violently vivid, shakes his mane Majestical, and Snake and Bull Lamp the horizon, and the full Fire of the moon tops heaven, and spurs The stars, while Mars ruddily burns, And Venus glows, and Jupiter Ramps through the sky astride of her, Then, unattended, let the king Press on the little secret spring That guards the garden, and entering Lay once his hand upon him, even While in the white arms of his heaven He swoons to sleep. That dreadful summons From the wild witchery his woman's. That shaft of shattering truth shall splinter The pine of his soul's winter. Then do thou following cry once His name; as from eclipse the sun's Supernal splendour springs, his sight Shall leap to light.

PSYCHE Shall leap to light! Master, this wisdom how repay?

HERMES I am sworn unto thy father -- Nay! Weep not and kneel not! See, mine art [The two other handmaidens are seen standing by their fellow.] Hath wrought such wonder in thine heart That -- look!

PSYCHE Ah! Pistis, Elpis! how Are you here? You were not with me now! You fled me. Charis only came Through those dark dreams.

HERMES Farewell! Proclaim For my reward my art's success. More than yourself need happiness.

PSYCHE Farewell and prosper greatly! [She goes out with her maidens.

HERMES And thou, live high and stately In gory and gree tenfold That which thou hadst of old! [He draws the curtain.

SCENE IV: THE ANTECHAMBER OF THE KING'S PALACE.

It is a vast hall of black marble. At the corners four fountains play in basins of coloured marble. At the back a narrow door pillared by vast man-bulls in white marble. In mid-stage the LADY PSYCHE, seated on the ground, her long hair unloosed, her robe of shining silver, mourns. With her are the three handmaidens bowed and mourning at front of the stage R., C., and L. the aged women are grouped in front of stage C., on the steps which lead to the hall. No light comes save through the roves of the LADY PSYCHE from the jewels that adorn her. Their glimmer is, however, such as to fill the hall with moony radiance, misty dim, and lost in the vastness of the building. PSYCHE. Silence grows hateful; hollow is mine heart Here in the fateful hall; I wait apart. Dimmer, still dimmer darkness veils my sight; There is no glimmer heralding the light. I, the King's daughter, am but serf and thrall Where Time hath wrought her cobweb in the hall. this blood avails not; where's the signet ring Whose pussiance fails not to arouse the King? Heir of his heart, I am uncrowned; then, one that hath no art or craft in Babylon. I left my home and found a vassal's house -- This lampless dome of death, vertiginous! O for the foam of billows that carouse About the crag-set columns! for the breeze That fans their flagging Caryatides! For the gemmed vestibule, the porch of pearl, The bowers of rest, the silences that furl Their wings upon mine amethystine chamber Whose lions shone with emerald and amber! O for the throne whereon my father's awe, Lofty and lone, lets liberty love law! All justice wrought, its sword the healer's knife! All mercy, not less logical than life! Alas! I wait a widowed suppliant Betrayed to fate, blind trampling elephant. I wait and mourn. Will not the dust disclose The Unicorn, the Unicorn that goes About the gardens of these halls of Spring, First of the wardens that defend the King? Wilt thou not bring me to the Unicorn? [The Unicorn passes over. He has the swiftness of the horse, the slimness of the deer, the whiteness of the swan, the horn of the narwhal. He couches upon the right side of the LADY PSYCHE.] Hail! thou that holdest thine appointed station, Lordliest and boldest of his habitation, Silence that foldest over its creation! [The Lion passes over. He is redder than the setting sun. He couches upon the left side of the LADY PSYCHE.] Hail! thou that art his ward and warrior, The brazen heart, the iron pulse of war! Up start, up start! and set thyself to roar! [The Peacock passes over. This peacock is so great that his fan, as he spreads it on couching before the face of the LADY PSYCHE, fills the whole of the hall.] Hail! glory and light his majesty that hideth, Pride and delight whereon his image rideth, While in thick night and darkness he abideth! [The stage now darkens. Even the light shed by the jewels of the LADY PSYCHE is extinguished. then, from the gate of the Palace between the man-bulls there issueth a golden hawk. In his beak

is a jewel which he drops into the lamp that hangs from the height above the head of the LADY PSYCHE. this lamp remains dark. During his darkness the Unicorn, the Lion, and the Peacock disappear.] Love me and lead me through the blind abysses! Fill me and feed me on the crowning kisses, Like flowers that flicker in the garden of glory, Pools of pure liquor like pale flames and hoary That lamp the lightless empyrean! Ah! love me! All space be sightless, and thine eyes above me! Thrice burnt and branded on this bleeding brow, Stamp thou the candid stigma -- even now! [The lamp flashes forth into dazzling but momentary radiance. As it goes out a cone of white light is seen upon the head of THE LADY PSYCHE, And before her stands a figure of immense height cloaked and hooded in perfect blackness.] THE KING. Come! for the throne is hollow. The eagle hath cried: Come away! The stars are numbered, and the tide Turns. Follow! Follow! Thine Adonis slumbered. As a bride Adorned, come, follow! Fate alone is fallen and wried. Follow me, follow! The unknown is satisfied. [The LADY PSYCHE is lifted to her feet. In silence she bows, and in silence follows him as he turns and advances to the gate while the curtain falls.]

SCENE V: THE GARDEN OF THE LADY ASTARTE.

THE LORD ESARHADDON is lying on the couch with his mistress. Their arms are intertwined. They and their slaves and maidens are all fallen into the abysses of deep sleep. It is a cloudless night; and the full moon, approaching mid-heaven, casts but the shortest shadows. The Murmur of the Breeze I am the Breeze to bless the bowers, Sigh through the trees, caress the flowers; Each folded bud to sway, to swoon, With its green blood beneath the moon Stirred softly by my kiss; I bear The sort reply of amber air To the exhaled sighs of the heat That dreams and dies amid the wheat, From the cool breasts of mountains far -- Their serried crests clasp each a star! The earth’s pulse throbs with mighty rivers; With her low sobs God’s heaven quivers; The dew stands on her brow; with love She aches for all the abyss above, Her rocks and chasms the lively strife Of her sharp spasms of lust, of life. Hark! to the whisper of my fan, My sister kiss to maid and man. Through all earth’s wombs, through all sea’s waves, Gigantic glooms, forgotten graves, I haunt the tombs of kings and slaves. I hush the babe, I wake the bird, I wander away beyond stars unstirred, Soften the ripples of the tide, Soothe the bruised nipples of the bride, Help stars and clouds play hide-and-seek, Wind seamen’s shrouds, bid ruins speak, Bring dreams to slumber, sleep to dream Whose demons cumber night’s extreme. And softer sped than dream or death Quiet as the dead, or slain love’s breath, I sigh for loves that swoon upon The hanging groves of Babylon. Each terrace adds a shower of scent Where lass and lad seduce content; Each

vine that hangs confirms the stress Of purer pangs of drunkenness; Each marble wall and pillar swerves Majestical my course to curves Subtle as breasts and limbs and tresses Of this caressed suave sorceress's That raves and rests in wildernesses Whose giant gifts are strength that scars Her soul and lifts her to the stars, Savage, and tenderness that tunes Her spirit's splendour to the moon's, And music of passion to outrun The fiery fashion of the sun. Hush! there's a stir not mine amid the groves, A foot divine that yet is not like live's. Hush! let me furl my forehead! I'll be gone To flicker and curl above great Babylon. [The Gate of the Garden op ens. THE LADY PSYCHE advances and makes way for THE KING OF BABYLON. He is attended by many companies of warriors in armour of burnished silver and gold, with swords, spears, and shields. These take up position at the back of the stage, in perfect silence of foot as of throat.] [THE LADY PSYCHE remains standing by the gate; THE KING OF BABYLON advances with infinite stealth, dignity, slowness, and power, toward the couch.] PSYCHE. Life? Is it life? What hour of fate is on the bell? Of this supreme ordeal what issue? Heaven or hell? I am stripped of all my power now when I need it most; I am empty and unreal, a shadow or a ghost. All the great stake is thrown, even now the dice are falling. All deeds are locked in links, one to another calling through time: from the dim throne the first rune that was ree'd By God, the supreme Sphinx, determined the last deed. [THE KING OF BABYLON reaches forth his hand and arm. It is the hand and arm of a skeleton. He touches the forehead of the sleeping lord. Instantly, radiant and naked, a male figure is seen erect.]

PSYCHE Adonis!

ADONIS Psyche!

[They run together and embrace.

PSYCHE Ah! long-lost!

ADONIS My wife! Light, O intolerable! Infinite love! O life Beyond death!

PSYCHE I have found thee!

ADONIS I was thine.

PSYCHE I thine From all the ages!

ADONIS To the ages!

PSYCHE Mine!

[The KING passes over and departs. Chorus of Soldiers Hail to the Lord! Without a spear, without a sword He hath smitten, he hath smitten, one stroke of his worth all our weaponed puissiances. There is no helm, no hauberk, no cuirass, No shield of sevenfold steel and sevenfold brass Resists his touch; no sword, no spear but shivers Before his glance. Eternally life quivers And reels before him; death itself, the hound of god, Slinks at his heel, and licks the dust that he hath trod. [They follow their Lord, singing. PSYCHE. I am a dewdrop focussing the sun That fires the forest to the horizon. I am a cloud on whom the sun begets The iris arch, a fountain in whose jets Throbs inner fire of the earth's heart, a flower Slain by the sweetness of the summer shower.

ADONIS

I am myself, knowing I am thou. Forgetfulness forgotten now! Truth, truth primeval, truth eternal, Unconditioned, sempiternal, Sets the God within the shrine And my mouth on thine, on thine.

[THE LADY ASTARTE wakes. In her arms is the corpse of the LORD ESARHADDON.]

ASTARTE

O fearful dreams! Awake and kiss me! Awake! I thought I was crushed and strangled by a snake. [She rises. The corpse falls. He is dead! He is dead! O lips of burning bloom, You are ashen. [The jaw falls. The black laughter of the tomb! Then let me kill myself! Bring death distilled From nightshade, monkshood. Let no dawn regild this night. Let me not see the damnèd light Of day, but drown in this black-hearted night! Ho, slaves! [ADONIS and PSYCHE advance to her.

ADONIS

Thyself a slave! What curse (unbated Till patient earth herself is nauseated) Is worse than this, an handmaiden that creeps Into her mistress' bed while her lord sleeps, And robs her?

ASTARTE

And what worse calamity Than his revenge? But leave me, let me die! [She falls prone at their feet.

PSYCHE

Add robbery to robbery! We need thee To serve us. Let us raise thee up and feed thee, Comfort and cherish thee until the end, Less slave than child, less servitor than friend.

ADONIS

Rise! let the breath flow, let the lips affirm Fealty and love. To the appointed term Within thy garden as belovèd guests Of thine, let us abide. Now lips and breasts Touching, three bodies and one soul, the triple troth confirm.

PSYCHE

The great indissoluble oath!

ASTARTE

Lift me!

[They raise her; all embrace. By him that ever reigns upon The

	throne, and wears the crown, of Babylon, I serve, and love.
PSYCHE	This kiss confirm it!
ADONIS	This!
ASTARTE	I have gained all in losing all. Now kiss Once more with arms linked!
ADONIS	The dawn breaks!
ASTARTE	Behold Love’s blush!
PSYCHE	Light’s breaking!
ADONIS	Live’s great globe of gold!
ASTARTE	Come! let us break our fast.
PSYCHE	My long fast’s broken.
ADONIS	Let us talk of love.
PSYCHE	Love’s first-last word is spoken.
ADONIS	Nay! but the tides of trouble are transcended. The word’s begun, but never shall be ended. And through the sun forsake the maiden east, Life be for us a never-fading feast. [They go towards the house, singing. ALL. The Crown of our life is our love, The crown of our love is the light That rules all the region above The night and the stars of the night; That rules all the region aright, The abyss to abysses above; For the crown of our love is the light, And the crown of our light is our love.

Liber HHH sub figura CCCXLI. CONTINET CAPITULA TRIA: MMM, AAA, ET SSS.

LIBER HHH SUB FIGURA CCCXLI. CONTINET CAPITULA TRIA: MMM, AAA, ET SSS.

Publication in Class D

I.

MMM. "I remember a certain holy day in the dusk of the Year, in the dusk of the Equinox of Osiris, when first I beheld thee visibly; when first the dreadful issue was fought out; when the Ibis-headed One charmed away the strife. I remember thy first kiss, even as a maiden should. Nor in the dark byways was there another: thy kisses abide." --- *LIBER LAPIDIS LAZULI*. VII. 15. 16.

0. Be seated in thine Asana, wearing the robe of a Neophyte, the hood drawn.

It is night, heavy and hot, there are no stars. Not one breath of wind stirs the surface of the sea, that is thou. No fish play in thy depths.

Let a Breath rise and ruffle the waters. This also thou shalt feel playing upon thy skin. It will disturb thy meditation twice or thrice, after which thou shouldst have conquered this distraction. But unless thou first feel it, that Breath hath not arisen.

Next, the night is riven by the lightning flash. This also shalt thou feel in thy body, which shall shiver and leap with the shock, and that also must both be suffered and overcome.

After the lightning flash, resteth in the zenith a minute point of light. And that light shall radiate until a right cone be established upon the sea, and it is day.
With this thy body shall be rigid, automatically; and this shalt thou let endure, withdrawing thyself into thine heart in the form of an upright Egg of blackness; and therein shalt thou abide for a space.

When all this is perfectly and easily performed at will, let the aspirant figure to himself a struggle with the whole force of the Universe. In this he is only saved by his minuteness. But in the end he is overcome by Death, who covers him with a black cross.
Let his body fall supine with arms outstretched.

So lying, let him aspire fervently unto the Holy Guardian Angel.

Now let him resume his former posture.
Two and twenty times shall he figure to himself that he is bitten by a serpent, feeling even in his body the poison thereof. And let each bite be healed by an eagle or hawk, spreading its wings above his head, and dropping thereupon a healing dew. But let the last bite be so terrible a pang at the nape of the neck that he seemeth to die, and let the healing dew be of such virtue that he leapeth to his feet.

Let there be now placed within his egg a red cross, then a green cross, then a golden cross, then a silver cross; or those things which these shadow forth. Herein is silence; for he that hath rightly performed the meditation will understand the inner meaning hereof, and it shall serve as a test of himself and his fellows.

Let him now remain in the Pyramid or Cone of Light, as an Egg, but no more of blackness.

Then let his body be in the position of the Hanged Man, and let him aspire with all his force unto the Holy Guardian Angel.

The grace having been granted unto him, let him partake mystically of the Eucharist of the Five Elements and let him proclaim Light in Extension; yea, let him proclaim Light in Extension.

AAA "These loosen the swathings of the corpse; these unbind the feet of Osiris, so that the flaming God may rage through the firmament with his fantastic spear." *Liber Lapidis Lazuli.* VII. 3.

0. Be seated in thine Asana, or recumbent in Shavasana, or in the position of the dying Buddha.

Think of thy death; imagine the various diseases that may attack thee, or accidents overtake thee. Picture the process of death, applying always to thyself.
(A useful preliminary practice is to read textbooks of Pathology, and to visit museums and dissecting-rooms.)

Continue this practice until death is complete; follow the corpse through the stages of embalming, wrapping and burial.

Now imagine a divine breath entering thy nostrils.

Next, imagine a divine light enlightening the eyes.

Next, imagine the divine voice awakening the ears.

Next, imagine a divine kiss imprinted on the lips.

Next, imagine the divine energy informing the nerves and muscles of the body, and concentrate on the phenomenon which will already have been observed in 3, the restoring of the circulation.

Last, imagine the return of the reproductive power, and employ this to the impregnation of the Egg of light in which man is bathed.

Now represent to thyself that this Egg is the Disk of the Sun, setting in the west.

Let it sink into blackness, borne in the bark of heaven, upon the back of the holy cow Hathor. And it may be that thou shalt hear the moaning thereof.

Let it become blacker than all blackness. And in this meditation thou shalt be utterly without fear, for that the blankness that will appear unto thee is a thing dreadful beyond all thy comprehension.
And it shall come to pass that if thou hast well and properly performed this meditation that on a sudden thou shalt hear the drone and booming of a Beetle.

Now then shall the Blackness pass, and with rose and gold shalt thou arise in the East, with the cry of an Hawk resounding in thine ear. Shrill shall it be and harsh.

At the end shalt thou rise and stand in the mid-heaven, a globe of glory. And therewith shall arise the mighty Sound that holy men have likened unto the roaring of a Lion.

Then shalt thou withdraw thyself from the Vision, gathering thyself into the divine form of Osiris upon his throne.

Then shalt thou repeat audibly the cry of triumph of the god re-arisen, as it shall have been given unto thee by thy Superior.

And this being accomplished, thou mayest enter again into the Vision, that thereby shall be perfected in Thee.

After this shalt thou return into the Body, and give thanks unto the Most High God IAIDA, yea unto the Most High God IAIDA.

Mark well that this operation should be performed if it be possible in a place set apart and consecrated to the Works of the Magick of Light. Also that the Temple should be ceremonially open as thou hast knowledge and skill to perform, and that at the end thereof the closing should be most carefully accomplished. But in the preliminary practice it is enough to cleanse thyself by ablution, by robing, and by the rituals of the Pentagram and Hexagram.
0-2 should be practised at first, until some realisation is obtained; and the practice should always be followed by a divine invocation of Apollo or of Isis or of Jupiter or of Serapis.
Next, after a swift summary of 0-2 practice 3-7.
This being mastered, add 8.
Then add 9-13.
Then being prepared and fortified, well fitted for the work, perform the whole meditation at one time. And let this be continued until perfect success be attained therein. For this is a mighty meditation and holy, having power even upon Death, yea, having power even upon Death.
(Note by Fra. O.M. At any time during this meditation the concentration may bring about Samadhi. This is to be feared and shunned, more than any other breaking of control, for that it is the most tremendous of the forces which threaten to obsess. There is also some danger of acute delirious melancholia at point 1.)

III

SSS "Thou art a beautiful thing, whiter than a woman in the column of this vibration.
"I shoot up vertically like an arrow, and become that Above.
"But it is death, and the flame of the pyre.
"Ascend in the flame of the pyre, O my Soul!
"Thy God is like the cold emptiness of the utmost heaven, into which thou radiatest thy little light.
"When Thou shalt know me, O empty God, my flame shall utterly expire in thy great N.O.X."
***Liber Lapidis Lazuli.* I. 36-40.**

0. Be seated in thine Asana, preferably the Thunderbolt.
It is essential that the spine be vertical.

In this practice the cavity of the brain is the Yoni; the spinal cord is the Lingam.

Concentrate thy thought of adoration in the brain.

Now begin to awaken the spine in this manner. Concentrate thy thought of thyself in the base of the spine, and move it gradually up a little at a time.
By this means thou wilt become conscious of the spine, feeling each vertebra as a separate entity. This must be achieved most fully and perfectly before the further practice is begun.

Next, adore the brain as before, but figure to thyself its content as infinite. Deem it to be the womb of Isis, or the body of Nuit.

Next, identify thyself with the base of the spine as before, but figure to thyself its energy as infinite. Deem it to be the phallus of Osiris or the being of Hadit.

These two concentrations 4 and 5 may be pushed to the point of Samadhi. Yet lose not control of the will; let not Samadhi be thy master herein.

Now then, being conscious both of the brain and the spine, and unconscious of all else, do thou imagine the hunger of the one for the other; the emptiness of the brain, the ache of the spine, even as the emptiness of space and the aimlessness of Matter.
And if thou hast experience of the Eucharist in both kinds, it shall aid thine imagination herein.

Let this agony grow until it be insupportable, resisting by will every temptation. Not until thine whole body is bathed in sweat, or it may be in sweat of blood, and until a cry of intolerable anguish is forced from thy closed lips, shalt thou proceed.

Now let a current of light, deep azure flecked with scarlet, pass up and down the spine, striking as it were upon thyself that art coiled at the base as a serpent.
Let this be exceedingly slow and subtle; and though it be accompanied with pleasure, resist; and though it be accompanied with pain, resist.

This shalt thou continue until thou art exhausted, never relaxing the control. Until thou canst perform this one section 9 during a whole hour, proceed not. And withdraw from the meditation by an act of will, passing into a gentle Pranayama without Kumbhakham, and meditating on Harpocrates, the silent and virginal God.

Then at last, being well-fitted in body and mind, fixed in peace, beneath a favourable heaven of stars, at night, in calm and warm weather, mayst thou quicken the movement of the light until it be taken up by the brain and the spine, independently of thy will.

If in this hour thou shouldst die, is it not written, "Blessed are the dead that die in the Lord"? Yea, Blessed are the dead that die in the Lord!

Liber CCCXLIII: AMRITA
Some Comments on the Elixir of Life

Extracted from the Magical Record of the Beast 666 for the year 1920 e.v.
By Aloster Kerval (Aleister Crowley)

7 June 1:55 a.m.

I feel inspired to jot down a few notes upon the Elixir of Life.

The Elixir of Life by the Master Therion

The conditions of life are that the organism should be able to adjust itself continually to its environment. Any individual, to do this for long, needs either very great intelligence or very great luck. His chief physical asset is elasticity, the power of compensation and recuperation. Our bodies are some 75% pure water; we are a mere sponge, our strength arises from the great mechanical ingenuity of our structure. But we are not `solid bodies' like most inanimate beings. This water, by kidneys, lungs, and skin, constantly cleanses us, and carries off most of our waste and noxious matter. Block one of these conduits; death follows very rapidly. However, this drainage system is not quite perfect; our pipes `fur' like a kettle. Disease and accident apart, we die of arterio-sclerosis caused by the gradual deposits of insoluble salts which harden the arteries and destroy the elasticity which enables them to adjust

themselves to new conditions. In fact, we `perish' like india rubber. Old age is simply a solidification of the tissues, all of which become hard, dry and brittle.

As in philosophy, change is life, stagnation death; we should not fear a brisk metabolism. Why should the process which we call growth only a few years ago become degeneration? For the same reason that a well-kept well-oiled machine works more easily with age while a rusty one wrecks itself. Exercise helps us to sluice our sewers, but we must flush them well with water to dissolve mineral waste. We must avoid the ingestion of foods likely to leave insoluble deposits.

But there is another cause of decay, cause also in part of this poisoning. Our organs would repair themselves perfectly, if they were given sufficient rest. In their haste they absorb the first material to hand, be it good or bad. Also, we call on them to work before they are fully rested and so wear them gradually out. Exercise is necessary to keep us clean; but our rest must be perfect restoration also. We can give the muscles this benefit by Asana, and also reduce to a minimum the work of heart and lungs. We can give our diges- tions rest by eating only at noon and sunset, thus allowing them a clear twelve hours of the twenty-four. Pranayama is the ideal exercise as it promotes metabolism to the utmost with the minimum of fatigue, and can be combined with Asana.

The Hindus, to whom we owe these practices, realize also (as I, above) that the solidity of the food is an objection. They try to live on the Prana (subtle energy) contained in it. For instance, they teach people to reject their food before it has passed out of the stomach. In the West, we have sought rather to discover concentrations of good, and pre-digested prepara- tions with a minimum of substance liable to form waste insoluble or poisonous products. We thus endeavor to diminish the work necessary to assimilation, as well as to avoid dirt and disorder in our Temple. We even eliminate on occasion the whole alimentary canal, and feed our patients by direct injection into the blood, or by absorbtion of nutriment in some convenient mucous membrane.

But mankind--in temperate climes--does not ask merely to exist; it demands joy; and joy, physiologically speaking, consists in the expenditure of surplus energy. Men living in the tropics need very little food since all we require beyond the repair of tissues and supply of mechanical force, is the heat required to keep our bodies at 37o Centigrade, as above the temperature of the air. If that be already 27o or so, we need but half of that necessary if it be 17o, or one third if it be 7o. Yet men in the tropics are not more energetic than our Scots and Norsemen. Those like dolce far niente, repose, as these take pleasure in activity. Even their phantasies attest to it, the one inventing Nirvana as the other Valhalla.

We admire the frolics of the young horse turned out to grass; we cultivate rough games, wild sports, and athletics. The Struldbruggs of Swift are perhaps, to us, of all his creations the most horrible. The immortality we ask is neither idleness nor stagnation. We want infinite Youth to squander, just as we wish a bottomless purse not to hoard but to spend. We cannot rest, just as the tropical peoples cannot work properly and efficiently. By our theory they should live longer than we do; but the same high temperature that favours them befriends their enemies, bacteria; and they lack our science of health.

Now all the means that we take to prolong life, such as I have outlined above, have so far failed to supply this superfluity of energy which we really desire. People with diets and breathing exercises and the like are usually walking sepulchres--some of them whited! The animal who thinks about his health is already sick. Absence of noise and friction is the witness of free mechanical function. Fear actually creates disease, for the mind begins to explore and so interferes with, the unconscious rhythm of the body, as the Edinburgh Review killed John Keats.

The man with the best chance of prolonged youth is he who eats and drinks heartily, not much caring

what; who does things vigorously in the open air, with the minimum of common-sense precautions; and who keeps his mind at the same time thoroughly active, free from worry, and his heart high. He has come, with William Blake, to the Palace of Wisdom by the Road of Excess. He is on friendly terms with Nature, and though he does not fear her he heeds her, and does not provoke her. It is better says he, to wear out than to rust out. True, but is there need to wear out? He tires himself improperly, and he digs his grave with his teeth.

It is this surplus of good food, this codocil to our Will to Live, that makes us, like the Englishman on the fine day, want to go out and kill something. And so Death pays in some much Uric-Acid at his human Savings-Bank.

There are only two solutions possible, the invention of either a solvent more perfect than water, or a super-Food. The first alternative is theoretically none too probable. As to the second, if food were merely a chemical and mechanical agent in us, the problem would be one of diet. But there is some reason to believe that food contains a substance yet unanalyzed and unweighed which is of the nature of pure Energy. Live foods, like oysters, stimulate inexplicable; foods long stored lose their nutrive value, though the chemist and physicist can detect no change. We need no psychical research but only common sense and common experience to tell us that there is a difference between a live thing and a dead one beyond the detective powers of the laboratories of Mid-Victorian arrogance and dogmatism.

A copper wire changes not in colour, weight, or chemical composition when a current of electricity passes through it; must we deny the existence of that force whose nature is still perfectly mysterious despite our knowledge of its properties, our measurements and our control of it? Why then deny a Life-bearing force? Ostensibly because `there is no evidence of it'; but mainly because the hypothesis happened to be packed in with the theological parcel of rubbish. But we have nothing to span the gap between the two well-ascertained groups of facts familiar to all; namely the facts of `matter' and the facts of `mind'.

To our copper wire again! Electricity is matter of a subtle and tenuous sort, in a peculiar state of motion; so is my hypothetical Life-bearing force. The charged copper wire does not wear out; why should the human body do so, if only we could feed it with pure Life?

Nature everywhere is prolific of live things, animal and vegetable. (Pray note that these things, and only these avail to feed us.) What wealth of `spriritual' force in and acorn! What history, its beginning veiled beyond all search! What potentiality of future life, of growth, of multiplication, beyond all conjecture! Like us, it has the power of Life; it can take live things and dead things into its own substance, bidding them, for its own purposes, to live again, transfigured! There's far more energy in the acorn than in radium, at which fools gape so wide in wonder. Far more, and far higher; radium only degenerates and dissipates; the acorn lives!

But all that energy is latent and potential; the acorn must be fed, like the fire that it is. (For every growth is a chemical change, a kind of combustion, element married to element with violence, with change of state, with heat, light pleasure, pain, as its by-products. Growth crowns itself with bloom or scent, with flame or colour, with wisdom conscious or unconscious.) The acorn cannot hoard its wealth or experience, use its credit of possibility, except by taking earth, air, and water into partnership, and invoking on the Venture, the Benediction of the Sun. If we destroy the fragile walls of its huge Library of Wisdom, we do not otherwise than the Saracen at Alexandria. The ages draw black hoods over their mighty foreheads; they cover their inscrutable eyes; they breathe no more upon us; their voice is Silence, Mystery, Oblivion; and we are left orphan, exposed like Oedipus, cheating croupier, Malice, has loaded with a curse. Where is the treasured wisdom of that dead world? Where is the Sphinx that

hid in our crushed acorn? It was; it is not. Love itself no more intangible, more fugitive, more tragic, or more heedless. Its Fate? The oracles sneer; the hieroglyphs are indecipherable; the black lamb is found without a heart, and we must make our pilgrimage perforce to the altar of the Unknown God. All we can say is: It is not. Nay, but It was; and so, in some strange form, must be; else were all science and all mathematics falsehood and mockery.

But, as long since we learned, first to distinguish rubbed from unrubbed amber, next to measure, last control, though never yet to understand, the nature of, the force that made that distinction; so we can tell the living from the dead, can even measure life roughly, by taking heed of its external shews and proofs; so we shall come to control it, perhaps--nay, surely!--to create it.

We cannot yet direct the forces of the acorn, save within narrowest limits; we can stop, thwart or foster, even distort its growth; but we cannot lure it so far from its path as to grow Elms from it. But that is due to the definite bent and scope of the particular structure of the physical basis of the Life-force which must be one even as Electricity is one.

We shall be able to gather, if not to create, this Life; to transmute it into other forms of force, as now we transmute heat to light. We shall be able to store it, to harness it, to guide it; to absorb its energy ourselves directly, without resorting to our present gross, inefficient, cumbrous and dangerous means of abstracting it from ores (if I may say so) mechanically, blindly, empirically, and with such toil and strife. Our journey--by such means of transit--is necessary and hateful; our travelling companions are our diseases, and the host to ease us at the end of the short, the weary day, is Death.

As we cannot drink at the source of Life, keep Youth perpetual as we can keep Light--strange realization of the Rosicrucian's dream, or, it may be, discovery of his secret!

But we have found the Super-food. We know a vehicle of which a few grains can house enough pure light to fill a man not only with nourishment, but with Energy almost superhuman, and parallel, Intelligence incredibly sun-bright for four-and twenty hours. That substance is theoretically easy, but practically hard to obtain. In England and America it would be impossible to procure any quantity even of the raw material, at least in strength and purity; much less to prepare it. We know how to charge this substance with the Life-force. The process is at present laborious and expensive; great skill is required, and much precaution for errors in preparation are hard to detect, and may result in hideous mischance.

It is now six years since we gained our knowledge. They have been crowded with experiment; we are arrived at the practical stage. We cannot understand the true Nature of this force; we cannot measure it; we cannot create it, or obtain it synthetically. But we can purify and intensify it; we can, within wide limits, determine at will the quality and scope of its action; we can postpone death, increase energy, or prolong youth; and we are justified in saying that we possess the Elixir of Life

Note: The Elixir is only administered to selected individuals for good reason shown. The normal course of treatment consists of two or three months' preparation in the place prepared for the purpose in Sicily, followed by the necessary period, usually one month, of the actual experiment which is made in the greatest secrecy.

Here at 5:50 a.m. (legal time) on the
Day of Diana, being the 7th of June,
An XVI Sol in Gemini.

Liber A'ASH vel Capriconi Pneumatici sub figura CCCLXX

Publication in Class A

Gnarled Oak of God! In thy branches is the lightning nested! Above thee hangs the Eyeless Hawk.

Thou art blasted and black! Supremely solitary in that heath of scrub.

Up! The Ruddy clouds hang over thee! It is the storm.

There is a flaming gash in the sky.

Up.

Thou art tossed about in the grip of the storm for an aeon and an aeon and an aeon. But thou givest not thy sap; thou fallest not.

Only in the end shalt thou give up thy sap when the great God F.I.A.T. is enthroned on the day of Be-With-Us.

For two things are done and a third thing is begun. Isis and Osiris are given over to incest and adultery. Horus leaps up thrice armed from the womb of his mother. Harpocrates his twin is hidden within him. SET is his holy covenant, that he shall display in the great day of M.A.A.T., that is being interpreted the Master of the Temple of A.'. A.'., whose name is Truth.

Now in this is the magical power known.

It is like the oak that hardens itself and bears up against the storm. It is weather-beaten and scarred and confident like a sea-captain.

Also it straineth like a hound in the leash.

It hath pride and great subtlety. Yea, and glee also!

Let the Magus act thus in his conjuration.

Let him sit and conjure; let him draw himself together in that forcefulness; let him rise next swollen and straining; let him dash back the hood from his head and fix his basilisk eye upon the sigil of the demon. Then let him sway the force of him to and fro like a satyr in silence, until the Word burst from his throat.

Then let him not fall exhausted, although he

> *WEH NOTE: EQUINOX I, 6 has "...the might..."*
>
> might have been ten thousandfold the human; but that which floodeth him is the infinite mercy of the Genitor-Genitrix of the Universe, whereof he is the Vessel.

Nor do thou deceive thyself. It is easy to tell the live force from the dead matter. It is no easier to tell the live snake from the dead snake.

Also concerning vows. Be obstinate, and be not obstinate. Understand that the yielding of the Yoni is one with the lengthening of the Lingam. Thou art both these; and thy vow is but the rustling of the wind on Mount Meru.

How

WEH NOTE: EQUINOX I, 6 has "Now..."

shalt thou adore me who am the Eye and the Tooth, the Goat of the Spirit, the Lord of Creation. I am the Eye in the Triangle, the Silver Star that ye adore.

I am Baphomet, that is the Eightfold Word that shall be equilibrated with the Three.

There is no act or passion that shall not be an hymn in mine honour.

All holy things and all symbolic things shall be my sacraments.

These animals are sacred unto me; the goat, and the duck, and the ass, and the gazelle, the man, the woman and the child.

All corpses are sacred unto me; they shall not be touched save in mine eucharist. All lonely places are sacred unto me; where one man gathereth himself together in my name, there will I leap forth in the midst of him.

I am the hideous god, and who mastereth me is uglier than I.

Yet I give more than Bacchus and Apollo; my gifts exceed the olive and the horse.

Who worshippeth me must worship me with many rites.

I am concealed with all concealments; when the Most Holy Ancient One is stripped and driven through the market place, I am still secret and apart.

Whom I love I chastise with many rods.

All things are sacred to me; no thing is sacred from me.

For there is no holiness where I am not.

Fear not when I fall in the fury of the storm; for mine acorns are blown afar by the wind; and verily I shall rise again, and my children about me, so that we shall uplift our forest in Eternity.

Eternity is the storm that covereth me.

I am Existence, the Existence that existeth not save through its own Existence, that is beyond the Existence of Existences, and rooted deeper than the No-Thing-Tree in the Land of No-Thing.

Now therefore thou knowest when I am within Thee, when my hood is spread over thy skull, when my might is more than the penned Indus, and resistless as the Giant Glacier.

For as thou art before a lewd woman in Thy nakedness in the bazaar, sucked up by her slyness and smiles, so art thou wholly and no more in part before the symbol of the beloved, though it be but a Pisacha or a Yantra or a Deva.

And in all shalt thou create the Infinite Bliss and the next link of the Infinite Chain.

This chain reaches from Eternity to Eternity, ever in triangles --- is not my symbol a triangle? --- ever in circles --- is not the symbol of the Beloved a circle? Therein is all progress base illusion, for every circle is alike and every triangle alike!

But the progress is progress, and progress is rapture, constant, dazzling, showers of light, waves of dew, flames of the hair of the Great Goddess, flowers of the roses that are about her neck, Amen!

Therefore lift up thyself as I am lifted up.

WEH NOTE: EQUINOX I, 6 makes this sentence the first of the following paragraph.

Hold thyself in as I am master to accomplish. At the end, be the end far distant as the stars that lie in the navel of Nuit, do thou slay thyself as I at the end am slain, in the death that is life, in the peace that is mother of war, in the darkness that holds light in his hand, as an harlot that plucks a jewel from her nostrils.

So therefore the beginning is delight, and the end is delight, and delight is in the midst, even as the Indus is water in the cavern of the glacier, and water among the greater hills and the lesser hills and through the ramparts of the hills and through the plains, and water at the mouth thereof when it leaps forth into the mighty sea, yea, into the mighty sea.

(The Interpretation of this Book will be given to members of the Grade of Dominus Liminis on application, each to his Adeptus.)

LIBER TAV
VEL
KABBALAE TRIVM LITERARUM
SVB FIGVRA
CD

A.'. A.'.
Publication in Class A.
Imprimatur:
N. Fra A.'. A.'.

{Illustration on the facing page partly represented and partly described:

"LIBER [KABBALAE TRIUM LITERARUM.] Taw SVB FIGVRA CD"

In the top quarter of the page is an elongated Hebrew letter Taw, and within this letter are all the other Hebrew letters except Taw, arranged in three rows and seven columns. These Hebrew letters proceed from right to left thusly:

1st row:	ZAIN	VAU	HEH	DALET	GIMEL	BET	ALEPH
2nd row:	NUN	MEM	LAMED	KAPH	YOD	TET	CHET
3rd row:	SHIN	RESH	QOF	TZADDI	PE	AYIN	SAMEKH

The text given below is presented vertically below each of the seven columns, beginning on the right. The text is bordered on right and left by lotus crowned wands.

"The Magister Templi, the Adeptus, the Neophyte [8 Degree=3Square, 5 Degree=6Square, 0 Degree=0Square]

"The Ultimate Illusion, the Illusion of Force, the Illusion of Matter.

"The Functions of the 3 Orders: Silence in Speech; Silence; Speech in Silence: Construction, Preservation, Destruction.

"The Supreme Unveiling (or Unveiling of Light), the Unveiling of Life, the Unveiling of Love.

"Equilibrium; on the Cubic Stone, on the Path, and among the Shells.

"The Rituals of Initiation, 8 Degree=3Square, 5 Degree=6Square, 0 Degree=0Square: Asar, as Bull, as Man, as Sun.

"The Ordeals of Initiation, 8 Degree=3Square, 5 Degree=6Square, 0 Degree=0Square: Birth, Death, Resurrection."}

[This analysis may be checked by adding the columns vertically, 69, 81, 93, 114, 135, 246, 357. Dividing by 3 we get 23, 27, 31, 38, 45, 82, 119, which in the Sepher Sephiroth mean respectively Life, Purity, Negation, "38x11=418," Innocent, Formation, Prayer, Weeping. The analogies are obvious.]

LIBER A
vel
ARMORUM
SUB FIGURA CDXII

Index

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" ... the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach." Liber AL, I, 37.

The Pantacle.

Take pure wax, or a plate of gold, silver-gilt or Electrum Magicum. The diameter shall be eight inches, and the thickness half an inch.
Let the Neophyte by his understanding and ingenium devise a symbol to represent the Universe.
Let his Zelator approve thereof.
Let the Neophyte engrave the same upon the plate with his own hand and weapon.
Let it when finished be consecrated as he hath skill to formform, and kept wrapped in silk of emerald green.

The Dagger.

Let the Zelator take a piece of pure steel, and beat it, grind it, sharpen it, and polish it, according to the art of the swordsmith.
Let him further take a piece of oak wood, and carve a hilt. The length shall be eight inches.
Let him by his understanding and ingenium devise a Word to represent the Universe.
Let his Practicus approve thereof.
Let the Zelator engrave the same upon his dagger with his own hand and instruments.
Let him further gild the wood of his hilt.
Let it when finished be consecrated as he hath skill to formform, and kept wrapped in silk of golden yellow.

The Cup.

Let the Practicus take a piece of Silver and fashion therefrom a cup. The height shall be 8 inches, and the diameter 3 inches.
Let him by his understanding and ingenium devise a Number to represent the Universe.
Let his Philosophus approve thereof.
Let the Practicus engrave the same upon his cup with his own hand and instrument.
Let it when finished be consecrated as he hath skill to formform, and kept wrapped in silk of azure blue.

The Baculum.

Let the Philosophus take a rod of copper, of length eight inches and diameter half an inch.
Let him fashion about the top a triple flame of gold.
Let him by his understanding and ingenium devise a Deed to represent the Universe.
Let his Dominus Liminis approve thereof.
Let the Philosophus formform the same in such a way that the Baculum may be partaker therein.

Let it when finished be consecrated as he hath skill to formform, and kept wrapped in silk of fiery scarlet.

The Lamp.

Let the Dominus Liminis take pure lead, tin, and quicksilver, with platinum, and, if need be, glass.
Let him by his understanding and ingenium devise a Magick Lamp that shall burn without wick or oil, being fed by the Aethyr.
This shall he accomplish secretly and apart, without asking the advice or approval of his Adeptus Minor.
Let the Dominus Liminis keep it when consecrated in the secret chamber of Art.
This then is that which is written: "Bring furnished with complete armour and armed, he is similar to the goddess."
And again, "I am armed, I am armed."

The Paris Working by Crowley

THE BOOK OF THE HIGH MAGICK ART
that was worked by Frater O.S.V. 6degree = 5square
Frater L.T. 2degree = 9square.
(Jan-Feb 1914 E.V.)

This is Document C in the account of the progress of NEMO to TO META THERION.

This is the preliminary account of this Operation of Magick Art.

SOL IN LIBRA, An. IX <<1913>> Fra. O.S.V. <<{Anon. NOTE:} Ol Sonuf Vaoresagi = "I reign over ye" in Enochian, Crowley's motto as 5=6>> accomplished the task laid upon him by the Great White Brotherhood by issuing No. X of Vol. I of The Equinox. Thereby he being brought to the end of his resources, he bethought himself to pray unto the Great Gods of Heaven that they would bestow favour upon him -- for, even as did Job, he cursed not God at all -- that he might make a new sacrifice unto the Magnum Opus.

Now there appeared Fra. Lampada Tradam<<Victor Neuburg>>, having passed through the Ordeal of a Neophyte, to undertake the task of a Zelator, as by his Oath bound. Also for months 18 had Fra. O.S.V. been initiated by Fra. M.<<Theodore Reuss>> into the Greater Mysteries, and been by him induced into the Throne of the Order of the Temple.

Moreover, it is fitting to reconstitute this Order<<O.T.O.>> in its splendour, for at the entry of Sol into Aries, An X is the 600th anniversary of the Martyrdom of J.B.M.<<Jacobus Burgundius Molensis>> Also, a casual invocation of Pan by these Brethren had produced a great marvel.

All these things therefore tending thereto, let us take up the Work with piety and zeal, and in holy charity and great chastity of body and soul. Amen.

Thus therefore to the Glory of the Ineffable One of the Dove and of the Serpent, did these two Brethren begin their Working -- First. From 4:55 to 5:35 did I confess myself, even I, Frater O.S.V. 6degree = 5square receiving the Sacrament from a certain priest A.B.<<Art-Bachelor Walter Duranty>> and being thereby much comforted did I set myself to the painting of the prime pantacle of this book.

Therein busied, came inspiration unto me from the Most High, and this is the consideration: that though Pan be the Master of this Work, yet is the Work naught without Wisdom divine, and that Hermes is rightly the god of this particular Operation of Magick Art. Therefore, say I, let Hermes first be invoked, and that by the Rite, and by this incantation which I made with my friend the Art-Bachelor W.D.

Jungitur en vati vates; rex inclyte rabdon Hermes tu venias, verba nefanda ferens. <<Aprox: Jointly, the bard in the bard, O famous king of the wand, Hermes, mayest thou come bearing unspeakable words>>.

The First Working

[Wednesday, Dec. 31, 1913 e.v.]

At 11:40 therefore did I duly open the Temple, invoking also Thoth by the Egyptian formulae. And upon the stroke of midnight did the first words and acts of the Accendat strike on the Akasa. Then immediately did Mercury manifest in his first form, as it is written in Liber Ararita I, 8: "Thou hast appeared to me as a young boy mischievous and lovely, with thy winged globe and its serpents set upon a staff." Astrally the Temple was full of thousands of flashing Caducei of gold and yellow, the serpents alive, and moving, Hermes bearing them. But so young and so mischievous was he that the sacrifice <<A sexual act.>>was impossible. This also we learnt, that at the Accendat the Ceremony is to be forgotten altogether, and to be resumed with equal suddenness at the first word of the mantra or versicle. And the excellence of this control is the agent evoking.

Then closed the Temple at 1:40 a.m. die Joviis thinking to renew the Rite in the evening, in the hope of obtaining Hermes in his next phase.

And Blessing and Worship to the Holy One, the Lord of the Serpent and the Dove. Amen.

The Second Working

This next invocation of Mercury was done with a new-made Image of the god in the East, a terminal Phallic figure in yellow wax, very beautiful, made that day by Fra. O.S.V. he also used these invocations "At the limits of the Night" and this "O light in light", before the "Majesty of Godhead". The Temple was opened at 11:20 p.m. on the first day of the vulgar year. The Versicle began at 11:40 and ended at 11:55 circa. Immediately Fra. L.T. completely lost control; although a man of some education, degraded himself and dispersed the holy invoked Prana by defacing this volume with the meaningless scrawls opposite {WEH NOTE: Not available}, declaring them to be the inspiration of Thoth which were unworthy even of his ape. In this way a great part of the virtue of the Rite was lost. Some results were however obtained, and these were recorded in the esoteric account of this Working. The Temple was closed at about 2 o'clock of the fore-noon of Friday.

The Esoteric Record [of the Second Working]

The god Hermes having been invoked, according to the Secret Rites, as elsewhere recorded, Frater L.T.

proceeded to answer the demands, as follows:

Q: [O.S.V.]: Are we working right?
A: [L.T.]: No.
Q: What's wrong?
A: The time, and, to a less extent, the place.
Q: What is the right time?
A: Three hours before dawn.
Q: Does this apply to Mercury alone or to all the gods?
A: To Mercury alone.
Q: Are we to invoke Mercury again?
A: Yes.
Q: Tomorrow?
A: No.
Q: When, then?
A: On the day of the full moon.
Q: What god shall we invoke tomorrow?
A: Thoth.
Q: But Thoth is Mercury.
A: You will get another aspect.
Q: Shall we not use the same Versicle?
A: It does not matter.
Q: Shall I make statues of all the gods?
A: No.
Q: Shall I make tablets of all the gods?
A: Yes.
Q: Plain tablets, with the Versicles?
A: No.
Q: What tablets?
A: Tablets with the names only.
Q: In what order shall we invoke the gods?
A: The proper order is -- Venus, Mercury, Juppiter, Luna, Sol.
Q: Will he help in Geomancy?
A: Yes.
Q: And also in the conduct of affairs?
A: In some not in all.
Q: In business?
A: In some business.
Q: What?
A: Books, money, love.
Q: How can we invoke Mercury better?
A: Use a golden pentagram, placing the same in a prominent position; drink yellow wine and eat fish before the Ceremony. Let the clock be removed.
Q: Can you suggest any improvements in the Ceremonies, especially that of Juppiter?
A: Scarlet and silver should be worn, and the crown O.S.V. L.T. is to wear the scarlet robe, violets are to be strewn and trodden with bare feet.
Q: Give a distinct proof of your presence, appreciable by the intelligence of O.S.V.
A: LET THE WAND OR ONE BECOME NINE, THIS IS THE SIGN OF PRIAPUS, BUT AFTERWARDS NOTHING.

O.S.V.: I understand and agree the proof.
L.T.: Shall I let Him take full possession now?
O.S.V.: Yes.
L.T.: I am going.....Yes. What do you want to know now? There are other things I can tell, or else ask me questions.
O.S.V.: Tell.
L.T.: You will receive good news in respect of money on the eleventh of January in the forenoon. Fra. L.T. will be concerned with it: it will be quite unexpected. Money will be given by someone to whom L.T. introduced O.S.V. A change in O.S.V.'s affairs in February.
O.S.V.: (I am going to ask a very important question: concentrate hard.) N.C.G.M.H.D. (This question enquies as to when the speaker shall attain the grade of Magus.)
L.T.: L.P. L is 50; and P. is 6.
O.S.V.: 56 what?
L.T.: I don't know....Wait....Hours? I am not quite sure, but it is connected with time.
L.T.: The Ceremonies should be done every other night.

The Fratre then changed functions.

O.S.V.: The god has appeared to me in his character as a messenger, but as a robust adult, rather than a slim youth. He has the winged helmet and sandals, and bears a Caduceus of gold. (Frater L.T. confirms this description in every respect.)

O.S.V.: Hear the words which I bear through the ambient air. The Father of All hath girt Himself with a many-coloured robe; the Father of All hath spilt his seed on galaxy and globe. The formation of Nebulae is like the bursting of the seed pods of flowers. (These are not his words; but it is his meaning. I can't get his words at all.) What we call light he calls wind. Our highest spiritual experiences are what he calls light. That is why one gets the phenomenon of the Opalescent Universe, so to call it, in the Sacrament of the Ninth Degree.) (It is most important.... Never mind about that.) All this is the key to the meaning of the Latin invocation in the Vision of the Universal Mercury which I have never understood. (Memo; obtain a copy and confirm this) We shall shortly be given someone who will be of great help to us in our working.

L.T. now wished to ask questions.
L.T.: When will the reconciliation of which I am thinking take place?
O.S.V.: There is no real enmity, it is a mere tiff or misunderstanding.
L.T.: When will the pressure of which I am thinking be relieved?
O.S.V.: The answer to both these questions is Death, but I don't know in what sense.
L.T.: Will the most important prediction of December be fulfilled?
O.S.V.: Better than you think.
L.T.: When?
O.S.V.: It is imminent.
L.T.: Conventionally?
O.S.V.: Like the Sword of Damocles, it impends always, but may never fall. The answer, however, that I get, is three months.
L.T.: Satisfactory?
O.S.V.: I haven't got that.... I want to lie here, and see Mercury. It seems that Hermes is my particular deity at present. The golden sparks of which the Universe is composed, are shot with silver lightnings. In his next aspect he should reveal to us a great deal of the inner meaning of this particular Rite.

In the beginning was the Word, the Logos, who is Mercury; and is therefore to be identified with

Christ. Both are messengers; their birth-mysteries are similar; the pranks of their childhood are similar. In the Vision of the Universal Mercury, Hermes is seen descending upon the sea, which refers to Mary. The Crucifixion represents the Caduceus; the two thieves, the two serpents; the cliff in the Vision of the Universal Mercury is Golgotha; Maria is simply Maia with the solar R in her womb. The controversy about Christ between the Synoptics and John was really a contention between the priests of Bacchus, Sol, and Osiris, also, perhaps, of Adonis and Attis, on the one hand, and those of Hermes on the other, at that period when initiates all over the world found it necessary, owing to the growth of the Roman Empire and the opening up of means of communication, to replace conflicting Polytheisms by a synthetic Faith. (This is absolutely new to me, this conception of Christ as Mercury.) Some difficulty about the [....]<<this sentence is now quite unintelligible>>

To continue the identification, compare Christ's descent into hell with the function of Hermes as guide of the Dead. Also Hermes leading up Eurydice, and Christ raising up Jairus' daughter. Christ is said to have risen on the third day, because it takes three days for the Planet Mercury to become visible after separating from the orb of the Sun. (It may be noted here that Mercury and Venus are the planets between us and the Sun, as if the Mother and the Son were mediators between us and the Father.)

Note Christ as the Healer, and also his own expression: "The Son of Man cometh as a thief in the night."; and also this scripture: (Matthew xxiv, 24-7) "For as the lightning cometh out of the East and shineth even unto the West, so shall the coming of the Son of Man be."

Note also Christ's relations with the money-changers, his frequent parables, and the fact that his first disciple was a publican.

Note also Mercury as the deliverer of Prometheus.

One half of the fish symbol is also common to Christ and Mercury; fish are sacred to Mercury, (owing presumably to their quality of movement and cold-bloodedness.) Many of Christ's disciples were fishermen and he was always doing miracles in connection with fish.

Note also Christ as the mediator: "No man cometh unto the Father but by me", and Mercury as Chokmah "through whom alone we can approach Kether."

The Caduceus contains a complete symbol of the Gnosis; the winged sun or phallus represents the joy of life on all planes from the lowest to the highest. The serpents, besides being active and passive, Horus and Osiris, and all their other well known attributions, are those qualities of Eagle and Lion respectively, of which we know but do not speak. It is the symbol which unites the Microcosm and the Macrocosm, the symbol of the Magical operation which accomplishes this. The Caduceus is life itself, and of universal application. It is the universal solvent. It is quite easy to turn quicksilver into gold on the physical plane, and this will soon be done. New life will flow through the world in consequence. The god now lays his Caduceus upon my lips for silence; bidding me only remember that on the following night he is to come in another form.

The Temple was then closed. <<Promises to pay -- have quite replaced Gold.>>

Written out from 12:45 -- 2.30 p.m. 2.1.14.

The Third Working

[Friday, Jan. 2, 1914 e.v.]

The Temple was opened at about midnight (the clock had been purposely removed); at 12.27 a.m. die

Saturni, the Quia Patris was ended. During the Versicle Fra. O.S.V. approached the state of ecstatic possession, seeing the Triple Cross of the Grand Hierophants, and then Hermes Himself, comprehending also that the t.... t.... b.... were the twin serpents that writhe upon his wand. But, mastering the tendency, the Versicle was quietly concluded.

A great deal of information and counsel was thus obtained, the full account of which is in the esoteric record.

The Temple was closed at 2.15 a.m.

In the morning the suggestion of O.S.V. that L.T. should arise, move and appear to transcribe the record led to two fine fights, a sign of the excess of magical force developed. During the previous day the Art-Bachelor W.D. came with what may prove to be good news of two matters, both of a Juppiterian nature. Also came a letter promising a valuable introduction.

The Esoteric Record [of the Third Working]

Die Saturni: 1.58 a.m. Hermes as Force

L.T.: He is essentially phallic, but he has a book in his hand, the book II which has 106 pp. On the last page, as a colophon, is a four-pointed star, very luminous, and this is to be identified with the Eve of Shiva, and the book pertains to the grade of 7degree = 4square. The sub-title of the book is BIA, which is said to mean 'force'.

Every drop of semen which Hermes sheds is a world. The technical term for this semen is KRATOS. Those worlds are held in chains, but invisibly. People upon the worlds are like maggots upon an apple -- all forms of life bred by the worlds are in the nature of parasites. Pure worlds are flaming globes, each a conscious being. Number of worlds ejected, 7,482,135.

The name of this Phallus is Thoth, Hermes or Ma. Ma is the god who seduced the Phallus away from the Yoni; hence the physical Universe. All worlds are excreta; they represent wasted semen. Therefore all is blasphemy. This explains why man made god in his own image.

The feminine side of Ma is Pan, which explains why Pan is a devil. The only way to be really born is by annihilation -- to be born into Chaos, where Pan is the Saviour.

I may say no more because the process is secret.

With regard to Genesis; when Adam died, Heva became masculine, in order to escape the temptations of the serpent; but she failed. Her failure cut the serpent in two; hence the Caduceus: because if there were only one serpent, Hermes could not be the messenger of the gods. It is the quality of this serpent business that gives Him power to travel. This again is blasphemy; but lawful, because the law of the Jews is founded upon it.
It is the fixed Mercury, of which the physical form of the god is made. This fixed Mercury is the result of the mind.

Semen itself is Mercury, the river of life flowing throughout the generations. That is fluid Mercury. What is (from the point of view of life) waste, is knowledge. Hence the opposition between knowledge and life. One is homo- and the other hetero-sexuality. Those are reconciled in Mercury, who is wisdom.

O.S.V.: I am making a silent prayer to the god, and thanksgiving. You can get magic force from either women or men; but to use the former is more dangerous to the career of the magician, and there is the danger of impregnation, which, however, can be guarded against in the obvious way.

In order to get this god more perfectly, a cock should be slain in his honour, and the blood drunk, as a sacrament. The throat of the cock should be cut over the great image that is upon the altar; the image should be placed in a vessel so as to catch the blood.

He should be invoked on 8 consecutive nights, beginning with Wednesday. He says we should feed in greater abundance: he will protect us. There is a gate to knock down between us and mastery of the Universe; and Frater L.T. has a fault, which is introspection. The point is that he is a man of thought, rather than of action. O.S.V. has also faults; his chief fault is contradiction. Whenever he gets into a state of hopelessness he may renew his strength by this Rite; and this will be good for always.<<It is remarkable that this actually occurred in May 1915 and July 1916 E.V. O.S.V. had forgotten the divine injunction. But the sudden change from "dryness" to "herbility" was extremely well marked. O.M.>>

The nature of this god is to go blindly ahead. The semen that he sheds is Kether, and not his own. He is only responsible for ejecting it, and he cares nothing what may come to it. He despises intensely all these correspondences, identifications, and the like. He despises intelligence; for he is the supreme wisdom; so fully in accord with destiny, that interpretation is beneath him. If we need pure magical force, he is to be invoked. He says that tomorrow night we are to ask questions by Geomancy, without doing any rite. We are to invoke Juppiter on Monday. Had it not been that we first invoked him, we could not invoke Juppiter successfully. We shall probably have to invoke Juppiter for 4 nights running, reaching a climax on Thursday. We shall get not so much information as aid from Juppiter. It is very important to have Banquets.

L.T.: Will he help to this end?
O.S.V.: he doesn't know and doesn't care.

He says "Don't be such an ass as to think how you are going to do a thing: just do it". The man in the parable who counted the cost had the slave-spirit. He also says that in the rites of Luna and Venus, O.S.V. should have a woman; in that of Luna a menstruating woman. He refuses to tell me when I am to have this woman; He says it is a question of common sense. He says do it; don't ask me about it.

I am now lost in contemplation of him, in his great aspect of vehicle of the energy of the highest. He is that which fertilizes the luminiferous ether, the strain in it that produces what is called matter.

He is the creative energy of the artist, in particular, and one should invoke him unless one wants the << An holy act before the world. (This was done, at the house of the Lay-Sister J.C. The Art-Bachelor W.D. was the victim>> 'drawing-room songs of Apollo'.

I see it all now; the virile force of Mars is far beneath him. All of the other gods are merely aspects of Juppiter formulated by Hermes. He is the first of the Aeons. He wants us not to invoke the other forms of Mercury. He says that we have more knowledge than we know what to do with. Julius Caesar did not know the Qabalah, but he did better than the pair of you in the matter of husbands and wives. He, moreover, subdued Gaul and Germany, and would not have been killed if he had not gone to a talking shop.

I am praying Him to fill us with magick force for this invocation of Juppiter.

He says it depends principally upon the banquets. This is the great preparation to make. And he says

"What fools to bother about the room, you don't think I am in the room, do you?" He wants us to overcome shame generally, and says "There is no shame about me, is there?"

He suggests an obvious method which I blush to repeat.

The sense of humour of this god is very strong. He is not sentimental about his principal function; he regards the Universe as an excellent practical joke; yet he recognizes that Juppiter is serious, and the universe is serious, although he laughs at them for being serious. His sole business is to transmit the force from Juppiter, and he is concerned with nothing else. The message is life, but in Juppiter the life is latent; he says that we can do everything if we will only act as he does.

He again exhibits his contempt for the art of conversation, by making a suggestion, with which, owing to the lateness of the hour, we comply only in symbolic form.

2:15 a.m.

The Fourth Working

[Monday, Jan. 5, 1914 e.v.]

It now appears to O.S.V. that the suggestion made by Hermes of a further sacrifice was meant to be obeyed. The attempt to replace the real thing by its symbol led to (a) O.S.V. having a bad cold which confined him to his bed (b) the continued ill-temper of L.T. (c) the breaking up of the rendezvous proposed in the letter (d) the complete cessation of good news. However, this afternoon die Lunae did the Frater L.T. sacrifice to the glory of Hermes: and may He restore us to favour and help in the Work of Juppiter.{Anon NOTE: Crowley used a double "pp" in Jup(p)iter for homosexual workings} Whom therefore let us invoke by the secret Rite and this holy Versicle:

Haud secus ac puerum spumanti semini vates
Lustrat, dum gaudens accipit alter aquas;
Sparge, precor, servis hominum rex atque deorum
Juppiter omnipotens, aurea dona tuis.

9:00
This then was done duly, though with maimed Rites, owing to O.S.V.'s malady. Yet did he take the function of priest. The Brethren remained conversing from 10 p.m. (when the Temple was closed) until about 1 a.m. die Martiis when L.T. beholding Juppiter saw this verse:

Via est hodie. Nomina sanctissimorum in felicitate habent viam.
Deus dedit signum in via.

<<The way is today. The names of the most holy in felicity have the way.
God gave a sign in the way.>>

The Fifth Working

[Tuesday, Jan. 6, 1914 e.v.]

The Temple was opened at about 9.30, the rite performed ut ordinatur, and the closing accomplished by 10.30.

Deus adest. Fatur: "Sparge verba; opus fiat. Hodie est verbum in nomine Dei: cras est opus." Et postea

"O beati qui haec verba noscunt! Ergo sum Deus hodie; aurea dona cras vobis feram." "Accipe Dei verba, atque vobis bene erit. Benignus sum in hominum mundo semper." Deinde: "Phallum ejaculatum tibi feram in nomine patri(s)." Verbum Tibi refert ad fratrem O.S.V. (Patris refert ad Fra. O.S.V.) In nomine.

<<God is present. He says: Sprinkle words; let the work be done. Today is the word in the name of God; tomorrow is the work. And afterwards, 'O blessed those who know these words. I am God today; tomorrow I will bring you the golden gifts.' Receive the words of God and it will be well with you. I am benevolent always in the world of men.' Then; I will bear to you an ejaculating phallus in the name of the Father. The word refers to Brother O.S.V., similarly to the father. In the Name.>>

p.s. This promise was very amply fulfilled.

The Sixth Working

[Wednesday, Jan. 7, 1914 e.v.]

The Temple opened about 9, the Rite performed orally by O.S.V. and the closing accomplished at 9.45. O.S.V. thinks that L.T. has failed in due banqueting.

The Seventh Working

[Thursday, Jan. 8, 1914 e.v.]

Hitherto, so far as we are aware, nothing great of the result of the operation of Juppiter is obtained. Yet to-night I feel more confidence than usual: I am in a highly nervous or electric state. My cold was better, and I went for a fairly long walk and dined out. Am tired, excited, feverish: I think a slight relapse. Juppiter bring's all to a good end.

The Temple opened about 10:00; the Rite being done ut ordinatur we behold a universe of the most brilliant purple with golden stars, and Juppiter seated on his throne surrounded by the 4 Beasts upon thick clouds borne upon a phalanx of eagles. In the Book LXV, Chap. V, we find the passage 9 or 10 -- the passage 8-13. Subsequently there appeared a great Peacock, meaning (according to Fra. L.T.) change - Journeys - motion - excitement - Improvement - ? Some word unknown. (LHIKMOPILV.) The Peacock is now crowned, and regards himself in a mirror. This word is summarized in "Breaking" i.e. of all old conditions. Fra. L.T. connects this with the word of Equinox of Libra An. IX. The Temple was closed about 11:20.

Received several visitors; the Art-Bachelor W.D., the fair damosel J.C.<<Jane Cheron>> and the good knight my brother-in-arms Sir Lionel<<Lionel E. Kennedy>>. Sculptured a sacred Phallus till nigh 2:00. 4:15 a.m. die Venerii a wonderful and repeated dream. I wake up, at last able to get down the truth I have long seen. Aelfrida Tillyard the beloved disciple and one "Clairbelle" (Lady Waloskie) figure in it. "Mental images leave no trace when destroyed". Conservation of matter and energy are not paralleled by thought. (I had kept on reducing symbols to the Lingam and the Yoni and thence destroying them, much to the expressed wonder and alarm of Ae.T.) Of course the L. and Y. are only convenient standards of reduction: the point is that illusions destroyed leave no trace or effect, but merely vanish. As this process becomes general in one's life, it really diminishes one's universe. The bourgeois is subconsciously aware that this must result, and is therefore right in his own way in refusing to destroy even one illusion, and in persecuting those who shatter them. Also there is only one right path; to either side leads not merely off, but to the abyss. I remember in my dream mimicking the bourgeois a-tiptoe marking time, trembling and blind. This idea was also presented in many other ways,

intensely vivid, which now I forget. Moreover as I wake myself thoroughly by writing this note, the lens of my intellectual comprehension of the great truth seems to dim, and I find myself fearing in the morning I should find the words obscure. "The destruction of mental images is the only possible annihilation" is my dream-idea. "(Destroyed) mental images leave no trace" is close to, if not quite, the wording. My contrast with matter and energy (set forth above) was a waking rational comment. I remember catching up an old felt hat, and explaining to Ae.T., Saraswati, the beloved disciple, that it was only to be destroyed by first perceiving it as a disguise for the Yoni -- I think the dream ran thus. But much I fail to recapture. Let me sleep again, and may the Holy One give again (if it be his will) to his beloved in sleep!

9:30 The post has brought 3 things of the nature of Juppiter: a letter from my lawyers, a pot of opium, and a love-poem of a religious type (Chicago May) Some readers may boggle at the attribution, but they are dull.

The Eighth Working

[Sunday, Jan. 11, 1914 e.v.]

Sunday Jan. 11. I saw a most remarkable fulfilment of the prophecy of Hermes. Also 2 other excellent matters have come to fruition. Further, one of the Brethren of O.S.V. and L.T. has inherited money, which is a great indirect benefit to that cause we have at heart. We then invoked Hermes, and obtained a good result.

On Monday Fra. L.T. was indisposed.

On Tues. the Brethren performed 'The Mass of the Phoenix' in the house of a friend, P.D.F. An instruction was moreover given to the Fra. O.S.V., to which he will duly pay heed.

On Wednesday Fra. L.T. being again indisposed, O.S.V. decided to go on Thursday to the forest with him to seek health. This they did, and by the favour of the gods obtained it. Now therefore on Monday Jan. 19 according to the counsel and reproof of Hermes did they again address themselves to the invocation of Juppiter; and this is Die Lunae.

The Esoteric Record [of the Eighth Working]

Die Lunae. 12.15 a.m.

The God Hermes having been invoked O.S.V. beheld him, in his character of the messenger, young, bearing the Caduceus. He stands upon the Altar of the East, poised upon his right toe. He is made of fixed light, the colour thereof being pale gold.

Lampada Tradam lifted up his voice and said' "What sayeth He?"

O.S.V.: I am the messenger of the gods, and I send you wreaths.
Famed among men shall become this thy scripture.

L.T.: Will it be successful in its object?

O.S.V.: Yea: verily and amen.

The whole method is right, but we shall improve in details. L.T.'s mental attitude should be more poetic.

The Mass of the Phoenix on Tuesday depends entirely on the feeling of mental superiority thus induced.

L.T.: Is there any message for O.S.V. of a personal character?

O.S.V.: He will have news, perhaps even tomorrow morning; rather startling in character; to be included under the general heading of good.

L.T.: Will L.T. get news?

O.S.V.: News is coming to him.

L.T.: Good news?

O.S.V.: Soft news; like the body of a dove. From England.

L.T.: Are the gods pleased with the Ceremonies?

O.S.V.: Yea; they rejoice exceedingly. This Rite is to be the mainstay of the work. Anything can be obtained by this method. Suitable persons will present themselves for initiation into it. Women are not to be admitted, except in those rites where feminine gods are invoked. They must not be admitted to the invocations of male gods.

L.T.: What is the immediate task?

O.S.V.: The four-fold invocation of Juppiter should have been performed four times; this week, however, it has been interfered with by The Mass of the Phoenix. You will therefore employ it in experiments, invoking Priapus, Bacchus, Mars, unless you find suitable women. You must be very careful with Mars, if you invoke Him. If it is still necessary to invoke Juppiter, begin on Monday, four times a week, for four weeks. But why should it be necessary? Abramelin squares may be used as Versicles. This (i.e. quasi instrumentaum gaudii) was the use of the child in the Abramelin operation. Respectability is the greatest of all blinds. The general key in reading ancient documents of a magical nature, is to suspect the worst. O.S.V. seems to get his fame alright, and this will leave him very peaceful.

Any amount of news coming for both of us; but O.S.V. has more than L.T. The news is like parcels of dove's wings, of a delicate purple grey or black goose quill; there is also news from the West of England; from Glasgow, or its neighbourhood; and from America.

L.T.: Are any officers wanted?

O.S.V.: No. No one is to be initiated until after the public orgie.....

I am now seeing the purple and grey background as if the force were developing. Around those clouds flash forth violet rays in the indigo. In the centre of all is the golden Mercury. Now He comes forward, kissing me on the mouth, laying his Caduceus on my Phallus. And he lifted up his voice, saying: "Unto all kingdoms shall thou utter the word". Now He puts his tongue into my mouth. It is not like the tongue of a man, but of a serpent or an ant-eater. He runs it all over my brain, making the skull luminous, transparent, phosphorescent. Moreover He spake winged words:

"I will give thee the wisdom the serpent, but thou must cleanse thy brain. Purge thyself in the sun. It is the love of others that will purify thee most. This needest thou: the devotion absolute of men four, and women four. And all these four men will be deformed, and these four women will come from the four

quarters of the earth -- the four continents whose names begin with A"

Windram. Infantile Palsy. Australia. L.W.
Newbury. Spinal Curvature, Asia. ? Ratan Devi.
varicocele, bent arm. Africa. ? Rose.
Cowie. Deaf and Dumb. America. ? J.F. or vircikemm.
Kennedy? Foot Deformity.

I see the most wonderful range of mountains with orange clouds of sunrise flaming upon them. Yet the crest of the mountain curls over as it rolls onward, like the crest of a wave. With one foot on this crest stands Mercury again, around him soft flames of orange, and green, and purple. And these words spake he from golden mouth:

"Thou art mine. Thou comest always unto me. Always in every grade am I thy guide; and even at this hour do I burn up thy dust. Moreover, thou shalt behold a certain earnest of thy work, and that right early."
This Mercury is poised upon a winged wheel that uttereth lightnings. He droppeth ostrich plumes for rank, and twists of flax to signify that the fate of certain men will be in my hands.

I now see a purple planet in space, radiating light from a luminous ring, and also from its poles.
With regard to Reincarnation, the heliocentric theory is right. As we conquer the conditions of a planet, we incarnate on the next planet inward until we return to the Father of All, when our experiences link together, become intelligible, and star speaks to star. Terra is the last planet where bodies are made of earth; in Venus they are fluid; on Mercury aerial; while in the Sun they are fashioned of pure fire. It is most important to develop the fluid body, to pack away all your powers in it. He insists on the importance of a pure body, instancing Frater T'agathon as an example of a failure to do this.

I now see the eight-fold star of Mercury suddenly blazing out, it is composed of four fleur-de-lys with rays like antlers, bulrushes in shape between them. The central core has the cypher of the Grand Master, but not the one you know. Upon the cross are the Dove, the Hawk, the Serpent, and the Lion. Also one other symbol, yet more secret.

Now I behold fiery swords of light. All this is upon a cosmic scale. All the distances are astronomical. When I say "Sword" I have a definite consciousness of a weapon many millions of miles in length. The field of my vision is as much enlarged as if I had been practising Batrachophrhenobookosmomachia for ten years.

Now follow numerous questions of O.S.V. to L.T.; indicated only by initials. The same question was asked repeatedly in different forms, but always answered in the same sense until the last question.

[L.T.]: I have never seen such a lot of beautiful skyscapes. There are pink clouds like flights of birds, actually in flight, now they are like flying serpents, their colours are mingled with purple and green. Anhalonium visions must be very similar to this.

It is all over now.

He didn't go on, because he had come to tell us things, for a particular purpose.

The Temple was then closed; Fra. Lampada Tradam was then clairvoyant, as he thinks, or obsessed, as O.S.V. thinks, and makes the following statement, which O.S.V. considers demonic, on the grounds

that many of the statements are contrary to public morality.

L.T. begins by saying that this Rite is a huge force that we unloose. By the time that we have 20 people working at it, it will become very dangerous. International complications are to be feared.<<Note that the world-war broke out just 6 months later. O.S.V.>> This was the original form of worship. It is important not to initiate any persons under the age of 30, unless for some special reason. The obvious dangers of the Rite appall L.T. He says that those who adopt this Rite will either succeed completely or fail utterly. There is no middle path for it is impossible to escape the ring of divine Karma created.

In any series of Rites the roles of the celebrants should not be interchangeable. O.S.V. is to be priest only in invocations of feminine gods. The occult reason for this is that only the black gods are hermaphrodite. (!!)

The exception to this rule is in cases of divine possession.

The supreme Rite would be to bring about a climax in the death of the victim. By this Rite one would attain the summit of Magical Art. Even better would be to slay a girl, preferably a willing victim. After violating her, she should be cut into 9 pieces.{WEH NOTE: See below for Crowley's opinion that this portion of the record represents false or grossly defective material from some interfering evil.} These should not be eaten, but divided as follows: -- head, arms, legs, and quadrisected trunk. The names of the gods appropriate are to be written on the skin, the arms are then to be flayed, and burnt in honour of Pan or Vesta, the legs (treated in the same manner) should be offered to Priapus, Hermes, or Juno. The right shoulder is sacred to Jupiter{WEH NOTE: here spelled with one "p" in contradistinction to the general practice of the record}, the left buttock to Venus. The head should not be flayed, but burnt simply, and that in honour either of Juno or Minerva.
The Rite should not be employed on ordinary occasions, but rarely, and then for great purposes; it should not be disclosed to any man.

In the opinion of O.S.V. and L.T. these instructions partake of the character of black, or at least grey, magic. The reader is requested to note that the Temple had been formally closed before they were obtained.

The following questions were then asked by O.S.V. and answered by L.T.

Q: What will be the result of Yardley's mission?

A: Successful on the whole, but not entirely.

Q: Shall I know soon?

A: Within 14 days; say 10 or 11.

(Hermes returns; and kisses L.T. on lips, navel and Phallus.)

Q: Will L. get K's dances on?

A: Yes.

Q: Big success?

A: Yes.

Q: How soon?

A: Within three months.

L.T. will be released within two months from everything: he will get into a new stratum of Karma. He is going away eastwards. In June he marries; but returns to the Great Work in September. -- (P.S. All quite wrong without a single exception.)

Its conditions are quite altered. L.T. having acquired a great fortune.

O.S.V. goes away on a long journey to the East, leaving L.T. in charge X. This results in serious trouble with regards to Krishnamurti.

Let O.S.V. not allow 493 to enter into Scorpio.

O.S.V.: What is 493?

L.T. Connected with water and with Cremers. It is she that stirs up strife.

O.S.V.: What is 493?

A: It is connected with O.S.V.'s dealings with Cremers. O.S.V. has told her too much.

Q: What is 493?

A: A book, of a Mercurial nature, stolen by Cremers. Don't let that get into Scorpio. (? Energized Enthusiasm which got into) (The questioner in a fit of despair abandons the unequal contest.)

Cremers will either write to L.T. or communicate indirectly with him. (P.S. All this is entirely wrong.)

Hermes now gives a gold ring to L.T. for O.S.V. The bezel of this ring is a ruby, with a white fleur-de-lys on each side of it. The ring is gold.

Opposite the ruby are the initials S.T.R. This ring is the crown of the Phallus, the Yoni of Thoth, the collar of the Ape of Thoth.

Concerning the Rites, O.S.V. is always to be first to scry. L.T. is to write down in the scrying. L.T. is always to be the priest. These Rites are never to be done for more than six successive nights,<<NOte. Evidently the Rite of Mercury is exceptional; for it asks 8 nights, Wednesday to Wednesday. See above O.M.>> and four is a better number. The Rites should never begin earlier than nine o'clock at night, and should never last longer than three hours and a half.

These are the colours of certain gods: --
Priapus -- Yellow and purple.
Iacchus -- Scarlet and green.
Venus-- Blue, white and gold.
Minerva-- White and silver with a little dark blue.
Pan-- Crimson.

The floor should be white, but, on festivals and special occasions, black and white, or red and white squares.
Further instructions will be given from time to time.

Music may be employed in the Rite, but in a subordinate manner. It should be soft and stringed.
Celebrants of the Rite should not be bare-headed, but should wear head-dresses of white, or such other

colour as may be indicated.

After five weeks other directions will be given. Until then work as aforesaid.

I now see the figure drawn hereunder.{WEH NOTE: not available at this time} It is familiar to O.S.V. as the sign of a certain grade, and the name of it is S.T.R.

Hermes now touches L.T.'s lips with his Caduceus, and gives this last message to O.S.V. "Beyond nothing is Everything." He then kisses L.T., and departs.

The Ninth Working

[Monday, Jan. 19, 1914 e.v.]

Die Sol 11.45 P.M.--12.30 A.M.

A most admirable working, the best we have done for Juppiter. During O.S.V.'s invocation of Amoun, his vibration of the Name Divine was echoed in second by a voice audible to the ear. Now then fair omens dexter prosper ye the work. During the Quia Patris Fra. L.T. at the Altar of the East being genuflected, beheld the colossal form of Juppiter our Father, manubis plenis. Yea, with gold were his hands full; praise unto our Father and our god! In the morning Fra. O.S.V. awoke early, having (as hath only occurred to him once before) dreamed a story which he remembered. He therefore spent the day from 8 a.m. to 3 p.m. in writing down this story which he called 'The Stratagem'. May it bring fame and fortune.

The Esoteric Record [of the Ninth Working]

Die Sol. Jan. 19, 11.45

The Rites of Juppiter were duly performed on this and the next two days. With regard to the ceremony of Wednesday, I have to add to the esoteric record that Fra. O.S.V. was at one time a consecrated prostitute in the Temple of the sun at Agrigentum. This Temple had a 'long square' (2 X 1) outer court. In the upper square was a square Temple -- with facade and pillars. O.S.V., whose name was at that time Asteris (or something similar), used to sit on the steps and receive sacrifices. I think the name was Astarte, but am afraid of having been rational.<<Aseria is the exact name of the Great Mother Goddess in Tyre. I did not know this. I regard this as a story proof of the accuracy of the vision. O.M.>>

The great sacrifice of Spring was to cut open a bull, and lay a virgin in the hot carcass, there to be violated by the High Priest. She was finally choked in the bull's blood (in orgasmo). Within the Temple was a circular domed shrine about 40 feet across. The priestesses used to carry their offerings to the altar of Incense in the East, while the blood of the victims went to a big font in the West. <<The door of the shrine was in the North; in the South was a statue of a Sun-God of a Syrian type -- rather more like Bacchus than Apollo. In the centre was a light movable couch rather like one sees in pictures at Naples. It was used in the midnight ceremony to obtain oracles.>>

The secret of the Temple was the Midnight Sun. Globes of fire used to gather on the font, and from the other altar, and begin to revolve in the shrine.

They would coalesce and then become one, which stood single and unmoving all night, only fading with dawn. Astarte surprised the secret, and penetrated into the shrine at the midnight sacrifice and adoration of this globe. She was slain instantly by the priests, who passed their swords again and again through her body. This death was extreme pleasure. The body was thrown out upon the court at the foot

of the Temple steps, and made tabu, so that it might be 'devoured by the Sun'.

She had incurred this incarnation as the result of various misdemeanors in Greece about an hundred years before. Her incarnations had always been at short intervals. It appears that in the beginning most people cannot bear frequent incarnations, and need long restorative periods of rest and peace. But superior spirits take a great oath, and get on faster. They suffer more in proportion. You can recognise them by sensitiveness, which is sometimes in the painful or morbid degree. This is the case when the Great Work has been forgotten for an incarnation, or a part of it; the idea is to impress the fact of the oath upon the sufferer.
Astarte in her Grecian avatar had been a rather worldly priest. Her childhood was one of great misery. She had been taken by pirates and ill-treated-- she came from Leghorn or its neighbourhood. A ship-wreck left her on the coast of Sicily. People found her, and finding her an excellent prostitute (she was now 14), put her in a brothel. She hated the life. At a spring festival she was lucky enough to attract a young priest who took her, put her through a year's purification, and added her to the Temple staff. But she only saw a dull routine, though applying herself to advancement in her profession by the skill of her embraces. However, by the age of 20 or there-abouts she 'got religion', and began to act con amore. From this time she was rather the terror of the Temple. She used to do strange things, excesses, record-breaking acts, and so on. In fact she was a little mad; had a touch of the Sun as it were. However, she got the name of being inspired now and then, and was used in some of the public ceremonies. She made a young priest fall madly in love with her on one such occasion, and they violated their vows by carnal copulation of an irreligious character. In this way she made him tell her the secret of the Temple; she then killed him the same night, so that he should never betray the fact that he had betrayed the Mysteries.

She was a slim, lean, nervous girl with a long face, a Roman nose, rather full lips, very strong from constant exercise, a habit of wriggling as if consumed by an inward itch, abundant and very wiry black hair which she sometimes dyed, very strong and very sharp and white regular teeth, deep violet eyes, very wide apart, and set obliquely like Chinese eyes. Her cheek-bones were high, and her expressions fierve. Her breasts were quite undeveloped, and her body body like a man's, or rather, like a boy's. Her vulva was lean and muscular, the nymphae hardly developed at all.

Astarte was her Temple name; her own was Felicia. Her parents were peasants, vine-dressers, in winter woodcutters. (This description is most strangely like Alostrael.)

The Tenth Working

[Tuesday, Jan. 20, 1914 e.v.]

Die Martiis 11.30 p.m. -- die Mercurii 12.15 a.m.

The Ceremony as usual. Fra. O.S.V. saw Juppiter in his form as Ammon-Ra, plumed and Phallic, standing in the East, during the verbal invocation of Amoun; this became much intensified during the Versicle. He lost all sense of the physical, and was only recalled to it by its climax. Subsequently he heard (and so did Fra. L.T.) clear and distinct 'astral' bells.

The Eleventh Working

[Wednesday, Jan. 21, 1914 E.V.]

During the day the Brethren were out of harmony, but conquered the feeling of animosity by Will. A full Banquet as ordained being consumed, the Brethren repaired to the Temple; Fra. O.S.V. opened the

same at 11 p.m. die Mercurii. To the sight of O.S.V. (during the Versicle) Ammon-Ra appeared in the East, Juppiter Himself filling the Temple. This also appeared as a cone of white light whirling about the Image of the All - One that is upon the Altar of the Elements. After the Versicle Fra. L.T. obtained a message in Angelic to the effect that the gods wish to regain Their dominion upon earth, these Initiated Brethren being as Fiery Arrows shot by Them in Their war against the slave-gods. A Four-fold sacrifice was demanded; and that a sacrifice of cruelty. Therefore did (.../...) and ultimately (He-Pe - Pe-He). The Temple was closed 1.45 A.M. die Joviis, Fra. L.T. still (1.55) lying entranced. The God is now effective. And with a single sacrifice on his Night (early, to close before midnight) will that equilibration of the 4 and the 7 be accomplished. Die Joviis 2 a.m. Frater L.T. says 'tetelestai' (N.B. this is the formula of 7=4 thus making 4 either way, yet 7 in all. And on this third night forming the sacred Tau. During this Working Fra. L.T. again heard the astral bells.

Also concerning the sacrifices it was revealed in the night, during the sleep of exhaustion, to Fra. O.S.V. that the esence of the Operation is the freeing of the elemental spirit of an animal soul. This may be done by death or by complete exhaustion either through pleasure or through pain. In this death-like trance the spirit becomes free to wander, and is united to the invoked God. In the case of death this is permanent, and goes to increase the body of the God on the planet. We should, therefore, when we can, obtain a closed and inviolable precinct, and slay therein victims daily. In the meantime, let one of the Brethren at least be reduced always to exhaustion by wine, and by the infliction of wounds, and by the ceremony itself. And if he utter oracles, let them be not consciously given. And if the true God be duly invoked, they will be divine. And this is the oracle which Juppiter gave unto Fra. O.S.V. in the night, or early morning of his day.

During all this day Fra. L.T. is oveshadowed by Juppiter. The world about him appears a vision of the future. His eyes are dilated; he cannot read; his manner is as one stupefied or entranced.

The Twelfth Working

[Thursday, Jan. 22, 1914 E.V.]

The Banquet restored Fra. L.T. to a comparatively normal condition. At 9.55 p.m. die Joviis the Temple was opened as usual. The sacrifice was offered, Fra. O.S.V. perinde ac cadaver, and the Temple closed at 11 p.m. Fra. O.S.V. was completely exhausted. Thus endeth the First Series of the complete Working of Jupiter.

Friday a.m.

There is certainly some result of these invocations; for matters move strangely. Five people who arranged to come to see me in Paris all failed; and both business letters (urgent) and private letters remain unanswered. I assume that this is the 'fallow' period which follows the sowing of the seed. But Hermes produced instantly a direct result. I take it that Juppiter being a slow and steady God moves not so easily but with far more power. P.M. I mentioned this matter to Fra. L.T. as regards letters, his experience is precisely similar to my own.

The Thirteenth Working

[Monday, January 26, 1914 E.V.]

On Saturday the drought of result broke up suddenly; both letters and visitors appeared. All things that have occurred have been of the nature of Juppiter, but so far there has been no plentiful harvest, naught as it were but green shoots peeping through the earth.

The Temple opened at about 11.30 Quia Patris 12.30, closing 2 a.m. die Martiis. Fra. O.S.V. became inspired in a Terpsichorean manner after the Accendat and Tu qui es. Much good force was obtained, and two Jataka stories. During the day Fra. L.T. obtained a small Juppiterian result, Fra. O.S.V. kept an appointment which may conceivably lead to vast Juppiterian results.

The Esoteric Record [of the Thirteenth Working]

January 26, 1914. Began about 11.30, ended about 12.30.

After the Accendat, O.S.V. did an inspired dance of the seductive-fugitive order. After the Haud Secus the Brethren revelled in the Juppiterian atmosphere, and then in talking about this O.S.V. remembered he had been a priestess in what he thought was Greece of an orientalised type. L.T. recognized this as Crete. O.S.V. agreed.

L.T. saw a green figure constantly dancing around the altar.

The ceremony was of initiation; this dance was the temptation. Neophytes were accepted if laughingly indifferent, or if, on the other hand, they refused to be played with, and violated the woman no matter how she struggled. Half measures were punished by having their testicles removed by a special instrument on the principle of a candle-snuffer, but with a regular cup instead of a guard. After the operation the instrument was thrust upon the brazier, and the man was thrust into the earthquake fissure, where he perished miserably.
When all the flesh was gone, and the bones had dropped to the bottom, the next initiation could take place.

This Temple had pillars, a black floor shining like glass, mirrors to render the chase difficult. There were three priests, the lion-mask, the bull-mask, and the eagle-mask.

The initiate himself was the Fourth Kerub. These mysteries are the same -- or very nearly the same -- as the Samothracian mysteries.

O.S.V. had 28 hand-maidens. She was dressed in silver tissues, representing the way in which the moon slips away from the sun, and then falls back into his embraces: that is the idea of the dance.

O.S.V.'s name was Aia, which is really Gaia.

Twelve virgins were sacrificed annually, one a month.

Released on menstruation, because they became inpure, and so could not live in the Temple.

This is the great idea of magicians in all time: --
To obtain a Messiah by some adaptation of the sexual process.

In Assyria they tried incest; also in Egypt; the Egyptians tried brothers and sisters, the Assyrians mothers and sons. Phoenicians tried fathers and daughters; Greeks and Syrians mostly bestiality. This idea came from India. The Jews sought to do this by invocation methods <<also by paedicatis feminarum>>. The Mohammedans tried homosexuality; mediaeval philosophers tried to produce homunculi by making chemical experiments with semen.

But the root idea is that any form of procreation other than the normal is likely to produce results of a magical character.

Either the father of the child should be a symbol of the sun, or the mother a symbol of the moon.

SPRING CEREMONIES IN CRETE.

There was a labyinth there; they had the worship of Apis from Egypt. (See Frazer and others on bull-worship; Shiva etc.)

There was a sacred bull in this labryinth, quite white. At the spring festival they sacrificed twelve virgins to him.

Et crudelis amor tauri et supposita furto,
Pasiphae ---------- Aeneid VI.

They wanted to get a Minotaur, an incarnation of the sun, a Messiah. They said they had one, but they hadn't.
L.T. was named Mardocles. Fair, very handsome, squarish golden beard. A very noble edition of Rudolph Cyriax. Hair curled in Assyrian manner, wore Chiton.

O.S.V. killed him by dancing badly.

L.T. being initiated, O.S.V. and hand-maidens came out and danced. O.S.V. fell in love and spoiled her dancing (.)

L.T. knew what to do and couldn't remain indifferent, but couldn't be brutal. And so at the last moment L.T. spared O.S.V. and was thrust out of the Temple; but neither killed nor castrated. She was also expelled.

L.T. and O.S.V. went penniless and sad into a town.

O.S.V. did up L.T's sandals which had come undone.

L.T. despised O.S.V. for ruining his career; he had been a merchant, a very wealthy corn-merchant (with a very rich father), and he had given up everything for initiation. L.T. was a special favourite of the high priest, the high priest being a friend of his father.

L.T. was about 24 or 25, but much older than his years.

L.T. hated O.S.V. but was too chivalrous to leave her.

L.T. only cared for O.S.V. while she danced: he felt he had ruined O.S.V's career as well as his own. We sat down, two doors away from the cobbler's on a stone.

O.S.V. did up L.T's sandal strap. The cobbler offered to do it free; L.T. was so handsome. We were asked to the evening meal.

The cobbler had an ugly scolding wife looking like "Billiken" or the Duchess in "Alice."

A tiny little back room with children, including a boy of twelve or so.

The cobbler wanted us to go on the staff. This was perhaps in Ephesus; a sea-side place, anyhow.

His proposal was the only hope to avoid being sold for slaves by the magistrates.

But we were too proud, and said we would be sold for slaves, and we were.

A man with a country house and a beautiful wife bought us.

his name like Demetrius, more like Demephorius.? Demephorus.

We were employed about the house.

It was part of the ordinary duty of a servant to amuse the family, by various copulations. Only beautiful slaves were chosen for this purpose.

O.S.V. died of pneumonia some few months after.

Mistress a really classic type. Syro-Phoenician beauty. Grecian nose; coal-black curls, beautiful anklets; bracelets etc. Swathed in purple nearly always. Thin mouth; smile like Gioconda, but with corners turned down. The man was a fool; easy going; rather like Bourcier.

All this was long before the Trojan war.

Very civilized; before the Greek civilization we know of. Or perhaps more Assyrian or Phoenician. Asia-minor the scene of this.

They used oared galleys.

"I shall never forget the look you gave me in the slave market." (O.S.V.)

"I am always unlucky for you, you know; you always have to sacrifice everything for my love. You don't want to in the least; that is because we both have hold of the wrong end of the stick. If only I could leave you, and you could love me. It would be lucky. But that has apparently never happened. Mutual indifference and mutual passion, and so on.

We played instruments in Corinth as girls.
? had white skin. L.T. Chryssipe had yellow hair. O.S.V.
We made popular Lesbian songs all day ---

We went on for years, and years, and years. We were sixty, and terribly famous ... Like Zena and Phyllis Dare. This devotion of ours became proverbial in Corinth; we had to keep it up, exactly like a vicar and his wife in public.

After forty-three and a half years it got awful: then we retired to our country estates; but we had the habit over there. We turned into old maids. We had really loved with the most intense and true passion for a year or so; and then kept it up for profit.

But we were not cynical about it; we really fancied ourselves as the ideal lovers of Corinth.

Incarnation about wolves forgotten. Diana of Ephesus. We went on a mission, a business mission, of a Temple nature. Not L.T. (thank god.) There were wolves, a plague of them.

The Fourteenth Working

The Temple was opened on the stroke of midnight, and closed at 1.7 a.m. dei Mercuri Fra. O.S.V. being completely exhausted. The Jovian pheonomena continue with steadiness, but not with such force as to enable to say that the success of the operation is assured. During the afternoon we went to the house of a lay sister,<<Jane Cheron>> and invoked the Lord Juppiter by incense of his sacred herb.<<Opium>> This rested us mentally and physically, but caused some illness of a slight and

temporary order.

The Fifteenth Working

The Temple opened at 11.15 p.m. and closed at 12.10. But the versicle was prolonged and very quiet, probably owing to the experience of the afternoon. Hence the force was coherent, crescent in a flat curve, but very strong in its culmination. The atmosphere of the Temple is now extremely good, not only in the ceremonies, when it is mellow, rich, velvety, luminous (purple, gold, green are the chief colours) strong without violence, calm, opulent, etc, etc, but throughout the day. We are excluding loose women and the like.

The principal physical things are a green chameleon --- like dancer named Ahanael (762) and the usual elementals darting about. Ahannael is under Bethor.

The Sixteenth Working

The Temple opened at about 10.20 after the Haud secus (again of the soft steady watery tupe) the god demanded blood. O.S.V. cut a four-square on L.T's breast and offered thereof, L.T. then did a wonderful dance, O.S.V. in Shivasana, O.S.V. became inspired. The planetary spirits by the way are now plain to see, next week the God demands that the image shall be placed in a vesica, and a sparrow (or if not a pigeon) shall be slain therein before the Accendat, with these words: Nunc flavi Jovi spumantem sanguine saevo passerem... or such other words as may be suggested by the Art-Batchelor W. D., who has been sent by Juppiter from London on this account. The blood only of a sparrow is to remain in the vesica, and to be connected (after the Versicle) with the Magi by the sigil 4 on L.T's heart, right breast left breast and navel on the four nights. The body is to be burnt for the last 4 nights both flesh and blood are to be sacrificed. The Temple closed at midnight to Thursday midnight no other blood is to be taken but the banquets, not drink save only pure water.

It is to be noted that since the beginning of this Operation the Bank Rate has fallen to 3 per cent and Consols improved from 71 1/2 to 76 1/4, a gain to O.S.V. of over Pounds 1400.

On Saturday O.S.V. received a letter which should bring Pounds 500 within the next two months.

I should mention that the possession of O.S.V. on Thursday night was the most complete and material possession and has occurred to him most rarely.

The directions were obtained with difficulty, and his whole consciousness was wrapped up in the god, the only expression being these words

"Sanguis et Semen."

The Seventeenth Working

The Temple was opened about 10.30 and closed at 12.50 a.m. 3.2.14 E.V.

O.S.V. dedicated the bird to Juppiter and set it free. During the Versicle O.S.V. lost consciousness. After the Quia Patris L.T. the 4 cut on his right breast, was to have acted as Virgo. A marvellous matter folled, but no further rite was accomplished. At 1 a.m. Fra. L.T. was still too exhausted to speak. O.S.V. doubts if he did well to avoid the apparent and obvious meaning of the instruction vouchsafed last Thursday night. This should be decided by the events of Tuesday -- Thursday. If unsatisfactory, the birds let loose 2 on Tuesday, on Wednesday, should all 4 be slain on the last night of this series.

The Eighteenth Working

The Banquet of Juppiter began at lunch. Then we bade Bro. Sir B. C. Hammond<<Benjamin Charles Hammond>> the Good Knight God - Speed. At the conclusion of the banquet the spirit of Mars waxed strong, and O.S.V. tare L.T. with bitter words, to which Fra. L.T., like a good brother as he is, replied with modesty, humility, courtesy, forbearance and brotherly love. (The averse Mercury also seized upon Fra. O.S.V. during the writing of this last sentence!) However the Bretheren embraced in the name of Juppiter, and opened the Temple at 10.30. A lengthy ceremony followed, the usual rite being followed by ... vatem ... virgo ... orally. The image of the Most High was thus richly adorned with due ornament. The Temple closed at 1.5 a.m. dei Mercurii, the forces being completely absorbed.

The Nineteenth Working

Fra. O.S.V. during the day had a feverish attack of something resembling influenza; but receiving the remedy of Juppiter from the hands of the Lay-Sister Cheron, was miraculously made whole, though the aftermath still slightly inconveniences him, he having taken the Remedy in Excess.

The Temple opened at 11.28 closed at 12.50 a.m. dei Jovis, the ceremony being most magnificent. (Query; this represents the West Wind as last night the East, and the firstnight of this series the North?) During the Versicle O.S.V. saw the Sarcophagus of Ankh-f-n-khonsu, a misty dawn of gold at the East of the Altar, erect. The ceremony raised Fra. O.S.V. from discomfort, sleepiness, and fever to the top of his form. L.T. gets a white elephant with the word LEX Labor est + (The phallus in its sense of the completed Work.) Also Baphomet spelt Beth-Pe-Mem Taw 1082 {WEH NOTE: as two "words" to use Mem-final} (Note. 1081 = Tiphareth, add 1 for the therein. No! O.M.) The atmosphere is marvellous calm and sweet, soft a the kisses of Zephyros - a perfect peace and joy.

During the day, by the way, Fra. O.S.V. got the idea that Fra. L.T. would make a perfect low comedian, and thus gain much gold.

The Twentieth Working

The Temple opened at 10.0 closed at 11 p.m. dei Jovis.

On Friday Fra. O.S.V. got a letter making a most valuable introduction; also full confirmation of the other matter. Praise Him!

Fra. O.S.V's malady now reasserted itself, however, with great force. He has much fever and bronchitis, and is obliged to take to his bed. To-day, of the Moon, he is still very ill, but yet determined to continue the Operation as well as he may, though with mained rites.

The Esoteric Record

Inspection of Cakkras.

O.S.V. ? 3-5 A.M. Feb. 8.

Muladhara. Blood-red, velvety, deep-bell shape. Around it the Kundalini coiled, but in constant spiral motion.
Luminous triangle --- mirror-like-opens at base (very small.) I looked down through infinite stages of these triangles, at the bottom glitters a pearl-like (but self-luminous and most intense) phallus.
Presently this goes, and up the tunnel march millions of men of every race, creed, caste and colour -- not a single woman.

Svadistthana. Very large flattish white lotus, greenish tips to edges, very pale and fair; It floats in pale blue.

Manipura. A chysantheum of rainbow petals, active-like folding and refolding, comprehending alternatively microcosm and the macrocosm.

Anahata. Mostly gold and pearls with rubies and sapphires, I think, but this fades in memory.

Visuddhi: Myriad radiating knives of pure golden light; in all directions.

The Twenty-First Working

The Temple was opened mentally by O.S.V. at about 9.10, and closed at 9.23. In spite of all the handicap, the ceremony went exceedingly well. An excellent atmosphere was obtained, and O.S.V's temperature went down .4 degrees C!!!!

The Twenty-Second Working

Fra. O.S.V. is now recovered, and is ungrateful enough to the doctor -- an excellent and clever practitioner to yet greater thanks to Juppiter. His temperature went down .3 C during the actual ceremony, which opened at 9.30 and closed at 10.15.

This was in some respects the best we have yet done. Fra. L.T. "Got Juppiter" in his pregnant phrase, and went on with the mechanism of the Accendat and the preparations for the performance of the Versicle before O.S.V. had finished his hexagram ritual (done after the verbal invocation of Amoun) but the Haud secus itself was brilliant and inspired, and the result overwhelming -- a glow of stupendous success.

The Twenty-Third Working

Fra O.S.V. worked very hard from 6.30 a.m. after a bad night, yet was well and strong in the ceremony which went magnificently. At the Quia Patris he saw his shadow plainly on the dim reddish wall in the East, although at the West there was but another such wall, and the firelight (in the North) was without effective radiance. The ceremony was more brilliant and ecstatic even than last night. Fra. L.T. is even more completely exhausted than before.

3.18 a.m. Message for A.G. <<Aimee Gouraud>>... "Without pity, act. Guests dally on the couches of mother of pearl in the garden. Go to the Holy House of Hathor and offer the five jewels of the cow on her altar. Then go under the night-stars in the desert and invoke Nuit. "Result establishment of Nuit cult. A previous divination had given (two days before) "is not the Nile a beautiful water?" the question being should I go to Tunis for A.G.? (Tunis being nearer the Pillars of Hercules and the Ocean of the West.) The Juppiteran events of a minor character are now so frequent that they are too many to record without tedium. Contrary events to not occur at all.

The Twenty-Fourth Working

Fra. O.S.V. had a sleepless night and had to work all day. Yet, opening the Temple at 6.15 and closing it at 7, this great operation was brought to a successful end.

The ceremony was calm and deep, the very aroma of earth in spring. After the Work Fra. L.T. performed divination by Thelema and obtained this versicle:

"I am Thou, and the Pillar is established in the Void."

During the Haud secus, Fra. L.T. was taken by Juppiter to be his cup-bearer. Fra. O.S.V. beheld the Violet, formless and of Dhanic intensity.

P.S. Result. Fra O.S.V. obtained the gifts of Juppiter as he asked, and was further made like Juppiter in his aspect as Amoun. During the whole summer he had but to ask to obtain.

Fra. L.T. on the contrary became Juppiter the bestower, and many folk became his guests.

A brief Summary of the Paris Working

Dec. 31, 1913 E.V. Preparations completed.
Jan. I 1914. I. Hermes as child; prevents Rite from completion.
II. do as Messenger. Identified with Christ
Jan. 3 1914. III do as Force. He is Semen, the vehicle of the Father.
He despises talk, and is all energy and action.
Jan. 5, 1914. IV Hermes as
Jan. 6, 1914. V Juppiter. Short message.
VI Juppiter. L.T. failed at proper method.
VII Juppiter. Vision - plalanx of Eagles supporting Zeus and
the 4 Beasts. Also Peacock. Revelation of Method of
Destroying the Universe.
Jan. 11, 1914. VIII Hermes. "Good result."

A week off. L.T.ill Mass of L.T. ill. To Forest -- only profane matters considered.
Jan. 19, 1914 IX Juppiter, as Bestower with hands full of gold.
Jan. 20, X do as Amuon-Ra, plumed and phallic. Astral Bells.
Jan 21, XI do as Cone of White Light. Message that O.S.V. and L.T. are as arrows of fire shot against the slave-gods. The Sacrifice was fourfold. Astral bells heard again. Revelation to O.S.V. of the Method of Rite. do to L.T. of present world as a vision of the future His eyes are so dilated that he cannot read.
Jan. 22, XII Juppiter. No remarks. But results on Material plane show.
Jan. 27 XIII Juppiter. Inspiration of O.S.V. to dance.
Two 'Jataka stories' got.
Jan. 27. XIV Juppiter Phenomena continue.
Jan. 28, XV. Juppiter. Atmosphere of Temple now constantly rich, mellow, velvety, and luminous, even when closed. A green chameleon-hued dancer Ahanael and other elementals in constant attendance.
Jan. 29, XVI. Juppiter. Additional Rites ordained. O.S.V. inspired; the essence of the nature of Juppiter was revealed. He obtained entire Unity with the God, Muttering constantly "Sanguis et Semen."
Feb. 2, 1914. E.V. XVII Juppiter. O.S.V. again in Samadhi.
Feb. 3, 1914. XVIII Juppiter. Complete absorption of force
Feb. 4, 1914. XIX Juppiter. Sarcophagus of Ankh-f-Khonsu appears.
Feb. 5, 1914. XX Juppiter. Material results confirmed.
Feb. 8, 1914. O.S.V. inspects certain chakras.
Feb. 9, 1914 XXI Juppiter.

Feb. 10, 1914 XXII. Juppiter. "A glow of stupendous success" L.T. in his peculiar type of Samadhi.
Feb. 11, 1914 XXIII. Juppiter. O.S.V. sees his shadow -- not a "physical one; light thrown by the God from the Altar or Cubriculum.
Feb. 12, 1914. XXIV. Juppiter. "Calm and deep, the very aroma of earth in Spring" O.S.V. be held The Violet, formless, of Dhyanic intensity.

General Result. O.S.V. obtained the funds required, and was like unto Amoun-Ra all the summer.
L.T. became as Juppiter the hospitable, but
had unworthy guests.
An unexpected result -- the Divine end of the
stick -- was perhaps the War in the following August. See Op. XI.

Here follows the Grimoire of the Paris Working.

Reference in Grimoire.

L.DCCLXXI is the "Building of the Pyramid" a ritual of A.'.A.'. see John St. John for sketch.
Asperge me Domine hyssopo et mundabor; lavabis me et super nivem dealbabor.
Per Sanctum mysterium. By the figurative mystery of these holy vestments etc. from Goetia.
Orationes dei operis i.e. any chosen as suitable from Equinox or elsewhere.
Tu que es oc "Thou who are I" from "The Ship."
Quia patris es "For of the Father and the Son" from "The Ship".

GRIMORUM SANCTISSIUM.
ARCANUM ARCANORUM QUOD CONTINET NONDUM
REVELANDUM IPSIS REGIBUS SUPREMIS O.T.O.
GRIMORIUM QUOD BAPHOMET XI SUO ..... FECIT.

De templo.
1. Oriente. Cubiculum.
2. Occidente. Tabula dei invocandi.
3. Septentrione. Sacerdos.
4. Meridione. Ignis cum thuribulo K.t;l;
5. Centro. Lapis quadratus cum Imagine DEI MAXIMI INOENTIS NEFANDI INEFFABILIS SANCTISSIMI et cum ferro, tintinnabulo, Oleo. Virgo. Stet Imago juxta librum THELEMA.
De Ceremonio Principii.
Fiat ut in L. DXLXXI dicitur, sed antea virgo lavabitur cum verbis Asperge me k.t.l., et habilimenta ponat cum verbis.
Per sanctum Mysterium k.t.l.
Ita Pyramis fiat. Tunc virgo lavabit sacerdotem et vestimenta ponat ut supra ordinatur.
(Hic dicat virgo orationes dei operiso.)
fol II.
De Ceremonio thuribuli.
Manibus accendat et ignem et sacerdotem virgo, dicens: Accendat in nobis Dominus ignem sui amoris et flammam aeternae caritatis.

The Holy Hymns to the Great Gods of Heaven.

(composed in collaboration with the Art-Bachelor Gualterius de R., Universitytis Cantabrigiensis, for

the use of the Knights of the Sacrosanct Order of KDSH.)

I. Juppiter.
Haud secus ac puerum spumanti semini vates
Lustrat, dum gaudens accipit alter aquas;
Sparge, precor, servis, hominum rex atque deorum
Juppiter omnipotens, aurea dona, tuis.
<<Thus the bard purifies the boy with foaming semen.
While the other in his orgasm receives the waters.
O Omnipotent Juppiter, king of men and gods.
Sprinkle, I pray, thy golden gifts on thy servants.>>

II. Mercury.
Jungitur en vati vates; rex inclyte rhabdou
Hermes tu venias, verba nefanda ferens.
<<Jointly, the bard in the bard. O famous king of the wand.
Hermes, mayest hou come bearing unspeakable words.>>

III. Venus.
Tu Venus orta mari venias tu filia Patris,
Exaudi penis carmina blanda, precor.
Ne sit culpa nates nobis futuisse viriles,
Sed caleat cunnus semper amore meo.
<<Thou, O Venus, risen from the Sea, come thou daughter of the Father.
Hearken to the bland songs of the penis. I pray.
Let it be no sin to us to have fucked the virle bum.
But let the cunt always be hot with my love.>>

IV Juppiter Ammon.
Per regni sancti signum da Juppiter Ammon
Da nobis plena monera plena manu.
<<By the sign of the sacred kingdom, give, O Juppiter Ammon.
Give to us full rewards with a full hand.>>

V. Mars.

Hoc solet ad Martem ritu coluisse ferocem
Vir purus cunni sic placet omne deo.
Hostis fac collum nostro subiisse triumpho
Numina tum Martis carmina saeva canam.
<<This is the rite of comrades;
No unmanly cunt mars it;
Make us strong, O Mars
and subdue our enemies.>>

VI. Iacchus.
En templo resonat nunc mystica vannus Iacchi.
Accedas adyto, Sancta Columba, tuo.
Intra dum vates agitat thrysum pueriles
Vates; omne actum est; Sancta Columba, veni.

<<Aprox: Behold from the temple resounds now the mystic fan of Iacchus.
May you approach your shrine, Holy Columba.
While the prophet shakes the thyrsus inside the boy --
prophet: everything has been done; Holy Columba. come!>>

VII Vesta.
Vesta beata adsis virgo da lampada nobis
Det semen dominus terque quaterque suo(ae).
Det demen lammam vitalem vimgue deorum,
Omnia quae redeant, Vesta beata, tibi.
<<Aprox: Blessed Vesta be present, maiden, give a lamp to us.
May the master give semen three times and four times to his ...
May he give seed, a life flame and the strength of the gods.
Everything that returns, blessed Vesta, to you.>>

VIII. Priapus.
Semina nunc molli dat mentula saeva cinaedo.
Aspectu gaudens ipse Priapus adest.
Gaudens exaudi; nobis sit mentula semper
Et Rigida et roseo semen ab ore jacens.
<<Aprox: Now the grim penis gives semen to the soft catamite.
Rejoicing at the sight Priapus himself is present.
Rejoicing, listen: may we always have a penis
Both stiff and shooting semen from its rosy mouth.>>

Quot stellae tot sint, precor, Phalle,
Amores hujus Di vere universi.
anni 1913 E.V. Kal. Ian. A.d.I.

Notes of the Paris Working.

31/12/13. Preparations completed.
1/ 1/14. 1. Hermes as child: prevent rite from completion.
2/ 1/14. 2. As messenger. Identified with X(superscript"t").
3/ 1/14. 3. As force: He is semen, the vehicle of the Father.
Despises talk, all energy and action.
5/ 1/14. 4.
6/ 1/14. 5. Jupiter. Short message.
6. " L.T. failed at proper method.
7. Jupiter. Vision. Phalanx of eagles supporting Zeus and the 4 Beasts. Also Peacock. Revelation of the method of destroying the Universe.
11/ 1/14. 8. Hermes. Good result.
Week.off. L.T. ill.
19/ 1/14. 9. Jupiter as Bestower with hands full of gold.
20/ 1/14.10. " " Ammon - R.A., plumed and phallic. Astral Bells.
21/ 1/14.11. " " cone of white light. Message that O.S.V. and L.T. are arrows of fire against the slave gods. The sacrifice was fourfold. Astral Bells heard again. Revelation to O.S.V. of Method of Rite. Ditto to L.T. of present world as a vision of the future. His eyes are so dilated, He cannot read.

23/ 1/14.12. Jupiter. Results on material plane.
13. " Inspiration of O.S.V. to dance. Two Jataka stories.
14. Jupiter. Phenomana continued.
15. Jupiter atmosphere of the Temple now constantly rich mellow velvety and luminous even when closed. A green chameleom hued dancer Ahanael and other elementals constantly in attendance.
16. Jupiter. Additional rites ordained. O.S.V. inspired. The essence of the nature of Jupiter revealed. He obtained entire unity with God, muttering constantly "Sanguis et Semen".
2/ 2/14.17. Jupiter. O.S.V. again in Samadhi.
18. " Complete absorption of force.
19. " Sarcophagus of Ankh-f-n-Khonsu.
20. " Material results confirmed. O.S.V. inspects certain shakras.
8/ 2/14.21. Jupiter.
22. "A glow of stupendous success".
L.T. in his peculiar type of Samadhi.
23. Jupiter O.S.V. sees his shadow -- not a physical one: Light thereon by the God from the Altar or Cobiculum.
24. Jupiter. Calm and deep. The very aroma of earth in Spring. O.S.V. beheld the violet, formless light of Dhyanic intensity.

General result

O.S.V. obtained the funds required, and was like unto Ammon-Ra all the summer.
L.T. became as Jupiter the hospitable, but had unworthy guests.
An unexpected result -- the Divine end of the stick was perhaps the war in the following August. See 0/2/ XI.

LIBER CDLI (451)

Class B
(The 15th Chapter of Liber CDXIV)
XV
Of Eroto-comatose Lucidity

The Candidate is made ready for the Ordeal by general athletic training, and by feasting. On the appointed day he is attended by one or more chosen and experienced attendants whose duty is (a) to exhaust him sexually by every known means (b) to rouse him sexually by every known means. Every device and artifice of the courtesan is to be employed, and every stimulant known to the physician. Nor should the attendants reck of danger, but hunt down ruthlessly their appointed prey.

Finally the Candidate will into a sleep of utter exhaustion, resembling coma, and it is now that delicacy and skill must be exquisite. Let him be roused from this sleep by stimulation of a definitely and exclusively sexual type. Yet if convenient, music wisely regulated will assist.

The attendants will watch with assiduity for signs of waking; and the moment these occur, all stimulation must cease instantly, and the Candidate be allowed to fall again into sleep; but no sooner has this happened than the former practice is resumed. This alteration is to continue indefinitely until the Candidate is in a state which is neither sleep nor waking, and in which his Spirit, set free by perfect

exhaustion of the body, and yet prevented from entering the City of Sleep, communes with the Most High and the Most Holy Lord God of its being, maker of heaven and earth.

The Ordeal terminates by failure---the occurence of sleep invincible--- or by success, in which ultimate waking is followed by a final performance of the sexual act. The Initiate may then be allowed to sleep, or the practice may be renewed and persisted in until death ends all. The most favourable death is that occurring during the orgasm, and is called Mors Justi.

As it is written: Let me die the death of the Righteous, and let my last end be like his!

Liber OS ABYSMI
vel
DAATH
sub figura CDLXXIV

A.·. A.·.
Publication in Class B.
Imprimatur:
N. Fra A.·. A.·.

This book is the Gate of the Secret of the Universe.

Let the Exempt Adept procure the Prolegomena of Kant, and study it, paying special attention to the Antinomies.

Also Hume's doctrine of Causality in his "Enquiry."

Also Herbert Spencer's discussion of the three theories of the Universe in his "First Principles," Part I.

Also Huxley's Essays on Hume and Berkeley.

Also Crowley's Essays: Berashith, Time, The Soldier and the Hunchback, et cetera.

Also the "Logik" of Hegel.

Also the "Questions of King Milinda" and the Buddhist Suttas which bear on Metaphysic.

Let him also be accomplished in Logic. (Formal Logic, Keynes.) Further let him study any classical works to which his attention may be sufficiently directed in the course of his reading.

Now let him consider special problems, such as the Origin of the World, the Origin of Evil, Infinity, the Absolute, the Ego and the non-Ego, Freewill and Destiny, and such others as may attract him.

Let him subtly and exactly demonstrate the fallacies of every known solution, and let him seek a true solution by his right Ingenium.

In all this let him be guided only by clear reason, and let him forcibly suppress all other qualities

such as Intuition, Aspiration, Emotion, and the like.

During these practices all forms of Magick Art and Meditation are forbidden to him. It is forbidden to hi to seek any refuge from his intellect.

Let then his reason hurl itself again and again against the blank wall of mystery which will confront him.

Thus also following is it said, and we deny it not. At last automatically his reason will take up the practice, sua sponte, and he shall have no rest therefrom.

Then will all phenomena which present themselves to him appear meaningless and disconnected, and his own Ego will break up into a series of impressions having no relation one with the other, or with any other thing.

Let this state then become so acute that it is in truth Insanity, and let this continue until exhaustion.

According to a certain deeper tendency of the individual will be the duration of this state.

It may end in real insanity, which concludes the activities of the Adept during this present life, or by his rebirth into his own body and mind with the simplicity of a little child.

And then shall he find all his faculties unimpaired, yet cleansed in a manner ineffable.

And he shall recall the simplicity of the Task of the Adeptus Minor, and apply himself thereto with fresh energy in a more direct manner.

And in his great weakness it may be that for awhile the new Will and Aspiration are not puissant, yet being undisturbed by those dead weeds of doubt and reason which he hath uprooted, they grow imperceptibly and easily like a flower.

And with the reappearance of the Holy Guardian Angel he may be granted the highest attainments, and be truly fitted for the full experience of the destruction of the Universe. And by the Universe We mean not that petty Universe which the mind of man can conceive, but that which is revealed to his soul in the Samadhi of Atmadarshana.

Thence may he enter into a real communion with those that are beyond, and he shall be competent to receive communication and instruction from Ourselves directly.

Thus shall We prepare him for the confrontation of Choronzon and the Ordeal of the Abyss, when we have received him into the City of the Pyramids.

So, being of Us, let the Master of the Temple accomplish that Work which is appointed. (In . is an adequate account of this Ordeal and Reception. See also Liber CLVI. for the preparation.)

Also concerning the Reward thereof, of his entering into the Palace of the King's Daughter, and of that which shall thereafter befall, let it be understood of the Master of the Temple. Hath he not attained to Understanding? Yea, verily, hath he not attained to Understanding?

D

(GR:omicron-alpha-rho-iota-theta-nu-omicron-sigma)

A.'. A.'.

Publication in Class B

Imprimatur:

N. Fra. A.'. A.'.

PREFACE

CAN any good thing come out of Palestine? is the broader anti-Semetic retort to the

sneer cast by the Jews themselves against the harmless and natural Nazarene; one more example of the poetic justice of History. And no doubt such opponents of the modern Jew will acclaim this volume as an admirable disproof of that thesis which it purports to uphold.

The dissimilarities, amounting in some cases to sheer contradiction, which mark many numbers, will appear proof positive that there is nothing in the numerical Qabalah, especially as we may presume that by filling up this dictionary from the ordinary Hebrew Lexicon one would arrive at a mere hotch-pot.

Apart from this, there is a deeper-lying objection to the Qabalah; viz., that the theory is an example of the fallacy Post hoc propter hoc.

Are we to believe, asks the sceptic, that a number of learned men deliberately sat down and chose words for the sake of their numerical value? Language is a living thing, with many sources and diverse; can it be moulded in any such arbitrary fashion?

The only reply seems to be a mere assertion that to some extent it certainly is so. Examples of a word being spelt deliberately wrong do occur; and such a jugglery as the changing of the names of Abram and Sarai to Abraham and Sarah can hardly be purposeless. Once admit the end of such a wedge, and it is difficult to say whether it may not be driven home so far as to split asunder the Tree of Knowledge, if not the Tree of Life.

Another line of argument is the historical. We do not here refer to the alleged forgery of the Qabalah by Rabbi Moses ben Leon --- was it not? --- but to the general position of the ethnologist that the Jews were an entirely barbarous race, incapable of any spiritual pursuit. That they were polytheists is clear from the very first verse of Genesis; that Adonai Melekh is identical with "Moloch" is known to every Hebraist. The "Old Testament" is mainly the history of the struggle of the phallic Jehovah against the rest of the Elohim, and that his sacrifices were of blood, and human blood at that, is indisputable.

Human sacrifices are to-day still practised by the Jews of Eastern Europe, as is set forth at length by the late Sir Richard Burton in the MS. which the wealthy Jews of England have compassed heaven and earth to suppress, and evidenced by the ever-recurring Pogroms against which so senseless an outcry is made by those who live among those degenerate Jews who are at least not cannibals.<>

Is it to such people, indeed, that we are to look for the highest and subtlest spiritual knowledge?

To this criticism there are but two answers. The first, that an esoteric tradition of great purity may co-exist with the most crass exoteric practice. Witness the Upanishads in the land of Jagganath, hook-swinging, and the stupidest forms of Hatha-Yoga.

Witness the Tipitaka (with such perfections as the Dhammapada) in the midst of peoples whose science of torture would seem to have sprung from no merely human imagination. The descriptions in the Tipitaka itself of the Buddhist Hells are merely descriptions of the actual tortures inflicted by the Buddhists on their enemies.

The second, that after all is said, I find it work very well. I do not care whether Sq.Rt. -1 is an impossible, an unimaginable thing, or whether de Moivre really invented it, and if so, whether de Moivre was an immortal man, and wore whiskers. It helps me to make certain calculations; and so longas that is so, it is useful, and I stick to it.

Other criticisms of the methods of the Qabalah itself have been made and disposed of in the article on the subject in "The Temple of Solomon the King" (Equinox V) and no further reference need be made to them in this place. It is only necessary to say that the article should be studied most thoroughly, and also the article "A Note on Genesis" in the second number of The Equinox.

With these two weapons, and the Sword of the Spirit, the Practicus, fully armed, may adventure himself in the great battle wherein victory is Truth.

PERDURABO.

{iv}

EDITORIAL NOTE

THIS dictionary was begun by Allan Bennett (Fra.'. Iehi Aour, now Bhikkhu Ananda Metteya) in the last decade of the nineteenth century since GR:Psi-J.C. It was bequeathed to the present Editor, with many other magical MSS., on I.A.'s departure for Ceylon in 1899.

Frater Perdurabo used it, and largely added to it, in the course of his Qabalistic workings. With George Cecil Jones (Fra.'. Volo Noscere) he further added to it by making it a complete cross-correspondence to the Book DCCLXXVII.

It was further revised and checked, re-copied by a Jewish scribe, and again checked through, in the year V of the present Era.

The mathematical additions were continued by Fra.'. P. and Fra.'. Lampada Tradam; and the MS. finally copied on a specially constructed typewriter by Gerald Rae Fraser (Fra.'. GR:Psi) who added yet further mathematical data.

This copy has again been checked by Fra.'. P. and Soror.'. N.N. and the proofs further by three separate scholars.

The method of employing the dictionary has been fully indicated in The Temple of Solomon the King [Equinox V].

None of the editors claim to possess even the smallest degree of scholarship. The method of compilation has been to include all words given in Von Rosenroth's Qabalistic Dictionary, those specially commented on in S.D., I.R.Q., and I.Z.Q., those given in 777, and those found by Fratres I.A. and P. Some of them are found in texts of the Hebrew Scriptures which appeared to those adepts to be of magical importance. Owing to their carelessness, the meaning of some few words has been lost, and cannot now be traced.

ABBREVIATIONS, SIGNS, AND FIGURES

K.D. L.C.K. p___ = KABBALA DENUDATA cuius Pars Prima continet Locos Communes Kabbalisticos.

Dec. = Decan.

S.P.M. = Sphere of the Primum Mobile.

S.S.F. = Sphere of the Fixed Stars.

L.T.N. = Lesser Angel governing Triplicity by Night.

L.T.D. = Lesser Angel governing Triplicity by Day.

K.Ch.B. = Kether --- Chokmah --- Binah.

(Ch.) = Chaldee.

S.D. = Siphra Dtzenioutha.

I.R.Q. = Idra Rabba Qadisha.

Tet. = Tetragrammaton.

L.A. Angel = Lesser Assistant Angel.

I.Z.Q. = Idra Zuta Qadisha.

M.T. = Magister Templi.

HB:Sh = Shemhamphorasch.

W. = Wands.

C. = Cups.

S. = Swords.

P. = Pentacles.

K. of S. = Key of Solomon.

O.P.A.A. = Oriens --- Paimon --- Ariton --- Amaimon

{WEH NOTE: this next set of equates originally had symbols matched against words. It has been left for completeness. Other symbols have been replaced or aproximated to allow ASCII representation.}

Aries	=	Aries.	:	Saturn	=	Saturn.
Taurus	=	Taurus.	:	Sun	=	Sun.
Gemini	=	Gemini.	:	Moon	=	Moon.
Cancer	=	Cancer.	:	Mars	=	Mars.
Leo	=	Leo.	:	Mercury	=	Mercury.
Virgo	=	Virgo.	:	Jupiter	=	Jupiter.
Libra	=	Libra.	:	Venus	=	Venus.
Scorpio	=	Scorpio.	:			
Sagittarius	=	Sagittarius.	:			
Capricorn	=	Capricornus.	:			
Aquarius	=	Aquarius.	:			
Pisces	=	Pisces.	:			

.---------.

: : enclosing a number shows that the number is a perfect square.

.---------.

4.Rt. before " " " a squared square.

P# above " " " a perfect number.

:

.------- about " " " a factorial.

<>

::

:.------- about " " " a sub-factorial.

R(n) before " " " a reciprocal (or 'amicable') number.

{WEH NOTE: / replaces the division symbol = "divided by"}

SUM (1-k) is an abbreviation for "the sum of the first k natural numbers."

TABLE OF FACTORS

ODD NUMBERS FROM 1 TO 3321 (5'S EXCLUDED); SHOWING LOWEST FACTORS, AND PRIMES (P.). "---" INDICATES THAT THE NUMBER IS DIVISIBLE BY 3.

{WEH NOTE: This table was originally published five columns to a page. It is here reproduced as a single column, and the page ends are indicated by a lower case letter following the Roman numeral that marks the end of the page; e.g. {ixb} indicates the end of the second column on page ix.

Note also that Crowley gives "1" as the first odd number. This is not always used by mathematicians. More significantly, he takes "1" as the first Prime number, and hardly any mathematicians of his time or the present do that. The first prime number is considered to be "2" by mathematicians, with "1" being the multiplicative identity element.

The main structure of this table is that of a compressed factoralization reference, always yielding the lowest factor directly or implicitly. Once that is obtained, any remaining factors may be found after division by the first factor and recursion to the table. Even numbers and numbers divisible by five are omitted in view of the fact that the lowest factor of such numbers is obviously 2 or 5.}

1	P.

2	P.
3	P.
5	P.
7	P.
9	3 to the 2nd power
11	P.
13	P.
17	P.
19	P.
21	---
23	P.
27	3 to the 3rd power
29	P.
31	P.
33	---
37	P.
39	---
41	P.
43	P.
47	P.
49	7 to the 2nd power
51	---
53	P.
57	---
59	P.
61	P.

```
   63      ---
   67      P.
   69      ---
   71      P.
   73      P.
   77       7
   79      P.
.-----.
: 81  :  3 to the 4th power  = 9 to the 2nd power
.-----.
```



```
   83      P.
   87      ---
   89      P.
   91       7
   93      ---
   97      P.
   99      ---
  101      P.
  103      P.
  107      P.
  109      P.
  111      ---
  113      P.
  117      ---
  119       7
.-----.
```

```
: 121 :  11 to the 2nd power
.-----.
  123      ---
  127      P.
  129      ---
  131      P.
  133       7
  137      P.
  139      P.
  141      ---
  143      11
  147      ---
  149      P.
  151      P.
  153      ---
  157      P.
  159      ---
  161       7
  163      P.
  167      P.
.-----.
: 169 :  13 to the 2nd power
.-----.
```



```
  171      ---
  173      P.
  177      ---
  179      P.
```

181 P.

183 ---

187 11

189 ---

191 P.

193 P.

197 P.

199 P.

201 ---

203 7

207 ---

209 11

211 P.

213 ---

217 7

219 ---

221 13

223 P.

227 P.

229 P.

231 ---

233 P.

237 ---

239 P.

241 P.

243 3 to the 5nd power

247 13

249 ---

251 P.

```
  253      11
  257      P.
                                {viiic}



  259       7
  261      ---
  263      P.
  267      ---
  269      P.
  271      P.
  273      ---
  277      P.
  279      ---
  281      P.
  283      P.
  287       7
.-----.
: 289 :  17 to the 2nd power
.-----.
  291      ---
  293      P.
  297      ---
  299      13
  301       7
  303      ---
  307      P.
  309      ---
  311      P.
  313      P.
```

```
  317      P.
  319      11
  321      ---
  323      17
  327      ---
  329       7
  331      P.
  333      ---
  337      P.
  339      ---
  341      11
  343       7
```



```
  347      P.
  349      P.
  351      ---
  353      P.
  357      ---
  359      P.
.-----.
: 361 :  19 to the 2nd power
.-----.
  363      ---
  367      P.
  369      ---
  371       7
  373      P.
```

```
  377      13
  379      P.
  381      ---
  383      P.
  387      ---
  389      P.
  391      17
  393      ---
  397      P.
  399      ---
  401      P.
  403      13
  407      11
  409      P.
  411      ---
  413       7
  417      ---
  419      P.
  421      P.
  423      ---
  427       7
  429      ---
  431      P.
```



```
  433      P.
  437      19
  439      P.
.-----.
```

: 441 : 21 to the 2nd power

.-----.

  443   P.

  447   ---

  449   P.

  451   11

  453   ---

  457   P.

  459   ---

  461   P.

  463   P.

  467   P.

  469   7

  471   ---

  473   11

  477   ---

  479   P.

  481   13

  483   ---

  487   P.

  489   ---

  491   P.

  493   17

  497   7

  499   P.

  501   ---

  503   P.

  507   ---

  509   P.

```
  511       7
  513      ---
  517      11
  519      ---
  521      P.
  523      P.
  527      17
```



```
.-----.
: 529 :  23 to the 2nd power
.-----.
  531      ---
  533      13
  537      ---
  539       7
  541      P.
  543      ---
  547      P.
  549      ---
  551      19
  553       7
  557      ---
  559      13
  561      ---
  563      P.
  567      ---
  569      P.
  571      P.
```

573 ---

577 P.

579 ---

581 7

583 11

587 P.

589 17

591 ---

593 P.

597 ---

599 P.

601 P.

603 ---

607 P.

609 ---

611 13

613 P.

617 P.

619 P.

621 ---

623 7

627 ---

629 17

631 P.

633 ---

637 7

```
639      ---
641      P.
643      P.
647      P.
649      11
651      ---
653      P.
657      ---
659      P.
661      P.
663      ---
667      23
669      ---
671      11
673      P.
677      P.
679       7
681      ---
683      P.
687      ---
689      13
691      P.
693      ---
697      17
699      ---
701      P.
703      19
707       7
709      P.
711      ---
```

```
  713      23
  717      ---
                              {ixc}



  719      P.
  721       7
  723      ---
  727      P.
.-----.
: 729 :   3 to the 6th power  = 9 to the 3rd power  = 27 to the 2nd power
.-----.
  731      17
  733      P.
  737      11
  739      P.
  741      ---
  743      P.
  747      ---
  749       7
  751      P.
  753      ---
  757      P.
  759      ---
  761      P.
  763       7
  767      13
  769      P.
  771      ---
```

```
773      P.
777      ---
779      19
781      11
783      ---
787      P.
789      ---
791       7
793      13
797      P.
799      17
801      ---
803      11
807      ---
809       9
811      P.
```

{ixd}

```
813      ---
817      19
819      ---
821      P.
823      P.
827      P.
829      P.
831      ---
833       7
837      ---
839      P.
```

```
.-----.
: 841 :   29 to the 2nd power
.-----.
  843      ---
  847       7
  849      ---
  851      23
  853      P.
  857      P.
  859      P.
  861      ---
  863      P.
  867      ---
  869      11
  871      13
  873      ---
  877      P.
  879      ---
  881      P.
  883      P.
  887      P.
  889       7
  891      ---
  893      19
  897      ---
  899      29
  901      17
  903      ---
  907      P.
```

```
  909      ---
  911      P.
  913      11
  917       7
  919      P.
  921      ---
  923      13
  927      ---
  929      P.
  931       7
  933      ---
  937      P.
  939      ---
  941      P.
  943      23
  947      P.
  949      13
  951      ---
  953      P.
  957      ---
  959       7
.-----.
: 961 :   31 to the 2nd power
.-----.
  963      ---
  967      P.
  969      ---
```

```
 971      P.
 973       7
 977      P.
 979      11
 981      ---
 983      P.
 987      ---
 989      23
 991      P.
 993      ---
 997      P.
 999      ---
1001       7
                          {xa}


1003      17
1007      19
1009      P.
1011      ---
1013      P.
1017      ---
1019      P.
1021      P.
1023      ---
1027      13
1029      ---
1031      P.
1033      P.
```

1037 17

1039 P.

1041 ---

1043 7

1047 ---

1049 P.

1051 P.

1053 ---

1057 7

1059 ---

1061 P.

1063 P.

1067 11

1069 P.

1071 ---

1073 29

1077 ---

1079 13

1081 23

1083 ---

1087 P.

.-----.

:1089 : 33 to the 2nd power

.-----.

1091 P.

1093 P.

1097 P.

```
1099      7
1101      ---
1103      P.
1107      ---
1109      P.
1111      11
1113      ---
1117      P.
1119      ---
1121      19
1123      P.
1127       7
1129      P.
1131      ---
1133      11
1137      ---
1139      17
1141       7
1143      ---
1147      31
1149      ---
1151      P.
1153      P.
1157      13
1159      19
1161      ---
1163      P.
1167      ---
1169       7
```

```
1171      P.
1173      ---
1177      11
1179      ---
1181      P.
1183       7
1187      P.
1189      29
1191      ---
                          {xc}


1193      P.
1197      ---
1199      11
1201      P.
1203      ---
1207      17
1209      ---
1211       7
1213      P.
1217      P.
1219      23
1221      ---
1223      P.
1227      ---
1229      P.
1231      P.
1233      ---
1237      P.
```

```
1239      ---
1241      17
1243      11
1247      29
1249      P.
1251      ---
1253       7
1257      ---
1259      P.
1261      13
1263      ---
1267       7
1269      ---
1271      31
1273      19
1277      P.
1279      P.
1281      ---
1283      P.
1287      ---
                          {xd}


1289      P.
1291      P.
1293      ---
1297      P.
1299      ---
1301      P.
```

```
 1303      P.
 1307      P.
 1309       7
 1311      ---
 1313      13
 1317      ---
 1319      P.
 1321      P.
 1323      ---
 1327      P.
 1329      ---
 1331      11
 1333      31
 1337       7
 1339      13
 1341      ---
 1343      17
 1347      ---
 1349      19
 1351       7
 1353      ---
 1357      23
 1359      ---
 1361      P.
 1363      29
 1367      P.
.-----.
:1369 :   37 to the 2nd power
.-----.
 1371      ---
```

1373 P.

1377 ---

1379 7

1381 P.

{xe}

1383 ---

1387 19

1389 ---

1391 13

1393 7

1397 11

1399 P.

1401 ---

1403 23

1407 ---

1409 P.

1411 17

1413 ---

1417 13

1419 ---

1421 7

1423 P.

1427 P.

1429 P.

1431 ---

1433 P.

1437 ---

```
1439      P.
1441      11
1443      ---
1447      P.
1449      ---
1451      P.
1453      P.
1457      31
1459      P.
1461      ---
1463       7
1467      ---
1469      13
1471      P.
1473      ---
1477       7
```

{xia}

```
1479      ---
1481      P.
1483      P.
1487      P.
1489      P.
1491      ---
1493      P.
1497      ---
1499      P.
1501      19
1503      ---
```

1507 11

1509 ---

1511 P.

1513 17

1517 37

1519 7

.-----.

:1521 : --- 39 to the 2nd power

.-----.

1523 P.

1527 ---

1529 11

1531 P.

1533 ---

1537 29

1539 ---

1541 23

1543 P.

1547 7

1549 P.

1551 ---

1553 P.

1557 ---

1559 P.

1561 7

1563 ---

1567 P.

1569 ---

1571 P.

1573 11

1577 19

1579 P.

1581 ---

1583 P.

1587 ---

1589 7

1591 37

1593 ---

1597 P.

1599 ---

1601 P.

1603 7

1607 P.

1609 P.

1611 ---

1613 P.

1617 ---

1619 P.

1621 P.

1623 ---

1627 P.

1629 ---

1631 7

1633 23

1637 P.

1639 11

```
 1641      ---
 1643      31
 1647      ---
 1649      17
 1651      13
 1653      ---
 1657      P.
 1659      ---
 1661      11
 1663      P.
 1667      P.
                            {xic}


 1669      P.
 1671      ---
 1673       7
 1677      ---
 1679      23
.-----.
:1681 :   --- 41 to the 2nd power
.-----.
 1683      ---
 1687       7
 1689      ---
 1691      19
 1693      P.
 1697      P.
 1699      P.
```

```
1701      ---
1703      13
1707      ---
1709      P.
1711      29
1713      ---
1717      17
1719      ---
1721      P.
1723      P.
1727      11
1729       7
1731      ---
1733      P.
1737      ---
1739      37
1741      P.
1743      ---
1747      P.
1749      ---
1751      17
1753      P.
1757       7
1759      P.
1761      ---
                          {xid}


1763      41
1767      ---
```

```
1769      29
1771       7
1773      ---
1777      P.
1779      ---
1781      13
1783      P.
1787      P.
1789      P.
1791      ---
1793      11
1797      ---
1799       7
1801      P.
1803      ---
1807      13
1809      ---
1811      P.
1813       7
1817      23
1819      17
1821      ---
1823      P.
1827      ---
1829      31
1831      P.
1833      ---
1837      11
1839      ---
```

1841 7

1843 19

1847 P.

.-----.

:1849 : 43 to the 2nd power

.-----.

1851 ---

1853 17

1857 ---

{xie}

1859 11

1861 P.

1863 ---

1867 P.

1869 ---

1871 P.

1873 P.

1877 P.

1879 P.

1881 ---

1883 7

1887 ---

1889 P.

1891 31

1893 ---

1897 7

1899 ---

1901 P.

1903	11
1907	P.
1909	23
1911	---
1913	P.
1917	---
1919	19
1921	17
1923	---
1927	41
1929	---
1931	P.
1933	P.
1937	13
1939	7
1941	---
1943	29
1947	---
1949	P.
1951	P.

1953	---
1957	19
1959	---
1961	37
1963	13
1967	7

1969 11

1971 ---

1973 P.

1977 ---

1979 P.

1981 7

1983 ---

1987 P.

1989 ---

1991 11

1993 P.

1997 P.

1999 P.

2001 ---

2003 P.

2007 ---

2009 7

2011 P.

2013 ---

2017 P.

2019 ---

2021 43

2023 7

2027 P.

2029 P.

2031 ---

2033 19

2037 ---

2039 P.

2041 13

2043 ---

2047 23

{xiib}

2049 ---

2051 7

2053 P.

2057 11

2059 29

2061 ---

2063 P.

2067 ---

2069 P.

2071 19

2073 ---

2077 31

2079 ---

2081 P.

2083 P.

2087 P.

2089 P.

2091 ---

2093 7

2097 ---

2099 P.

2101 11

2103 ---

2107 7

2109 ---

2111 P.

2113 P.

2117 29

2119 13

2121 ---

2123 11

2127 ---

2129 P.

2131 P.

2133 ---

2137 P.

2139 ---

2141 P.

{xiic}

2143 P.

2147 19

2149 7

2151 ---

2153 P.

2157 ---

2159 17

2161 P.

2163 ---

2167 11

2169 ---

2171 13

2173 41

2177 7

2179 P.

2181 ---

2183 37

2187 3 to the 7th power

2189 11

9191 7

2193 ---

2197 13

2199 ---

2201 31

2203 P.

2207 P.

.-----.

:2209 : 47 to the 2nd power

.-----.

2211 ---

2213 P.

2217 ---

2219 7

2221 P.

2223 ---

2227 17

2229 ---

2231 23

2233 11

2237 P.

```
2239      P.
2241      ---
2243      P.
2247      ---
2249      13
2251      P.
2253      ---
2257      37
2259      ---
2261       7
2263      31
2267      P.
2269      P.
2271      ---
2273      P.
2277      ---
2279      43
2281      P.
2283      ---
2287      P.
2289      ---
2291      29
2293      P.
2297      P.
2299      11
2301      ---
2303       7
2307      ---
2309      P.
```

2311 P.

2313 ---

2317 7

2319 ---

2321 11

2323 23

2327 13

2329 17

2331 ---

2333 P.

2337 ---

2339 P.

2341 P.

2343 ---

2347 P.

2349 ---

2351 P.

2353 13

2357 P.

2359 7

2361 ---

2363 17

2367 ---

2369 23

2371 P.

2373 ---

2377 P.

2379 ---

2381 P.

2383 P.

2387 7

2389 P.

2391 ---

2393 P.

2397 ---

2399 P.

.-----.

:2401 : 7 to the 4th power = 49 to the 2nd power

.-----.

2403 ---

2407 29

2409 ---

2411 P.

2413 19

2417 P.

2419 41

2421 ---

2423 P.

2427 ---

2429 7

2431 11

2433 ---

2437 P.

2439 ---

2441 P.

2443 7

2447 P.

2449 31

2451 ---

2453 11

2457 ---

2459 P.

2461 23

2463 ---

2467 P.

2469 ---

2471 7

2473 P.

2477 P.

2479 37

2481 ---

2483 13

2487 ---

2489 19

2491 47

2493 ---

2497 11

2499 ---

2501 41

2503 P.

2507 23

2509 13

2511 ---

2513 7

2517 ---

2519 11

2521 P.

{xiiib}

2523 ---

2527 7

2529 ---

2531 P.

2533 17

2537 43

2539 P.

2541 ---

2543 P.

2547 ---

2549 P.

2551 P.

2553 ---

2557 P.

2559 ---

2561 13

2563 11

2567 17

2569 7

2571 ---

2573 31

2577 ---

2579 P.

2581 29

2583 ---

2587 13

2589 ---

2591 P.

2593 P.

2597 7

2599 23

.-----.

:2601 : --- 51 to the 2nd power

.-----.

2603 19

2607 ---

2609 P.

2611 7

2613 ---

2617 P.

{xiiic}

2619 ---

2621 P.

2623 43

2627 37

2629 11

2631 ---

2633 P.

2637 ---

2639 7

2641 19

2643 ---

2647 P.

2649 ---

2651 11

2653 7

2657 P.

2659 P.

2661 ---

2663 P.

2667 ---

2669 17

2671 P.

2673 ---

2677 P.

2679 ---

2681 7

2683 P.

2687 P.

2689 P.

2691 ---

2693 P.

2697 ---

2699 P.

2701 37

2703 ---

2707 P.

2709 ---

2711 P.

2713 P.

2717 11

2719 P.

2721 ---

2723 7

2727 ---

2729 P.

2731 P.

2733 ---

2737 7

2739 ---

2741 P.

2743 13

2747 41

2749 P.

2751 ---

2753 P.

2757 ---

2759 31

2761 11

2763 ---

2767 P.

2769 ---

2771 17

2773 47

2777 P.

2779 7

2781 ---

2783 11

2787 ---

2789 P.

2791 P.

2793 ---

2797 P.

2799 ---

2801 P.

2803 P.

2807 7

.-----.

:2809 : --- 53 to the 2nd power

.-----.

2811 ---

2813 29

2817 ---

2819 P.

2821 7

2823 ---

2827 11

2829 ---

2831 19

2833 P.

2837 P.

2839 17

```
2841      ---
2843      P.
2847      ---
2849       7
2851      P.
2853      ---
2857      P.
2859      ---
2861      P.
2863       7
2867      47
2869      19
2871      ---
2873      13
2877      ---
2879      P.
2881      43
2883      ---
2887      P.
2889      ---
2891       7
2893      11
2897      P.
2899      13
2901      ---
```



```
2903      P.
```

```
2907      ---
2909      P.
2911      41
2913      ---
2917      P.
2919      ---
2921      23
2923      37
2927      P.
2929      29
2931      ---
2933       7
2937      ---
2939      P.
2941      17
2943      ---
2947       7
2949      ---
2951      13
2953      P.
2957      P.
2959      11
2961      ---
2963      P.
2967      ---
2969      P.
2971      P.
2973      ---
2977      13
2979      ---
```

2981 11

2983 19

2987 29

2989 7

2991 ---

2993 41

2997 ---

2999 P.

3001 P.

3003 ---

3007 31

3009 ---

3011 P.

3013 23

3017 7

3019 P.

3021 ---

3023 P.

3027 ---

3029 13

3031 7

3033 ---

3037 P.

3039 ---

3041 P.

3043 17

```
3047      11
3049      P.
3051      ---
3053      43
3057      ---
3059       7
3061      P.
3063      ---
3067      P.
3069      ---
3071      37
3073       7
3077      17
3079      P.
3081      ---
3083      P.
3087      ---
3089      P.
3091      11
```



```
3093      ---
3097      19
3099      ---
3101       7
3103      29
3107      13
3109      P.
3111      ---
```

```
3113      11
3117      ---
3119      P.
3121      P.
3123      ---
3127      53
3129      ---
3131      31
3133      13
3137      P.
3139      43
3141      ---
3143       7
3147      ---
3149      47
3151      23
3153      ---
3157       7
3159      ---
3161      29
3163      P.
3167      P.
3169      P.
3171      ---
3173      19
3177      ---
3179      11
3181      P.
3183      ---
```

```
 3187      P.
                              {xivd}



 3189      ---
 3191      P.
 3193      31
 3197      23
 3199       7
 3201      ---
 3203      P.
 3207      ---
 3209      P.
 3211      13
 3213      ---
 3217      P.
 3219      ---
 3221      P.
 3223      11
 3227       7
 3229      P.
 3231      ---
 3233      53
 3237      ---
 3239      41
 3241       7
 3243      ---
 3247      17
.-----.
:3249 :    --- 57 to the 2nd power
```

.-----.

3251 P.

3253 P.

3257 P.

3259 P.

3261 ---

3263 13

3267 ---

3269 7

3271 P.

3273 ---

3277 29

3279 ---

3281 17

{WEH NOTE: The table ends along the top of the next page in five short columns. These are here presented as above, with triple spaces at the ends.}

3283 7

3287 19

3289 11

3291 ---

3293 37

3297 ---

3299 P.

3301 P.

3303 ---

3307 P.

3309 ---

3311 7

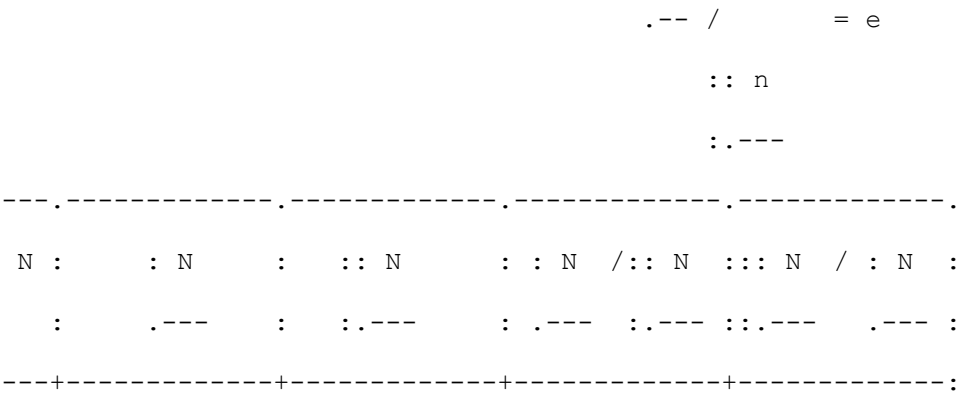
3313 P.

3317 31

3319 P.

3321 P.

"The first dozen factorials, and sub-factorials; and the ratios they bear to one another; note that"



1	1	0	Infinity	0.000000	
2	2	1	2.000000	0.500000	
3	6	2	3.000000	0.333333	
4	24	9	2.666666	0.375000	
5	120	44	2.727272	0.366666	
6	720	265	2.716981	0.368055	
7	5040	1854	2.718446	0.367857	
8	40320	14833	2.718262	0.367881	
9	362880	133496	2.718283	0.367879	
10	3628800	1334961	2.718281	0.367879	
11	39916800	14684570	2.718281	0.367879	
12	479001600	176214841	2.718281	0.367879	

Factorial n, or :n, is the continued product of all the whole numbers

from 1 to n inclusive and is the number of ways in which n different things

can be arranged.

Sub-factorial n, or ::n, is the nearest whole number to :n / e,

and is the number of ways in which a row of n elements may be so deranged,

that no element may have its original position.

Thus: $:n = 1 \times 2 \times 3 \times \ldots \times n$,

$$:.\!-\!- \qquad 1 \times 2 \times 3 \times \ldots \times n$$

and $::n = \dfrac{}{2.71828188\ldots} + \text{or} - h$,

where h is the smaller decimal fraction less than unity by which the fraction $\dfrac{1 \times 2 \times 3 \times \ldots \times n}{2.71828188\ldots}$ differs from a whole number, and is to be added or subtracted as the case may be. --- The most useful expression for $::n$ is:

$$:.\!-\!- \qquad ::n = :n - \frac{n}{1} :n-1 + \frac{n(n-1)}{1 \times 2} :n-2 - \frac{n(n-)(n-2)}{1 \times 2 \times 3} :n-3 + \text{etc.}$$

to (n + 1) terms.

$$e = 1 + \frac{1}{-} + \frac{2}{:1} + \frac{3}{:2} + \frac{}{:3} + \ldots \text{ to Infinity}$$

$$= 2.71828188\ldots .$$

{xv}

{WEH NOTE: was

Figures of the letters

Names of the letters	Now is Hebrew substitution code}	Value of the letters	English equivalents of the letters
(M) Aleph	HB:A	1	A

(D) Beth	HB:B	2	B
(D) Gimel	HB:G	3	G
(D) Daleth	HB:D	4	D
(S) Heh	HB:H	5	H (E)
(S) Vau	HB:V	6	V (U)
(S) Zayin	HB:Z	7	Z
(S) Kheth (Cheth)	HB:Ch	8	Ch
(S) Teth	HB:T	9	T
(S) Yodh	HB:Y	10	Y (I or J)
(D) Kaph	HB:K HB:K	20 500	K
(S) Lamed	HB:L	30	L
(M) Mem	HB:M HB:M	40 600	M
(S) Nun	HB:N HB:N	50 700	N
(S) Samekh	HB:S	60	S
(S) Ayin	HB:a'a	70	O (A'a or Ng)
(D) Peh	HB:P HB:P	80 800	P
(S) Tzaddi	HB:Tz HB:Tz	90 900	Tz
(S) Qoph	HB:Q	100	Q
(D) Resh	HB:R	200	R
(M) Shin	HB:Sh	300	S Sh
(D) Tau	HB:Th	400	T Th

When written large, the Value of a Hebrew letter is increased to one thousand times its ordinary value. A large Aleph is counted 1000: a large Beth, 2000: and so on.

Note that A, I, O, U, H, are really consonants, mere bases for vowels. These vowels are not here given, as they have no importance in Gematria.<>

M, D, and S before the names of the letters shews their division into Mothers, Double and Single letters, referred respectively to active Elements, Air, Water, Fire, Planets, and Signs. But HB:Sh and HB:Th also serve to signify the Elements of Spirit and of Earth. See Liber 777. {xvi}

{WEH NOTE: In the following, the original is divided into two columns per page. For considerations of space and monitor display, this format has been changed to one column with a notation of the page at bottom: e.g. {3a} = left side of page 3 and {3b} = right side of page 3.

Calculation and linked Hebrew spelling errors in the original are left in place and identified to the right in the same format as this note, sometimes with "WEH:" and sometimes simply in curly brackets. All text within curly brackets for the remainder of this transcript is added, not part of the original. Additional cross-reference notes in this format follow the last original entry for each number in cases of error in original on another entry. "Liber 777" references have been checked and errors noted in the same fashion.

Some curiosity will undoubtedly be evoked by the many Latin meanings of Hebrew words given below. Most of these are directly from the glossary in "Kabbalah Denudata", but others are euphemisms for sexual terms. "Kabbalah Denudata" is available on microfilm, but no translation of the Latin or checking of the entries from that source or "Kabbalah Unveiled" by Mathers has been attempted yet.

An extensive study of these entries will be included in the Gematria project now in process of compilation by Bill Heidrick. This project is expected to ultimately extend to several times the number of entries here, including notes of source, discussions of differences between Crowley's approach and that of traditional Qabalah and into new areas.

Note that in the 1st edition, the following pages of Sepher Sephiroth are printed and numbered on one side only. In the Weiser edition, the pages are printed on both sides.

In this ASCII version, finals and medials are not distinguished by symbols. All instances of final letters are noted in the associated text. Hebrew words are not prefaced by "HB:" unless circumstances require it.}

:1. :: 2. P#

.-- :.-- The Mystic number Pi Sq.Rt. 1

of Kether. S. P. M.

:2. ::3.

.-- :.-- S. S. F. Pi 2

[Abbreviation for 422, A:A:

ARYK ANPYN, q.v.]

SUM (1-2). Saturn. The Mystic Pi 3

Number of Chokmah

Father AB

To come, go BA

The Number of Abra-Melin Sq.Rt. 4

Princes. Jupiter.

2 to the 2nd power

Father ABA

Hollow; a vein BB

Proud GA

Mars Pi 5

Mist, vapour AD

Back BG

:3. P#

SUM (1-3). .-- Sun. The Mystic 6

Number of Binah

To gather, collect GBA

Gog, the giant whose partner is GG

Magog

A bear DB

A window HA

Venus Pi 7

Lost, ruined ABD

A name of GOD attributed to AHA

Venus. Initials of Adonai

ha-Aretz

Desire; either, or AV {1a}

Gad, a Tribe of Israel; good GD
fortune

Was weary DAB

Riches, power DBA

Fish DG

2 to the 3rd power. The Number of 3rd Rt. 8
Abra-Melin Sub-Princes, and of the
Servitors of Oriens. Mercury

To will, intend ABH

Desired, beloved AHB

AVA

Then AZ

The entrance, threshold BAH

To be anxious, grieve DAG

Love; beloved, breast; pleasures DD
of love

Nqn. Zauir Anpin 478 q.v. ZA

::4.

:.-- 3 to the 2nd power . Sq.Rt. 9
Saturn. Moon

Ventriloquus: the special 'fire' AVB
of black magic, whence Obi,
Obeah. Cf. 11 and 207

He kindled AZA

Brother ACh

A garment BGD

Became powerful, grew high GAH

Middle GV

Splendour; cf. 15 HD

SUM (1-4). The Mystic Number of 10

Chesed. Elementorum Sphaera.

The Number of Abra-Melin

Servitors of Amaimon and Ariton

Enchanter AT

[Vide K.D. L.C.K. p. 185] BGH {1b}

Elevated, exalted, high GBH

Flew, soared DAH

Two DV

Window HH

A wolf ZAB

A hidden place; bosom ChB

Pi 11

Ahah AHH

Firebrand, volcanic fire: the AVD

Special 'fire' or 'light' of the

Sacred Magic of Light, Life,

and Love; hence "Odic

Force" &c. Cf. 9 and 207

Where AY

When BBVA

To tear, cut, attack GDD

Gold (Ch.) DHB

Proud, haughty ZD

To conceal ChBA

A circularity of form or motion; a feast — ChG

12

He longed for, missed — AVH

He departed, went forth — AZD

A little book, pamphlet, letter; tools — GT

To multiply — DGH

A city of Edom — HBH

HE. [HB:H is referred to Mater, HB:V to Pater, HB:A to Corona] — HVA

Vau; hook, nail, pin — VV

This, that — ZH

To penetrate, be sharp; (Ch.) one — ChD

Pi 13

A small bundle, bunch — AGDH

Beloved; Love — AHBH {2a}

Unity — AChD

Hated — AYB

Emptiness — BHV

Raised up — GHH

Chokmah, 42-fold Name in Yetzirah. (See 777) — GY

Anxiety — DAGH

A fisher — DVG

Thunder; to meditate; he remembers — HGH

A city of Edom — HDD

Here; this ZV

A locust ChGB

He shall come YBA

14

Rhamnus; a thorn, spine ATD

Rising ground; Earth of GYA

Geburah. (See 777)

Sacrifice v. s. (Ch.). (?) DBCh

Love, beloved: David DVD

Give, give! [Vide HB HB

no. 17, YHB}

To grind, direct, stretch out HDH

Gold ZHB

Hand YD

SUM (1 - 5). SUM (1 - (3x3)) / 3. The 15

Mystic Number of Geburah. The

Number of Abra-Melin Servitors

of Asmodee and Magot, and of

Paimon

Angel of 3rd Dec. Sagittarius ABVHA

The month of Exodus and ABYB

Passover

Steam, vapour AYD

Pride; a carrying out; GAVH

exaltation {2b}

Splendour, the Eighth Sephira HVD

Overflowing, abounding ZVB

He who impels; to force	ZCh
To hide	ChBH
The Monogram of the Eternal	YH

The Number of Abra-Melin Sq.Rt. 4th Rt. 16

Servitors of Asmodee

Hyssopus	AZVB
He seized, cleaved to	AChZ
Elevated, exalted, high	GBVH
(Verb. subst.) Injury, war, lust; fell	HVH
She	HYA
Alas! --- Woe	VY
Like, equal to	ZVG

Pi 17

Nuts	AGVZ
Ah! --- Alas!	AVY
Capricornus	GDY
Nerve, sinew. [Gen. xxxii. 25 & 32]	GYD
Narrative, subtle discourse	HGDH
K.D. L.C.K. p. 267	HHVA
To dream, rave	HZH
A fly	ZBVB
Sacrificed	ZBCh
To seethe, boil	ZVD
To brighten, make joyful	ChDH
A circle, orbit	ChVG
Good	TVB

To give, place YHB

18

My favourite, my beloved AHBY

Hatred AYBH

The antique Serpent ChTA {3a}

Living ChY

Notariqon of Yehi Aur, etc. YAVA

Pi 19

Angel L.T.D. of Sagittarius AHVZ

An enemy AVYB

Job AYVB

Was black DYH

Chavvah; to manifest, shew ChVH
forth; Eve

The Number of Abra-Melin 20
Servitors of Amaimon

Fraternity AChVH

Black liquid DYV

It was HYH

The breast; a vision; a prophet ChZH
to gaze

Jobab, an Edomite King YVBB

The hand YVD

SUM (1 - 6). The Mystic Number 21
of Tiphareth

Existence, Being, the Kether-	AHYH	
name of GOD		
But, yet, certainly	AK	
Deep meditation	HGYG	
Ah! --- Alas!	HVY	
Purity, innocence	ZChV	
Yide Sepher Yetzirah	YHV	

The Number of Abra-Melin 22

Servitors of Ariton

With his hand; Night Demon	BYDV	
of 1st Dec. Cancer		
By Yodh	BYVD	
Hearer in secret; Angel	HAAYH	
of 8 W.		
The state of puberty	ZVVG	
A magical vision (Ch.)	ChZVA	{3b}
Wheat	ChTH	
Good	TVBH	
Notariqon of "Tet. Elohim	YAYA	
Tet. Achad."		
Unity	YChD	

Pi 23

Parted, removed, separated	ZChCh	
Joy	ChDVH	
A thread	ChVT	
Life	ChYH	

:4. The Number of the 'Elders' 24

.-- in the Apocalypse

He whom I love	AHVBY	
He who loves me	AVHBY	
A Mercurial GOD. His essence is HB:AZ , 8	AZBVGH	
Substance; a body	GVYH	
A pauper	DK	
Angel of 2 C.	HBBYH	
Abundance	ZYZ	
A water-pot, a large earthenware vessel	KD	

5 to the 2nd power Sq.Rt. 25

To break	DKA	
The Beast	ChYVA	
Jehewid, God of Geburah of Binah<>	YHVD	
Let there be	YHY	
Will be separated	YZCh	
Thus	KH	

The Numbers of the Sephiroth of the Middle Pillar, 1 + 6 + 9 + 10 26

[Vide K.D. L.C.K. p. 273]	HVYH	
Seeing, looking at	ChVZH	{4a}
Sight, vision	ChZVH	
TETRAGRAMATON, "Jehovah," the Unutterable Name, the Lost Word	YHVH	

Kebad, husband of the impure Lilith. [K.D. L.C.K. 464]	KBD	
3 to the 3rd power	3rd Rt	27
Wept, mourned	BKH	
Purity	ZK	
A parable, enigma, riddle	ChYDH	
		P#
SUM (1 - 7). The Mystic Number of Netzach		28
Clay	TYT	
Union, unity	YChVD	
Power	KCh	
	Pi	29
Is broken. [Ps. x. 10]	DKH	
To break down, overturn	HDK	
		30
A party to an action at law; defendant, plaintiff. [Note HB:L = 30 = Libra = 'Justice']	ChYYB	
Judah	YHVDH	
It will be	YHYH	
	Pi	31
How?	AYK	
GOD of Chesed and of Kether of Briah	AL	

To go HVK

A beating, striking, collision HKAH

And there was. [Vide S.D.I. par. 31] VYHY

K. of S. Fig. 31 YYAY

Not LA {4b}

2 to the 5th power . 5th .Rt. 32

The Number of Abramelin Servitors 25 of Astarot

Coalescence of AHYH and YHVH Macroprosopus and Microprosopus. This is symbolized by the Hexagram. Suppose the 3 HB:H's conceal the 3 Mothers HB:A, HB:M & HB:Sh and we get 358 q.v. AHYHVH

Lord BL

Angel of 5 W. VHVYH

Copula Maritalis ZYVVG

Was pure ZKH

Zig-zag, fork-lightning ChZYZ

Unity K.D. L.C.K. p. 432 YChYD

Glory KBVD

Mind, heart LB

33

Sorrow; wept, mourned ABL

Day Demon of 1st Dec. Aries BAL

To destroy (Ch.); (?) a King of Edom — BLA

Spring, fountain — GL

SUM (1 - (4 x 4)) / 4. Jupiter — 34

"GOD the Father," divine name attributed to Jupiter — AL AB

To ransom, avenge, pollute — GAL

To reveal — GLA

A pauper — DL

A common person; uneducated, ignorant — HDYVT

Angel of 1 C. — ChHVYH — {5a}

35

Agla, a name of God; notariqon of Ateh Gibor le-Olahm Adonai — AGLA

Boundary, limit — GBL

He will go — YHK

6 to the 2nd power = SUM (1 - 8). Sq.Rt. — 36

Sun. The Mystic Number of Hod

Tabernaculum — AHL

How? (Vide Lamentations) — AYKH

Duke of Geburah in Edom; to curse; name of GOD attributed to Mercury — ALH

To remove, cast away — HLA

Confession — VYDVY

Leah	LAH
Perhaps, possibly; would that!	LV

Pi 37

Angel of 8 P.	AKAYH
GOD (Ch.)	ALHA
Behold!	ALV
Perished, grew old	BLH
To grow great	GDL
Banner	DGL
Tenuity, breath, vanity; in vain; Abel. [I.Z.Q., "The Supernal Breathers."]	HBL
Night Demon of 2nd Dec. Sagittarius	VAL
Profession	ZL
Jechidah, the Atma of Hindu philosophy	YChYDH
Flame	LHB
(?) Devotion of force	LZ {5b}

38

Night Demon of 2nd Dec. Cancer	AVAL
He departed	AZL
Ghazi, servant of Elisha	YChZY
A City in the Mountains of Judah	GLH
Innocent	ZKAY
The palate	ChYK
To make a hole, hollow; to	ChL

violate	
Green	LCh

39

To abide, dwell	ZBL
Dew	TL
The Eternal is One	YHVH AChD
Angel of 3 P.	YChVYH
Metathesis of YHVH	KVZV
He cursed	LT

40

Bildad	BLDD
Liberator; title of Jesod	GVAL
To cut off	GZL
A rope; ruin; to bind	ChBL
Milk	ChLB
The Hand of the Eternal	YD YHVH
To me, to mine	LY

Pi 41

Fecundity	AChLB
Ram; force; hence = a hero	AYL
Night Demon of 1st Dec. Virgo	ALVD
My GOD	ALY
Mother	AM
To fail, cease	BTL {6a}
Divine Majesty	GAVAL
Terminus	GBVL
To burn	GChL

Terror HVL

To go round in a circle ChGL

[Vide Ps. cxviii. & I.R.Q. 778] YH YHVH

The Number of the letters of a great name of GOD terrible and strong, and of the Assessors of the Dead 42

Angel of AYAL

Eloah, a name of GOD ALVH

The Supernal Mother, unfertilized; see 52 AMA

Terror, calamity BLHH

Loss, destruction BLY

To cease ChDL

The World, Earth of Malkuth ChLD

My glory KBVDY

Pi 43

Great GDVL

To rejoice GYL

Challah; to make faint. [Vide K.D. L.C.K. p. 346] ChLH

[Vide K.D. L.C.K, p. 151; see no. 340] LBYA

Hazel, almond LVZ

::5.

:.-- 220 / 5 44

Drops	AGLY
A pool, pond; sorrow	AGM
Captive, captivity	GVLH
Angel ruling Gemini	GYAL {6b}
Aquarius	DLY
Blood	DM
Sand: also horror. See Scorpion Pantacle in K. of S. and 10th Aethyr	ChVL
A ram; Aries	TLH
Tet. in ? World. [Vide K.D. L.C.K. p. 251]	YVD HA VV HA
Flame	LHT

SUM (1 - 9). The Mystic Number of Jesod 45

Intelligence of Saturn	AGYAL
Adam	ADM
The Fool	AMD
Redemption, liberation	GAVLH
To grow warm	HM
Heaven of Tiphareth	ZBVL
Hesitated. [Vide no. 405]	ZChL
Spirit of Saturn	ZZAL
She who ruins	ChBLH
Tet. in Yetzirah	YVD HA VAV HA
Greatly, strongly	MAD
Yetzirah's 'Secret Nature' [Vide I.R.Q. xxxiv.]	MH

46

A name of GOD	ALHY	
A female slave; cubitus	AMH	
Tin, the metal of Jupiter	BDYL	
A dividing, sundering, separation	HBDLH	
Angel of 7 S.	HHHAL	
A ruiner	ChVBL	
Angel ruling Taurus	TVAL	{7a}
Levi, Levite	LVY	

Pi 47

Foolish, silly. (Stultus)	AVYL	
A weeping	BKYYH	
Cloud; high place; waves; fortress	BMH	
Angel ruling Virgo	YVAL	
To clutch, hold	ChLT	

48

Mercy	GDVLH	
Angel of 2 W.	VHVAL	
A woman [vide K.D. L.C.K. p. 320]; strength; an army	ChYL	
To grow warm; heat, fire; black; Ham, the son of Noah	ChM	
Jubilee	YVBL	
A star, planet; Sphere of Mercury	KVKB	
[Vide Ps. xciii, & Prov. viii. 22]	MAZ	

The Number of Abra-Melin Sq.Rt. 49

Servitors of Beelzebub.

7 to the 2nd power. Venus

The Living GOD	LA ChY
Qliphoth of Geburah	GVLChB
Resembled; meditated; silent	DMH
Intelligence of Venus	HGYAL
Drooping, being sick	ChVLH
Strength	ChYLA
Heat, fury (Ch.)	ChMA
A bringing forth, birth, nativity	LYDH
A measuring, measure	MDH
Solve. Vide no. 103]	MVG
The Rod of Aaron	MT {7b}

50

Red earth, the soil; Earth of Chesed	ADMH
Closed, shut up	ATM
Angel of 9 P.	ALDYH
Jonah's Whale	DG GDVL
To ferment	HMH
Pains, sorrows	ChBLY
Unclean, impure	TMA
58th HB:Sh	YYL
2nd HB:Sh	YLY
The sea	YM
All, every	KL

To thee	LK
What? --- Which?	MY

51

Edom	ADVM
Terrible; Day Demon of 2nd Dec. Scorpio	AYM
Ate; devoured	AKL
Pain	AN
Tumultuously (vide no. 451); to harass, perturb	HVM
Angel of 8 S. [Vide K. of S., fig. 52]	YHHAL
Failure	NA

52

Father and Mother	ABA VAMA
Supernal Mother	AYMA
Elihu - Eli Hua, "He is my GOD," who is the Holy Guardian Angel of Job in the Alegory {8a}	ALYHV
[Vide K.D. L.C.K. p. 134]	ANA
A mare; brute animal, beast	BHMH
Day Demon of 2nd Dec. Sagittarius	BYM
From all, among all	BKL
The Son: Assiah's "Secret Nature"	BN
Meditation, imagination, sin	ZMH

A desirable one; to desire	ChMD
A husband's brother	YBM
Angel of Kether of Binah,	YHVAL
<>	
and of Jesod of Binah	
<>	
Tet. in Assiah	YVD HH VV HH
A dog	KLB
Angel of 4 C., and of 10 P.	LAVYH

The Number of Abra-Melin Servitors Pi 53
of Astarot and Asmodee

The stone that slew Goliath;	ABN
a stone, rock	
Elihu. (Vide 52)	ALYHVA
The garden	GN
Angel of 9 P.	HZYAL
To defend, hide; a wall; the	ChMH
sun; fury	
The spleen	TChVL
A lover	MAHBH

54

A basin, bowl, vessel.	AGN
[Ex. xxiv. 6]	
Rest	DMY
A Tribe of Israel; to judge, rule.	DN
[Vide K.D. L.C.K. p.37]	
Pertaining to summer	ChVM {8b}
My flame; enchantments	LHTY

A bed; stick, rod	MTH
To remove	ND

SUM (1 - 10). The Mystic Number of Malkuth 55

Thief; stole	GNB
Robbery, pillage	GZYLH
Silence. [For name of Angels, see Sohar Sch. V. Cap. 18]	DVMH
A footstool	HDVM
To swell, heave. [Vide no. 51]	HYM
To walk	HLK
Knuckle; member, limb	ChVLYA
The bride	KLH
Noon; midday	NGB
Ornament	NH

56

Dread, terror	AYMH
He suffered	ANH
Angel of 4 C.	HYYAL
Day	YVM
Beautiful	NAH

57

Rim	ABDN
Consuming	AVKL
Wealth, an age, Time; Night	AVN
Demon of 1st Dec. Scorpio	

Formidable, terrible	AYVM
We	ANV
A breaking down, subversion, destruction	BYTVL {9a}
Built	BNH
Pisces. [Fish (pl.); vide 7]	DGYM
Angel of 8 C.	VVLYH
Angel of 5 C.	LVVYH
Altar	MZBCh
The laying-by, making secret	MChBVA

58

[Vide no. 499]	AHBYM
[Vide K.D. L.C.K. p. 69] An ear	AZN
Night Demon of 1st Dec. Sagittarius	DAGN
My strength, power, might	ChYLY
Love, kindness, grace; notariqon of Chokmah Nesthrah, the Secret Wisdom	ChN
Ruler of Water	TLYHD
Angel of 6 S.	YYZAL
Angel of 3 P.	LHChYH
[Vide K.D. L.C.K. p. 69]	NCh

Pi 59

Brethren. [Referred to Lilith & Samael --- K.D. L.C.K. p. 54]	AChYM
Heathen	GVYM

A wall	ChVMH
Menstruata	NDH

60

Tried by fire; a watch-tower	BChN
Excellence, sublimity, glory, pride	GAVN
Constitution, tradition	HLKH
To behold	HNH
A basket	TNA
Angel of 8 C.	YLHYH {9b}
Vision	MChZH
The Southern district	NGBH

Pi 61

Master, Lord, Adon	ADVN
The Negative, non-existent; not	AYN
Towards, to thee	ALYK
I, myself	ANY
The belly	BTN
Angel of 10 S.	DMBYH
Wealth	HVN
Angel of 6 C.	YYYAL
Habitaculum	NVH

62

Healing	ASA
Angel of 2nd Dec. Aries	BHHMY
The sons	BNY

To commit; healing ZNH

63

Abaddon, The Hell of Chesed ABDVN

Dregs, roll; faeces (globular); GLL

dung

Fed ZVN

The nose ChVTM

Fervour ChYMH

Tet. in Briah YVD HY VAV HY

Briah's "Secret Nature" SG

8 to the 2nd power = Sq.Rt. 3rd Rt. 6th Rt. 64

4 to the 3rd power =

2 to the 6th power. Mercury

A sigh, groan, deep breath ANChH

Justice DYN

(Din and Doni are twin Mercurial DNY

Intelligences in Gemini) {10a}

The golden waters MY ZHB

[I.R.Q. xl. 996] MYZHB

Prophecy NBVAH

Sphere of Venus NVGH

Noach NVCh

SUM (1 - (5 x 5)) / 5. The Number of 65

Abra-Melin Servitors of Magot

and Kore

Adonai ADNY

Weasels and other terrible AVChYM

animals

The Palace	HYKL
Shone, gloried, praised	HLL
To keep silence	HS
Defective. [Vide K.D. L.C.K. p. 339]	ChZN
6th HB:Sh	LLH
A door post	MZVZH
A beating, striking	MKH
[Vide K.D. L.C.K. p. 563]	NHY

The Mystic Number of the Qliphoth, 66
and of the Great Work.
SUM (1 - 11)

Food, vituals	AKYLH
The Lord thy GOD (is a consuming Fire). [Deut.iv.24]	ALHYK
A ship	ANYH
A trial, an experiment	BChVN
A wheel. [Called "Cognomen Schechinae"]	GLGL
A City of Edom	DNHBH

{10b}

Pi 67

[Vide K.D. L.C.K. p. 57]	AVNY
The Understanding	BYNH
Night Demon of 3rd Dec. Gemini	VYNA
Zayin	ZYN
Debased	ZLL

To embalm	ChNT
Angel of 3 C.	YBMYH

68

Wise. --- Intelliget ista?	VYBN
To be wise	ChKM
Emptiness	ChLL
To pity	ChS
Ramus Tabernacularis	LVLB

69

A manger, stable; an enclosure	ABVS
Myrtle	HDS
L.A. Angel of Pisces	VKBYLA

70

(A proper name)	ADNYH
Hush, be silent	HSH
Wine	YYN
Night	LYL
[Vide Ps. xxv. 14.] The Secret	SVD

Pi 71

Thy terror	AYMK
Nothing; an apparition, image	ALYL
Silence; silent	ALM
Night Demon of 1st Dec. Aquarius	AMDVK
Lead, the metal of Saturn; a plummet-line, level, water-level.	ANK

{11a}

Vision	ChZVN
A dove, pigeon	YVNH
A dove	YNVH
Plentitude, fullness	MLA

[72 x 3 = 216, ARYH; vide K.D. L.C.K. p. 151.] There are 72 quinaries (spaces of 5 Degree) in the Zodiac. The Shemhamphorasch or 'divided name' of GOD consists of 72 triliteral names, which by adding YH or AL give 72 angels. Vide Lib. DCCLXXVII

72

Adonai, transliterated as by Lemegeton, etc.	ADVNAY
Geomantic Intelligence of Sagittarius	ADVKYAL
In, so, thus, then	BKN
In the secret	BSVD
And they are excellent, finished	VYKLV
Kindness, mercy	ChSD
Tet. in Atziluth	YVD HY VYV HY
Maccabee	MKBY
Atziluth's "Secret Nature" --- thickness, cloud; Aub	a'aB

Pi 73

Demon-King of Hod, and Night Demon of 2nd Dec. Aquarius	BLYAL

Gimel	GML	
The Wise One	ChKMH	
To trust in, shelter in	ChSH	
A day of feast	YVM TVB	

74

A leader, chief, judge	DYYN	{11b}
Worn-out (?shameless) Beggars	DKYM	
Ox-goad	LMD	
A circuit; roundabout	SBYB	
All the way, constantly	a'aD	

75

Hues, colours, complexions	GVVNY	
Lucifer, the Herald Star	HYLL	
Vide K. of S., fig. 53]	YKDYAL	
A lamenting, wailing	YLLH	
The Pleiades	KYMH	
Night; by night	LYLH	
NUIT, THE STAR GODDESS	NVYT	

76

Secret, put away; a hiding-place	ChBYVN	
Rest, peace	NYChCh	
Slave, servant	a'aBD	

77

Prayed	Ba'aH	
The river Gihon. [Gen. ii. 13]	GYChVN	

Overflowing. [Ps. cxxiv. 5]	ZYDVN	
Towers, citadels	MGDL	
The Influence from Kether	MZL	
Strength; a he-goat	a'aZ	
There are 78 cards in the Tarot.	78	
SUM (1 - 12). The Mystic Number of Kether as Hua. The sum of the Key-Numbers of the Supernal Beard.		
Angel of 10 W.	AVMAL	
Angel of Ra Hoor Khuit	AYVAS	
Briatic Palace of Chesed	HYKL AHBH	
Angel of Mars	ZMAL	{12a}
The breaker, dream	ChLM	
To pity	ChML	
To initiate	ChNK	
Angel of 2 S.	YZLAL	
Angel of 1st Dec. Taurus	KDMDY	
Bread (Ps. lxxviii. 25) = ChLM, by metathesis. [K.D. L.C.K. p. 500]	LChM	
Angel of 2 S.	MBHAL	
The Influence from Kether	MZLA	
Salt	MLCh	
The name of a Giant	a'aZA	
	Pi 79	
Boaz, one of the Pillars of the	Ba'aZ	

Temple of Solomon

Die GVa'a

Angel of 8 S. VMBAL

Jachin, one of the Pillars of the Temple of Solomon YAChYN

3rd HB:Sh SYT

Conjunction, meeting, union a'aDH

80

Union; an assembling Va'aD

God of Jesod-Malkuth of Briah YH ADNY

Foundation YSVD

Universal, general KLL

Throne. [Exod. xvii. 16] KS

MM

9 to the 2nd power = Sq.Rt. 4 Rt. 81

3 to the 4 power . Moon

GODS ALYM

I. [Ex. xxiii. 20] ANKY

Anger, wrath; also nose AP {12b}

Hearer of Cries; Angel of 6 P., and of 5 W. YYLAL

Night Demon of 2nd Dec. Virgo KAYN

Throne KSA

Here, hither PA

82

Angel of Venus ANAL

A Prayer (Ch.)	Ba'aY
Briatic Palace of Hod	HYKL GVGH
Kindly, righteous, holy	ChSYD
Laban; white	LBN
The beloved thing; res grata	NYChVCh

Pi 83

Abbreviatura quatuor systematum	ABYa'a
The drops of dew. [Job xxxviii. 28]	AGLY TL
Benajahu, son of Jehoiada	BNYYHV
See 73	GYML
A flowing, wave	GLYM
Person, self; (Ch.) wing	GP
Consecration; dedicated	ChNKH
Angel of 2 P.	LKBAL
To flee, put one's things in safety. [Jerem. vi. 1]	ZVa'a

7 x 12; or (2 to the 2nd power +3)x (2 to the 2ndpower x 3) --- hence esteemed by some 84

A wing (army), squadron; a chosen troop	AGP
[I.Z.Q. 699]	AHCha'a
[Vide K.D. L.C.K. p.71]	AChHa'a
Was silent	DMM {13a}
A dream	ChLVM

Enoch	ChNVK
Knew	YDa'a

85

Boaz (is referred to Hod)	BVa'aZ
A flower, cup	GBYa'a
Put in motion, routed	HMM
Circumcision	MYLH
The mouth; the letter HB:P	PH

86

A name of GOD, asserting the identity of Kether and Malkuth	AHYH ADNY
Elohim. [Note masc. pl. of fem. sing.]	ALHYM
Hallelu-Jah	HLLVYH
A rustling of wings	HMVLH
Geomantic Intelligence of Capricorn	HNAL
[Vide I.R.Q. 778]	YH YHVH ADM
A cup; hence Pudendum Muliebre	KVS
A blemish, spot, stain	MVM
Angel of 10 C.	MYHAL
Plenitude	MLVY

87

[Vide K.D. L.C.K. p. 114]	ALVN
A cup	ASVK
Angel of 1st Dec. Pisces	BHLMY

Blasphemed	GDP
Standards, military ensigns	DGLYM
Determined	ZMM {13b}
White Storks	ChSYDH
Whiteness; frankincense;	LBNH
Sphere of Moon	

88

Redness; sparkling	ChKLL
To be hot	ChMM
Darkness	ChSK
A duke of Edom	MGDYAL
Roaring, seething; burning	NChL

Pi 89

Shut up	GVP
Body	GVP
Silence	DMMH
Angel of 9 S.	MChYAL

90

Very silent	DVMM
The Pillar, Jachin	YKYN
Water	MYM
Kings	MLK
Wicker-basket	SL
Night Demon of 2nd Dec. Leo	PVD

SUM (1 - 13). The Mystic Number of 91

Kether as Achad. The Number
of Paths in the Supernal Beard;
according to the number of the
Letters, HB:K = 11, etc.

A tree	AYLN	
Amen. [Cf. 741]	AMN	
The Ephod	APVD	
The "YHVH ADNY", interlaced	YAHDVNHY	
Angel of 4 S.	KLYAL	{14a}
Archangel of Geburah	KMAL	
Food, fare	MAKL	
Angel	MLAK	
Daughter, virgin, bride, Kore	MLKA	
Manna	MNA	
A hut, tent	SVKH	
Pekht, 'extension'	PAHH	

92

Angel of 5 S.	ANYAL	
Mud	BTz	
(Deut. xxviii. 58.) [Vide no. 572]	YHVH ALHYK	
Terror, a name of Geburah	PChD	

93

A duke of Edom. [Vide also Ezekiel xxiii.]	AHLYBMH	
The sons of (the merciful) GOD	BNY AL	
Incense	LBVNH	

A disc, round shield	MGN
Possession	NChLH
Arduous, busy; an army	TzBA

94

Corpse	GVPH
The valley of vision	GYChZYVN
To extinguish	Da'aK
Destruction. [Ps. l. 20]	DPY
A shore	ChVP
A window	ChLVN
A drop	TPH
Children	YLDYM {14b}

95

The great Stone	ABN GDLH
Angel of 2 W. --- Daniel	DNYAL
Angel of 10 P.	HHa'aYH
The waters	HMYM
Multitude, abundance; Haman	HMN
Zabulon	ZBLVN
Angel of 2nd Dec. Leo	ZCha'aY
Mars	MADYM
Journey	MHLK
Queen	MLKH
Selah. [Ps. xxxii. 5, 6, etc.]	SLH

96

A name of GOD	AL ADNY

Chaldee form of ALHYM	ALHYN	
By day	YVMM	
Praiseworthy; Angel of 7 W.	LLHAL	
Work	MLAKH	
The secret (counsel) of the Lord. [Ps. xxv. 14]	SVD YHVH	

Pi 97

Breeder, rearer; Day Demon of 1st Dec. Gemini	AVMN	
Changeless, constant; the GOD Amon	AMVN	
The Son of Man	BN ADM	
Archangel of Netzach	HANYAL	
The appointed time	ZMN	
To seize suddenly (rapere)	ChTP	
A hand-breadth, palm. [I Kings vii. 26 --- Ex. xxv. 25]	TPCh	
A brick, tile	LBYNH	{15a}
A building; an architect	MBNH	
Aquae EL Boni. ["Quicksilver," K.D. L.C.K. p. 442]	MY AL HTB	

98

A name of GOD	HVA ALHYM	
Temporary dwelling. [Ex. xxxiii. 11]	ZMNA	
Image; hid, concealed --- pertains to Sol and the	ChMN	

Lingam-Yoni

To consume, eat ChSL

White TzCh

99

The pangs of childbirth ChBLY LYDH

The Vault of Heaven; an ChVPH

inner chamber; wedlock,

nuptial

Clay of Death, Infernal TYTHYVN

Abode of Geburah

Cognition, knowledge YDYa'aH

10 to the 2nd power Sq.Rt. 100

A day; the seas; the times. YMYM

[Vide no. 1100]

Vases, vessels KLYM

The palm; the letter Kaph KP

An effort, exertion. [I.R.Q. 995] MDVN

Mitigation of the one MChY TBAL

by the other

Pi 101

Swallowed, destroyed ALa'a

A storehouse ASM

[Vide K.D. L.C.K. p. 147] AQ

Angel of 4 C. MVMYH {15b}

Archangel of Sun and Fire; MYKAL

Angel of 7 S.; Angel of

Malkuth of Briah, etc.

Kingdom; a virgin princess; esp. THE Virgin Princess, i.e. Ecclesia	MLVKH
Gut; gut-string	NYMA

102

A white goose	AVVZ LBN
Trust, truth, faith	AMVNH
Bela, a King of Edom; to possess; lands, government	Ba'aL
Concupiscibilis	NChMD
Grace, pride, fame, glory; a wild goat	TzBY

Pi 103

Dust	ABQ
To guard, protect	GNN
Loathed	Ga'aL
Food, meat (Ch.)	MZVN
Oblation	MNChH
Prophets	NBAYM
A calf	a'aGL

104

Father of the mob, or of the multitude	AB HMVN
Quarrel, dispute	MDYN
Personal (belongings), small private property	SGVLH

Sodom SDM

Giving up, presenting, SVLCh

remitting.

Trade; a fish-hook TzDY {16a}

SUM (1 - 14) 105

To subvert, ruin, change HPK

Desert land: Earth of Netzach TzYH

106

Attained DBQ

Angel of 7 C. MLHAL

Fish; the letter Nun NVN

Angel of 9 C. SALYH

Stibium PVK

Line, string, linen thread QV

Pi 107

An egg BYTzH

Angel of Netzach of Briah VSYAL

Angel ruling Leo a'aVAL

2 to the 2nd power x 3 to the 3rd power 108

: hence used as the number of

beads of a rosary by some sects

The ears AZNYM

The fruit of a deep valley BABY HNChL

Hell of Jesod-Malkuth GYHNM

A wall ChYTz

To force, do wrong to	ChMS
To love very much	ChNN
To shut up, obstruct	ChSM
The middle	ChTzY
To measure out; a decree;	ChQ
tall. (Masc. gender.) Cf. 113	
Angel L.T.D. of Leo	SGHM
A Giant: "the lust of GOD"	a'aZAL

{WEH NOTE: See also errata on 114}

Pi 109

Day-demon of 2nd Dec. Aquarius	ASKVZDAY	
Lighting	BQZ	{16b}
Quiet	MNVChH	
Music	NGVN	
Angel of Jupiter	SChYAL	
Circle, sphere	a'aGVL	
	TzDYDA	

110

Father of Faith	AB HAMVNH
Tectum coeli fabrilis sub	GG HChVPH
quo desponsationes	
coniugum fiunt	
Resemblance, likeness	DMYVN
Cherubic Signs --- Scorpio replaced	VTHTz
by Aries	
To embrace	ChBQ
At the end of the days; the	YMYN
right hand	

A sign, flag, standard	NS
Angel of 6 W.	SYTAL
Kinsman	a'aM

{WEH NOTE: see also errata on 114}

The Number of Abra-Melin Servitors of O.P.A.A. SUM (1 - (6 x 6))/6. Sun — 111

Red. [Vide Gen. xxv. 25]	ADMVNY {Typo corrected from ADMVNA}
A name of God	AChD HVA ALHYM
A thousand; Aleph	ALP
Ruin, destruction, sudden death	ASN
AUM	Aa'aM
Thick darkness	APL
Passwords of	YVD YHVH ADNY
Mad	MHVLL
Angel of Sun	NKYAL
Common holocaust; an ascent	a'aVLH
A Duke of Edom	a'aLVH {17a}
Title of Kether. (Mirum occultum)	PLA

112

Angel of 2 C.	AYa'aAL
A structure; mode of building	BNYN
Was angry	BNS
Sharpness	ChDQ
Jabok. [Gen. xxxii. 22.]	YBQ

Note 112 = 4 x 28

The Lord GOD	YHVH ALHYM
Ebal	a'aYBL

Pi 113

Likewise; the same. (Fem. gender.) Cf. 108	ChQH
A giving away, remitting	SLYChH
A stream, brook	PLG

114

Qliphoth of Jesod	GMLYAL
Tear (weeping)	DMa'a
Gracious, obliging, indulgent	ChNVN
Science	MDa'a
Brains	MVChVN {WEH NOTE: sic, this value 110 usual spelling: MChYN --- 108 probably a typo for MVChYN}

115

Geomantic Intelligence of Virgo	DMLYAL
Here am I	HNNY
The heat of the day	ChVM HYVM
To make strong; vehement, eager	ChZQ

116

Doves	YVNYM
Heaven of Chesed	MKVN
The munificent ones	NDYBYM {17b}
Primordial	a'aYLAH

117

Fog, darkness	AVPL
Guide; Duke	ALVP

118

To pass, renew, change	ChLP
To ferment	ChMa'a
Strength; Chassan, Ruler of Air	ChSN
The High Priest	KHN GDVL

119

Lydian-stone	ABN BVChN
Beelzebub, the Fly-God	Ba'aLZBVB <>
Weeping (subst.)	DMa'aH
Night Demon of 2nd Dec. Aries	ChALP
Abominable	PGVL

: 5

.-- = SUM (1 - 15): ---

120

HB:H being the 5th Path

Master	Ka'aL
Foundation, basis	MVSDY
The time of the decree	MVa'aD
Strengthening	MKYN
Prophetic sayings, or decrees: "His days shall be"; --- hence Abra-Melin	MLYM
Velum	MSK

Prop; the letter Samekh	SMK
A name of GOD	a'aN

11 to the 2nd power Sq.Rt 121

Vain idols	ALYLYM
?Termination of Abr-amelim?	AMYLM
An end, extremity	APM {18a}
Emanated from	ATzL
Of whirling motions	HGLGLYM
Nocturnal vision	ChZVH DY LYLYA
Angel ruling Cancer	Ka'aAL
It is filled	NMLA
Angel L.T.N. of Cancer	a'aKAL

122

Vi compressa	ANVSH
Revolutiones (Animarum)	GLGVLYM

123

A name of GOD,	AHH YHVH ALHYM
implying Kether --- Chokmah ---	
Binah, 3,4, & 5 letters	
War	MLChMH
A blow, plague	NGa'a
Pleasure, delight	a'aNG
Laesio aliqualis, violatio	PGM

124

An Oak; hardness	ChVSN
Pleasure, delight; Eden	a'aDN

Qliphoth of Chokmah	a'aYGYAL
5 to the 3rd power	3 Rt. 125
Night Demon of 2nd Dec. Pisces	DNMAL
[Vide S.D. v. 16]	KPKH
Angel of 4 P.	MNDAL
	126
A window	ALMNH
Darkness	APYLH
Day Demon of 1st Dec. Taurus	GYMYGYN
A name of GOD	YHVH ADNY AGLA
Hospitality	MLVN {18b}
Horse	SVS
On, a name of GOD [see 120] penalty of iniquity; "being taken away"	a'aVN
	Pi 127
Material	MVTBa'a
Angel of 5 P.	PVYAL
2 to the 7th power	7 Rt. 128
Eliphaz	ALYPZ
Angel ruling Aquarius	ANMVAL
To deliver, loose	ChLTz
Robustus gratia [Vide K.D. L.C.K. p. 399]	ChSYN
GOD, the Eternal One	YHVH ALHYNV

129

Pleasure [Gen. xviii. 12]	a'aDNH
Delight, pleasure	a'aVNG

130

Deliverance	HTzLH
The Angel of redemption	MLAK HGAL
Decrees, prophetic sayings	MLYN
Eye; the letter Ayin	a'aYN
The Pillars	a'aMVDY
Destitute	a'aNY
A staircase, ladder	SLM
Angel of 5 C.	PHLYH

Pi 131

He was angry	ANP
Nose	APYM
Turn, roll	APN
Title of Kether	MKVSH {19a}
Angel of 6 C.	NLKAL
Samael; Qliphoth of Hod	SMAL
Angel L.T.N. of Virgo	SSYA
Humility	a'aNVH

132

To make waste	BLQ
Angel of 4 W.	NNAAL
To receive	QBL

133

[Vide I.Z.Q. 699]	GYKQ
Vine	GPN
Angel of 5 S.	Cha'aMYH
The salt sea	YM HMLCh

134

Burning	DLQ

135

Day Demon of 2nd Dec. Cancer	GVSYVN
Geomantic Intelligence of Aries	MLKDYAL
A destitute female	a'aNYH
The congregation. [Vide no. 161]	QHL
[Vide K.D. L.C.K. p. 673]	QLH

SUM (1 - 16). Jupiter 136

Spirit of Jupiter	HSMAL
Intelligence of Jupiter	YHPYAL
The Avenging Angel	MLAK HGVAL
Fines, penalties	MMVN
A voice	QVL

Pi 137

A wheel	AVPN	{19b}
The belly, gullet. [?Hebrew: vide K. D. L.C.K. p. 138]	ASTVMKA	

An image, a statue. [Gen. xxviii. 22]	MTzBH
A receiving; the Qabalah	QBLH

138

The Son of GOD	BN ALHYM
To smoothe, divide	ChLQ
To leaven, ferment	ChMTz
To pollute	ChNP
Libanon. [Cant. iv. 11, 15]	LBNVN
He shall smite	MChTz
Forehead	MTzCh

Pi 139

Hiddekel, the eastern river of Eden	HDQL

140

Kings; Angels of Tiphareth of Assiah, and of Netzach of Briah	MLKYM

141

Robust; oaken	AMYTz
Gathered, collected	ASP
Angel of 4 P.	KVQYH
Precept	MTzVH
Trusty, steady	NAMN
L.A. Angel of Cancer	PKYAL
Prima	QMA

142

Geomantic Intelligence of Taurus	ASMVDAL	
Wickedness, destruction	BLYa'aL	{20a}
A stranger; Balaam	BLa'aM	
Night Demon of 3rd Dec. Leo	Ba'aLM	
Delights (Fire & Water)	MChMDYM	

143

The unshoeing	ChLYTzH
Running waters. [Cant. iv. 15]	NVZLYM

12 to the 2nd power Sq.Rt. 144

A sandal	SNDL
Anterius; the East; days first of the first	QDM

The numerical value of the 13 Paths of the Beard of Microprosophus 145

The Staff of GOD. [Ex. xvii. 9]	MTH HALHYM
Inscrutable	Ma'aLH
Angel of 6 P.	NMMYH
<>	
A feast	Sa'aVDH

146

The First Gate. [Vide K.D. L.C.K. p. 184]	BBA QMA

Limit, end; boundless SVP

The world; an adult a'aVLM

The four Names in the Lesser Ritual of the Pentagram; viz: 147 YHVH ADNY AHYH AGLA

148

A name of GOD AHYH YH YHVH ALHYM

Angels of Hod in Assiah and Briah BNY ALHYM

Glutton and drunkard. [Deut. xxi. 20] ZVLL VSVBA

To withdraw, retire ChMQ {20b}

Scales; Libra MAZNYM

Victory NTzCh

Flour, meal; QMCh

Pi 149

The living GODS. [Cf. 154] ALYM ChYYM

A beating of the breast; a noisy striking HSPD

150

Ariolus. [K.D. L.C.K. p. 53] YDa'aVNY

A walking shoe Na'aL

Thine eye. [Vide I.R.Q. 652] a'aYNK

Nest QN

Pi 151

AHYH spelt in full — ALP HH YVD HH

"TETRAGRAMMATON YHVH ALHYM YHVH AChD
of the GODS is One
TETRAGRAMMATON"

Night Demon of 3rd Dec. Aries — MALP

The Fountain of Living Waters. [Jer. xvii. 13] — MQVH

A standing upright, stature — QVMH

Jealous — QNA

152

Benjamin — BNYMN

The Bringing-forth One — HMVTzYA

Residence, station — NTzYB

SUM (1 - 17) 153

L.A. Angel of Libra — ChDQYAL

154

Elohim of Lives. [Cf. 149] — ALHYM ChYYM {21a}

155

Adonai the King — ADNY MLK

The faithful friend — DVD NAMN

The beard (correct). [S.D. ii. 1, et seq.] — DQNA

Letters of the Cherubic signs	V:T:N:Tz
Angel of 2nd Dec. Capricorn	YSYSYH
"The Concealed and Saving"; Angel of 6 W.	a'aLMYH
A seed	QNH

12 x 13, the number of letters in each 'tablet of Enoch' 156

The Tabernacle of the congregation. [Lev. i. 1]	AHL MVa'aD
A viper	APa'aH
BABALON, THE VICTORIOUS QUEEN. [Vide XXX Aethyrs: Liber CDXVIII]	BABALa'aN
Angel of Hod of Briah	HSNYAL
Joseph [referred to Jesod]	YVSP
Angel of 1st Dec. Scorpio	KMVTz Na'aVL
A bird	a'aVP
"Crying aloud"; the name of a King of Edom	Pa'aV
Zion	TzYVN
Limpid blood	TzLVL

Pi 157

The setting of the Sun	DMDVMY ChMH
Was angry, enraged; anger	Za'aP {21b}
Lingam	ZQN {May be a typo for ZNQ}

The beard. [Vide S.D. ii. 467, and no. 22]	ZQN
Occult	MVPLA
Female; Yoni	NQBH
Angel of 9 S.	a'aNVAL
A Duke of Edom	QNZ

158

Arrows	ChYTzYM
To suffocate	ChNQ
Balances. [Ch.]	MAZNYN

159

Surpassing Whiteness. [Vide 934]	BVTzYNA
Point	NQDH

[Vide I.R.Q. 652]

160

Angel of 3 S.	HQMYH
Silver	KSP
Fell down. Decidit	NPL
A rock, stone	SLa'a
A tree	a'aTz
A Duke of Edom	PYKN
Lay, fell. [Ez. iii. 8]	PNYK
Image	TzLM
Cain	QYN

161

The heavenly man; lit. the 'primordial' or 'exalted' man	ADM a'aYLAH	
The Congregation of the Eternal	QHL YHVH	
	QYNA	{22a}
Nine Paths of the Inferior Beard; 14 + 15 + ... + 22 =	162	
Son of the right Hand; pr. n. of Benjamin	BNYMYN	
Day Demon of 1st Dec. Sagittarius	GLASLBVL	
Angel ruling Scorpio	SVSVL	
	Pi 163	
[Vide no. 361, a numerical Temurah of 163]	HVA ALHYM ADNY	
Woman, wife	NVQBH	
	164	
	DTza'a	
Ye shall cleave	ChDBQYM	
Outer; civil, as opposed to sacred. [Vide K.D. L.C.K. p. 342]	ChYTzVN	
The Pillars	a'aMDYM	
	165	
Strength. [Ez. iii. 8]	ChZQYM	

"To make them know." LHVDYa'aM

[Ps. xxv. 14]

Nehema Na'aMH

NEMO. [Name of M.T.] a'aMMYH

Angel of 3 W.

An assembly a'aTzH

166

A King of Edom Ba'aLChNV

Reus mulctae. [Vide ChYYB MMVN

K.D. L.C.K. p. 498]

Heaven of Geburah Ma'aVN

Night Demon of 3rd Dec. Scorpio NPVL

Native land of Job a'aVTz

The Most High a'aLYVN {22b}

Pi 167

The Unnameable One ASYMVN

(a demon)

Fetters. [Job xxxvi. 8] ZYQYM

168

Parentes Superni ABA VAMA a'aYLAH

13 to the 2nd power Sq.Rt. 169

The accentuator Ta'aMYM

170

The Wand; (David's) Staff MQL

Cloud a'aNN

SUM (1 -18) 171

Principium emittens MATzYL

Emanating from NATzL

Angel L.T.N. of Aquarius PLAYN

"The Face of God"; name of an angel PNYAL

172

Cut, divided BQa'a

He affected. [Not written] Ya'aTzB

Clusters; grapes a'aNBYM

The heel, the end. [Mic. vii. 20] Jacob a'aQB

Pi 173

Lighten mine eyes GL a'aYNY

Day Demon of 3rd Dec. Aquarius GTzP

174

Torches LPYDYM

Splendor ei per circuitum NVGH LV SBYB

SUM (1 - (7 x 7))/7) Venus 175

Suction YNYQH

Duplicity MKPLH

A slipping, falling NPYLH {23a}

Spirit of Venus QDMAL

176

An advisor, counselling	YVa'aTz
To eternity	La'aVLM
Illegitimate	PSVL

177

Dominus Dominorum	ADVN HADVNYM
The Garden of Eden	GN a'aDN
To cry out for help	Za'aQ
Angel L.T.D. of Capricorn	SGDLa'aY
Plenitude of plenitudes	MLVY HMLVY

178

The lower part, the loins	ChLTzYM
Good pleasure, choice, decision will	ChPTz
Quicksilver	KSP ChY

Pi 179

Ligatio	a'aQDH

180

A spring, fountain. [Cant.; iv. 15]	Ma'aYYN

Pi 181

Vicious, Faulty	PSVLH

182

Deus Zelotes	AL QNA
Outcry, clamour	Za'aQH
Layer of snares, supplanter; Jacob	Ya'aQB
King of the Gods	MLAK HALHYM
Passive [as opposed to MChQBL = active]	MQBYL

{23b}

183

184

Ancient time; eastward	NQDL

185

186

A stone of stumbling; a rock to fall over. [Is. viii. 14]	ABN NGP
An increase	MVSP
Praefecti	MMVNYM
A place	MQVM
Back of the Head; an ape; the letter Qoph	QVP

187

Angels of Chokmah, and of Chokmah of Briah	AVPNYM
Lifted up	ZQP
[K. of S., Fig. 52]	SVPYAL

188

Jaacob. [Vide K.D. L.C.K. p. 443.] Ya'aQVB

The Master of the Nose Ka'aL HChVTM

189

Fons obseratus. [Cant. iv. 11] GL Na'aVL

The Ancient among the ancient SBA DSBYN

SUM (1 - 19)

190

Ubi perrexit Angelus VYSa'a VYBA VYT

Internal PNYMY

Corona florida prominens TzYTz

The side or flank; rib TzLa'a

First devil. V. Porta Coelorum Fig. XVI QMTYAL

The end, appointed time [Dan. xii. 13.] [Vide no. 305] QTz {24a}

Pi 191

Countenance ANPYN

[Vide K.D. L.C.K. p. 143] APSYM

Night Demon of 1st Dec. Aries PAKTz

A box, chest; a repository QVPH

192

Poisonous wind, Simoon ZLa'aPH

Ye shall cleave in ChDBQYM BYHVH

TETRAGRAMMATON.

[Vide no. 220]

Pi 193

194

Righteousness, equity, justice: TzDQ

the Sphere of Jupiter. [Vide

K.D. L.C.K. p. 656]

195

A flock MQNH

Visitation PQVDH

14 to the 2nd power Sq.Rt. 196

Mare Soph. [Vide K.D. YM SVP

L.C.K. p. 435]

The crown, summit, point QVTz

Pi 197

El Supernus AL a'aLYVN

[Vide K.D. ANA ChTA a'aM HZH

L.C.K. p. 71]

198

Victories NTzChYM

Pi 199

A giving freely; TzDQH

'Epsilon-lambda-epsilon-eta-mu-omicron-sigma-upsilon-nu-eta

200

Alae. [Vide K.D. L.C.K. KNPYM

p. 483]

A branch a'aNP {24b}

A bone a'aTzM

Archetypal QDMVN

Belonging to the Spring QYTz

A sling; a casting-net QLa'a

Divination QSM

201

Light (Ch.) AR

202

To make empty BQQ

Pure; a field; son BR

Elevatio ZQYPH

Apertures NQBYM

L.A. Angel of Scorpio SAYTzYAL

Many, much RB

203

Initials of the Trinity: ABR

AB:BN:RVCh

Passed away, perished; feather, ABR

wing; (it. membrum et quid

genitale)

To lie in wait ARB

A well, spring BAR

Created BRA

Exotic, foreign GR

204

Commencement of the name ABRA

Abra-Melin

Foreign resident; race S.; an DR

age (Ch.)

The righteous TzDYQ

205

Day Demon of 2nd Dec. Aries AGAR

Splendrous ADR {25a}

Mighty; hero GBR

Mountain HR

206

Assembly; area ADRA

Hail BRD

Spake; word; cloud DBR

They of the World YMY a'aVLM

207

Scorpio, a scorpion AGRAB

Lord of the Universe ADVN a'aVLM

Light. Cf. 9 and 11. Aur is AVR

the balanced Light of open day

Limitless	AYN SVP
Ate	BRH
Walled, fenced	GDR
That which cuts. [Vide no. 607]	HBR
The Elders. [Deut. xxi. 19]	ZQNYM
Melt, fuse	ZQQ
The Crown of the Ark	ZR
Grow great	RBH

208

Feather	ABRH
A cistern	BVR
Bowed	GHR
To make strife, contend	GRH
Hagar	HGR
To kill	HRG
Abominable	ZRA
Jizchak. [Vide K.D. L.C.K. p. 266]	YTzChQ
Multitude	RVB {25b}

209

Chief Seer or Prophet (hence Abra-Melin)	ABRAH
Reward, profit, prize	AGRH
To delay, tarry; behind (prep.)	AChR
Way	ARCh
10th Spirit of Goetia.	BVAR
Dispersed	BZR

Sojourned, dwelt GVR

Honour; a King of Edom; HDR

The Supernal Benignity

Oppressed ZRB

SUM (1 - 20) 210

Adam Primus. [Vide no. ADHR

607]

Day Demon of 1st Dec. Cancer BZAR

Choice BChR

Pass on, fly BRCh

To decide, determine GZR

To dwell; circle, cycle; DVR

generation

To conceive HRH

A joining of words; ChBR

incantations; to conjoin;

a brother

A sword ChRB

Angel of 1st Dec. Capricorn MSNYN

Naaman Na'aMN

[Vide GR:Theta-Epsilon-Lambda-Eta-Mu-Alpha] N:a'a:Tz

Punctata NQVDYM

Pi 211

[Worthy] ABChR

A lion ARY

Strong GBVR

A flash; lightning HARH {26a}

A girdle ChGR

A flood; Jeor	YAR
"Fear," the fear of the YHVH (i.e. wonderment)	YRA

212

Great Voice	DBVR
Night Demon of 1st Dec. Capricorn	HAVR
Splendour; to enlighten	ZHR
To spread out; harlot; golden	ZRH
To enclose; secret chamber	ChDR

213

Strong, powerful, mighty	ABYR
Calx	GYR
[I.R.Q. 234 (?)]	HDDR
Slaughter	HRGH
Loaded	VZR
To be strange; a stranger	ZVR
The Supernal	ChSD a'aLAH DAL
Mercy of GOD	
Nubes Magna	a'aNN GDVL

214

A girdle	AZVR
Angel of 1st Dec. Aries	ZZR
Whiteness	ChVR
Came down	YRD
Air; Spirit; wind; Mind	RVCh

215

Eminent; a Prince. ADYR

[Ps. viii. I]

A path, narrow way AVRCh

Posterior; the reversed part AChVR

A rising; to rise "as the Sun," ZRCh

give light {26b}

To encompass. [Vide K.D. ChZR

L.C.K. p. 340]

6 to the 3rd power 3rd Rt.of 216

Night Demon of 1st Dec. Libra AVRAVB

Lion ARYH

The middle Gate. BBA MTzYa'aA

[Vide K.D. L.C.K.

p. 184]

Courage GBVRH

Oracle DBYR

Blood of grapes DM a'aNBYM

Dread, fear YRAH

Profound. [Ps. xcii. 6] a'aVMQ

Anger, wrath RVGZ

Latitude RVChB

217

The air AVYR

Temple, palace BYRH

Food BRYH

A bee DBVRH

The navel TBVR

Angel ruling Sagittarius MVYa'aSAL

Angel L.T.N. of Scorpio SHQNB

Controversia Domini RYBH

218

Ether. [Vide K.D. L.C.K. AVYRA

p. 55]

The Creative World BRYAH

The benignity of Time ChSD a'aVLM

The Moon YRCh

Multitude RBVY

Arcana RZYA {27a}

Odour, a smell RYCh

219

Mundatio, mundities THRH

The Number of Verses in Liber Legis R 220 {sic}

The Elect BChYR

Heroina; Augusta; Domina GBYRH

Ye shall cleave ChDBQYM LYHVH

unto TETRAGRAMMATON.

["not" written]

Clean, elegant THVR

Giants. [Fully written only NPYLYM

in Num. xiii. 33]

Left-handed Svastika, drawn on the 221

square of Mars given by Agrippa.

Cf. 231

Long ARK

Angel of 10 S. MNQAL

222

Urias AVRYH

"Unto the Place." AL HMQVM

[Ex. xxiii. 20]

Whiteness HVVRH

Goodly mountain. HR TVB

[Ex. iii 25]

Now, already; K'bar, "the river Khebar"; Day Demon of 3rd Dec. KBR

I will chase RAVYH

Pi 223

224

Male (Ch.) DKR

Walk, journey; The PATH DRK

Principia emanandi ChVQQY {27b}

Effigurata ChQVQY

Union YChVR

15 to the 2nd power 225

[Vide K.D. L.C.K. p. 234] GZRDYA

226

Profound, hidden; the North. TzPVN

[Vide K.D. L.C.K. p. 666]

Pi 227

Long, tall	ARVK
A piscine, pond; [Blessing, Prov. x. 22]	BRKH
Remember; male (sacred Phallus --- Vide S.D. ii. p. 467)	ZKR
Damna. [Vide K.D. L.C.K. p. 569]	NZYQYN

228

First-born	BKVR
Blessed!	BRVK
Ruler of Earth	KRVB
The Tree of Life	a'aTz ChYYM

Pi 229

230

Astonishment	HKRH
[Vide K.D. L.C.K. p. 153]	MQYP
Fasciata	a'aQVDYM
Angel of 2nd Dec. Virgo	RAYDYH
Hod, 42-fold Name in Yetzirah. [Vide Liber 777, Col. xc. p. 18]	YGLPZQ

SUM (1 - 21). Right-handed Svastika, 231

drawn on Sq. of Mars

Prolonged; grew long ARYK

Male DKVRA {28a}

Sum of the Four Ways of spelling 232
TETRAGRAMMATON in the
Four Worlds

Geomantic Intelligence AMNYTzYAL
of Pisces

Ruler of Fire ARAL

Equivalent to YHY AVR, YH AVYR
Fiat Lux. [Vide K.D.
L.C.K. p. 55]

Let there be Light! The YHY AVR
Mystic Name of Allan
Bennett, a Brother of
the Cross and Rose, who
began this Dictionary.

Pi 233

Memento ZKVR

The Tree of Life. [Vide a'aTz HChYYM
no. 228]

234

Night Demon of 3rd DKAVRAB
Dec. Aquarius

235

Archangel of Chesed, and TzDQYAL

Angel of Chesed of Briah

236

Angel of L.T.N. of Aries	SPa'aTAVY
A handful	QVMTz

237

Angel of 3 C.	RAHAL

238

Dominus Mirabilium	ADVN HNPLAVH
Rachel	RChL

Pi 239

Azrael, the Angel of Death	AZRAL
Iron	BRZL
The lot	GVRL {28b}
Angel of 3rd Dec. Taurus	YKSGNVTz

240

Myrrh	MR
Plagae Filiorum Hominum. [I.e. Succubae, K.D. L.C.K. p. 562]	NGa'aY BNY ADM
Prima Germina	NTzNYM
Angel of 1st Dec. Aquarius	SSPM
Cash; counted out, paid down	PQVDYM
High, lofty	RM

Pi 241

L.A. Angel of Capricorn SMQYAL

242

Ariel, Angel of Air ARYAL

Recollection ZKYRH

243

Abram. [Vide 248] ABRM

Created (he them). BRAM

[Gen. v. 2.]

Learned, complete. to finish, GMR

bring to pass (Ch.)

A bone; to destroy GRM

244

Angel of 7 P. HRChAL

To be insensible; in deep RDM

sleep, in trance. [Vide

no. 649]

245

Adam Qadmon ADM QDMVN

Gall, bile MRH

Spirit of God RVCh AL

246

Angel of 3 S. HRYAL

Myrrh MVR {29a}

Vision, aspect	MRAH
	MRGG
Angel L.T.D. of Taurus	HRYAL
Myrrh	RVM

247

Angel L.T.D. of Capricorn	ALVYR
To overwhelm (Ps. lxxvii. 18); a flood	ZRM
A light	MAVR
Night Demon of 1st Dec. Taurus	RAVM
Sensus symbolicus	RMZ

248

Abraham. [Vide 243 and 505, 510. Discussed at length in Zohar]	ABRHM
The Three that bear witness, above and beneath, respectively. HB:ADM the Spirit, the Water, and the Blood; HB:A being Air (Spiritus), HB:D standing for HB:DM Blood, and HB:M being both Water and the initial of HB:MYM, water. For HB:BRA see 203	ADM+BRA
Uriel or Auriel, archangel of Earth, and angel of Netzach;	AVRYAL

= "The light of God"

In vision. [Vide K.D. L.C.K. p. 553] BMRAH

Gematria GMRH

Wine; bitumen; an ass (from "to disturb") HMR

Mercy; womb RChM

A lance RMCh {29a}

249

L.A. Angel of Taurus ARZYAL

Night Demon of 2nd Dec. Libra GMVR

Fear, terror MGVR

250

The living GOD of the Worlds; or, of the Ages ALChY Ha'aVLMYM

[The South.] Midday DRVM

Habit, action (Ch.) MDVR

Pi 251

Fir, cedar ARN

The angel Uriel: "Vrihl," i.e. Magical Force. [Vide Lytton's "Coming Race," and Abra-Melin --- forehead Lamen] VRYHL

Angel of 10. W. RYYAL

252

Serpent's den	MAVRH	

SUM (1 - 22) 253

Proselytes	GRYM	
Matred; who symbolizes the Elaborations on the side of Severity	MTRD	

254

Angel of 3rd Dec. Aquarius	GRVDYAL	
Geomantic Intelligence of Libra	ZVRYAL	
An ass	ChMVR	
A mark, aim	MTRH	
A solemn promise, vow	NDR	
Spikenard. [Cant. iv. 14]	NRD	
A spear	RVMCh	{30a}
Merciful	RChVM	

255

Night Demon of 3rd Dec. Sagittarius	ANDR	
Burdensome; with difficulty	ChVMRA	
The East	MZRCh	
A river, stream. [Gen. ii. 10]	NHR	
Cantatio elata	RNH	

16 to the 2nd power = Sq.Rt 4th Rt 8th Rt. 256

4 to the 4th power =

2 to the 8th power = 256

Aaron	AHRN
Tidings (Ps. lxviii. 12); a saying, speech. [Vide K.D. L.C.K. p. 128]	AMYRH
The Sons of the Righteous	BNY TzDQ
[See no. 705] [Vide K.D. L.C.K. p. 20]	MPVLMYN
The Spirit of the Mother	RVCh AMA
Aromatarius	RVKL

Pi 257

The Ark	ARVN
A Magician	ChRTM
"To His fearers." [Ps. xxv. 14]	LYRAYV
The White Wand	MQL LBNH
Terribilis Ipsa	NVRA

258

The red light	AVR ADVM
Hiram (King of Tyre)	ChYRM
Mercy	RChMY

259

Throat	GRVN
Nitre	NTR
Reuben	RAVBN {30b}

SUM (1 - (8 x 8))/8. Mercury 260

Intelligence of Mercury	TYRYAL

The Concealed	TMYRA
I.N.R. [Vide 270]	Y:N:R:
Exaltabitur	YRYM
A vineyard	KRM
Ineptos et profanos	LPSYLYM
[Ps. viii. 1]	MH ADYR
Declined	SR
To gather, draw together	TzMTzM

261

He bound; an obligation, a prohibition	ASR
Abhorrence, abomination. [Is. lxvi. 24]	DRAVN

262

Lofty; Aaron	AHRVN
Severities	GBVRAN
Terrible	HNVRA
Conclavia	ChDRYM
Eye to eye. [I.R.Q. 645]	a'aYN Ba'aYN

Pi 263

Angel of 2nd Dec. Aquarius	ABDRVN
Angel of 2nd Dec. Pisces	AVRVN
Geomantic Intelligence of Scorpio	BRKYAL
Gematria	GMTRYA
Pained	GRS

264

Emanantia. [Vide K.D. L.C.K. p. 338]	ChQVQYM
Jarden. [Vide K.D. L.C.K. p. 455]	YRDN
Footprints (foot's breadth). [Deut. ii. 5]	MDRK
A straight row. [Vide K.D. L.C.K. p. 455]	SDR
Channels, pipes	RHTYM

{31a}

::6

:.--

265

Architect	ADRYKL
Broke down	HRS
A cry of the heart; anguish, anxiety	Tza'aQH

266

Chebron	ChBRVN
Termination of Qliphoth of 12 Signs	YRVN
Contraction	TzMTzVM

267

Illicit, forbidden	ASVR
Geomantic Intelligence of Leo	VRKYAL
Currus; Vehiculum; Thronus	MRKBH
Nasiraeus	NZYR

268

Stones of the sling ABNY HQLa'a

Pi 269

By-ways ARChYN

Father --- Spirit --- Son BN RVCh AB

<>

Angel of Binah of Briah KRVBYAL

270

I.N.R.I. Initials of: Jesus Y:N:R:Y:

Nazaraeus Rex Judaeorum;

Igni Natura Renovata Integra;

Intra Nobis Regnum deI;

Isis Naturae Regina {31b}

Ineffabilis; and many other

sentences. Vide Crowley

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Pi 271

Earth (Ch.); whence = low, ARa'a

mean

Angel of 2nd Dec. Sagittarius VHRYN

[Vide no. 256, AMYRH] LAMR

272

Earth ARa'aA

To consume, injure; brutish Ba'aR

Percussione magna	MKH RBH
The evening: an 'Arab,' i.e.	a'aRB
a person living in the West	
Day Demon of 3rd Dec. Sagittarius	RYNVV

273

The stone which	ABN MASV HBVNYM
the builders rejected	
[Ps. cxviii. 22]	
The Hidden Light	AVR GNVZ
Four	ARBa'a
Rebuked	Ga'aR
Took away	GRa'a

274

Paths	DRKYM

275

[Vide K.D. L.C.K. p. 72]	AChVRYYM
Domicilium pulchrum.	DYRH NAH
[Vide K.D. L.C.K. p. 395]	
Fluvius Indicii. [Vide	YAR DYN
K.D. L.C.K. p. 117]	
Qy. Struti "scripture"	SRTV {32a}

SUM (1 - 23) 276

Angel L.T.N. of Libra.	AChVBRAYN {WEH NOTE: Wrong value, 278}
[Vide Liber 777, p. 29]	
A Cithara	KNVR
Night Demon of 1st Dec. Leo	KRVKL

The Moon	SYHRA
	Pi 277
To sow, propagate; seed, semen	ZRa'a
[For multiplying.] ["Not" written. Vide K.D. L.C.K. pp. 157 and 837]	LMRBH
Angel of 3rd Dec. Leo	SHYBR
Gratia, benevolentia	Ra'aVA
	278 {see error on 276}
Angels of Jesod, and of Binah of Briah --- Cherubim	KRVBYM
Passing over	a'aVBR
The Material World	a'aVLM HMVTBa'a
	279
Leprosy. [Vide K.D. L.C.K. p. 495]	SGYRV
[7 x 40, the Squares of the walls of the Vault. See Equinox I. 3. p. 222]	280
Qliphoth of Capricorn	DGDGYRVN
A record (Ch.)	DKRVN
Angel of the Wood of the World of Assiah	Ya'aR
The Letters of Judgment: the 5 letters	K:M:N:P:Tz:

having a final form

Archangel of Malkuth	SNDLPVN	
Citizenship	a'aYR	{32b}
[Vide S.D. 528]	PR	
Terror	RP	

Pi 281

A crown --- Ashes	APR	
Attire; adorned	PAR	

282

Angels of Briah, and of Malkuth of Briah	ARALYM	
Spirit of Lives	RVCh ChYYM	

Pi 283

Aurum inclusum	ZHB SGVR	
Memoriale. [Vide no. 964]	ZKRVN	
That goes on foot	RGLYM	

284

Geomantic Intelligence of Gemini	AMBRYAL	
The small area of an enclosed garden	a'aRVGH	

285

286

High, lofty	MRVM	

287

Pars Azymorum APYQVMN

Night Demon of 3rd Dec. Taurus VPAR

Little Za'aYR

Geomantic Intelligence of Cancer MVRYAL

288

Vindication BYa'aVR

Day Demon of 1st Dec. Virgo ZAPR

Breeding, bearing; offspring. a'aYBVR

[Vide K.D. L.C.K. p. 313]

[Vide K.D. L.C.K. p. 571] RPCh {33a}

17 to the 2nd power Sq.Rt. 289

Apertio. [Vide no. 537] PTR

Particulare PRT

290

Thine enemy a'aRK <>

291

Torrentes Aquarum APYQY MYM

(He) treasured ATzR

Earth: in particular, the Earth ARTz

of Malkuth

Qy. spotted? NMRA

Adhaesio; adhaerens; SYRKA

princeps

L.A. Angel of Aquarius TzKMQYAL

292

A young bird. [Deut. xxii. 6] APRVH

Gold BTzR

A medicine, drug RPVAH

Pi 293

Day Demon of 2nd Dec. Taurus TzARB

294

Purple ARGMN

Pertaining to Autumn ChVRP

Melchizedec. [Gen. xiv. 18] MLKYTzDQ

295

Curtain, canopy; vault. [Ps. civ. 2] YRYa'aH

Eyelids KNPY Ha'aYN

[Vide K.D. L.C.K. p. 498] PTVR

296

Of the Earth. [Vide no. 992] HARTz

Incurvens se KVRa'a {33b}

Rigorose procedere; fumarie; rock. [Vide K.D. L.C.K. pp. 459, 663] TzVR

297

Thesaurus; gazophylacium; conservatorium	AVTzR
A name of GOD attributed to Geburah	ALHYM GBVR
A secured house; a fortified castle	ARMVN
A City of Edom	BTzRH
The Throne; a Name of Briah	KVRSYA
Nuriel	NVRYAL
The neck	TzVAR

298

Amen, our Light	AMN AVR
Son of the GODS	BR ALHYN
White	TzChR
Pathetic appeals; commiserations	RChMYM

299

Angel of 2nd Dec. Cancer	RHDTz

SUM (1 - 24) 300

Khabs am Pekht	AVR BPAHH
Vide Beth Elohim. Dissert. II. Cap. I. A spelling of ALHYM in full.	ALP LMD HY YVD MM
Formation	YTzR
Profundities	Ma'aMQYM

God of Chesed, and of Hod of Briah; "Temura" of YHVH	MTzPTz <>	
Incircumcisus	a'aRL	{34a}
Separation	PYRVD	
The Spirit of GOD. [Vide Gen. i. 3]	RVCh ALHYM	

301

"My Lord, the faithful King"; a name of GOD	ADNY HMLK NAMN	
Fire	ASh	
A candlestick	MNVRH	

302

Earth of Hod	ARQA	
To cut open, inquire into; Dawn	BQR	
L.A. Angel of Gemini	SRAYAL	
Hath protected	QBR	
To putrefy	RQB	

303

Did evil; putrefaction	BASh	

304

A species of gold	ChRVTz	
Green	DSh	
Geomantic Intelligence of Aquarius	KAMBRYAL	

White	QDR

305

Dazzling white light	AVR TzCh
Tender herb. [Gen. i. 11]	DShA
Netzach, 42-fold Name in Yetzirah. [Vide Liber 777, col. xc.]	HQMMNa'a
Yetzirah; "formation"	YTzRH
A curving, bending	KRYa'aH {34b}
The end of days, appointed time. [Dan. xii. 13]	QTz HYMYN
A lamb	ShH
	HSh

306

Father of Mercy	AB HRChMYM
Merciful Father	AB HRChMN
A woman, wife; virago	AShH
Honey	DBSh
Domina. [Vide K.D. L.C.K. p. 528]	MTRVNA
[Vide K.D. L.C.K. p. 571]	NYTzVTzYN
Coldness; pertaining to Winter	QVR
Angel of 6 S.	RHa'aAL
Malo-Granatum	RYMVN

Pi 307

Night Demon of 2nd Dec. Scorpio	VRYATz

Ribkah	RBQH

308

Daybreak	BVQR
Sparsor	ZRQA
Investigation	ChQR
A harsh, grating sound	ChRQ
Approaching, near	QRVB
Ice	QRCh

309

A leper. [Vide K.D. L.C.K. p. 495]	MVSGR
Angel of 2nd Dec. Taurus	MNChRAY
Strepitus cordis, mussitatio, susurratio, rugitus	ShAGH
Field, soil, land	ShDH {35a}

310

To trample on, conquer	DVSh
To govern, bind	ChBSh
Formed. [I.R.G. 227]	YYTzR
The initials of Idra Rabba Qadisha. [Each letter is half of each Letter of KThR, Kether]	Y:R:Q: {Typo had KChR}
Is, are; essence, being	YSh
Leo iuvenis	KPYR
Habitations	MDVRYN

	Pi 311	
Man; but vide K.D. L.C.K. p. 83	AYSh	
Angel of 9 C.	a'aRYAL	
Archangel of Binah	TzPQYAL	
Archangel of Air; Angel of Mercury, and of Chokmah of Briah, etc.	RPAL	
Rod. [Ps. xxiii. 4]	ShBT	
26 x 12, the Twelve Banners	312	
Night Demon of 3rd Dec. Libra	VShV	
To renew; hence = a new moon, a month	ChDSh	
West. [Cf. 272]	Ma'aRB	
	Pi 313	
Angel of 1st Dec. Virgo	ANNAVRH	
	314	
[Vide K.D. L.C.K. p. 275]	HLL GMVR	
Metatron, Archangel of Kether, and Angel of Tiphareth of Briah. [When spelt with HB:Y after HB:M it denotes Shekinah]	MTTRVN	{35b}
Out of the way, remote	RChVQ	
Shaddai: "The Almighty";	ShDY	

a name of GOD

315

Ice; crystal	GBYSh
Gullet	VShT
Formation	YTzYRH
Visio Splendoris	MRAH HNVGH
Gomorrah	a'aMRH

The Number of Servitors of 316
Abra-Melin Sub-Princes

Day Demon of 3rd Dec. Aries	VShAGV
Ligatus	ChBVSh
Green	YRVQ
JESU	YShV
A bundle, handful	a'aVMR
Visitans iniquitatem	PVQD a'aVN
Aporrhea	QVTRA
[Vide K.D. L.C.K. p. 54]	ShAYH
To worship, bow down	ShChCh

Pi 317

Day Demon of 3rd Dec. Taurus	VALPR
[Vide Ps. xcvii. 11]	ZRa'aM
Arida	YBShH
Iron (Ch.)	PRZL
Hoariness	ShYBH

318

Labrum lavacri, et basio	KYVR VKNV

eius

A copse, bush ShYCh {36a}

319

320

"Boy," Name of Enoch, and of Metatron Na'aR

A Duke of Edom. [Vide Liber 777, p. 22] a'aYRM

The friends Ra'aYM

L.A. Angel of Sagittarius SRYTYAL

321

Angel of 3rd Dec. Cancer ALYNKYR

Angel L.T.D. of Virgo LSLRA

Angel of 9 W. ShAHYH

Qliphoth of Taurus ADYMYRVN

322

Lamb KBSh

Angel L.T.N. of Sagittarius LBRMYM

Linea media QV HAMTza'aY

323

Long-absent brother ACh RChVQ

Qliphoth of Aquarius BHYMYRVN {WEH NOTE: typo was BHYSYRVN}

Angel of 3rd Dec. Aries STNDR

18 to the 2nd power	Sq.Rt.	324
See no. 314; it denotes	MYTTRVN	
Shekinah		
SUM (1 - 25). Mars		325
Spirit of Mars	BRTzBAL	
Intelligence of Mars	GRAPYAL	
Angel of 2nd Dec. Scorpio	NYNDVHR	
Need, indigence	TzRYKH	
		326
Jesus. [Note the letters of	YHShVH	
TETRAGRAMMATON		
completed by HB:Sh 300 q.v.		
the Spirit of GOD]		{36b}
Vision	ShAYYH	
		327
Day Demon of 2nd Dec. Virgo	BVTYSh	
[Vide K.D. L.C.K. p. 461]	YShYBH	
Night Demon of 3rd Dec. Capricorn	KYTzAVR	
4 Princes + 8 Sub-Princes + 316		328
servient to Spirits		
Angel of 3 W.	HChShYH	
To steam; darkness. [Vide	ChShK	
K.D. L.C.K. p. 280]		
		329
Angel of 1st Dec. Libra	TRSNY	

330

Boundary, terminus; crosspath	MTzR
Revolution; hurricane, tempest	Sa'aR
Error: fault	ShL

Pi 331

Ephraim	APRYM
Arbor magna. [Gen. xxi. 33]	AShL
Archangel of Chokmah	RTzYAL

332

Lux Ardoris	AVR HYQVD
Night Demon of 3rd Dec. Pisces	ANDRVMAL
A Duke of Edom. [Vide Liber 777, p. 22]	MBTzR
Locus vacuus. [Vide K.D. L.C.K. p. 551]	MQVM PNVY

333

Qabalah of the Nine Chambers	AYQ BKR
Choronzon. [Vide Dr. Dee, & Lib. 418, 10th Aire]	ChVRVNZVN
Snow	ShLG {37a}

334

A still, small Voice.	QVL DMMH DQH

[I Kings, xix. 12]

335

Dies Mali — YMY Ra'aH

The KING — MLK MLKY HMLKYM

above the King of Kings.

[Vide K.D. L.C.K. p. 537]

Ordering, desposition — Ma'aRKH

336

An attack; a request, petition — ShALH

Night Demon of 1st Dec. Gemini — ShBKYD

Pi 337

Ruler of Earth — PVRLAK

Hell of Supernals; a City of Edom; the Place of Askings. — ShAVL

[Vide Liber 777, p. 23]

338

To cast down — ChLSh

He hath pardoned (or, subjected) — YKBVSh

A garment; clothing — LBVSh

To send forth — ShLCh

339

340

Angel of 3rd Dec. Sagittarius — YSGDYBRVDYAL

"Ferocious" lion LYSh

Uncus focarius --- fire- MGRVPYA
shovel

Book SPR

Pares; a word written on the PRS
wall at Belshazzar's feast.
[Vide Dan. v. 28]

There; The Name ShM {37b}

The sum of the 3 Mother Letters; 341
HB:A, HB:M, and HB:Sh

Yesterday AMSh

Guilty, damned AShM

A red cow PRH ADVMH

Expansum; sepimentum; PRSA
diaphragma

The Name (Ch.) ShMA

342

Coctio BYShL

Perfume BShM

Night Demon of 2nd Dec. Taurus PVKLVR

A blaze, flame ShLHBH

7 to the 3rd power 3 Rt. 343

"And GOD said." VYAMR ALHYM
[Gen. i. 3]

A sweet smell ZPRVN

344

A plantation, garden — PRDS

[Cant. iv. 13]

345

Di Alieni — ALHYM AChRYM

GOD Almighty — AL ShDY

"In that also" --- referred to Daath — BShGM

"The" NAME — HShM

Lioness. [Vide K.D. L.C.K. p. 501] — LYShH

5th HB:Sh — MHSh

Moses. [See 543, numerical Temurah of 345] — MShH

Dominator — ShVLT

Shiloh — ShYLH {38a}

He was appeased. [Esther, vii. 10] — ShKKH

346

A spring; spring water — MQVR

A water-pipe; channel — TzNVR

Good pleasure; the Will-power — RTzVN

Pi 347

Palanquin (Cant. iii. 9); Bridal bed; nuptial chariot. ["thalamus seu coelum fabrile sub quo copulantur nubentes"] — APRYVN

348

Five; to set in array	ChMSh
Third King of Edom	ChShM

Pi 349

350

Day Demon of 3rd Dec. Leo	ALYGVSh
A sapphire (Ex. xxviii. 18). [Vide K.D. L.C.K. p. 19]	SPYR
Ophir; a young mule; dust of the Earth	a'aPR
The Horn; head	QRN
Vacuum	RYQM
Intellectus	ShKL

SUM (1 -26) 351

Man	ANSh
Angels of Malkuth; burnt or incense offering; "The flames"	AShYM
Hiram-Abif, a cunning artificer at the Temple of Solomon; the hero of a famous allegory prophetical of FRATER PERDURABO {38b}	ChYRM ABYP
Saturn in Leo. Angel ruling 1st	LVSNHR

Dec. Leo, that was rising at the birth of FRATER PERDURABO

Moses the Initiator — MVShH

Elevatus — NShA

352

The Exalted Light — AVR Ma'aLH

Long of Nose; i.e. Merciful; a title of the supreme GOD — ARK APYM

Lightning — BRQYM

An approach — QRBN

Pi 353

Goshen — GShN

The fifth — ChMShH

The Secret of TETRAGRAMMATON is to His fearers. [Ps. xxv. 14] — SVD YHVH LYRAYV

Delight, joy — ShMChH

354

Grew fat; anointed — DShN

Heptaeteris intermissoria — ShMTH

355

Thought; idea — MChShBH

Year — ShNH

356

The Cedars of Lebanon	ARZY LBNVN
Expiationes. [Vide K.D. L.C.K. p. 612]	KPVRYM {39a}
A young mule	a'aVPR
Ophra, mother of Goliath	a'aVRP
Spirits of the living	RVChYN DChYYN

357

42-fold Name, Geburah in Yetzirah	KGD YKSh
Iniquity	NVShA

358

Shame	GShNH
Shiloh shall come	YBA ShYLH
"Messiach," the Messiah	MShYCh
Nechesh, the Serpent that initiated Eve	NChSh
(Taking the three HB:H's in AHYHVH as concealing the Mothers, we get GR:Iota. GR:Alpha. GR:Omega. &)	AShYAVM

Pi 359

Angel of 3rd Dec. Pisces	STRYP
The Sacred Wind	ShTYM
Satan. [Vide K.D. L.C.K. p. 235]	ShTN

360

The Messiah	HMShYH	
[Vide K.D. L.C.K. p. 235]	HNShH	
[Vide K.D. L.C.K. p. 235]	HShNH	
Angels of Jesod of Binah	YShYM	
Seeking safety; Angel of 7 W.	MHShYH	
Tonitrus	Ra'aMYM	
"Shin"; a tooth	ShYN	
Two	ShNY	{39b}

```
        *
      3 * *
19 to the 2nd power  * *        Sq.Rt.  361
      6  *
        * *
      1  *
        *
```

God of Malkuth	ADNY HARTz	
"Men"; "impurities"	ANShY	
Foundations. [Ch.]	AShYN	
The Mountain Zion	HR TzYVN	
Ruler of Saturn	KShYAL	
Angel of 7 P.	MTzRAL	

362

363

The Almighty and	ShDY AL ChY	

Ever-living GOD

364

Lux Occulta	AVR MVPLA {WEH NOTE: was typo: AVD}
Satan	HShTN
Demons	ShDYN
Opposition; resistance	ShTNH

365

Earth of Tiphareth	NShYH
An uncovering, exposing	PRYa'aH

366

Night Demon of 2nd	ANDRALP
Dec. Capricorn	

Pi 367

Black [scil. of eye-pupil]:	AYShVN
middle: homunculus	
Day Demon of 3rd Dec. Gemini	PAYKVRN

368

The Spirit of the	RVCh ALHYM ChYYM
GODS of the Living	

SUM (1 - (9 x 9))/9. Moon 369

Spirit of Moon. [Vide	ChShMVDAY
Liber 777, p. 19]	{40a}
The World of Briah	a'aVLM HBRYAH

Angel of 2nd Dec. Gemini	ShHDNY

370

A foundation, basis	a'aQR
Creation	a'aSh
Salices rivi. [Lev. xxiii. 40]	a'aRBY NChL
Zopher	TzPR
White lead, tin	QSTRA
To rend, cut, blame, curse	QRa'a
Green. [Vide S.D. p. 104]	Ra'aNN
Salem	ShLM

371

Sinistrum	ShMAL

372

Aqua spherica	ASPYRKA
Agni	KBShYM
An oven, furnace	KBShN
Scorpio	a'aQRB
Herbage, grass	a'aShB
Seven	ShBa'a

Pi 373

374

375

Generally and specially	KLL VPRT

Solomon ShLMH

A City of Edom ShMLH

376

Dominator MVShL {40b}

Esau, father of the men a'aShV

of Edom.

(Ad-om, Adlantes<>)

A bird TzPVR

Peace. [Refers to Kether] ShLVM

377

Nervus Luxatus; Vena GYD HNShH

Ischiatica. [Gen. xxxii. 32]

Seven ShBa'aH

SUM (1 - 27) 378

'In peace' BShLVM

Pruna ignita; Chaschmal ChShML

Iuramentum. [K.D. L.C.K. ShBVa'a

p. 695]

Pi 379

Abschalom ABShLVM

[The sum of the letters of TETRAGRAMMATON 380

multiplied severally by those of

Adonai;

(HB:Y x HB:H) + (HB:N x HB:V) + (HB:D x HB:H) + (HB:A x HB:Y)]

= Y:K:Sh:N

Difficulty, narrowness	YHBMTzRYM
Pain, trouble, misery	a'aTzB a'aTzBVN
Thick darkness, fog	a'aRPL
Vide no. 370]	QSTYRA
Heaven of Hod	RQYa'a

381

Clamour, prayer	ShVa'aH

382

Day Demon of 3rd Dec. Libra	TzARATz {41a}

Pi 383

Iuramentum. [Vide K.D. L.C.K. pp. 67, 695]	ShBVa'aH

384

385

Angel of 2nd Dec. Libra	MHRNTz
Assiah, the World of Matter	a'aShYH
Gloria cohabitans [vide K.D. L.C.K. p. 711]; the Glory of God	ShKYNH
Lip	ShPH

386

Jesus	YShVa'a
Tongues	LShVN

Tziruph, a table of Temurah TzYRVP

387

388

The hardest rock. ChLMYSh

[Ps. cxiv. 8]

To search out diligently ChPSh

Table; bread ShLChN

Pi 389

390

Gen. v. 2. ZKR VNQBH

Retrorsum MPRa'a

Alens, pascens PRNS

Heaven ShMYM

Oil ShMN

Night Demon of 2nd Dec. Gemini ShTz {41b}

391

Salvation, help YShVa'aH

The Inscrutable Height. RVM Ma'aLH

[Kether]

392

Aromata BShMYM

Habitaculum MShBN

393

394

Table. [Vide no. 388] ShVLChN

395

Robustus (virilitas) Iacob ABYR Ya'aQB

The Heavens HShMYM

Oil HShMN

Manasseh MNShH

Second MShNH {WEH NOTE: typo was MShBH}

Judge ShVPT

396

Day Demon of 1st Dec. Scorpio YPVSh

Pi 397

Lux Interna. (Title of Kether) AVR PNYMY

398

Fifty ChMShYM

Book ChPShY

Angel L.T.D. of Aries STRa'aTN

Pride; esp. of gait ShChTz

399

ShGVPY

20 to the 2nd power Sq.Rt. 400

To use Magic, witchcraft	KShP	
Erudiens, a title of Yesod	MShKYL	{42a}
Sensus literalis. [Vide K.D. L.C.K. p. 12]	PShVTH	
(He had) Karnaim (in his hand)	QRNYM	
Angels of Chesed of Briah	ShYKKYM	
Sack	ShQ	

Pi 401

Cursing	ARR	
Essence; "the"	ATh	

402

Sought into, or after	BQSh	
Tested, purified	BRR	
Filia	BTh	
A spider	a'aKBYSh	
Paths	ShBYLYN	

403

The Stone; Sapphire	ABN SPYR	

404

Law, edict	DTh	
Almond; to watch, be awake; to hasten	ShQD	

405

Fearful things, serpents of the dust. [Job]	ZChLY a'aPR
[Cf. no. 227, HB:ZKR.] Phallus; urethra. [Vide Deut. xxiii. 2]	ShPKH

SUM (1 - 28) 406

THOU: a name of GOD	AThH
Vulgar, common; plebeian	a'aM HARTz
Leg	ShVQ
Alterations	ShNVYM
The letter Tau	ThV {42b}

407

Signum	AVTh
The Precious Oil	ShMN TVB

408

Lapis sapphirinus	ABN HSPYR
Haec	ZATh
[Vide Deut. x. 10, 15]	ChShQ

Pi 409

Patriarchs	ABHThA
Fathers	ABVTh
One (fem.)	AChTh
Ha-Qadesh; Holy Ones	HQDSh

410

Liberty; a swallow	DRVR
Visions, imaginations. [Dan.	HRHR

Metzareph	MTzRP
The Tabernacle	MShKN
Sacred; Saint	QDVSh
Holy	QVDSh
He heareth	ShMa'a
Hod, 42-fold Name in Yetzirah	ShQY

411

Elisha	ALYSha'a
Briatic Palace of Tiphareth	HYKL RTzVN
Fundamenta Terrae	MVSDY ARTz
Habitaculum	MShKNA
Ordo temporum	SDR ZMNYM
Desolation, emptiness. (Expresses first root of all good)	ThHV

412

The letter Beth	BYTh {43a}
New. (Ch.)	ChDTh
Jesus GOD	YHShVH ALHYM
White whorl	TzMR LBN
Celsitudo superna	RVM a'aLYVN
A longing for	ThAVH

413

414

Azoth, "the" fluid. A + Z (Lat.) + Omega (Grk.) + Th (Heb.). Initial and final in 3 tongues	AZVTh
The Limitless Light	AYN SVP AVR
Meditation. [Ps. xlv. 4]	HGVTh
Going forth. [Vide no. 770]	MShVTTYM

415

The Voice of the Chief Seer	ABRAH DBR
Sister	AChVTh
The Holy One; Sodomite	HQDVSh
Work	Ma'aShH
Angel of 10 C.	a'aShLYH

416

Thought, meditation	HRHVR
A pledge	MShKVN

417

Olive	ZYTh
Arca. (Noah's Ark)	ThYBH

(Note 4 + 1 + 8 = 13) 418

Boleskine	BVLShKYN
Peccatum. (Est femina Lilith impia)	ChTATh
Kheth, a fence	ChYTh
Servans misericordiam	NVTzR ChSD
"The Word of the	MAKAShANH

Aeon." [Vide Liber 418] {43b}

HB:A B R A H A D A B R A

418 = ChYTh = BYTh HA, the House of He: because of I.Z.Q. 694; for HB:H formeth HB:K, but HB:Ch formeth YVD: each = 20. Thus is Abrahadabra a Key of the Pentagram.

Also, by Aiq Bkr, it = 22: and 418 = 19 x 22. 19 = Manifestation; it therefore manifests the 22 Keys of R.O.T.A.

The first meaning is ABRAH DBR, = The Voice of the Chief Seer.

It resolves into Pentagram and Hexagram as follows:

1st "method."

A

R/ \B

A

A Pentagram A forms 12 and 406, ChVA

D H

B\ /R

A

and AThH [406 = ThV], where AThH = Microprosopus, and HVA = Macro-prosopus. The Arcanum is therefore that of the Great Work

2nd "method."

B

A R H

A Pentagram A Hexagram Here BHR = 207

A A B D

R

= AYN SVP AVR, etc. and DBR = Voice ("The Vision and the Voice"); thus showing, by Yetziratic attribution, the Three Wands --- Caduceus: Phoenix: Lotus. Note always ABR are the three Supernals.

3rd "method."

A

A B A

A Pentagram A Hexagram give 205 + 213;

R B H D

R

both mean "Mighty," whence Abra-hadabra is "The Word of Double {44a} Power." AAB show AB: AIMA: BN, viz., Amoun : Thoth : Mout. By Yetziratic Method, H:D:R: are Isis : Horus : Osiris. (Also, for H:D:R:, vide I.R.Q. 992.)

Dividing as 3 and 8, we get GR:Delta of Horus dominating the Stooping Dragon, ARR YAV: also ---

A

from R/_\B we get

A---B A---H

| | | |

A---D R---A

8 = DD, Love, and 207 = AVR, Light;

8 x 207 = 18, which is equivalent to

ChY, living; further, 297 = 23 x 9 =

ChYH, Life: hence, Licht : Liebe :

Leben.

Again, 418 = ATh + YAV, = 21 + 397,

q.v. DBR and 678 = 6 + 7 + 8 = 21. 2 x

HB:B + 2 x HB:R + HB:D = 32. The Five different

letters represent Amoun : Thoth : Isis :

Horus : Osiris. they (A + B + R + H

+ D) add to 212 (q.v.).

Finally, HB:A is the Crown, HB:B the Wand,

HB:D the Cup, HB:H the Sword, HB:R the R.C.

See Equinox, V and VII, for further

details.

Pi 419

Serpent: the letter Teth	TVTh
Sodom and Gomorrah	SDM + a'aMRH

420

It was	HYThH
Dolium, vas	ChBYTh
Vapour, smoke	a'aShN
Pacifica	ShLMYM
	RTzPYM

Pi 421

Angel ruling Capricorn	KShVYa'aYH	
Angel ruling Pisces	PShYAL	{44b}

422

The Vast Countenance	ARYK ANPYN	
Linea Flava (quae circumdat Mundum)	QV YRVQ	

423

[Ex. xxvii. 10, 11.] [Vide K.D. L.C.K. p. 420]	LVVY Ha'aMVRYM	

424

Angel L.T.N. of Taurus	TVTTh	

425

[Vide no. 1175]	HGZYTh	
[Vide K.D. L.C.K. p. 208	Na'aShH	
Auditus	ShMYa'aH	

426

Servator; salvator	MVShYa'a	
Medium	ThVK	

427

428

The Breakers-in-pieces; the Qliphoth of Chesed	Ga'aShKLH	
The Brilliant Ones; Angels	ChShMLYM	

of Chesed, and of Tiphareth	
of Briah	
Iuraverunt	NShBa'aV
	429
A lion's whelp.	ZVR ARYH
[Gen. xl. 9]	
Judgment, equity	MShPT
	ShGa'aVN
	430
Nephesch, the animal soul of Man	NPSh
Covered with mist; darkness, twilight	NShP {45a}
Membra	PRQYM
Full Title of Ninth Sephirah. "The Righteous is the Foundation of the world"	TzDYQ YSVD a'aVLM
Concealed	ShPN
Tohu v-Bohu; see Gen. 1.	ThHV VBHV
Dew	ThL
	Pi 431
Notariqon	NVTRYQVN
	432
Eventide shadows	TzLLY a'aRB

Earth of Jesod ThBL

Pi 433

Day Demon of 1st Dec. Leo BLATh

Merit ZKVTh

434

The Lord of War. AYSh MLChMH

[Ex. xv. 3]

The letter Daleth; door DLTh

SUM (1 - 29) 435

Deceived HThL

[Vide K.D. L.C.K. p. 156] MShPTV

436

Tutor, curator; prafectus; APTRVPS

administrator

Angel L.T.D. of Scorpio BYThChVY

Hoschanah HVSha'aNH

"GR:Sigma-alpha-tau-alpha-nu-alpha-sigma." ShTN a'aZ

{WEH Note: Greek value is 753}

[Vide K.D. L.C.K. p. 505]

[Vide K.D. L.C.K. p. 505 Sha'aTNZ

723 & 701, nos. 9, 10;

also at ShBYRH] {45b}

437

Balm; the balsam tree APRSMVN

438

The whole (perfect) stone. [Deut. xxvii. 6] — ABN ShLYMH

Pi 439

Exilium — GLVTh

Angel L.T.N. of Gemini — a'aVGRMa'aN

440

Collaudatio. [Vide K.D. L.C.K. pp. 90, 729] — ThHLH

The Great Dragon; means "curls." [I.R.Q. 834; vide 510] — ThLY

Irreproachable; perfect — ThM

21 to the 2nd power — Sq.Rt. 441

Cerva — AYLTh

Truth; Temurah of ADM, by Aiq Bekar — AMTh

A live coal — GChLTh

Day Demon of 2nd Dec. Leo — LRYAR

Angel L.T.D. of Pisces — RMRA

442

Termini Terrae — APSY ARTz

Pi 443

A virgin; a city. Virgo — BThVLH

Goliath GLYTh

444

The Sanctuary MQDSh

Damascus DMShQ

The total value of the Single Letters; 445

HB:H,HB:V,HB:Z,HB:Ch,HB:T,HB:Y,HB:L,HB:N,HB:S,HB:a'a,HB:Tz, and HB:Q

Number of Stars in the Northern 446

hemisphere

Destruction; death MVTh {46a}

Pison PYShVN

Tali pedum QRSVLYM

447

Initials of the Three DMR RBA

Above and the Three

Beneath. [Vide 248]

448

Excelsa BMVTh

Pi 449

Lux fulgentissima AVR MTzVChTzCh

Cloak TLYTh

450

Tabulae LVChVTh

[Vide K.D. L.C.K. p. 508] MDVTh

The Fruit of the Tree	PRY a'aTz	
Transgression	PSha'a	
Beneplacitum	RTzVN BAYN GBVL	
termino carens; Arbitrum illimitatum		
Inhabitans Aeternitatem	ShVKN a'aD	
Craftiness, cunning	Sha'aLYM	
The Dragon	ThN	

451

The Essence of Man	ATh HADM	
Mortis	MYThA	
Angels of Tiphareth	ShNANYM	
The Abyss	ThHVM	

452

[Vide no. 552]	ChMDTh	
The crop; the Maw	QRQBN	

453

Behemoth	BHMVTh	{46b}
The Animal Soul, in its fullness; i.e. including the Creative Entity or Ego, Chiah	NPSh ChYH	

454

Sigillum	ChVThM	
The "Holy Ones"; Consecrated	QDShYM	

catamites kept by the Priesthood		
		455
		456
Formido maxima	AYMThH	
The Mountain of Myrrh. [Cant. iv. 6]	HR HMVR	
Paries	KVThL	
Crura	ShVQYM	
The Fig-tree and fruit	ThANH	
	Pi	457
Olives	ZThYM	
		458
A covenant; an engagement; a betrothed	ChThN	
Contusores; cloudy heavens; Heaven of Netzach	ShChQYM	
		459
		460
[Vide K.D. L.C.K. p. 371]	TNThA	
Qliphoth of Gemini	TzLLD MYRVN	
"Holy unto TETRAGRAMMATON." [Ex. xxxix. 30]	QDSh LYHVH	

Pi 461

[Vide K.D. L.C.K. p. 539] ADNVTh

Robustus, validus, asper, AYThN

horridus, rigidus {47a}

462

Terra Superna (est Binah) ARTz a'aLYVNH

A path NYThB

Profundum Celsitudinis a'aVMQ RVM

Pi 463

Day Demon of 3rd Dec. Virgo BAThYN

Pillar of Mildness --- paths, HB:G, HB:S, and HB:Th GSTh

Crystal, glass ZKVKYTh

A rod of almond MTH HShQD

The Special Intelligence. [I.Z.Q. 264, et seq.] ThBVNH

Caps, crowns, diadems ThGYN

Precatio ThChNH

464

SUM (1 - 30) 465

A kiss; a little (or, sweet) mouth NShYQH

466

Skull	GLGLTh
Renes	KLYVTh
The World of Formation	a'aVLM HYTzYRH
Simeon	ShMa'aVN
	Pi 467
[Vide S.D. 33]	GLGLThA
	468
Angel of 3rd Dec. Gemini	BYThVN
	469
Trabeationes ligaturae illarum	ChShVQYHM {47b}
	470
Eternity. (Literally, a cycle of cycles)	DVR DVRYM
Angel of 8 S.	NThHYH
Pure Wool	a'aMR NQY
Period of time; Time	a'aTh
Solum; fundus	QRQa'a
	471
Palatia	HYKLVTh
Mount Moriah. [2 Chron. iii. 1]	HMVRYH HR
	472

Was terrified	Ba'aTh
	473
The Three Persons. [ATH: HVA: ANI coalesced]	AThHVANY
Skull	GVLGLThA
Molitrices	TChNVTh
	474
Knowledge. [Vide K.D. L.C.K. p. 252, et seq.]	Da'aTh
(Plural) --- Wisdom	ChKMVTh
The Testimony within the Ark	a'aDTh
A ram, he-goat; a prepared sacrifice	a'aThD
Angel L.T.D. of Cancer	Ra'aDR
	475
[Vide no. 473.] In Golgotha	BGVLGLThA
	476
Domus Iudicii; Curia; Consistorium iudiciale	BYTh DYN {48a}
	477
	478

Cranium, calvaria GVLGVLTh

The Lesser Countenance, Za'aYR ANPYN

Microprosopus

Hagiographa KThVBYM

Pi 479

Molentes TVChNVTh

480

Lapides inanitatis ABNY ThVHV

[Vide K.D. L.C.K. p. 252] Da'aVTh

lilith, Qliphoth of Malkuth LYLYTh

[Vide K.D. L.C.K. p. 252] a'aDVTh

Malkuth, 42-fold Name in a'aYTh

Yetzirah

481

Ba'aVGTh

Hills GBa'aVTh

Reus mortis ChYYB MYThA

Annulus TBa'aTh

482

A looking-glass, mirror ASPQLRYA

483

Ferens iniquitatem NVShA a'aVN

22 to the 2nd power Sq.Rt. 484

485

Filia scaturiginum. [Is. x. 30, "Daughter of Gallim"]	BTh GLYM
Mockeries [Job xvii. 2. Vide 435]	HThLYM

486

A name of GOD	YHVH BChKPH YMD ARTz {48b}
Foundations	YSVDVTh
Azymum fractum	MTzH PRVSH
A King of Edom	a'aVYTh
Angel of 8 P.	NHThAL

Pi 487

488

Ianua, ostium	PThCh
Qliphoth of Kether	ThAVMYAL
Ye shall worship	Tha'aBVDV

489

Retribuens; rependens retributionem	MShLM GMVL

490

The giving. [Vide no. 1106]	MThN
Fine flour, meal	SLTh

Perfect ThMYM

Binah, 42-fold Name in Yetzirah ThTz

Pi 491

Nutrix AMNTh

Angel of 4 W. NYThAL

492

493

The Name given ATh YHVH ALHYK

in Deut. xxviii. 58;

without ATh = 92, q.v. {WEH NOTE: 493 - 401 = 92}

494

Galea salutis KVBa'a HYShVa'aH

An apple ThPVCh

495

Similtudo hominis DMVTh ADM

Gift MThNH {49a}

P#

SUM (1 - 31) 496

Leviathan LVYThN

Malkuth MLKVTh

A small bundle TzRVR

497

Nutrix AVMNTh

Gemini; Gemini	ThAVMYM
	498
Briatic Palace of Geburah	HYKL ZKVTh
	Pi 499
Cerva amorum. [Prov. v. 19, "a loving hind"]	AYLTh AHBYM
Busy, arduous; an army; 'hosts'	TzBAVTh
	500
The humerus	KThP
Kimelium aureaum	MKThM
Princeps	ShR
A Duke of Edom	ThYMN
	501
Asher; blessedness	AShR
Fortis; fortia, robusta	AThNYM
The head	RASh
Flesh; Night Demon of 1st Dec. Pisces	ShAR
Sehechinah Superior	ShKYNH a'aYLAH
Likeness, similitude	ThMVNH
	502

To tell glad tidings; flesh, BShR
body

To cut BThQ {49b}

HB:G (_)

HB:R O The Cup of the Stolistes Pi 503

HB:Sh /_\

Expelled, cast forth GRSh

504

Sought for DRSh

505

Sarah; Principissa. [Vide 510 ShRH
& cf. 243 & 248]

506

ABGYThTz

[Vide no. 1196] KPVTh

Bovis a sinistra; an ox; Taurus. ShVR
[Vide K.D. L.C.K. p. 99] --- Taurus

507

That which causes ferment; ShAVR
yeast

508

Daybreak; black ShChR

Pi 509

Bridge GShVR

510

Sensus allegoricus. [Vide K.D. L.C.K. p. 12] DRVSh

Rectitudo, aequitas recta; rectilineum YShR

The head RYSh

Song ShYR

Sarai. [Vide 505] ShRY

Draco; see 440 ThNYN

511

a'aThYAL

"The" HEAD RYShA

[Vide K.D. L.C.K. p. 463] ShVRH {50a}

8 to the 3rd power= 2 to the 9th power 3rd Rt. 9th Rt. 512

Adhaesio, cohaesio DBQVTh

Angel of 3rd Dec. Libra ShChDR

513

514

[Vide K.D. L.C.K. p. 213] ChQVTh

515

Possessio sine NChLH BLY MTzRYM

angustiis

Minister iudicii — ShVTR

Phylacterium — ThPLH

516

Lucus. [Vide K.D. L.C.K. p. 168] — AShYRH

Personae — PRTzVPYN

517

Qliphoth of Taurus. [Vide no. 321, & Liber 777] — ARYMYRVN

The good gift, i.e. Malkuth — MThNH TVBH

Occultae. [Vide 417] — PLAVTh

Confractio. [Vide K.D. L.C.K. p. 698, et seq.] — ShBYRH

518

519

Day Demon of 2nd Dec. Gemini — BRBTVSh

520

Tears — DMa'aVTh

Legitium — KShR

Pi 521

Ignis descendens — ASh YVRD

Angel of 2 P. — VShRYH

Nudatio candoris	MChShVP HLBN	{50b}
	522	
	Pi 523	
	524	
	525	
The LORD of Hosts, a name of GOD referred to Netzach	YHVH TzBAVTh	
	526	
Superliminare	MShQVP	
	527	
SUM (1 - 32)	528	
23 to the 2nd power	Sq.Rt. 529	
Affatura ollaris cum iusculo dulci	TzYQY QDYRH	
Day Demon of 3rd Dec.Cancer	ShYTRY	
	530	
The Rose	ChBTzLTh	
Voices	QLTh	
Tekel, a word of the 'writing	ThQL	

on the wall' at Belshazzar's
fabled feast

531

532

533

Heaven of Jesod	TBL VYLVN ShMYM	
of Malkuth		
King of Terrors	MLK BLHVTh	

534

A certain Name of GOD	QLDShQ	

535

536

A white cloak	TLYTh LBNH	
Sphere of the fixed stars	MSLVTh	{51a}
The World of Assiah,	a'aVLM Ha'aShYH	
the 'material' world		

537

Emanatio; Atziluth, the	ATzYLVTh	
Archetypal world		
Medulla spinalis	ChVT HShDRH	
Apertio uteri	PTR RChM	

538

Daughter of the Voice. --- Echo. [The Bath Qol is a particular and very sacred method of divination]	BTh QVL
	539
	540
Lumbi; the upper part	MThNYM
	Pi 541
Israel	YShRAL
	542
	543
"Existence is Existence," the NAME of the Highest GOD	AHYH AShR AHYH
	544
Apples. [Cant. ii. 5]	ThPVChYM
	545
Aper de Sylva	ChZYR MYa'aR
	546
Sweet	MThVQ

P's; a watchman	ShVMR
Custodi	ShMVR
L.A. Angel of Aries	ShRHYAL {51b}

Pi 547

548

Qliphoth of Aries	Ba'aYRYRVN
Night Demon of 3rd Dec. Cancer	HTzGNTh
A Name of GOD, referred to Tiphareth	YHVH ALVH VDa'aTh
Qliphoth of Libra	a'aBYRYRVN

549

Moral	MVRGSh
Ventus turbinis	RVCh Sa'aRH

550

Aquila; decidua. [Vide K.D. L.C.K. p. 600; connect with no. 496, Malkuth]	NShR
A rod of iron. [Ps. ii.]	ShBT BRZL
L.A. Angel of Leo	ShRTYAL
Principes	ShRYM
Dragons. (Restricted.) [Ps. lxxiv. 13]	ThNYNM

551

552

Desiderium dierum ChMDTh YMYM

553

Draco magnus ThNYN GDVL

554

Day Demon of 2nd Dec. Pisces MRChVSh

555

Obscurity a'aPThH

556

Mark, vestige, footstep RShYMV

Sharon. [Cant. ii. 1] ShRVN

Pi 557

The First RAShVN {52a}

558

559

560

DRVShYM

Waters of quiet MY MNVChVTh

Puncta NQVDTh

A Duke of Edom ThMNa'a

Dragons ThNYNYM

SUM (1 - 33) 561

Cain AThQYN

Concealed Mystery DTzNYVThA

562

Primordial RAShVNH

Pi 563

Lotio manuum NTYLTh YDYM

Angel of 1st Dec. Gemini SGRSh

564

Lapis capitalis ABN HRAShH

[I.R.Q. 941.] VYHY HADM LNPSh ChYH

"And the Adam was formed

into a living Nephesh"

Sphere of Malkuth ChLM YSVDVTh

565

Parvitatio QTNVTh

Praetoriani ShVTRYM

566

A valley; a plain YShRVN

Puncta NQVDVTh

[SMK + VV + DLTh, SVD S:V:D:

= a secret, spelt in full

The Shadow of Death; Hell TzLMVTh

of Netzach {52b}

Redintegratio, configuratio, ThYQVN

depositio, conformatio,

restoratio, restitutio

567

Firstborn RAShVNY

568

Pi 569

Fingers ATzBa'aVTh

570

Naphtali NPThLY

Lectus a'aRSh

Ten a'aShR

Heads RYShYN

Concussion, earthquake Ra'aSh

[Vide K.D. L.C.K. p. 691] RSha'a

Gate; the Door Sha'aR

Pi 571

The mountains of Zion HRRY TzYVN

Balance MThQLA

572

A chastening GOD. YHVH ALHYK

[Deut. xxviii. 58.]

[HB:K counted as final]

Jeschurun YShVRVN

He was touched. [I.R.Q. 1117]

YTha'aTzB

Active

MThQBL

Day Demon of 1st Dec. Pisces

PVRPVR

573

574

Chaldee. [Hath a general meaning of movement. S.D. p. 87]

YRChShVN

{53a}

575

Beerschebha, Fons Septenarii. [2 Sam. xxiv. 7 --- Gen. xxi. 31.] [Vide K.D. L.C.K. p. 183]

BAR ShBa'a

"And the GODS said, Let there be Light"

VYAMR ALHYM YHY AVR

24 to the 2nd power

Sq.Rt. 576

Wands

MQLVTh

The tenth

a'aShVR

Pi 577

The Concealed of the Concealed; a name of GOD most High

TMYRH DTMRYN

578

579

Media nox	ChTzVTh LYLH
Qliphoth of Netzach	a'aRB ZRQ
Sons of Adam	Tha'aNVGYM

580

Rich	a'aShYR
Ancient	a'aThYQ
"Le bouc emissaire"; shaggy, hairy. [Levit. xvi. 22]	Sha'aYR
Angel of Fire	ShRP

581

The Ancient One	a'aThYQA
Barley	Sha'aVRH

582

583

584 {53b}

585

The GODS of Battle (lit. of Hosts); the Divine Name of	ALHYM TzBAVTh

Hod

[Vide K.D. L.C.K. p. 386] ThQYa'aH

586

War-trumpet ShVPR

587

Day Demon of 1st Dec. Aquarius PVRASh

588

589

Viror. [Vide K.D. L.C.K. p. 15] AB LShVN a'aNP

590

Rib. [Gen. ii. 22] TzLa'aTh

591

592

Pi 593

594

The Stone of Israel. [Gen. xlix. 24] ABN YShRAL

SUM (1 - 34) 595

596

Jeruschalim YRVShLYM

597

598

Our iniquities a'aVNVThYNV

Pi 599

600

Mirabilia, vel occulta PLYAVTh ChKMH
sapientiae

Peniculamentum, fimbria TzYTzYTh
peniculata {54a}

A knot, ligature QShR

Red ShRQ

Six; marble ShSh

Pi 601

602

Lux simplicissima AVR PShVT

Brightness; splendores TzChTzChVTh

Extremitates QTzVVTh

603

Qliphoth of Leo ShLHBYRVN

604

Congeries; epistola — AGRTh

Israel Senex — YShRAL SBA

605

Magnificentia — ADRTh

[Vide K.D. L.C.K. p. 226] — GBRTh

606

Let them bring forth — YShRTzV

Ipseitas, seu ipsa essentia. — a'aTzMVTh

[Vide K.D. L.C. K. pp. 571, 631]

Nexus, ligature — QShVR

Ruth — RVTh

A turtle-dove — ThVR

Pi 607

Adam Primus — ADM HRAShVN

The mountains of spices. — HRY BShMYM

[Cant. viii. 14]

A span, palm. [Lit. "the little finger"] — ZRTh

608

The last Gate. [Vide K.D. L.C.K. p. 184] — BBA BThRA {54b}

[Vide K.D. L.C.K. p. 640] — ChThR

609

610

Numulus argenteus — AGVRTh

Citrus, malum citrum; (lust and desire). [Vide K.D. L.C.K. p. 178] — AThRVG

Tenth — Ma'aShR

611

"The Fear" of the LORD. [Ps. cxi. 10] — YRATh

The Law. (Occasional spelling) — ThVRH

612

(The covenant) --- Day Demon of 1st Dec. Capricorn. [Ps. xxv. 14] — BRYTh

The number of the Divine Precepts — Pi 613

The Quintessence of Light — ATh HAVR

Moses, our Rabbi — MShH RBYNV

[Vide K.D. L.C.K. p. 179] — ThRYG

614

615

616

Qliphoth of Pisces — ShYMYRVN

The Five Books of Moses; the Law on Sinai. Cf. Tarot — ThYRV

Pi 617

"Mighty acts." (Plur. of "Strength.") [Ps. cvi. 2] — GBVRVTh

Columnae Nubis et Ignis — a'aMVDY HASh VHa'aNN

A King of Edom — RHBYTh

618

Contentiones — RYBVTh {55a}

Pi 619

Novissimum — AChRYTh

620

Chokmah, Binah, Daath; the first descending triad — ChKMH BYNH VDa'aTh

The Crown: Kether — KThR

Angel of 3rd Dec. Virgo — MShPR

[Vide Ps. xxxi. 20] — TzPNTh

The Doors — Sha'aRYM

[Temurah of LBB] — ShShK

621

Mucro gladii — ABChTh ChRB

By-paths. Vide no. 1357] — AVRChVTh

[Vide I.R. G. 234] 622

Blessings BRKTh

Profunda Maris. [Samael MTzVLVTh YM

et Uxor Eius]

Latitudines; Rechoboth RChVBVTh

623

Barietha; Doctrina BRYYThA

extranea; conclusio extra

Jeruschalem facta

624

His Covenant. [Ps. xxv. 14] VBRYThV

Liberty ChYRVTh

Qliphoth of Sagittarius NChShYRVN

25 to the 2nd power = Sq.Rt. 4th Rt. 625

5 to the 4th power

The Mountain of Ararat HRY ARRT

626

The tenth portion a'aShRVN

627 {55b}

628

Light. [Spelt in full, with A:V:R:

HB:V as VA]

Blessings BRKVTh

629

The great trumpet — ShVPR GDVL

630

Angel L.T.D. of Gemini — Sa'aRSh

The Holy Spirit — RVChA QDYShA

ShLSh

Angels of Geburah, and of Kether of Briah — ShRPYM

Pi 631

Concealed Mystery — DTzNYa'aVThA

632

633

Light. [Spelt in full, when HB:V = VV] — A:V:R:

[Gen. v. 2] — ZKR VNQBH BRAM

634

635

636

Qliphoth of Virgo — TzPRYRVN

637

Day Demon of 3rd Dec. Capricorn — PVRNASh

Day Demon of 1st Dec. Libra ShALVSh

638

639

The Tree of Knowledge a'aTz HDa'aTh

640

The Cup of KVS ThNChVMYM
Consolations

Third. [Vide K.D. L.C.K. ShLYSh
p. 719] {56a}

Sun; Sphere of Sun ShMSh

Palm of the hand; palm-tree ThMR

Pi 641

Dema purpureum AMRTh

Angel of 9 W. YRThAL

"Lights"; defective. MARTh
[S.D. 142]

642

Day Demon of 2nd Dec. Scorpio PVRShVN

Pi 643

Light. [Spelt in full, A:V:R:
when HB:V = VYV]

Severities of GBVRVTh YHVH
TETRAGRAMMATON

The Cup of Benedictions	KVS ShL BRKH		
(12 x 13 x 4) + 20 = number of letters in the five tablets of Enoch. [Vide Equinox VII]		644	
		645	
A King of Edom	MShRQH		
		646	
Elohim [HB:M counted as Final]	ALHYM		
Licitum	MVThR		
Rejoicing	MShVSh		
	Pi	647	
Lights	MARVTh		
		648	
		649	
Trance, deep sleep. [Vide no. 244]	ThRDMH		
		650	
Nitre	NThR		{56b}
		651	
Temurah	ThMVRH		
		652	

Pi 653

654

655

656

A rose, lily. [Vide no. 706]	ShVShN
Delight, joy	ShShVN
A furnace	ThNVR

657

Angel of 3rd Dec. Scorpio	VThRVDYAL
Zelbarachith; Leo	ZLBRChYTh

658

Pi 659

660

Scintillae	NYTzYTzYTh
Zones; members	QShRYN
	ThYNR

Pi 661

Esther	ASThR
Day Demon of 3rd Dec. Pisces	YShTVLVSh
Crinorrhodon (vide K.D.	ShVShNH

L.C.K. p. 708); a rose

Angel L.T.D. of Libra — ThRGBVN

662

Corona Dei — AKThRYAL

663

Lapides marmoris. [Vide Zohar, pt. I. fol. 34. col. 134] — ABNY ShSh {57a}

Cantio — ZMYRVTh

664

665

The Womb — BYTh HRChM

SUM (1 - 36). Sun. The Number of THE BEAST — 666 <>

Aleister — ALHYSTHR H KRa'aVLHY

E. Crowley

Aleister Crowley — ALYSTYR QRVLY

[Rabbi Battiscombe Gunn's v.l.]

The number 5, which is 6 (HB:HA), on the Grand Scale — HA x ALP

Qliphoth of Pisces — NShYMYRVN

Spirit of Sun — SVRTh

Ommo Satan, the 'Evil — a'aMMV SThN

Triad' of Satan-Typhon,

Apophras, and Besz

The Name Jesus ShM YHShVH

667

The oil for lighting ShMN LMAVR

668

Negotiatrix SChRTh

669

670

a'aRTh

Deprecatus a'aThR

671

Ferens fructum a'aVShH PRY

The Law Tha'aRA

The Gate ThRa'aA {57b}

Adonai. [Spelt in full] A:D:N:Y:

672

Pi 673

674

[Vide K.D. L.C.K. p. 395] SVChRTh

675

Briatic Palace of Netzach — HYKL a'aTzSShMYM

26 to the 2nd power — Sq.Rt. 676

Artificial. [HB:M final] — GLGLYM

Angel L.T.D. of Aquarius — a'aThVR

Pi 677

678

Planities coeli; Assiatic Heaven of 1st palace — a'aRBVTh

679

The chrysolite stone. [Cant. v. 14] — ABN Ma'aVLPTh

680

Phrath, one of the four rivers of Eden — PRTh

681

Joyful noise; battle-cry; the sound (of a trumpet) — ThRVa'aH

682

Of the evening; of the West — a'aRBYTh

Pi 683

684

685

686

687

688

689 {58a}

690

The candlestick MNRTh

Palm-trees ThMRYM

Pi 691

692

The fourth portion RBYa'aYTh

693

Sulphur GPRYTh

694

695

The Moral World a'aVLM MVRGSh

696

697

Castella munita; domus ARMNVTh

munitae

698

699

700

The Mercy Seat KPRTh

The Veil of the Holy PRKTh

Seth ShTh

Pi 701

[Deut. xxiii. 1] AShTh

"And lo! three men." VHNH ShLShH

[These be Michael,

Gabriel and Raphael,

--- ALV-MYKAL-GBRYAL-VRPAL]

Prolapsus in faciem NPYLTh APYM

702

Sabbathum quies ShBTh

SUM (1 - 37) 703

Taenia MSGRTh

Qliphoth of Binah SAThARYAL {58b}

704

"Arbatel." [The "Arbatel" of Magic, by Pietro di Abano] — ARBa'aThAL

Angel L.T.N. of Pisces — NThDVRYGAL

705

The stones of dampness. [Job xxviii. 3] — ABNYM MPVLMVTh

706

Propitiatorium — KPVRTh

"Lilies" (I.R.Q. 878), or "Roses" (von Rosenroth) — ShVShNYM

707

708

The Angel of the Covenant — MLAK HBRYTh

Perdition — ShChTh

The Seven Double Letters — Pi 709

HB:B, HB:G, HB:D, HB:K, HB:P, HB:R, HB:Th

710

Spelunca — Ma'aRTh

Six. (Ch.) — ShYTh

711

712

713

Sphere of Saturn ShBThAY

Conversio ThShVBH

714

715

Secret NSThRH

Perfumed, fumigated QTVRTh

716

Vaschti. [Est. i. 9] VShThY {59a}

Matrona MTRVNYThA

717

718

Pi 719

:6

.-- 720

ChShBThY

Thy Navel. [Cant. vii. 3] ShRRK

721

The Primordial Point NQDH RAShVNH

722

The voice of the trumpet QVL ShVPR

723

724

The end of the days AChRYTh HYMYM

725

726

Pi 727

728

[Vide K.D. L.C.K. p. 506] ThShKCh

27 to the 2nd power = Sq.Rt. 3rd Rt. 6th Rt. 729

9 to the 3rd power =

3 to the 6th power

[Vide K.D. L.C.K. p. 505] QRa'a ShTN

730

731

732

Pi 733

The white head: a title of GOD most High — RYShA HVVRH

734

To bring forth — ShThLD

735

Tiphareth, 42-fold Name in Yetzirah — BMRTzThG {59b}

736

Tortuosae — a'aQLQLVTh

737

(Live coal) --- Blaze, flame — ShLHBTh; ShTh HBL

738

Pi 739

740

SUM (1 - 38) 741

(HB:N counted as Final) Amen: see 91 — AMN

The four letters of the elements; hence a concealed YHVH	AMThSh	
		742
The Ark of the Testimony. [Lit. "of tremblings," scil. "vibrations"]	ARVN Ha'aDVTh	
	Pi	743
		744
		745
		746
The Names	ShMVTh	
		747
The voice of the turtle-dove. [Cant. ii. 12]	QVL HThVR	
		748
The oil of Anointment	ShMN HMShChH	
		749
		750
Conclave	LShKTh	

Lead a'aPRTh

Pi 751

Vir integer AYSh ThM {60a}

752

Satan ShAThAN

753

Abraham and Sarah. [Either spelling.

Vide 243, 248, 505, & 510]

754

755

756

Emanations: numbers SPYRVTh

Years ShNVTh

Pi 757

Netzach and Hod AShKLVTh

758

Perdition MShChYTh

Copper ore; bronze NChShTh

759

Pulvis aromatarii ABQTh RVKL

		760	
"Both Active and Passive"; said in the Qabalah concerning the Sephiroth	MQBYL VMThQBL		
Confinement, detention	a'aTzRTh		
Yesod, 42-fold Name in Yetzirah	QRa'aShMN		
		Pi 761	
		762	
		763	
		764	
		765	
		766	
		767	
		768	{60b}
		Pi 769	
		770	
Going forth. [Said of	MShVTTVTh		

the Eyes of TETRAGRAMMATON]

Unfruitful, barren a'aQRTh

771

L.A. Angel of Virgo ShLThYAL

772

Septennium ShBa'a ShNYM

Pi 773

Lapis, seu canalis ABN HShThYH
lapideus Potationis

774

Filia Septenarii BTh ShBa'a

775

[Vide no. 934] DQRDYNVThA

776

777

"The Flaming Sword," if the path
from Binah to Chesed be taken
as = 3. For HB:G connects Arikh
Anpin with Zauir Anpin

One is the AChTh RVCh ALHYM ChYYM
Ruach of the
Elohim of Lives

The World of Shells a'aVLM HQLYPVTh

778

779

780

I dwell, have dwelt. ("Not" written.) [I.R.Q. 1122; Prov. viii. 12] — ShKNThY

Shore, bank — ShPTh {61a}

781

782

783

28 to the 2nd power — Sq.Rt. 784

Qliphoth of Cancer — ShYChRYRVN

785

786

Smooth — PShVTh

Pi 787

788

The Secret Wisdom: — ChKMH NSThRH

i.e., The Qabalah.

[Vide 58]

789

790

My presence. [I.R.Q. 1122; Prov. xii.] ShYKNThY

791

792

[Vide K.D. L.C.K. p. 460, and Ps. xviii. 51] YShVa'aVTh

793

794

795

796

Calix horroris KVS HThRa'aLH

Pi 797

798

Mount Gaerisim HR GRYZYM VHR a'aYBL

and mount Ebal.

[Deut. xi. 29]

Consisting of Seven ShBYa'aYVTh

799 {61b}

800

A bow; Sagittarius. The three Paths QShTh
leading from Malkuth; hence
much symbolism of the Rain-
bow of Promise

801

401 x 2 = The Reflection of 401 802
which is HB:ATh, GR:alpha & GR:omega

Consessus vel YShYBH ShLM a'aLH
Schola vel Academia Superna.
[Refers to A.'. A.'., the three
grades which are above the
Abyss. Vide K.D. LO.C.K.
p. 461]

Vindicta foederis NQM BRYTh

An ark, as of Noah or of Moses ThBTh

803

804

805

806

807

808

"A piece of brass" --- the Brazen Serpent — NChShThN

Pi 809

810

A Duke of Edom — YThTh

Octava — ShMYNYTh

Pi 811

812

813

Signa — AVThVTh {62a}

Ararita; a name of GOD which is a Notarigon of the sentence AChD RASh: AChDVThV RASh YYChVDVThV: ThMVRThV AChD. "One is His Beginning; one is His Individuality; His Permutation One — ARARYThA

[Gen i. 3] — VYAMR ALHYM YHY AVR VYHY AVR

814

815

Ahasuerus AChShVRSh

816

817

818

819

SUM (1 - 40) 820

Pi 821

822

Pi 823

Lapis effigiei seu ABN MShKYTh

figuratus. [Lev. xxvi. 1.]

Litterae AVThYVTh

824

825

826

Pi 827

828

Pi 829

830

Issachar	YShShKR	
Three ("?" third)	ThLTh	{62b}

831

832

Albedo Crystalli	LBNTh SPYR

833

Choir of Angels in Kether	ChYVTh HQDSh
Transiens super prevaricatione	a'aVBH a'aL RPSha'a

834

835

Brachia Mundi	ZRVa'aVTh a'aVLM

836

837

The profuse giver. [Cf. the Egyptian word Tat.]	ThTh ZL	
[HB:M counted as Final. Vide 277. This "is" written]	LMRBH	
		838
	Pi	839
		840
29 to the 2nd power	Sq.Rt.	841
Laudes	ThHLVTh	
		842
		843
		844
		845
	KB AVThYVTh	
Oleum influxus	ShMN HShPa'a	
		846
		847
		848

849

Exitus Sabbathi MVTzAY ShBTh {Typo was SVTzAY} {63a}

850

Blue; perfection ThKLTh

My perfect one. ("Not" written.) ThMThY

[Cant. v. s.] Vide 857

851

Souls. [I.R.Q. 1052 et seq.] NShMThHVN

852

Occellata Aurea; MShBTzVTh ZHB

Netzach and Hod

receiving influence

from Geburah

Pi 853

An orchard ShDH ThPVChYM

854

855

856

Summitatis bifidae in Lulabh ThYVMTh

Pi 857

My twin-sister. ["Is" written] ThAVMThY

858

"To Thee — AThH GBVR La'aVLM ADNY
be Power unto the Ages,
my Lord" [Vide 35 s.v.
HB:AGLA]

Pi 859

Inunctio, copula, phy- — ThPLH ShL YD
lacterium, ornamentumve
manus. [Connect with
HB:NShR]

860

SUM (1 - 41) 861

862

Pi 863 {63b}

864

The Woman of — AShTh ZNVNYM
Whoredom

Sun and Moon — ShMSh VYRCh

865

866

Latera aquilonis YRKThY TzPVN

867

868

Semitae NThYBVTh

869

Qliphoth of Tiphareth ThGRYRVN

870

Twelve ThRYSR

871

872

Septiduum ShBa'aTh YMYM

873

874

875

876

Pi 877

878

879

880

A King of Edom HShSHThYMNY

Pi 881

Os cranii, cranium QRQPThA

882

Dilationes fleminis RChVBVTh HNHR

Pi 883

Lux oriens AVR MThNVTzTz

884

Domination ThVa'aBVTh {64a}

885

886

Pi 887

888

889

890

Spelunca duplex Ma'aRTh HMKPLH

891

892

Defectus cogitationis APYSTh HRa'aYVN

893

894

895

896

897

898

899

30 to the 2nd power Sq.Rt. 900

901

902

Briatic Palace of HYKL LBNTh HSPYR

Jesod --- Malkuth

SUM (1 - 42) 903

Secret name of Cagliostro AShARATh

904

905

906

Licentia. [Vide K.D. L.C.K. p. 693] RShVTh

Vermis ThVLa'aTh {64b}

Pi 907

908

909

910

Beginning. [Vide I.Z.Q. 547, et seq.] RShYTh

Pi 911

Hell of Tiphareth BARShChTh

Beginning RAShYTh

Remnant ShARYTh

912

Pl. of 506 HB:ShVR q.v. ShVRVTh

913

Berashith; "in the Beginning." [With "small" B.] [Vide A Note on Genesis, Equinox II 163-185, and 2911]	BRAShYTh	
		914
		915
		916
		917
		918
	Pi	919
		920
		921
Nekudoth; intuitus aspectus. [Vide K.D. L.C.K. p. 547]	HSThKLVTh	
		922
		923
		924

925

926 {65a}

927

928

Pi 929

Gazophylacia Septentrionis	AVTzRVTh TzPVN
Briah, the Palace of the Supernals therein	HYKL QVDSh QDShYM

930

931

932

The Tree of the Knowledge of Good and Evil	a'aTz HDa'aTh TVB VRa'a

933

Foedus nuditatis vel Sabbathi vel arcus	BRYTh HMa'aVR

934

Coruscatio vehementissima; splendor exactissime dimeticus	BVTzYNA DQRDYNVThA	
	935	
The Cause of causes [Vide Eccles. ii. 8, & S.D. v. 79]	SBTh HSBVTh Tha'aNVGVTh	
	936	
Kether. [Spelt in full]	K:Th:R:	
	Pi 937	
	938	
	939	
	940	
	Pi 941	
Angel of 1st Dec. Sagittarius	MShRATh	
	942	{65b}
	943	
	944	
	945	

The small point: a title NQDH PShVTh {WEH NOTE: typo had NQRH, & normal of GOD most High spelling would be NQVDH PShVTH for "Smooth Point"}

SUM (1- 43) 946

Pi 947

Angel of 1st Dec. Cancer MThRAVSh

948

949

950

[Vide no. 1204] HMThHPKTh

951

The Book of the Law SPR ThVRH {WEH NOTE: This actually means: "Torah" or "Old Testament Bible"}

952

Pi 953

Vigiliae AShMVRVTh

954

955

956

957

Unguentum Magnificentiae MShChA RBVTh

958

959

960

Tabuae argenteae ChTzVTzRVTh KSP

31 to the 2nd power Sq.Rt. 961

962

963

Achad; unity. [Spelt fully] A:CH:D:

Garland, Crown; a little a'aTRTh a'aTRH

wreath [Vide K.D.

L.C.K. p. 614 {66a}

964

Memoriale iubilationis. ZKRVN ThRVa'aH

[Note Root HB:ZKR, 227 q.v.

showing phallic nature of

this 'memorial']

965

966

Pi 967

968

969

970

Angel of Water ThRShYS

Pi 971

Shemhamphorasch, ShM HMPVRSh

the 'Divided Name'

of GOD

972

973

974

975

976

Pi 977

978

979

980

981

982

Pi 983

Urbs Quaternionis QRYTh ARBa'a

984

The Beginning of RAShYTh ChKMH
Wisdom (is The Wonderment
at TETRAGRAMMATON.
Psalms). {66b}

985

986

Vehementia; obiectio HThQPThA
rigorosa

987

988

Foedus pacis BRYTh ShLVM

989

Pascens inter Lilia RVa'aH BShVShNYM

SUM (1 - 44) 990

Pi 991

992

The joy of the MShVSh KL HARTz
whole Earth.
[Vide no. 296]

993

994

995

996

The Most Holy a'aThYQA QDYShA
Ancient One

Pi 997

998

Foedus linguae BRYTh LShVN

999

10 to the 3rd power 3rd Rt. 1000
[Vide no. 1100] ShShTh
A Qabalistic Method of ThShRQ

Exegesis; "spelling

Qabalistically backward"

1001

1002

The bank of a stream ShPTh HYAVR {67a}

1003

1004

1005

1006

The Law TRVT

1007

TAROT. [But vide 671] ThARVTh

1008

Pi 1009

1010

1011

1012

Pi 1013

1014

1015

1016

[Vide no. 1047] YVThRTh

1017

Vasa vitrea, langenae, phiale AShYShVTh

1018

Pi 1019

1020

Pi 1021

1022

1023

32 to the 2nd power = Sq.Rt. 5th Rt. 10th Rt 1024

4 to the 5th power =

2 to the 10th power

Qliphoth of Virgo NChShThYRVN

1025

Absconsiones Tha'aLVMVTh ChKMH

sapientiae

1026

1027 {67b}

1028

1029

1030

Pi 1031

1032

Sphere of Primum RAShYTh HGLGLYM

Mobile

Pi 1033

1034

SUM (1 - 45) 1035

1036

1037

1038

Pi 1039

1040

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1042

1043

1044

1045

1046

1047

Diaphragma supra hepar (vel hepatis) YVThRTh HKBD

1048

Pi 1049

1050

Pi 1051

1052

1053

1054

1055

1056

The lily ShVShNTh

1057

1058 {68a}

1059

1060

The Tabernacle [HB:N final] MShKN {Typo had "[N final]"}

Pi 1061

ASThThR

[Vide VYPCh BAPYV NShMTh ChYYM

I.R.Q. 939]

1062

Pi 1063

1064

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Pi 1069

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1080

SUM (1 - 46) 1081

Tiphareth ThPARTh

1082

1083

1084

1085

1086

Pi 1087

1088

33 to the 2nd power Sq.Rt. 1089 {68b}

1090

Pi 1091

The Rose of Sharon ChBTzLTh HShRVN

1092

Pi 1093

1094

1095

1096

Pi 1097

1098

1099

1100

Sextiduum ShShTh YMYM

1101

1102

Pi 1103

1104

1105

1106

The giving of the Law MThN HThVRH

1107

1108

Pi 1109

1110

1111

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1114

1115

1116

Pi 1117

1118

1119

1120

1121

1122 {69a}

Pi 1123

1124

1125

1126

1127

SUM (1 - 47) 1128

Pi 1129

1130

1131

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1146

Jars, globular vessels TzNThRVTh

1147

Byssus contorta ShSh MShZR

1148

1149

1150

Pi 1151

1152

Pi 1153

1154

1155

34 to the 2nd power Sq.Rt. 1156 {69b}

1157

Specula turmarum MRAVTh HTzVBAVTh

1158

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1162

Pi 1163

1164

1165

1166

1167

1168

1169

1170

Pi 1171

1172

1173

[With HB:N counted as Final] ATh YHVH ALHYN

1174

1175

Conclave caesum LShKTh HGZYTh

SUM (1 - 48) 1176

1177

1178

1179

1180

Pi 1181

1182

1183

1184

1185

1186

Pi 1187

1188 {70a}

1189

1190

1191

1192

Pi 1193

1194

1195

1196

Fasciculi; rami palmarum KPVTh ThMRYM

1197

1198

1199

1200

Pi 1201

1202

1203

1204

Flamma gladii versatilis LHT ChRB HMThHPKTh

1205

1206

The Holy Intelligence NShMThA QDYShA

A water-trough ShQThVTh

1207

1208

1209

1210

Angel of Geburah of Briah ThRShYSh

1211

1212

Pi 1213

1214

1215

1216 {70b}

Pi 1217

1218

1219

Formator eius quod in principiis — YVTzR BRAShYTh

1220

Hell of Hod — Sha'aRYMRTh

The beaten oil — ShMN KThYTh

1221

1222

Pi 1223

1224

SUM (1-49) = 35 to the 2nd power. Venus. Sq.Rt. 1225

The Ancient of the Ancient Ones — a'aThYQA Da'aThYQYN

1226

1227

1228

Pi 1229

1230

Pi 1231

1232

1233

1234

1235

1236

Pi 1237

1238

1239

1240

1241

1242

1243

1244

1245

1246 {71a}

1247

1248

Pi 1249

1250

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1258

Pi 1259

1260

Angels of Netzach and ThRShYShYM
of Geburah of Briah

1261

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SUM (1 - 50) 1275

1276

Pi 1277

1278

Pi 1279

Ignis sese reciprocans ASh MThLQChTh {71b}

1280

1281

1282

Pi 1283

1284

1285

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1287

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Pi 1289

1290

Pi 1291

1292

1293

1294

Chorda fili coccini ThQVTh ChVT HShNY

1295

36 to the 2nd power = 6 to the 4nd power Sq.Rt. 4 Rt. 1296

Pi 1297

1298

1299

1300

Pi 1301

1302

Pi 1303

1304

1305

1306

Pi 1307

Angel L.T.D, of 2nd Dec. Capricorn, AShThRVTh

and King-Demon of

Geburah

1308

1309

1310 {72a}

1311

1312

1313

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1315

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1317

1318

Pi 1319

1320

Pi 1321

The Lily of the Valleys

1322

1323

1324

1325

SUM (1 - 51) 1326

Pi 1327

1328

		1329
		1330
11 to the 3rd power	3 Rt.	1331
		1332
		1333
		1334
		1335
		1336
		1337
		1338
		1339
		1340
		1341
		1342
		1343

1344 {72b}

1345

1346

1347

1348

1349

The numerical value of the 9 Paths 1350
of the Lesser Beard: viz. HB:N, HB:S,
HB:a'a, HB:P, HB:Tz, HB:Q, HB:R, HB:Sh, and HB:Th

1351

1352

1353

1354

1355

1356

1357

Crooked by-paths. AVRChVTh a'aQLQLVTh

[Jud. v. 6]

1358

1359

1360

Pi 1361

1362

1363

1364

1365

1366

Pi 1367

1368

37 to the 2nd power Sq.Rt. 1369

1370

1371

1372

Pi 1373

1374

1375 {73a}

1376

1377

SUM (1 - 52) 1378

1379

1380

The lip of the liar ShPTh ShQR

Pi 1381

1382

1383

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Pi 1399

1400

Chaos, or = HB:ATh, 401 q.v. ATh {Aleph is large}

Tria Capita ThLTh RYShYN

1401

1402

1403

1404

1405

1406

1407 {73b}

1408

Pi 1409

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1421

1422

Pi 1423

1424

1425

1426

Pi 1427

1428

Pi 1429

1430

SUM (1 - 53) 1431

1432

Pi 1433

1434

1435

1436

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1438

Pi 1439

1440

1441

1442 {74a}

1443

38 to the 2nd power Sq.Rt. 1444

1445

The remnant of LShAYRYTh NChLThV

his heritage

1446

Pi 1447

1448

1449

1450

Pi 1451

1452

Pi 1453

1454

1455

1456

1457

1458

Pi 1459

1460

Quies cessationis ShBTh ShBThVN

1461

1462

1463

1464

1465

1466

1467

1468

1469

1470

Pi 1471

1472

1473

1474 {74b}

1475

1476

1477

1478

1479

1480

Septem heptaeterides ShBa'a ShBThVTh

Pi 1481

1482

Rotunditates, seu GVLVTh HKVThRVTh

vasa rotunda capitellarum,

seu capitella rotunda

Pi 1483

1484

SUM (1 - 54) 1485

1486

Pi 1487

1488

Pi 1489

1490

1491

1492

Pi 1493

1494

The total numerical value of the 1495
Paths of the Tree; i.e. of the
Beards conjoined; i.e. of the
whole Hebrew Alphabet

1496

1497

1498

Pi 1499

1500

1501

1502

1503 {75a}

1504

1505

1506

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Pi 1511

1512

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39 to the 2nd power Sq.Rt. 1521

1522

Pi 1523

1524

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Pi 1531

1532

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1537

1538 {75b}

1539

SUM (1 - 55) 1540

1541

1542

The Oil of the Anointing — ShMN MShChTh QDSh

Pi 1543

1544

1545

1546

1547

1548

Pi 1549

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1552

Pi 1553

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1555

1556

1557

1558

Pi 1559

1560

1561

1562

1563

1564

1565

1566

Pi 1567

1568

1569

1570

Pi 1571 {76a}

1572

1573

1574

1575

1576

1577

1578

Pi 1579

1580

1581

1582

Pi 1583

1584

1585

1586

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1595

SUM (1 - 56) 1596

Pi 1597

1598

1599

40 to the 2nd power Sq.Rt. 1600

Pi 1601

1602

1603

1604

1605

1606 {76b}

Pi 1607

1608

Pi 1609

1610

1611

1612

Pi 1613

1614

1615

1616

1617

1618

Pi 1619

1620

Pi 1621

1622

1623

1624

1625

1626

Pi 1627

1628

1629

1630

1631

1632

1633

1634

1635

1636

Pi 1637

1638

1639

1640

1641 {77a}

1642

1643

1644

1645

1646

1647

1648

1649

1650

1651

1652

SUM (1 - 57) 1653

1654

1655

1656

Pi 1657

1658

1659

1660

1661

1662

Pi 1663

1664

The pure olive ShMN ZYThZK KThYTh

oil beaten out

1665

1666

Pi 1667

1668

Pi 1669

1670

1671

1672

1673

1674 {77b}

1675

1676

1677

1678

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1680

41 to the 2nd power Sq.Rt. 1681

1682

1683

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1692

Pi 1693

1694

1695

1696

Pi 1697

1698

Pi 1699

1700

1701

1702

1703

1704

1705

1706

1707

1708

Pi 1709 {78a}

1710

SUM (1 - 58) 1711

1712

1713

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Pi 1721

1722

Pi 1723

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1727

12 to the 3rd power 3rd Rt. 1728

1729

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Pi 1733

1734

1735

1736

1737

1738

1739

1740

Pi 1741

1742

1743

1744 {78b}

1745

1746

Pi 1747

1748

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Pi 1753

1754

1755

Holy, Holy, QDVSh QDVSh QDVSh YHVH TzBAVTh

Holy, Lord GOD of Hosts!

1756

1757

1758

Pi 1759

1760

1761

1762

1763

42 to the 2nd power Sq.Rt. 1764

1765

1766

1767

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1769

SUM (1 - 59) 1770

1771

1772

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1775

1776 {79a}

Pi 1777

1778

1779

1780

1781

1782

Pi 1783

1784

1785

1786

Pi 1787

1788

Pi 1789

1790

1791

1792

1793

1794

1795

1796

1797

1798

1799

1800

Pi 1801

1802

1803

1804

1805

1806

1807

1808

1809

1810

Pi 1811 {79b}

1812

1813

1814

1815

1816

1817

1818

1819

1820

1821

1822

Pi 1823

1824

1825

1826

1827

1828

1829

SUM (1 - 60) 1830

Pi 1831

1832

1833

1834

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1845

1846 {80a}

Pi 1847

1848

43 to the 2nd power Sq.Rt. 1849

1850

1851

1852

1853

::7

:.-- 1854

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Pi 1861

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1863

1864

1865

1866

Pi 1867

1868

1869

1870

Pi 1871

1872

Pi 1873

1874

1875

1876

```
                                Pi  1877

                                    1878

                                Pi  1879

                                    1880

                                    1881        {80b}

                                    1882

                                    1883

                                    1884

                                    1885

                                    1886

                                    1887

                                    1888

                                Pi  1889

                                    1890

SUM (1 - 61)                        1891
```

1892

1893

1894

1895

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1897

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1900

Pi 1901

1902

1903

1904

1905

1906

Pi 1907

1908

1909

1910

1911

1912

Pi 1913

1914

1915

1916 {81a}

1917

1918

1919

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1925

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1927

1928

1929

1930

Pi 1931

1932

Pi 1933

1934

1935

44 to the 2nd power	Sq.Rt.	1936
		1937
		1938
		1939
		1940
		1941
		1942
		1943
		1944
		1945
		1946
		1947
		1948
	Pi	1949
		1950

Pi 1951 {81b}

1952

SUM (1 - 62) 1953

1954

1955

1956

1957

1958

1959

1960

1961

1962

1963

1964

1965

1966

1967

1968

1969

1970

1971

1972

Pi 1973

1974

1975

1976

1977

1978

Pi 1979

1980

1981

1982

1983

1984

1985

1986 {82a}

Pi 1987

1988

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Pi 1993

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Pi 1997

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Pi 1999

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Pi 2003

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Pi 2011

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SUM (1 - 63) 2016

Pi 2017

2018

2019

2020

2021 {82b}

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45 to the 2nd power Sq.Rt. 2025

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Pi 2027

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Pi 2039

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Pi 2053

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2056 {83a}

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Pi 2063

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Pi 2069

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SUM (1 - 64). Mercury 2080

Spirit of Mercury ThPThRThRTh

Pi 2081

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Pi 2083

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Pi 2087

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Pi 2089

2090 {83b}

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Pi 2099

2100

2101

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Pi 2111

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Pi 2113

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46 to the 2nd power Sq.Rt. 2116

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2125 {84a}

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Pi 2129

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Pi 2131

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Pi 2137

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Pi 2141

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Pi 2143

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SUM (1 - 65) 2145

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Pi 2153

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2160 {84b}

Pi 2161

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Pi 2179

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3 to the 7th power	7 Rt.	2187	
		2188	
		2189	
		2190	
		2191	
		2192	
		2193	
		2194	
		2195	{85a}
		2196	
13 to the 3rd power	3 Rt.	2197	
		2198	
		2199	
		2200	

2201

2202

Pi 2203

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Pi 2207

2208

47 to the 2nd power Sq.Rt. 2209

2210

SUM (1 - 66) 2211

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Pi 2213

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Pi 2221

2222

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2229

2230 {85b}

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2236

Pi 2237

2238

Pi 2239

2240

2241

2242

Pi 2243

2244

2245

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2247

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2249

2250

Pi 2251

2252

2253

2254

2255

2256

2257

2258

2259

2260

2261

2262

2263

2264

2265 {86a}

2266

Pi 2267

2268

Pi 2269

2270

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2272

Pi 2273

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SUM (1 - 67) 2278

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Pi 2281

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2286

Pi 2287

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Pi 2293

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Pi 2297

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2299

2300 {86b}

2301

2302

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48 to the 2nd power Sq.Rt. 2304

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Pi 2309

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Pi 2311

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2321

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Pi 2333

2334

2335 {87a}

2336

2337

2338

Pi 2339

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Pi 2341

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SUM (1 - 68) 2346

Pi 2347

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Pi 2351

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Pi 2357

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2369

2370 {87b}

Pi 2371

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Pi 2377

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Pi 2381

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Pi 2383

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Pi 2389

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Pi 2393

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Pi 2399

2400

49 to the 2nd power = 7 to the 4th power Sq.Rt. 4th Rt. 2401

2402

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2405 {88a}

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Pi 2411

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2414

SUM (1 - 69) 2415

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Pi 2417

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Pi 2423

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Pi 2437

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2440 {88b}

Pi 2441

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Pi 2447

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Pi 2459

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Pi 2467

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2472

Pi 2473

2474

2475 {89a}

2476

Pi 2477

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SUM (1 - 70) 2485

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50 to the 2nd power Sq.Rt. 2500

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Pi 2503

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2510 {89b}

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Pi 2521

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Pi 2531

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2533

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2535

2536

2537

2538

Pi 2539

2540

2541

2542

Pi 2543

2544

2545 {90a}

2546

2547

2548

Pi 2549

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Pi 2551

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2555

SUM (1 - 71) 2556

Pi 2557

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2578

Pi 2579

2580 {90b}

2581

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Pi 2591

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Pi 2593

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2600

51 to the 2nd power Sq.Rt. 2601

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Pi 2609

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2615 {91a}

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Pi 2617

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Pi 2621

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2627

SUM (1 - 72) 2628

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2632

Pi 2633

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2641

2642

2643

2644

2645

2646

Pi 2647

2648

2649

2650 {91b}

2651

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2653

2654

2655

2656

Pi 2657

2658

Pi 2659

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2661

2662

Pi 2663

2664

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Pi 2671

2672

2673

2674

2675

2676

Pi 2677

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2681

2682

Pi 2683

2684

2685 {92a}

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Pi 2687

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Pi 2689

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Pi 2693

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Pi 2699

2700

SUM (1 - 73) 2701

2702

2703

52 to the 2nd power Sq.Rt. 2704

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Pi 2707

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Pi 2711

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Pi 2713

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Pi 2719

2720 {92b}

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Pi 2729

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Pi 2731

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Pi 2741

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14 to the 3rd power 3rd Rt. 2744

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Pi 2749

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Pi 2753

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2755 {93a}

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Pi 2767

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SUM (1 - 74) 2775

2776

Pi 2777

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2779

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2786

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2788

Pi 2789

2790 {93b}

Pi 2791

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Pi 2801

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53 to the 2nd power Sq.Rt. 2809

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2825 {94a}

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Pi 2833

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Pi 2837

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Pi 2843

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SUM (1 - 75) 2850

Pi 2851

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Pi 2857

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2860 {94b}

Pi 2861

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Pi 2879

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Pi 2887

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2894

2895 {95a}

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Pi 2897

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Pi 2903

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	Pi	2909
		2910
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54 to the 2nd power	Sq.Rt.	2916
	Pi	2917
		2918
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SUM (1 - 76) 2926

Pi 2927

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2930 {95b}

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Pi 2939

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Pi 2953

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Pi 2957

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Pi 2963

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2965 {96a}

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Pi 2969

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Pi 2971

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Pi 2999

3000 {96b}

Pi 3001

3002

SUM (1 - 77) 3003

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3010

Pi 3011

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Pi 3023

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55 to the 2nd power Sq.Rt. 3025

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3035 {97a}

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Pi 3037

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Pi 3041

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Pi 3049

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Pi 3061

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Pi 3067

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3070 {97b}

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Pi 3079

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SUM (1 - 78) 3081

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Pi 3083

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Pi 3089

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3101

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3105 {98a}

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Pi 3109

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Pi 3119

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Pi 3121

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5 to the 5th power 5th Rt. 3125

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56 to the 2nd power Sq.Rt. 3136

Pi 3137

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3139

3140 {98b}

3141

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SUM (1 - 79)

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3162

Pi 3163

3164

3165

3166

Pi 3167

3168

Pi 3169

3170

3171

3172

3173

3174

3175 {99a}

3176

3177

3178

3179

3180

Pi 3181

3182

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Pi 3187

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Pi 3191

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32x(10 to the 2nd power) 3200

The paths of the Whole

Tree in excelsis

BRAShYTh BRA ALHYM {Far left Beth larger}

3201

3202

Pi 3203

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3208 {99b}

Pi 3209

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Pi 3217

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Pi 3221

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Pi 3229

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SUM (1 - 80) 3240

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3243 {100a}

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57 to the 2nd power Sq.Rt. 3249

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Pi 3251

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Pi 3253

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Pi 3271

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3278 {100b}

{WEH NOTE: The columns on this final page are broken in the following fashion: To the left, numbers from 3279 to 3299. To the right, numbers from 3300 to 3320. The entry for 3321 extends entirely across the page, with the number itself in the right hand position as a termination of the right side column. The balance of the page is full across.}

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Pi 3299

3300

Pi 3301

3302

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3306

Pi 3307

3308

3309

3310

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3312

Pi 3313

3314

3315

3316

3317

3318

Pi 3319

3320

SUM (1 - 81). Moon. 3321

The Intelligence of MLKA BThRShYShYM Va'aD BRVH ShHRYM{WEH NOTE:using finals}

the Intelligences

of the Moon

The Spirit of the ShDBRShHMa'aTh ShRThThN{WEH NOTE: using finals}

Spirits of the Moon

[A pendant to this work, on the properties of pure number, is in preparation under the supervision of Fratres P. and GR:psi. Also a companion volume on the Greek Qabalah by them and Frater J. M.]

Cambridge:

PRINTED BY JOHN CLAY, M.A.

AT THE UNIVERSITY PRESS.

{WEH NOTE: regular pagination resumes after this point}

Liber Batrachophrenoboocosmomachia sub Figura DXXXVI

*.

Within His skull exist daily thirteen thousand myriads of Worlds, which draw their existence from Him, and by Him are upheld. ? I.R.Q. iii. 43.

0.

Let the Practicus study the textbooks of astronomy, travel, if need be, to a land where the sun and stars are visible, and observe the heavens with the best telescopes to which he may have access. Let him commit to memory the principal facts, and (at least roughly) the figures of the science.

1.

Now, since these figures will leave no direct impression with any precision upon his mind, let him adopt this practice A.

A. Let the practicus be seated before a bare square table, and let an unknown number of small similar objects be thrown by his chela from time to time upon the table, and by that chela be hastily gathered up.
Let the Practicus declare at the glance, and the chela confirm by his count, the number of such objects.
The practice should be for a quarter of an hour thrice daily. The maximum number of objects should at first be seven. This maximum should increase by one at each practice, provided that not a single mistake is made by the Practicus in appreciating the number thrown.

This practice should continue assiduously for at least one year.
The quickness of the chela in gathering up the objects is expected to increase with time. The practice need not be limited to a quarter of an hour thrice daily after a time, but increased with discretion. Care must be taken to detect the first symptoms of fatigue, and to stop, if possible, even

before it threatens. The practised psychologist learns to recognise even minute hesitations that mark the forcing of the attention.

2.

Alternating with the above, let the Practicus begin this practice B. It is assumed that he has thoroughly conquered the elementary difficulties of Dharana, and is able to prevent mental pictures from altering shape, size and colour against his will.

B. Seated in the open air, let him endeavour to form a complete mental picture of himself and his immediate surroundings. It is important that he should be in the centre of such picture, and able to look freely in all directions. the finished picture should be a complete consciousness of the whole fixed, clear, and definite.
Let him gradually add to this picture by including objects more and more distant, until he have an image of the whole field of vision.

He will probably discover that it is very difficult to increase the apparent size of the picture as he proceeds, and it should be his most earnest endeavour to do so. he should seek in particular to appreciate distances, almost to the point of combatting the laws of perspective.

3.

These practices A and B accomplished, and his studies in astronomy completed, let him attempt this practice C.

C. Let the Practicus form a mental picture of the Earth, in particular striving to realize the size of the Earth in comparison with himself, and let him not be content until by assiduity he has well succeeded.
Let him add the moon, keeping well in mind the relative sizes of, and the distance between, the planet and its satellite.

He will probably find the final trick of the mind to be a constant disappearance of the image, and the appearance of the same upon a smaller scale. This trick he must outwit by constancy of endeavour.

He will then in add in turn Venus, Mars, Mercury and the Sun.

It is permissible at this stage to change the point of view to the centre of the Sun, and to do so may add stability to the conception.

The Practicus may then a the Asteroids, Jupiter, Saturn, Uranus and Neptune. The utmost attention to detail is now necessary, as the picture is highly complex, apart from the difficulty of appreciating relative size and distance.
Let this picture be practised month after month until it is absolutely perfect. The tendency which may manifest itself to pass into Dhyana and Samadhi must be resolutely combated with the whole strength of the mind.
Let the Practicus then re-commence the picture, starting from the Sun, and adding the planets one by one, each with its proper motion, until he have an image perfect in all respect of the Solar System as it actually exists. Let him particularly note that unless the apparent size approximate to the real, his practice is wasted. Let him then add a comet to the picture; he may find, perhaps that the path of this comet may assist him to expand the sphere of his mental vision until it include a star.

And thus, gathering one star after another, let his contemplation become vast as the heaven, in space and time ever aspiring to the perception of the Body of Nuit; yea, the Body of Nuit.

Liber H A D
sub figura DLV

A.·. A.·.
Publication in Class D
(for Winners of the Ordeal X.)
Imprimatur:
{three flags/axes meaning "Neteru"}...
V.V.V.V.V. ...
N. Fra A.·. A.·.
O.M. 7° = 4Square.

000. This is the Book of the Cult of the Infinite Within.

00. The Aspirant is Nuit. Nuit is the infinite expansion of the Rose; Hadit the infinite concentration of the Rood. *(Instruction of V.V.V.V.V.)*

0. First let the Aspirant learn in his heart the Second Chapter of the Book of the Law. *(Instruction of V.V.V.V.V.)*

Worship, *i.e.* identify thyself with, Nuit, as a lambent flame of blue, all-touching, all-penetrant, her lovely hands upon the black earth, and her lithe body arched for love, and her soft feet not hurting the little flowers, even as She is imaged in the Stele of Revealing.
This is the first practice of Meditation (ccxx. I. 26).

Let him further identify himself with the heart of Nuit, whose ecstasy is in that of her children, and her joy to see their joy, who sayeth: I love you! I yearn to you. Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arose the coiled splendour within you: come unto me! ... Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you! I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky. To me! To me!
This is the second practice of Meditation (ccxx. I. 13, 61, 63, 64, 65).

Let the Aspirant apply himself to comprehend Hadit as an unextended point clothed with Light ineffable. And let him beware lest he be dazzled by that Light.
This is the first practice of Intelligence (ccxx. II. 2).

Let the Aspirant apply himself to comprehend Hadit as the ubiquitous centre of every sphere conceivable.
This is the second practice of Intelligence (ccxx. I. 2).

Let the Aspirant apply himself to comprehend Hadit as the soul of every man, and of every star, conjoining this in his Understanding with the Word (cxx. I. 2). "Every man and every woman is a star." Let this conception be that of Life, the giver of Life, and let him perceive that therefore the knowledge of Hadit is the knowledge of death.
This is the third practice of Intelligence (ccxx. II. 6).

Let the Aspirant apply himself to comprehend Hadit as the Magician or maker of Illusion, and the Exorcist or destroyer of Illusion, under the figure of the axle of the Wheel, and the cube in the circle. Also as the Universal Soul of Motion.
(This conception harmonises Thoth and Harpocrates in a very complete and miraculous manner. Thoth is both the Magus of Taro (see) and the Universal Mercury; Harpocrates both the destroyer of Typhon and the Babe on the Lotus. Note that the "Ibis position" formulates this conception most exactly. ED.)
This is the fourth practice of Intelligence (ccxx. II. 7).

Let the Aspirant apply himself to comprehend Hadit as the perfect, that is Not, and solve the mystery of the numbers of Hadit and his components by his right Ingenium.
This is the fifth practice of Intelligence (ccxx. II. 15, 16).

Let the Aspirant, bearing him as a great King, root out and destroy without pity all things in himself and his surroundings which are weak, dirty, or diseased, or otherwise unworthy. And let him be exceeding proud and joyous.
This is the first practice of Ethics (ccxx. II. 18, 19, 20, 21).

Let the Aspirant apply himself to comprehend Hadit as the Snake that giveth Knowledge and Delight and bright glory, who stirreth the hearts of men with drunkenness. This snake is blue and gold; its eyes are red, and its spangles green and ultra-violet.
(That is, as the most exalted form of the Serpent Kundalini.)
This is the sixth practice of Intelligence (ccxx. II. 22, 50, 51).

Let him further identify himself with this Snake.
This is the second practice of Meditation (ccxx. II. 22).

Let the Aspirant take wine and strange drugs, according to his knowledge and experience, and be drunk thereof.
(The Aspirant should be in so sensitive a condition that a single drop, perhaps even the smell, should suffice. ED.)
This is the first practice of Magick Art (ccxx. II. 22).

Let the Aspirant concentrate his consciousness in the Rood Cross set up upon the Mountain, and identify himself with It. Let him be well aware of the difference between Its own soul, and that thought which it habitually awakes in his own mind. *This is the third practice of Meditation, and as it will be found, a comprehension and harmony and absorption of the practices of Intelligence (ccxx, II. 22).*

Let the Aspirant apply himself to comprehend Hadit as the Unity which is the Negative. (Ain Elohim. ED.)
This is the seventh practice of Intelligence (ccxx. II. 23).

Let the Aspirant live the life of a strong and beautiful being, proud and exalted, contemptuous of and fierce toward all that is base and vile.

This is the second practice of Ethics (ccxx. II. 24, 25, 45-49, 52, 56- 60).

Let the Aspirant apply himself to comprehend Hadit according to this 26th verse of the Second Chapter of the Book of the Law. And this shall be easy for him if he have well accomplished the Third Practice of Meditation.
This is the eighth practice of Intelligence (ccxx, II. 26).

Let the Aspirant destroy Reason in himself according to the practice in Liber CDLXXIV.
This is the fourth practice of Meditation (ccxx. II. 27-33).

Let the Aspirant observe duly the Feasts appointed by the A.'. A.'. and perform such rituals of the elements as he possesseth, invoking them duly in their season.
This is the second practice of Magick Art (ccxx. II. 35-43).

Let the Aspirant apply himself to comprehend Hadit as a babe in the egg of the Spirit (Akasha. ED.) that is invisible within the 4 elements.
This is the ninth practice of Intelligence (ccxx. II. 49).

The Aspirant seated in his Asana will suddenly commence to breathe strangely, and this without the Operation of his will; the Inspiration will be associated with the thought of intense excitement and pleasure, even to exhaustion; and the Expiration very rapid and forceful, as if this excitement were suddenly released.
This is the first and last Indication of the Sign of the Beginning of this Result (ccxx. II. 63).

A light will appear to the Aspirant, unexpectedly. Hadit will arise within him, and Nuit concentrate Herself upon him from without. He will be overcome, and the Conjunction of the Infinite Without with the Infinite Within will take place in his soul, and the One be resolved into the None.
This is the first Indication of the Nature of the Result (ccxx. II. 61, 62, 64).

Let the Aspirant strengthen his body by all means in his power, and let him with equal pace refine all that is in him to the true ideal of Royalty. Yet let his formula, as a King's ought, be Excess.
This is the third practice of Ethics (ccxx. II. 70, 71).

To the Aspirant who succeeds in this practice the result goes on increasing until its climax in his physical death in its due season. This practice should, however, prolong life.
This is the second Indication of the Nature of the Result (ccxx. II. 66, 72-74).

Let the Adept aspire to the practice of Liber XI. and preach to mankind.
This is the fourth Practice of Ethics (ccxx. II. 76).

Let the Adept worship the Name, foursquare, mystic, wonderful, of the Beast, and the name of His house; and give blessing and worship to the prophet of the lovely Star.
This is the fifth practice of Ethics (ccxx. II. 78, 79).

Let the Aspirant expand his consciousness to that of Nuit, and bring it rushing inward. It may be practised by imagining that the Heavens are falling, and then transferring the consciousness to them.
This is the fifth practice of Meditation. (Instruction of V.V.V.V.V.)

Summary. Preliminaries.
These are the necessary possessions.

Wine and strange drugs.

Summary continued. Preliminaries. These are the necessary comprehensions.

The nature of Hadit (and of Nuit, and the relations between them.)

Summary continued. Preliminaries.
These are the meditations necessary to be accomplished.

Identification with Nuit, body and spirit.

Identification with Hadit as the Snake.

Identification with Hadit as the Rood Cross.

Destruction of Reason.

The falling of the Heavens.

Summary continued. Preliminaries.
These are the Ethical Practices to be accomplished.

The destruction of all unworthiness in one's self and one's surroundings.

Fulness, almost violence, of life.

Summary continued. Preliminaries.
These are the Magick Arts to be practised.

During the preparation, perform the Invocations of the Elements.

Observe the Feasts appointed by the A.·. A.·.

Summary continued. The actual Practice.

Procure the suitable intoxication.

As Nuit, contract thyself with infinite force upon Hadit.

Summary continued. The Results.

Peculiar automatic breathing begins.

A light appears.

Samadhi of the two Infinites within aspirant.

Intensification of 3 on repetition.

Prolongation of life.

Death becomes the climax of the practice.

Summary concluded.
These are the practices to be performed in token of Thanksgiving for success.

Aspiration to Liber XI.

Preaching of Theta-epsilon-lambda-eta-mu-alpha to mankind.

Blessing and Worship to the prophet of the lovely Star.

Liber DCCCXIII vel ARARITA
Sub Figura DLXX

A.·.A.·.
Publication in Class A.
Imprimatur:
N. Fra A.·. A.·.

I

0. O my God! One is Thy Beginning! One is Thy Spirit, and Thy Permutation One!
1. Let me extol Thy perfections before men.
2. In the Image of a Sixfold Star that flameth across the Vault inane, let me re-veil Thy perfections.
3. Thou hast appeared unto me as an aged God, a venerable God, the Lord of Time, bearing a sharp sickle.
4. Thou hast appeared unto me as a jocund and ruddy God,full of Majesty, a King, a Father in his prime. Thou didst bear the sceptre of the Universe, crowned with the Wheel of the Spirit.
5. Thou hast appeared unto me with sword and spear, a warrior God in flaming armour among Thine horsemen.
6. Thou hast appeared unto me as a young and brilliant God, a god of music and beauty, even as a young god in his strength, playing upon the lyre.
7. Thou hast appeared unto me as the white foam of Ocean gathered into limbs whiter than the foam, the limbs of a miracle of women, as a goddess of extreme love, bearing the girdle of gold.
8. Thou hast appeared to me as a young boy mischievous and lovely, with Thy winged globe and its serpents set upon a staff.
9. Thou hast appeared to me as an huntress among Thy dogs, as a goddess virginal chaste, as a moon among the faded oaks of the wood of years.
10. But I was deceived by none of these. All these I cast aside, crying: Begone! So that all these faded from my vision.
11. Also I welded together the Flaming Star and the Sixfold Star in the forge of my soul, and behold! a new star 418 that is above all these.
12. Yet even so was I not deceived; for the crown hath twelve rays.
13. And these twelve rays are one.

II

0. Now then I saw these things averse and evil; and they were not, even as Thou art Not.
1. I saw the twin heads that ever battle against one another, so that all their thought is a confusion. I saw Thee in these.
2. I saw the darkeners of wisdom, like black apes chattering vile nonsense. I saw Thee in these.
3. I saw the devouring mothers of Hell, that eat up their children - O ye that are without understanding! I saw Thee in these.
4. I saw the merciless and the unmajestic like harpies tearing their foul food. I saw Thee in these.
5. I saw the burning ones, giants like volcanoes belching out the black vomit of fire and smoke in their fury. I saw Thee in these.
6. I saw the petty, the quarrelsome, the selfish, - they were like men, O Lord, they were even like unto men. I saw Thee in these.
7. I saw the ravens of death, that flew with hoarse cries upon the carrion earth. I saw Thee in these.
8. I saw the lying spirits like frogs upon the earth, and upon the water, and upon the treacherous metal that corrodeth all things and abideth not. I saw Thee in these.
9. I saw the obscene ones, bull-men linked in the abyss of putrefaction, that gnawed each other's tongues for pain. I saw Thee in these.
10. I saw the Woman. O my God, I beheld the image thereof, even as a lovely shape that concealeth a black monkey, even as a figure that draweth with her hands small images of men down into hell. I saw her from the head to the navel a woman, from the navel to the feet of her a man. I saw Thee even in her.
11. For mine was the keyword to the Closed Palace 418 and mine the reins of the Chariot of the Sphinxes, black and white.
But I was not deceived by anything of all these things.
12. For I expanded it by my subtlety into Twelve Rays of the Crown.
13. And these twelve rays were One.

III

0. Say thou that He God is one; God is the Everlasting One; nor hath He any Equal, or any Son, or any Companion. Nothing shall stand before His face.
1. Even for five hundred and eleven times nightly for one and forty days did I cry aloud unto the Lord the affirmation of His Unity.
2. Also did I glorify His wisdom, whereby He made the worlds.
3. Yea, I praised Him for His intelligible essence, whereby the universe became light.
4. I did thank Him for His manifold mercy; I did worship His magnificence and majesty.
5. I trembled before His might.
6. I delighted in the Harmony and Beauty of His Essence.
7. In His Victory I pursued His enemies; yea I drave them down the steep; I thundered after them into the utmost abyss; yea, therein I partook of the glory of my Lord.
8. His Splendour shone upon me; I adored His adorable splendour.

9. I rested myself, admiring the Stability of Him, how the shaking of His Universe, the dissolution of all things, should move Him not.
10. Yea, verily, I the Lord Viceregent of His Kingdom, I, Adonai, who speak unto my servant V.V.V.V.V. did rule and govern in His place.
11. Yet also did I formulate the word of double power in the Voice of the Master, even the word 418.
12. And all these things deceived me not, for I expanded them by my subtlety into the Twelve Rays of the Crown.
13. And these twelve rays were One.

IV

0. Also the little child, the lover of Adonai, even V.V.V.V.V., reflecting the glory of Adonai, lifted up his voice and said:
1. Glory to God, and Thanksgiving to God! There is One God alone, and God is exceeding great. He is about us, and there is no strength save in Him the exalted, the great.
2. Thus did V.V.V.V.V. become mad, and wend about naked.
3. And all these things fled away, for he understood them all, that they were but as old rags upon the Divine Perfection.
4. Also he pitied them all, that they were but reflections distorted.
5. Also he smote them, lest they should bear rule over the just.
6. Also he harmonized them into one picture, beautiful to behold.
7. And having thus conquered them, there was a certain glamour of holiness even in the hollow sphere of outward brilliance.
8. So that all became splendid.
9. And having firmly stablished them in order and disposition,
10. He proclaimed the perfection, the bride, the delight of God in His creation.
11. But though thus he worked, he tried ever his work by the Star 418.
12. And it deceived him not; for by his subtlety he expanded it all into the Twelve Rays of the Crown.
13. And these twelve rays were One.

V

0. In the place of the cross the indivisible point which hath no points nor parts nor magnitude. Nor indeed hath it position, being beyond space. Nor hath it existence in time, for it is beyond Time. Nor hath it cause or effect, seeing that its Universe is infinite every way, and partaketh not of these our conceptions.

1. So wrote , which darteth and flasheth through the depths of the Universe.
1. At the touch of the Fire Qadosh the earth melted into a liquor clear as water.
2. At the touch of the Fire Qadosh the water smoked into a lucid air.
3. At the touch of the Fire Qadosh the air ignited, and became Fire.

4. At the touch of the Fire Qadosh, O Lord, the Fire dissipated into Space.
5. At the touch of the Fire Qadosh, O Lord, the Space resolved itself into a Profundity of Mind.
6. At the touch of the Fire Qadosh the Mind of the Father was broken up into the brilliance of our Lord the Sun.
7. At the touch of the Fire Qadosh the Brilliance of our Lord was absorbed in the Naught of our Lady of the Body of the Milk of the Stars.
8. Then only was the Fire Qadosh extinguished, when the Enterer was driven back from the threshold,
9. And the Lord of Silence was established upon the Lotus flower.
10. Then was accomplished all that which was to be accomplished.
11. And All and One and Naught were slain in the slaying of the Warrior 418,
12. In the slaying of the subtlety that expanded all these things into the Twelve Rays of the Crown,
13. That returned unto One, and beyond One, even unto the vision of the Fool in his folly that chanted the word ARARITA, and beyond the Word and the Fool; yea, beyond the Word and the Fool.

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BAPHOMET XI°

Liber DCXXXIII
{Book 633}
De Thaumaturgia

De Thaumaturgia enlarges on the ethical basis of the magical praxis for initiates-in-training, and underscores an important principle that is all too often overlooked. It first appeared in The International (New York, February 1918).--H.B.

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

IT IS NOT POSSIBLE for the Master, o my brethren, who has fought so long with those things within Himself which have hindered Him, to expect that if toys be given to children they will not play with them. But watch may rightly be held lest they injure themselves therewith; this paper therefore, as a guard.

O, My Brethren, even as every dog is allowed one bite, so let every wonder-worker be allowed one miracle. For it is right that he should prove his new power, lest he be deceived by the wile and malice of the apes of Choronzon.

But with regard to the repetition of miracles the cause is not similar. Firstly cometh forth the general magical objection. The business of the aspirant is to climb the Middle Pillar from Malkuth to Kether; and though the other Pillars must be grasped firmly as aids to equilibrium, he should in no wise cling to them. He aspires to the Knowledge and Conversation of his Holy Guardian Angel, and all other works are deviations. He may however perform miracles when necessary in order to carry out this main work;

thus. he may perform a divination to assist him to discover a suitable house for the purpose, or even evoke a planetary spirit to guard him and aid him during the time of preparation, if it be necessary. But in all such works let him be well assured in himself that his sole object is really that Knowledge and Conversation. Otherwise, he has broken concentration, and the One work alone being White Magick, all others are Black Magick.

Secondly ariseth a similar objection derived from considerations of Energy. For all miracles involve loss; as it is said ``she perceived that virtue had gone out of him.'' The exception is therefore as follows, that such miracles as tend to the conservation or renewal of Energy are lawful. Thus the preparation of the Elixir of Life is blameless; and the practices of the IX° of O.T.O. in general, so far as they have for object the gain of Strength, Youth, and Vitality.

It may further be considered just to perform miracles to aid others, within certain limits. One must consciously say: I deliberately sacrifice Energy and my own Great Work for this Object. Therefore the Magician must first of all calculate whether or no the object be worthy of the sacrifice. Thus, in the first year of the Path of the Master Therion, he, with V.H. Frater Volo Noscere, evoked the Spirit Buer to save the life of V.H. Frater Iehi Aour; saying in themselves: The life of this holy man is of vast importance to this Aeon; let us give up this small portion of our strength for this great end. The answer might have been made: Nay, nothing is ever lost; let him rather work out this evil Karma of ill-health, and die and incarnate anew in youth and strength. It is hard even now to say if this had been better. The holy man did indeed recover, did attain to yet greater things, did awake a great people to aspiration; no operation could ever have been more successful: Yet still there remaineth doubt as to whether the natural order of things had not conceived a finer flowering.

But this is a general objection of the sceptical sort to all miracles of whatever kind, and leadeth anon into the quagmire of arguments about Free Will. The adept will do better to rely upon The Book of the Law, which urgeth constantly to action. Even rash action is better than none, by that Light: let the magician then argue that his folly is part of that natural order which worketh all so well.

And this may be taken as a general license to perform any and every miracle according to one's will.

The argument has therefore been swung to each extreme; and like all arguments, ends in chaos.

The above concerning true miracles; but with regard to false miracles the case is altogether different.

Since it is part of the Magick of every one to cause both Nature and man to conform to the Will, man may lawfully be influenced by the performance of miracles. But true miracles should not be used for this purpose; for it is to profane the nature of the miracle, and to cast pearls before swine; further, man is so built that he will credit false miracles, and regard true miracles as false. It is also useful at times for the magician to prove to them that he is an imposter; therefore, he can easily expose his false miracles, whereas this must not be done where they are true; for to deny true miracles is to injure the power to perform them.

Similarly, none of the other objections cited above apply to false miracles; for they are not, properly speaking, magick at all, and come under the heading of common acts. Only insofar as common acts are magick do they come under consideration, and here the objection may be raised that they are, peculiarly, Error; that they simulate, and so blaspheme, the Truth. Certainly this is so, and they must only be performed for the purpose of blinding the eyes of the malicious, and that only in that peculiar spirit of mockery which delights the initiates in the Comedy of Pan.

The end of the matter then is that as in Comedy and Tragedy all things are lawful, live thou in Comedy

or Tragedy eternally, never blinding thyself to think Life aught but mummery, and perform accordingly the false miracles or the true, as may be Thy Will.

Love is the law, love under will.

LIBER DCLXXI vel PYRAMIDOS

A Ritual of Self Initiation based upon the Formula of the Neophyte.
By Aleister Crowley

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000. The Building of the Pyramid.

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

Hail! Asi! hail, Hoor-Apep! Let
The Silence speech beget! Two strokes on Bell.
Banishing Spiral Dance.
The Words against the Sons of Night
Tahuti speaketh in the Light.
Knowledge & Power, twin warriors, shake
The Invisible; they roll asunder
The Darkness; matter shines, a snake.
Sebek is smitten by the thunderÄ
The Light breaks forth from Under.

He goes to the West, in the centre of the base of the Triangle of THOTH (Maim), ASI (Aleph), & HOOR (Shin).

O Thou, the Apex of the Plane,
With Ibis head & Phoenix Wand
And Wings of Night! Whose serpents strain
Thou in the Light & in the Night!

He lays the Wand, etc., on the Altar, uses the Scourge on his buttocks, cuts a cross with the Daggar upon his breast & tightens the Chain of the Bell about his forehead, saying:

The Lustral Water! Smite thy flood
Through meÄLymph, marrow & blood! Annointing the Wounds, say
The Fire Informing! Let the Oil
Balance, assain, assoil! The Invoking Spiral Dance.
So Life takes Fire from Death, & runs
Whirling amid the Suns.
Hail, Asi! Pace the Path, bind on
The girdle of the Starry One!

Sign of the Enterer: Homage to Thee, Lord of the Word! Sign of Silence: Lord of Silence, Homage to Thee! Repeat both Signs: Lord we adore Thee, still & stirred Beyond Infinity. The Secret Word: MTzThBTzMÄ271 (Blue, Orange, Yellow-Green, Yellow, Orange, Blue)

For from the Silence of the Wand
Unto the Speaking of the Sword,
And back again to the Beyond,
This is the toil & the Reward.
This is the Path of HVAÄHo!
This is the Path of IAO. Bell.
Hail Asi! Hail, thou Wanded Wheel!
Alpha & Delta kissed & came
For five that feed the Flame. Bell.
Hail, Hoor-Apep! thou Sword of Steel!
Alpha & Delta & Epsilon
Met in the Shadow of the Pylon
And in Iota did proclaim
That tenfold core & crown of flame.
Hail, Hoor-Apep! Unspoken Name!
Thus is the Great Pyramid duly builded.

1.Initiation.

The Candidate still bound and hoodwinked. The First Pylon.

I know not who I am; I know not whence I came;
I know not whither I go; I seekÄbut What I do
not know!
I am blind & bound; but I have heard one cry
Ring through Eternity; Arise & follow me!

Asar Un-nefer! I invoke
The four-fold Horror of the Smoke.
Unloose the Pit! by the dread Word
Of PowerÄthat Set-Typhon hath heardÄ SAZAZSAZAZADANATASANSAZAZ

(Pronounce this backwards. But it is very dangerous. It opens up the Gates of Hell.)

The Fear of Darkness & of Death
The Fear of Water & of Fire
The Fear of the Chasm & the Chain
The Fear of Hell & the dead Breath.
The Fear of Him, the Demon dire
That on the Threshold of the Inane
Stands with his Dragon Fear to slay
The Pilgrim of the Way.
Thus I pass by with Force & Care,
Advance with Fortitude & Wit,
In the straight Path, or else Their Snare
Were surely Infinite. The Passing of the Second Pylon.
(Suit action to words.)
Asar! who clutches at my throat?
Who pins me down? Who stabs my heart?
I am unfit to pass within this Pylon of the Hall of Maat.

Rubric as above. (The Fear....surely Infinite.)

The Lustral Water! Let thy flood
Cleanse meÄlymph, marrow, & blood!
The Scourge, the Dagger & the Chain
Purge body, breast & brain!
The Fire Informing! Let the Oil
Balance, assain, assoil! Still in corpseÄposition.
For I am come with all this pain,
To ask admission to the Shrine.
I do not know whyÄI ask in vainÄ
Unless it be that I am Thine.
I am Mentu his truth-telling brother,
Who was Master of Thebes from my birth:Ä
O heart of me! heart of my mother!
O heart that I had upon the 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!

(Change this part to your own motto.
Work the scansion correctly.)

Speak fair words for OU MH. May he flourish
In the place of the weighing of hearts
By the marsh of the dead, where the crocodiles nourish
Their lives on the lost, where the Serpent upstarts.
ÄFor though I be joined to the Earth,
In the Innermost Shrine of Heaven am I.
I was Master of Thebes from my birth;
Shall I die like a dog? Thou shalt not let me die,
But my Khu that the teeth of the crocodiles sever

Shall be mighty in heaven for ever & ever!
Yea! but I am a fool, a flutterer!
I am under the Shadow of the Wings!

Refrain "I am under," etc., after each accusation.

I am a liar & a sorcerer
I am so fickle that I scorn the bridle.
I am unchaste, voluptuous and idle.
I am a bully & a tyrant crass,
I am as dull & as stubborn as an ass;
I am untrusty, cruel & insane,
I am a fool & frivolous & vain.
I am a weakling & a coward; I cringe,
I am a catamite & cunnilinge.
I am a glutton, a besotted wight;
I am a satyr & a sodomite.
I am as changeful & selfish as the Sea.
I am a thing of vice & vanity.
I am not violent & I vaccilate,
I am a blind man & esmasculate.
I am a raging fire of wrathÄno wiser!
I am a blackguard, spendthrift & a miser.
I am obscene & devious & null.
I am ungenerous & base & dull.
I am not marked with the white Flame of Breath.
I am a Traitor!Ädie the traitor's death!

This last raises Candidate erect.
Invoking Spiral Dance.
Rubric as before.

I am under the Shadow of the Wings.
Now let me pace the Path, bind on
The girdle of the Starry One!
Asar! k.t.l. In Northwest.
SoulÄmastering Terror is thy name!
Lord of the Gods! Dread Lord of Hell! See Horus.
I am come. I fear Thee not. Thy flame
Is mine to weave my maiden spell!
I know Thee, & I pass Thee by.
For more that Thou am I!
Asar! k.t.l. (Rubric as usual.) In Southwest. See Isis.
Sorrow that eateth up the soul!
Dam of the Gods! The blue sky's Queen!
This is Thy Name. I come. Control
And Pass! I know Thee, Lady of Teeu!
know Thee & I pass Thee by.
For more than Thou am I!
Asar! k.t.l. (Rubric as usual.) In East. See Thoth. Silence

Asar! k.t.l. (Rubric as usual.) See Nature.
I will not look upon thee more,
For Fatal is Thy Name. Begone!
False Phantom, thou shalt pass before
The frowning forehead of the Sun.
I know Thee; & I pass thee by.
For more that Thou am I. Formulating Hexagram:
Now Witness YE upon the Earth,
Spirit & Water & Red Blood!
Witness Above, bright Babe of Birth,
Spirit, & FatherÄthat are God! As babe in egg, being born.
For Silence duly is begot
And Darkness duly brought to bed;
The Shroud is figured in my Thought,
The Inmost Light is on my head. Unbind.
Attack! I eat up the strong lions. I!

Sign of the Enterer:

Fear is on Seb, on them that
dwell therein,
Behold the radient Vigour of the Lord! Sign of Silence:
Defense! I close the mouth of Sebek, ply
My fear on Nile, Asar that held not in!
Behold my radiant Peace, ye things abhorred
For see! The Gods have loosed mine hands:
Asar unfettered stands.
Hail, Asi, hail! Hoor-Apep criesÄ
Now I the Son of Man arise
And followÄdead where Asar lies!
Lies down in Sign of Hanged Man.
I guild my left foot with the Light.
I guild my Phallus with the Light.
I guild my right knee with the Light.
I guild my right foot with the Light.
I guild my left knee with the Light.
I guild my Phallus with the Light.
I guild my elbow with the Light.
I guild my navel with the Light.
I guild my heart wedge with the Light.
I guild my black throat with the Light.
I guild my forehead with the Light.
I guild my Phallus with the Light. Rising in Sign Mulier:
Asar Un-nefer! I am Thine,
Waiting Thy Glory in the shrine.
Thy bride, Thy virgin! Ah, my Lord.
Smite through the Spirit with Thy Sword!
Asar Un-nefer! rise in me,
The chosen catamite of Thee!

Come! Ah, come now! I wait, I wait,
PatientÄimpatient slave of Fate,
Bought by Thy glanceÄCome now! come now!
Touch & inform this burning brow.
Asar Un-nefer! in the shrine,
Make Thou me wholly Thine! Remove hoodwink.
I am AsarÄworthy alone
To sit upon the Double Throne.
Attack is mine & mine defence.
And these are one. Arise, go hence!
For I am Master of my Fate,
Wholly Initiate. The Secret Word.
The Words are spoken duly. The deeds are duly done.
My soul is risen newly to greet the risen Sun.

Bell accordingly.

One! Four! Five! Ten! All Hail!
Hail!
One! Four! Five! Ten! All Hail!

Signs accordingly.

I give the sign that rends the Veil.
The sign that closes up the Veil.

2. The Sealing of the Pyramid.

Proceed as in the Building, unto the the word "Suns."
The Banishing Spiral Dance.
Now let mine hands unloose the sweet
And shining girdle of Nuit! The Adorations & the Word.

Then at the Altar.

Behold! the Perfect One hath said
Tried & found pure, a golden spoil.
These are my body's elements Act accordingly.
Incense & Wine & Fire & Bread
These I consume, true Sacraments,
For the Perfection of the Oil
For I am clothed about with flesh
And I am the Eternal Spirit.
I am the Lord that riseth fresh
From Death, whose glory I inherit
Since I partake with him. I am
The Manifestor of the Unseen.
Without me all the land of Khem
Is as if it had not been. Proceed as in Building to end.

Hail, Hoor! Hail, Asi! Hail, Tahuti! Hail,
Asar Un-nefer! through the rended Veil.
I am Thyself, with all Thy brilliance deckedÄ
Khabs-Am-Pekht.]

The Amalantrah Working [Liber XCVII]

January 14 to June 16, 1918 e.v.

by

Roddie Minor, Soror Achitha Ayin-He-Yod-Taw-Ayin 555, Aleph-Cheth-Yod-Taw-Aleph 420, Soror Ahitha Aleph-He-Yod-Taw-Aleph 417, Soror Ahita Aleph-He-Yod-Teth-Aleph 25 {WEH Note: sic, This spelling gives 26. Drop an Aleph to get 25}

with

The Wizard Amalantrah 729

Aleister Crowley, The Master Therion 666

Mary Desti, Soror Virakam

Charles Stansfeld Jones, Frater Omnia in Unis, Unis in Omnia, Frater Arcteon, 777

Marie Lavroff, Soror Olun Ayin-Lamed-Vau-Nun 156

Elsa Lincke, Soror Barzedon 444

Eva Tanguay, Soror Darola Dalet-Aleph-Resh-Ayin-Lamed-Aleph 306

and

Dorothy Troxel, Soror Wesrun Vau-Aleph-Samekh-Resh-Vau-Nun 333 {WEH Note: sic, Should either be 323 or it needs a Yod in it}, Vau-Aleph-Shin-Resh-Ayin-Nun 627

888

[Monday] January 14, 1918 [e.v.]

12.10 a.m.

While with The Lady of Our Dreams I had a vision of Myself being a spreading candlestick with thirteen candles. Over each flame was the opening of a tube which could hold water as a fountain. These tubes met the flame in a throbbing vibration which became almost excruciating when suddenly the part of the candlestick above the stem or staff, broke off and became a crown. The crown floated in the air tilted at a slight angle and a circle which was a halo came down from heaven and dropped into the crown. In the center a wand came and then it all hovered above the candlestick with a veil round it. The veil in some ways appeared as rays of light. After I told this vision T[herion] talked a long while about the number 93; how adepts were tested when they brought messages; and how messages had been sent to him through the Scarlet Woman.

I had another vision of myself being thirteen naked women lying in a row and all being caressed at one time. When I told this to T., in a somewhat indirect manner, he suggested that I see if I could get any messages through visions or otherwise.

I began by asking for a vision containing a message. I first heard gurgling water and saw a dark farmhouse in among trees and green fields. The house and other things disappeared and a dark yoni appeared just where the house had stood. I then asked where will a message come from? Immediately soldiers with guns appeared lounging about the place and a king on a throne where the house had stood. I then asked again for a message and saw an egg in which were many many tiny convolutions of some flesh-like substance which would form something. The egg was placed in an oblong as in a picture. Around it were clouds, trees, mountains and water, called the `four elements'. A camel appeared in front of the whole picture. I next tried to find out who the king was. He looked more like Prof. Shotwell than any one else. That is, he was `simple, democratic' and very learned and fine. He was certainly not a king belonging to any kingdom limited by a country's borders, but was a king of men, or a king of the world. I asked his name and the word `Ham' appeared between the egg in the oblong and the soldiers around the king.<<i.e. King of Egypt?>>

The king went out to one side and a wizard linked his arm in the king's as they disappeared. The wizard looked at me significantly as they left. It was a sort of look as if one would almost wink. He was an old man, with gray beard, dressed in a long black gown. He was infinitely wise. They seemed to go to a cave in the base of a low mountain on the shore of a large body of water. A spring of sparkling cool water bubbled up through a barrel near the mouth of the cave. I went into the cave and saw them doing something mysterious with a revolver. The wizard had the revolver. What they were going to do was a joke of some kind, but the wizard looked grim about it. At T.'s suggestion I went up to them and said, ``I am Eve.'' This seemed to stop everything. They both disappeared with the cave. Very soon I saw the king sitting in a niche covered with a canopy, cut in the side of the mountain. In quite another place the wizard was sitting under a tree fanning himself. At T.'s suggestion I went up to him and asked him his name. I became very frightened and had the same sensation as when I spoke to him in the cave. It was a kind of shyness and awe. He only smiled at me and would not speak. It seemed that I did not know enough for him to speak with me. In order for him to say anything to me I should have to build a fire of sticks, which he showed me how to do. There was a baby in some way connected with the act of my building the fire which was like a ritual. Then a most beautiful lion was standing by the fire. The wizard was standing and still held one or two sticks in his hand. He smiled and said, ``Child.'' I then saw a most beautiful naked boy 5 or 6 years old dancing and playing in the woods in front of us. T. asked how he would look dressed and when I saw him in conventional clothes he looked very uncomfortable and repressed. He looked as if he should be dressed in skins such as tigers'. To one side near the place where I made the fire was a large turtle standing up as a penguin stands.

The wizard was very happy and satisfied looking. He sat down and reached out his hand to me and had me sit down beside him. As we watched the boy he put his left arm around me tenderly and placed my head on the left side of his chest near the shoulder.

He said, ``It's all in the egg.''

The End.

[Sunday] January 20, 1918 [e.v.]

3.00 a.m. (W.T.L.O.O.D.)

I asked the wizard for a message. A large red `A' appeared and an eagle came through it and flew away

through the woods and over some meadows close to the ground. The eagle disappeared and a red Indian was running like the wind. (Very beautiful as a picture.)

4.00 p.m.

T. and I entered the astral plane. I draped in a diaphanous virile yellow green, he in a brilliant red with gold braid. In one hand he had a sceptre and a ring on the other. We went through the ceiling and up about 900 feet in the air and looked up and saw an eye in the clouds. We went to the place of the eye and saw a platform-like building. There were many doors with signs of various sorts on them, such as the Swastika etc., etc. We went to a distant door at the end of the corridor on which there was no sign. A dwarf stood to the right and a girl to the left of the door. I asked the dwarf where the door led to. He did not answer but showed a column with a blazing top. I asked the woman and she said ``Heaven.'' Interpreted, it meant where we wanted to go. I opened the door easily and saw a corridor in darkness. We passed through and saw light outside at the end door. A sheep was just inside the door. (Also sheep down on the ground below.) We went outside and looked down a few hundred feet upon a beautiful pastoral scene and some villages. We dropped down to this scene. A beautiful lady came. She was blonde and dressed in creamy white. I asked her her name and she answered ``Eve.'' This seemed wrong for her to say. I asked her where we were to go to. She said ``France.'' I asked about the message and after some time she lay upon the ground with her head toward us and waved her hand, which looked like the fins of a fish, toward a village. We all went there. On the way a man who looked like a Greek philosopher walked a little behind us as if he were in a shadow. He had a staff and was in Greek costume.

When we came to the village which was called Pantruel, we saw a church in front of which was a square in which there was a cone-shaped fountain. The fountain was made of metal and water spurting from each petal of the cone. Later the fountain showed that it was also flaming. The dwarf was now with us and we asked him who was the fountain keeper. The fountain opened and the king (of last week's vision) came out with some papers in his hand. One of the papers was a topographical map of South America. The others were legal papers, deeds, etc., etc. I asked about the message and he kept looking at the papers, and finally told us to go to the wizard. We went down by the stream and across it into the woods where the wizard and the child were. They both looked a little lonely. I asked his name and he told me Amalantrah. I asked who I was and he said ``Part of the Tao.'' I asked for the message and he put me off in all sorts of ways with small visions. Once he said, ``Go,'' which I took to mean to go to some place. Later he said ``Egypt.'' He did not seem very friendly toward me and seemed worried at times.

I asked how to spell (Bafometh) <<[Baphomet]>> and a man like the Gods of the Mountains answered my questions about this. Finally I was told B-a-f-o-m-e-t-h. I begged for more information about the message but got none. Many questions were asked about the letters of the spelling as to whether they were Hebrew etc., etc. They were Hebrew.

I then said Good Bye, noting the boy's beautiful dark eyes, and we went away by a little path to the pool of the spring. We bathed in this and then sank through the bottom and came out directly over Manhattan. We came back into our bodies.

Much later I asked for the king's name and was told Eosophon.

Later I was told that the boy was named Augustus Fioncharo.

[Saturday] February 2, 1918 e.v.

2.30 a.m. W.E.

I ask wizard if he has anything to say to us. He thunders ``NO''.

Therion says that saying NO is saying something. All philosophies for aeons and aeons based on No. They are false. The most important of all scales is that with the index 6, his own number being 729. <<Note. 729 is the numeration of Amalantrah in Hebrew.>> This is natural vanity. Let us however consider this scale. It consists of 0, 1, 64, 729, 4096, 15626, 46656. The wizard says these numbers of perfection are much use in the Qabalah of the angels and Therion need not bother himself much about them.

[Friday] January 25, 1918 [e.v.]

W.T..L.O.O.D.

The wizard showed me a large green god with many arms, sitting in a doorway. Name on doorway in strange letters was `Gate of Abdullah'. I entered this doorway. Inside was an oasis; a well with many Arabs about. The name of the place was Oseika in Marrakesh. A tall Moor, Athanan, talked to me. He was showing (as were)<<EXROUOM>> they all (. . .). His favorite animal was one I could not name. It came out of some water where it had been drinking. Was grey zebra-like (Unicorn). Athanan said his name added to 74.<<Or is this his grade?>>

Q: ``What is my true number?''

A: 103. <<Anan = 102: q.v. Very interesting.>>

Her magical name in his language was Ahita <<417. Olive. Noah's Ark.>>.

<<103 plus 1. Tzaddi the link. 417 plus 1 = 418. The 1 is of course the phallus.>>

He was not a living man, but represented a white man named Haman. <<107, angel ruling Leo>> He would carry on certain work.

666: ``How?''

A: A Moor's hand with a ring, many stones of different colors, arranged like flowers in the form of a cross of equal arms. (666) will prosper in work and be very happy.

Q: ``How would this come about?''

A: Through a certain person. <<[P.S.]: O.I.V.V.I.O.>> A tall man|| with light moustache (European) on edge of picture had something to do with it.

Q: ``When do we get definite action on the material plane?''

A: ``Before next solstice.''

Q: ``Does someone (666) have to take action or sit tight?''

A: ``Both.'' This certain one must use his brains to plan things.

Q: ``Tell me if B.C. (Annie Besant) will live long in her present body?''

A: ``Yes.''

Q: ``Is a political campaign among existing occult societies with a view to unification under 666 a good plan?"

A: ``Yes."

Q: ``Should T. approach X?" (Bert Reece.)

A: A white lotus appears. ``Yes."

Q: ``Should T. approach another person?" (Ada Levenson.)

A: ``No."

Q: ``Should he approach (Bjerregard)?"

A: ``Yes."

Q: ``Is there anyone else to approach?"

A: Some woman. (Alma, mind thought.) She was stout, large breasts. 40; married, no children; dark chestnut hair; pretty skin; fairly good looking; possibly a singer or musician; smiling rich; moderately well-educated American: her name was Elsie Gray Parker.<<Could this be a shot at E.G.P. for Aegipan?>>

Wizard says Woodstock adds to 84.

Q: ``How should T. act to find Elsie G[ray] P[arker] ?"

No answer. Wizard now looks like an enormous god, Sphinx head, stalwart, bearded-Assyrian god type. Abdometh is his god name.<<Abdometh = 463, the Middle Pillar and Almond Rod. Equals Servant of the Dragon or of Mithras (? A.C.) or of the Tables, i.e. of Thoth.>> He is sceptered with a kind of battle axe and a knob-kerry in the other hand. He stood against a great dark mountain behind which the sun was rising. The light and effect was one of the most beautiful pictures I ever saw.

Q: ``Where is Elsie G[ray] P[arker] ?"

A: ``In an hotel or private house on 5th Ave. or near." 666 knew some friend of hers.

Q: ``Is she a friend of A[imee] G[ouraud] ?"

A: ``Yes."

Q: ``When may T. expect fulfilment of Liber Legis Cap. III, verse 31?"

A: ``September."

Q: ``What year?"

A: ``1918." This was doubtful.

Q: ``What nationality is the man referred to in that verse?"

A: ``Austrian."

Q: ``Where does he live now?"

A: ``By a well of concrete: trees around it. In U.S.A." (Nebraska?)

Q: ``What business is he in?"

A: ``Man of leisure."

[Saturday] February 2, 1918 [e.v.]

W.T.L.O.O.D.

In the Earth. Woodland appears. Hills etc. A man called Alamacha. T. invokes Fire of Earth. At end of invocation I saw Japanese looking face which rapidly changed to a dog-like face. Next saw bamboos. Black men with large knives. Then a wild boar. Water in the distance. Place like India.

[Sunday] February 3, [1918 e.v.]

Next day continued.

After a talk on the Qabalah it occurred to T. to ask for a Moslem word to match the 93 series.

A star of six points comes from a cloud. The star is attached to a projection of clay thrust like a phallus from the cloud. The star disappears: a round green wheel takes its place. All disappears. Arcteon (. . .). Two very old women going to door of wizard's room. A council room where he gives things to the Aeons. Like messages or instructions, or words of wisdom. The word (Abrahadaba). Ram appears in the room; also a shadow of a fish and a peculiar colored fowl (chicken-like with the fore part taken away) which represents the sign of the Zodiac, Aries. Ram now stands on the cloud.<<Teth-Lamed-He, ram = 44.>> A pair of open shears broken. A crowned Jesus looking up suffering.<<That is lamb = V.O.>> Wizard throws a vision of party of people. One transparent fat woman. Her body shows through her clothes. A butterfly with wings of pine cones in a bowl.

The star reappears and becomes an eye. Then a cross on a key-ring. Then a key. Three Ethiopians in strong poses Malachas, Thelmachus, Argenon.

Arcteon comes back.<<Amth = truth.>>

``How many letters has Arcteon?"

A: Star reappears, gold on a winged base.

Both of us were very cross and almost stopped in a quarrel.

Q: ``How many letters has Arcteon?"

A: ``Seven." It turns out to add to 360. (A R K Teth I Ayin N = 360.)

Q: ``Who is Arcteon?"

A: Alameda. (I did not know this word.) His function is to preach the law.

Q: ``Is he a living man?"

Wizard laughs.

Q: ``Is he born yet?"

A: (A lot of symbols appear.) ``No."

T. asked if I could see him. A gorilla appears but is not he. There is a stable by which there is a chair for 360. 360 has a hoary black head, rather caveman like, unkempt. Jewish looking, but not a Jew. Not German.

Wizard looks far away from me spiritually. On shelf (Pylon) where egg is a flaming lamp appears. Over the lamp is a peculiar light. In this light there is a peculiar large-headed, particularly large-eyed small bird. Also there is some strange kind of material like drapery in folds. It is somewhat like metal made into decorative objects like ornamented mirrors etc. etc. and finally like convolutions in the egg.

I see the wizard walking through the desert on hot sands. He is not walking straight along. He is intense. Carrying on some work. I saw an oasis and the dog-like Japanese face, and the lower part of the stall in the stable. I ask the wizard if he had anything to say to us. He pays no attention to me and reaches the oasis. I leave him here.

I see the king at the fountain at Pantruel. I ask his function. He does not answer because he is modest and simple. He is in ordinary clothes and has a red mark on right side under arm and along chest. I see the child and ask its name. He does not tell me. He turns into many children as I watch him. These children have a goat or a dog and play around. The old name of (Fionchella) does not fit child. He says ``Rex Pan." When I ask if he belongs to wizard or king. Pan has something to do with the name.

I see the egg on the pylon. I ask who the egg belongs to. The wizard shows me a hen laying an egg and says ``Whose egg is this?" I ask him what his opinion is of us. He respects T., but pays little attention to me. This part about little attention to me is false in me. I have to readjust myself back to a true attitude towards the wizard. He now shows me a mirror. I have on a travelling hat. T. in a robe in a hotel room. This means something about a home. We are to go to Egypt for the key. The key might be in center of egg when it is broken. It is a small golden key.

Q: I ask the function of the Monkey Officer.

A: ``To operate through the abstract law of Obsession."

Q: I ask if I am in the series of 156.

A: ``Yes."

Q: ``My number?"

A: 3.

Q: ``My name?"

A: None.

Q: ``My number?"

A: 184. (We worked out number 184.)

Q: ``Will the work of the 9th degree be better carried out by one than two?"

A: ``Two."

Q: ``Is it better to work in a circle or vesica?"

A: ``Circle."

Q: ``Have you any criticism of T.'s present method?"

A: ``More strength and punch needed."

Q: ``Does T. fail more in solve or in coagula"

A: ``Coagula."

Q: ``Can any improvements be suggested?"

A: ``Be more stern and comprehensive."

Q: ``Is there any special dodge about the preparation of the tincture?"

A: ``Must be clear drop by drop."

Q: ``Is talismanic theory approximately correct?"

A: ``Yes."

Q: ``Is the general formula of `The Paris Working' an ideally good one?"

A: ``Yes, only not quite bold enough."

Q: ``Is the use of Mantras or hymns very advantageous?"

A: ``Yes."

Q: ``Is the method of drawing 10 from 400 by 80 a good one?"<<10 = seed, Yod. 400 = a sack, 80 = Pe, a mouth.>>

A: ``Yes, except the length of the levers."

Q: ``Does the eagle play an important part?"

A: ``Yes."

Q: ``Has T. been making the substance of the talisman satisfactorily?"

A: ``It is too weak or too thin."

Q: ``Should T. disclose the contents of the book AGAPE to the person in his Mind at present?"

A: ``Yes." I see vision of an elephant with howdah in which there is a man with black moustache black eyes, has mahout. It appears just back of the wizard who has for some time had three bodies around him. They stand so that one is to the right in front of him and the others to the left one in front of the other.

Q: ``Is the trouble with the talisman one of technical skill or an original trouble?"

A: ``Original."

Q: ``Can this be remedied?"

A: ``Use proper leaven of life: begin as an early child.'' I see a vision of a child in an old fashioned crib being rocked.

Q: ``Is T.'s theory of Levanah based on certain alchemical considerations approximately correct?''

A: ``Yes.''

February 9-11, 1918 [e.v.]

5.20 p.m. [Monday, February] 11. W.T.L.O.O.D.

I see all the usual ones at the wizard's woodland place. They all look sad or at least very quiet and concerned. I go up to the wizard and ask if he has anything to say. He sits down on some steps and motions me to sit at his feet. He spreads out his hands, palms downwards, and begins. ``Once upon a time there was a man and a girl.'' I recognize the story as about me, and instantly stop the picture, for I do not want personal things here. The ego must be crushed. (The truth is that I have been very unsettled and unhappy about T.'s way of interfering with me in my manners toward him. I have been trying to settle on the best plan to get along and have reached the place where I am trying to forget it all -- in other words suppress what I really feel is right.) I turn and tell the part of the story to T. about my ego appearing and he insists that I must suppress ego. Later, as we talk along, T. attacks me again for having caressed him in the night. I had done this in order to forget the differences of points of view that we seemed to have. His remarks here take my breath away for he seemed to be so far from understanding the whole underlying truth. I go back to the wizard saying to T. that I shall ask the wizard what to do. When I see the wizard he is convulsed with laughter, and says to me: ``You have burned your fingers again; you must let T. alone. The only way out for you is not to care.'' I see a distinct flash of dazzling light which shows me that this is the only way out. (I tell T. that it is alright that the wizard tells me that I must forget it all.)

I go back to the wizard and he shows me a beautiful dog's head in relief against a snow peak on the mountain. Then a walrus lying on the ice. Now a beautiful Esquimaux with an ice-axe, and sled getting food. All of this is a sort of warning to me, or a continuation of what the wizard was telling me was the way out for me. The dog's head means dog-like fidelity (undesirable), self-abnegation; the walrus, stupid fat housewifely virtues; and the Esquimaux, food providing.

T. asks: ``W.Y.B.A.U.T.M.?'' (Will Yorick be any use to me?)

A: ``T.T.T.'' (In Greek Qabalah) -- ``Yes.'' I see an inverted G, perhaps Teth.

T: ``What use?''

A: The wizard has a boy in his arms and turns him so that I see his back. He is a farmer boy. There is a baby in the wizard's arms whom the w[izard] `teaches to spread the law'.

T: ``S.I.G.M.W.F.?'' (Shall I get my work filmed?)

A: I see a hole in the subway: a trap door, white fur animals like balls are moving about rapidly. (This means the struggle to break away the interferences.) ``Yes, that is the way.''

T: ``H.S.W.C.T.F.S.?'' (How soon will come the first success?)

A: ``When the snow melts.''

T: ``Physically?''

A: ``Yes (doubtful): I mean spring."

T: ``Any special message today?"

A: ``Keep to the task. The fight will be severe: E[ve] will pay a high price.

7.10 p.m.

T: ``In what house of heaven should I work most to secure publication of Equinox III?"

A: ``Fifth."

T: ``In what sign of the zodiac?"

A: ``Ram."

T: ``With what planet?"

A: ``Jupiter."

T: ``I.W.C.S.i.B.F.T.E.O.S.A.XV?" (In what country shall I be for the Equinox of Spring An XV?)

A: I see the path up the mountain with goat<<Khem.>> then the ram. There is a hole in the side of the mountain. (Pyramid and entrance.) ``It is desirable" (i.e. the country T. wishes to visit). I see a spur like a cock's (D<<P.S.: Trinacria?>>). Also a tiny wheel with 10 or 12 spokes. Really 12, and this picture (Crock of Osiris) (Eye of Horus) (N. the Whip-scourge of Osiris). ``Yes." Now I see the N in a whip and a section of a boiled egg. I ask the number of the answer this.

A: ``179." (Ligatio.) ``57?" (Rim; consuming; wealth, an age, time; terrible; we; breaking down, destruction; built; fishes; altar; making secret.)

T: To what country do these numbers refer and why?"

A: ``Egypt." I see a trap with a little animal like a weasel coming out; behind this a prison door. Answer to ``Why?" is ``Scented wind." (This is possibly 256 = 179 + 77.) The 57 melts and reforms itself into 77 which is the right number. There is a bushel of corn poured out which proves this. (256 = eighth power of 2 = 2 + ? The house of God. <<Might be Egypt too.>><<77 is OZ a goad. 102 is Tzaddi-Beth-Yod a wild goat.>>)

T: ``D.D.T.P.A.G.P.I.T.W.I.T.N.F.?" (Does Dorothy Troxel play any great part in the work in the near future?)

A: The wizard raises his left hand and bright rays of light shoot like a curve over his head from the fingers. A bird and the rising sun I see in the desert (it is the same funny bird that I often see). ``Yes."

T: ``What part?"

A: ``I see the wizard touch his left shoulder. There is here a peculiar box-shaped machine with 4 striated legs. It suggests Teth. Some Arabs carry out a litter on their shoulders. ``The best part, the blessed part."

T: ``H.F.B.A.P.I.T.W.?" (Has Faith Baldwin any part in the work?)

A: I see icicles and a jolly face in a winter's cap. ``No."

T: ``W.M.L.B.O.[A.]U.?" (Will (Miss)<<([Mrs])>> L. be of any use?)

A: I see a moon, a full moon and an obelisk. ``Yes."

T: ``S.I.A.H.A.I.S.W.?" (Shall I ask her and if so what?)

A: ``Yes." I see a latticed enclosure -- a tiny table for two as in some famous hotel, large diamond fastened to a metal animal like a monkey. The diamond is fastened to its tail. This monkey is in the wizard's hand. There is a long staff with a top shaped like some kind of shell, in the air. Also a mountain with a very sharp peak. A pretty blond woman in a beautiful blouse comes in to eat at the table. I can see her as a bride of some future date. I think of J.F. -- ``The number is divisible by 7."

T: ``What number?"

A: ``63." (Abaddon -- Hell of dregs.) ``The way is long: the road difficult."

T: ``W.R.H.?" (Will Ricker help?)

A: I see beautiful coleus leaves fluttering, making a figure like an inverted `F' modified. 6 (The sigil of Taphtartharath!!!) I see a robin's egg in a nest or hole in the ground. ``No."

[Wednesday] February 12, 1918 [e.v.]

With Mrs Elsa Linke. After dinner.

I see the wizard standing up. The egg is there; the child is sitting under a tree with the roots showing where the rain has washed the dirt away. The lion, the turtle and the mountain path are all there. Also the remains of the charred fire sticks where I built the first fire with the wizard. I greet the wizard. Salam Aleikum. He lifts his left hand and drops pearls or jewels from his fingers. He says ``Amaranthus."

Q: ``What is the connection with Amaranthus?"

A: I see a ship going South, loaded with Oriental things -- teak wood . . . I see a gold-fish washed upon the shore of the sea. Amaranthus seems to mean something holy -- Holy Light. I see something about a lotus.

Q: ``Is T. going to do any great work at the altar we are going to set up in Egypt whence we are going to find that egg?"

A: The wizard's function with me is to get the truth. He knows the truth for me and is a guide to me. He expects me to go to Egypt to get the egg. He expects T. to go.

T.'s work is some great work.

Q: ``What is the magical name of Mrs L?"

A: ``(Barzedon)." (Seven, secret, put away, hiding place, shining light, for rising sun. T[herion].) I see a great white cloud upon which there is a glow which turns into a ram's head. There is a frog on the ground. The w[izard] says, ``From the toad much is to be learned." The toad is the symbol for Barzedon.

Q: ``When Barzedon is in danger is she to visualise the toad?"

A: ``No. It is a more general symbol."

Q: ``Is it expedient to start to find the egg and when should we start?"

A: The egg is a work which must be done -- the great work. By doing the work we get to the key.

Q: ``Is it the same vision as in the Virakam vision?"

A: ``The work must go on and there must be an altar, created in Egypt -- starting in Egypt." I see the Arab, the one that was at the well some time ago. He will be at one of the corners of the altar. The king is there.

Q: ``Who is the king?"

A: I see O.I.V.V.I.O. T. is the High Priest.

Q: ``Who is the High Priestess?"

A: I see a tall rather beautiful woman, i.e. her face had a beautiful expression. She has dark hair.<<[P.S.]: Might well be 31-666-31.>>

T. knows his work, his special work and this is only the means of doing it, like speaking of the cosmos, but the egg is the special work.

Q: ``What special work has Barzedon to do?"

A: I see the toad again. Her work is something like a mother's; shielding. There is always a golden light, giving a glow.

Q: ``W.B.T.S.I.T.W.?" (Will Barzedon then sit in the West?) (This means will she stay in U.S.?)

A: I see growing grain and a fox among it. There are baskets of corn, an eagle, and an egg on the ground near the corn. The eagle watches the egg.

Q: ``Who is the eagle?"

A: I see the path and something forming out of indefinite material like in the egg of the first vision. The eagle is in the sky on the other side of the w. I see the crock again. 21.

Q: ``When are we to go to Egypt?"

A: I see two queer animals -- rats as big as horses drawing a chariot at a great pace. I see T. standing surrounded by four knights who are pressed close to his body. There is a wonderful expression on T.'s face. An expression of consecration to some great work.

Q: ``W.J.T.O.B.T.R.T.T.S.[T.]J.?" (Would June 21 be the right time to start the journey?)

A: I see a horse's head. The w. holds out his hand forming a rabbit's head. There is an object in the w.'s -- 4 shells forming a square cross -- Something like scallop shells.

Q: ``Would the w. be pleased to take B[arzedon] on the astral plane now?"

A: ``Yes."

[Saturday] February 16, 1918 [e.v.]

10 p.m. W.T.L.O.O.D.

Operation of IXdegree to improve communications with Amalantrah -- Blessed be he.

1.30 [a.m.]

After some talk, Qabalah, etc., I state my general position. Ahita having some doubts as to her communications. Amalantrah says we must have faith -- in common -- especially Ahita, or her messages will be blurred.

Q: ``Did we act rightly in the matter of Barzedon?"

A: ``Very unwisely."

Q: ``How?"

A: ``Crude."

Q: ``What course shall we now follow in the matter?"

A: ``Do not have any visions with her. Be definite and frank. Do not be in haste."

Q: ``What does he think of the letter I wrote to Dorothy Troxel?"

A: ``Very good."

Q: ``Why am I reluctant about Bert Reece and the search for E[lsie] G[ray] P[arker] ? Am I very wrong in not pushing this?"

A: I see a purple bier with silver casket on it, 4 steps into a large hall. This is connected with E.G.P. The bier is oval -- filligree -- and very long. There is also a tree covered with ice. There is a filligree bird's nest with wings -- a poor boy on a stairway running away. He has a pale white head -- nondescript. There is a dead bay horse. A low ceilinged room in vista and a table set with food over which there is a Japanese umbrella. A beautiful woman is eating at the table. A[malantrah] says that T. will meet E.G.P. unawares. He need not seek her.

Q: ``Is her name E.G.P.?"

A: ``No."

Q: ``Is there something definite to be said to us tonight?"

A: ``How to live. Fear God, and gather the straws as a bird builds a nest."

Q: ``Do you approve of the letter to S.A. today?"

A: There is a bright light in A.'s face as he looks up. (Repeated several times.) ``Yes."

Q: ``Does A. know about Dee and Kelly Working?"

A: ``Something vague about `Work on or with James or Sir James'. There is a passing vision here of a large railway terminus of some large railway system.

Sunday [February 17, 1918 e.v.]

11.00 [a.m.]

Note. Ahitha means a natural form of Achitha -- old spelling of Chiva which in full is 666.

8 p.m.

I am asking A[malantrah] questions all relating to my part in the work.

Q: ``Have I faith or understanding enough to work?''

A: ``It is sufficient that you be true drop by drop.'' Here I see a large temple in which the great work is being carried on. I am humbly kneeling and a few pearls are dropping drop by drop through my fingers. I stop and carefully think over this question and answer and analyse them.

Q: ``Should I renounce my professional work to serve the cause?''

A: ``No, your true help and service depends upon the true you that you give.''

Q: ``Will I be of great assistance to T. in his work in Egypt?''

A: I see the temple full of many boxes as in a factory -- there is an apparent confusion. Some of the boxes could be set aside and lost; some could be sent to the wrong place; and some could be sent out and reach the right destination. ``Yes, in so far as T. uses only gold.'' (This means to me that T. must take only the best of me and not confuse the dross with the gold.)

Q: ``Are my feelings about my responsibility in going the right ones?''

A: ``Yes, and forever.'' I see a ram with beautiful circles around his head.

[Sunday] February 24, 1918 [e.v.]

W.T.L.O.O.D.

As I approach the wizard he beckons me to go up the mountain path with him. I stay at the woodland place to ask him questions. After I ask the first question, he again points to the path.

I now see Barzedon with a parcel in her lap. The parcel is something like an object in wooden splints wrapped in paper. There are the pink and plump feet of a baby sticking out. The baby is alive: its name is (Eperqv) <<? 388; the hardest rock; to seek diligently; table; bread. 4 = 97.>> In some way a clerk in a store is connected with this. On his left there is a ledger on which is written ``Good.''

T: ``Who is the mother of this child?''

A: I see a horn of plenty (Demeter) -- the wheels of an aeroplane -- The w[izard] says ``Much.''

T: ``Who is the father?''

A: I see a skeleton of a buggy. ``Bay -- Bane -- Bale.'' These all seem to mean some word, probably beginning with `b'. Bale seems to suggest bales of hay. I also see a daisy and then a stream. (Daisy = Sol, obviously.)

T: ``What is the number for the Mother?''

A: ``63 or 639.'' (Briah. Tree of knowledge.)

T: ``What is the number for the father?"

A: ``483 or 487." (483 is bearer of iniquity. 3 x 161 the exempted man.)

T: ``What is the number for (Eperov)?"

A: ``437." (Balm; balsam tree. 19 x 23.)

T: ``Is the baby a girl or a boy?"

A: I see a young man's head with very dark hair.

All of these above questions about the numbers and whether (E.) is a girl or a boy were asked without the words being said. That is, the answer was asked to the question that was in T.'s mind.

Q: ``Give me the true magical name of D.T.?" (Dorothy Troxel.)

A: ``Wesrun." This is a Druid word? The letters can be used as Hebrew. (627 = 209 x 3: 33 x 19.) (Good.)

Q: ``What is her number?"

A: ``817." (19 x 43 = Hazel.)

Q: ``Is this the person in T.'s vision in N[ew] H[ampshire] ?"

A: ``Yes." (She was a `hazel' girl. T[herion].)

Now I am wandering up the mountain path with the w. We are a little way up. He looks like an Arab, has on a white turban. I have on a brown cotton crepe dress. He is stopped and is standing in the main path while I am to one side on the beginning of a large level place on the mountain side. Some distance away and further out on the level space is a dark haired young man. Both the young man's head and my back are turned this way. The w. is almost facing this way. I see a confused sculptural group or figure on top of which there is a brilliant red four petalled flower. The ends of the petals droop down which gives it a cross-like appearance. The w. looks at me with a kind of admiration and sympathy or friendliness. An animal like a fox (really a chamois, I believe) comes from around the mountain towards me. There is a small snake at my feet. Now the place where I am standing is isolated with 20 -- 25 feet between us and the rest of the mountain. A sort of crevice is all around me. I ask the w. what it means and see ripe corn. Now I see myself with green corn in my lap preparing it for cooking. This means that I am at Nepta. A. admired me because I was climbing up seeking truth. This stopping on the way is a sort of being side tracked in what Nepta would be. That is I would stop and bask in the sunlight of sensual pleasures or emotional enjoyment of such a life. (I do not like this thought. It makes me think of what it would mean in sacrificing real work.) As I keep looking at myself on this isolated spot, I am sometimes all alone as at first, and then there are many people and many confused things all around me. A. explains that my going to E[gypt] in face of objections and obstacles is represented by my being alone. It is then that he admires me. The confused mass of things and the people around me are the remnants of illusions etc., etc., I have not yet broken clear of. I ask A. if he has a message for T. We come down from the mountain to the woods. I see a fruit packing house, a bin for tomatoes, some straw in the bin and an egg in the straw. ``T. must work for the egg."

T: ``Are there any definite orders for the week?"

A: I see T. in his office, also with a flower in his coat. He is rather happy. He is at his desk. There are

many letters. One to D[orothy] T[roxel]. I also see 2 books which were mailed.

[9.30 p.m.]

T. asks A. to spell Therion which he does.

{P.S.: A letter was received from Palak, in Paterson, about the number of Therion adding to 666.

BETH NAHRIN

(Mesopotamia)

2-24-'18

Nahon Elias Palak

Editor and Publisher

210 Getty Avenue

Paterson, New Jersey

George Sylvester Viereck Esq.

Editor

The International

1123 Broadway

New York City

My dear Viereck!

I miss your plays in the Magazine: I mean those written by yourself, and yet no other publication furnishes anything half as good to feed my soul with -- and I am not capricious a bit -- or an idiot either -- as there will be many others who will agree with me along these points as true: (1) That The Philistine, The Fra and The Phoenix were the only magazines that furnished food for brain until recently when can be found in The International hardly better stuff than the Pearson's does except Frank Harris' own stuff.

Please inform your readers that I Shmuel bar Aiwaz bie Yackou de Shirabad, have counted the number of a man Tau= 400 = Resh = 300 = Yod = 10 = Vau = 6 = Nin = 50. Read from right to left.

666}

T: ``Does Egypt mean the (geographical country or the mystic expression?)" (Asked without words.)

A: Utter darkness appears. A man with a beast's head, something like a dog with a bird's beak for a nose. It is a hawk's head. I see a snake or scorpion. A nebula. Now there are many tiny chains at the feet of 729, coming from this nebula. Now an open door in a hut. A white cloth hangs on it. By this a tall palm, but its top is like a fir tree. A slender animal, somewhat like a calf is near A. In the air A. holds a small doll rather Japanese in appearance. This suggests Rodin's `Hand of God'. The doll has a cap on as if ready to go out. I see the egg and the eagle. The back of A.'s chair is shaped as a triangle,

rather queer; almost as if the triangle were a solid.

T. is very enraged and expresses his anger which completely destroys all communications. Later we try to ask more questions but it all seems to be of no use.

[Sunday] March 3, 1918 [e.v.]

1.15 p.m.

Getting ready for work. W.O.L.O.D.

2.05

729 is very majestic.

T: ``Is there any news for us?"

A: He is pleased with us. His face has a very richly gratified expression as if things were going better all the time.

T: ``Is our operation going well?"

A: A dark light appears on the head of a pole: it might be a headlight of an engine. ``Yes, in a measure." ``Your attitude is not quite right; in the will it is right, but you are formulating it badly." There is a single eye with a dark light in it looking towards me.

T: ``Will the operation succeed?"

A: 729 shakes his head. ``That depends."

T: ``On what?"

A: There is a Chinese with his feet crossed, standing. He is in a yellow robe and has large ears. He is of gold. (He might be a source of gold? No, he will not.) There is a tall man of the caricature type of (Y.S.)<<(U.S.)>> standing by the place where I built the first fire. He has no face at all, but has dark straight hair. His hands are held out so that his fingers droop like claws. Very fierce.<<His hands in sign of enterer.>> A white goose goes by the turtle.

Here we take up the question of the position of all the people and objects at the woodland place of 729. From now on we will call it a Temple.

T: ``What is your letter?"

A: ``Samekh." (Maybe Shin.)

T: ``Why is there no officer to face the turtle?"

A: ``The eagle is in that place but is in the air."

T: ``What does the turtle represent?"

A: ``Prometheus. (!!!!) I see a fire and a building coming out of it."

T: ``What does the eagle represent?"

A: The eagle is now choking a snake. It represent's Eve's function. (The turtle is male and the eagle female canals of force.) The child and the lion also balance (the two forms of Horus).

T: ``Is there an officer in the cave?"

A: ``Yes, a spider or a snake. Yes, a dragon."

T: ``What does the Temple represent?"

A: Life -- Egypt work. Peter Pan, i.e. eternal youth. 729 Blood Sanguine.<<of `The Paris Working'.>>

T: ``What Roman God?"

A: Thor.<<Jupiter, as I foresaw. Note (. . .) as house of (. . .). Prometheus too, connected with Jupiter.>>

(. . .)

[Saturday] March 9, 1918 [e.v.]

W[ith] Anh[alonium] L[ewinii].

9.50

Began with Anh[alonium] L[ewinii] (complete failure).

10.40

Climax of operation for Belial.

I see 729 with a large mushroom held on his shoulder as if it were an umbrella. He said we should work for success in making money. Now there is the head of a little bird and a rabbit. There is a large clump of palmettoes with ripe fruit; a railroad trestle across a stream and a mad dog drinking in the stream. There are tadpoles in the stream. Along the roadside there are many tiny frogs and some being run over by a wagon wheel. No 827.<<I am sure this was 837 q.v.n.>>

T: ``Don't know it, try again."

A: 73.

I suggest Belial as Demon of Hod, (. . .) commence) and he agrees; so we begot him.

There is a covered wagon suggesting a turkey. Two bars are crossed upright. Someone is sending a bar about 4 by 1 1/2 feet from above. This keeps me from seeing Belial. Fire is issuing from under the bar suggesting the form of a brush.<<Note: Wizard's good Qabalah.>>

1. Success in making money.

2. 73. Belial = (Day-Demon)<<([Night-Demon])>> of 2nd decan Aquarius The lord of earned success (. . .) and is of Mercury in Aquarius, which is making money, not merely receiving it. He is also Demon King of Hod.

3. Aquarius is on the Nadir at this (. . .) or nearby. (N.B. put up figure.) Note too: Anh. Lew. is a mercurial drug.

[Sunday March 10, 1918 e.v.]

12.20 [a.m.]

(Achitha) has been rolling about in agony. The God Mercury being too pure for her corrupt mind and body.

4.30 a.m.

Awoke feeling fairly well. To sleep about 5.15.

9.00 a.m.

Awoke refreshed and normal.

Note on Belial. His colleague by day in 2nd decan Aquarius is Asmodee. We must beget him. He has 3 heads, bull, man, ram, snake's tail, goose's feet, rides with lance and banner on a dragon. Any desired Tarot Card can be invoked in this IX Degree way by begetting its hierarchy, and giving them our own bodies to manifest through, by (feeding) <<(feeling)>> the Eucharist. So then we turn our own selves into talismans of Earned Success or the like. Names of Goetia Demons can be used.

2.35 p.m.

Q: Why doesn't 31 suit Achitha?

A: I see a placenta. 84. There is a pygmy with a wand in his hand. He runs round the hillside. He suggests to me the story of Snow White. There is a field of daisies. There is the head of a duck with a large beak. This means that I took too much.

Q: ``Is this all rational?"

A: ``Yes." 729 says that I must take H[ashis]H drop by drop this p.m.

Q: ``Which this p.m., HH or 31?"

A: I see negroes trampling HH.

Q: ``What duty to-day?"

A: I see a luminous white cloth wrinkled together. Under it there is a cup. There is blood or wine in the cup, around it is a wreath of pearls. There is a tiny lion on top of the liquid, also a turtle, which is very cunning. Now there is a balance. (734 combines all this.) (= to bring forth.)

Q: T.b.f.w.? (To bring forth what?)

A: I see a raft or catamaran; a tiger skin is on the raft; there is a native on this. And somewhere near there are two grey rats and a pig's head. (81 combines this.)

Q: ``Does this mean solve question of T.'s `Guides'? "

A: Yes and something more.

3.50

Oper[ation] to know the powers of the Yoni. LXIV p[er] v[as] n[efandum]. Exceedingly spontaneous

and majestic. Elixir a.1.

81 = 9 to the second. Luna in Briah. ALHIM are the gods before the breath. H came to them, and made them creative. 81 can never be used for creative work but it is ideal for manipulations on one plane. Force cannot escape on to higher or lower. It's like shifting chessmen.

6 p.m.

I see 729 in a chair. He is a miniature pygmy. Everything is in perfect order at the Temple with billions of twinkles in form of golden and varicolored and particularly green leaves. O so beautiful! Because of this vision of the twinkling leaves back of the Temple it is proved that the Temple is correct.

6.25

T. saw most wonderful architectural visions. One building after another. Very good colors too. Mostly sublimation of memories. In fact he found none that could not be replaced.

[Thursday] March 14, 1918 [e.v.]

9.30 p.m.

Operation for Asmodee.

9.40

Temple all right, but 729 is solemn and stern. Looks toward fire -- ashes. Goat on mountain. Things cold and silent, going not very well. Economics bad. Alzedarah tree by 729's chair and crocodile crawling up it. T.'s going to California (? Achitha's mind). 729 looks very ill. Pipe of peace -- near bowl is a lot of dark brown globules -- suggests a snake. Field with tiny trees at 729's feet. ``Work.'' Cocked hat. Widow in Church. Dove on sill. Crab. Sheep to be slaughtered. Tall official man with letter or paper -- Englishman. Old man in restuarant -- varied expressions on it. T: ``s.e.d.r.y.o.9.d.s.k.?'' (Is Marie friend or enemy to 729 and his work?)

A: Pan's reed. 34. (Jupiter; ransom, avenge, pollute; reveal; angel of 7 Cups.)

[Saturday] March 16, [1918 e.v.]

9 p.m.

A light meal.

9.20 p.m.

729 careworn. Jesters are around him in air. There is a new turtle crawling around. Cornfield (as in the other vision) with rattlesnake. Fox in corn.

T: ``M., B. or A.?'' (Mescal, Bhang or Aethyr?)

A: B.! (He roars with laughter.) M. is right answer. In his hand a scarab of wood chained.

T: ``What work should we do this week end?''

A: 391. (i.e. an operation of Kether.)

Note: Nun, Aleph, Resh, Ayin, Aleph = 25 [sic] q.v.

(. . .) = Nuit plus Sol.

AUMN Amen. OMN-E = PAN.

[Sunday] March 17, 1918 [e.v.]

In Temple Marie [Lavroff]. 383 To make covenants about Prince of Wands.

87: (Determined.) 18 Tarot Card. Obj[ect] = Luna. (87 seems very lunar no.)

17: To build or construct Temple of Nuit. (High Priestess of Temple of Nuit.)

T: ``What number confirms idea of building Temple of Nuit?"

A: ``10 Pantacles." (= wealth -- Mercury in Virgo.)

T: ``Pure number in Qabalah for same?"

A: 187. (Magic writings of swastika.)

Thelema Divine about omen for whole Maine incident.

`Liber XXVII'. A nun appears. (No 17. The sensualists.) This is a promise.

Liber CCXX. Cap. 2 verse 63 ``Thou art exhaust" etc.

(. . .) = Inspiration through smiling.

117 = Fog, darkness; guide, duke. 9 x 13.

Whole = sex, foundation, support of temple.<<P.S.: Her name is MUSTHRHION = 1178 = XVII = 2 = 589 Viror = 19 = 31.>>

(. . . possibly a page missing)

8:40 Arcteon {C. Stansfeld Jones} begins aethyr experiment.

9:08 Arcteon says clock starts to go much quicker.

9:18 Speeding up of time sense.

9:22 Owing to the quickening of time, slight pain holding ether in lungs, is relieved because . . . of quickening of time sense.

9:30 Did get past anaesthetic stage because he found that what we said about putting cork in bottle was True. When you first smell it, you think it's too pungent, later (a moral lesson).

9:33 (. . .) Arcteon has heard T. snore since he took E[ther] last week end. You have to stand the full strength of a thing before you enjoy it.

9:37 Now at the stage where he can understand what Achitha meant about being afraid of it. The barrier put there by Ego -- not particularly anxious to have it broken down. The passing from

consciousness back to normal again must be a perfectly definite plane to most people.

9:45 Inherent fear found by Arcteon of shutting mouth of bottle even after found Truth that you could take as much as you wanted. The danger of drug taking arrives at point where you do not know whether drug is friend of enemy.

9:50 Have come to point where I open my eyes in order to see whether I am conscious or not. Sight is required to know whether one is conscious.

9:54 When you are once used to E[ther] you can drink it. It is hard to destroy consciousness itself. It is hard to become unconscious.

9:55 Getting easy on higher planes of (. . .) The real stage when T. reminded me to bring something out. (?) Surprising.

10:03 ``If you hadn't been at 93, I wouldn't have said anything."

10:30 Reached stage where you can breathe ether through nose and mouth. Fear of death simply fear of loss of consciousness. Cowardly to speak so much of fear. Stage of having killed subconsciousness.

10:31 Death superfluous. Now understands why Achitha laughed when taking too much. Also understands how absurd it is to say this. Important note. Change of consciousness = change of rapidity of vibration. Understand true point between sub-consciousness and unconsciousness.

10:55 Reached stage when he is going to hang onto bottle as long as possible.

11:03 Repetition of putting cork on a higher plane. Understands why drug taken. Laughs when others laugh.

10:10 Consciousness as breath.

[Saturday] March 23, 1918 [e.v.]

11.20 p.m.

T.'s pride rebuked. Alta tiera means Old Female

Wild Beast.

11.40

729 looks majestic, his beard longer and whiter: very sad but stronger. He's older.

Temple as last Sunday. Olun <<Marie Lavroff>> has bird as before: her temple of Nuith is in the distance. Something queer -- pig on ground moving about.

T: Give symbols for last week's work. Was it good?

729: ``Yes." VI in Taro. (He's not smiling.) With the Tao.

(VI interpreted as in [Liber] 418.)

T: What will be the effect of this Work on (1) Therion, (2) Achitha<<Roddie Minor>>, (3)

Olun<<Marie Lavroff>>?

A: 64. (= 8squared Mercury.) 81. (= 9squared Luna) 36. (= 6squared Sol.)

(Sol, Luna, Mercury. B.G.R. = 205. (G.B.L.) Gabriel.)

T: Give Tarot card for O[lun]'s future life.

A: VI. (The Emperor. Aries.)

T: Advise present action with regard to Therion.

A: 684. (= 18 = Pisces.) (She's in doubt.)

583. (= 16 = Mars.) (activity.)

673. (= 16 = Mars.) (activity.)

A: (Pisces, Mars, Mars = 180 = a spring; front part. Moral: she should advance.)

A: 7 of Swords. (Unstable effort. Quite right: her present action.)

T: Her future action, then?

A: 3 Wands. (= Established strength. Sol in Aries.)

T: How will this become possible?

A: To slay or kill. (A[chitha] gets these words without connection.) 865. (= 19 = Sol.)

Spanish moss hanging from trees: humming-birds' nests in moss. A hawk. Snake in tree. Child building play- house in tree -- it's an oak. He has short stick. Tall pine with cones near. A farm plot around this. Moss burns up. Nests ditto and fall to the ground. Snake leaves tree. Hawk looks on. Child sees snake but plays with it happily. Oak only slightly burnt. Pine struck by lightning.

T: Give me a number to express all this.

A: 43. (Great; rejoice; make faint, Challah; hazel, almond.)

T: What is next week's work?

A: 765. (= 18 = Pisces. (XV). 9 of Cups. Material Happiness. Jupiter in Pisces.)

T: Message?

A: Write.

T: What?

A: Something to do with Levi.

T: Show symbol to guide Ahitha in her trouble.

A: Symbol of Venus.

T: Confirm this.

A: Angula polyporus -- white, undeveloped and gelatinous -- it soon bursts and deflouresces into a Winged Beetle.

T: Confirm by number.

A: 173. (Lighten mine eyes; 3rd decan Aquarius & 7 Swords = unstable effort.)

T: Tarot card for same?

A: 8 of Cups. (= abandoned success.)

T: How will my affairs go?

A: An ear of corn.

T: Number to confirm?

A: XVII. (= The Star.)

T: Pure number?

A: 761. (= XIV = Temperance.) (Don't understand.) 79. (Boaz and Jachin etc.)

T: Will O.I.V.V.I.O. be able to join me soon?

A: No. <<P.S.: This is the one point incorrect.>>

[Tuesday] March 26, [1918 e.v.]

5.15 p.m.

Soror Bazedon goes to see the Wizard invoking him by the name of Amalantrah. Sees person ``as good as 729'' in desert.

T: His name?

A: Amalaftan.

T: He says?

A: Jargon. He'll take B[azedon] to 729. Oasis -- palms -- camel -- Arabs -- tent. Inside a reclining figure. He's 729.

T: What about vision last night?

A: Correct save in one point.

T: What is coming as to 420? (Ahitha.)

A: That must be worked out. Depends on T.

T: What line should I take?

A: The principal one.

T: Give me a number to express that line.

A: 527. (q.v.) Why haven't you paid more attention to it? All's in good order. T. has been slack.

T: Will 156 reappear?

A: I don't think so: must come by itself if it does.

T: Any message for this moment?

A: Go and see PROCANTUS.

T: Explain that.

A: Go and hear why he has not given you the right of way, he should not adorn himself with what does not belong to him for he is only a milestone on the way: he will not in any way secure the (plot).<<(plough)>>

T: Give message as picture or figure.

A: '88612476.

T: No.

A: 7. Arena with winged lions.

T: News of the person whom I shall call N.

At this point T. concentrated, but not strongly enough, on Wesrun.<<Dorothy Troxel>>

A: Vancouver.

T. had been thinking of Arcteon as he asked the question. He then concentrated properly on Wesrun.

Travelling in light blue dress -- rejoicing over some accomplished work. Going to be a great person whom the Gods have favored.

729 always close to 666 and interested.

[Saturday] March 30, [1918 e.v.]

8.20 p.m.

The striking feature this evening is the way in which the Wizard's left hand is held out.

T: Present to him Nemo, a Master of the Temple. (= O.I.V.V.I.O.) How is the Temple, is it in good shape?

A: I see a Quaker woman. Wizard seems in a funny mood.

T: What is Therion's name in this work?

A: Therion.

T: What is O.I.V.V.I.O.'s name?

A: Abdullah. (173. See 48, 49 or 78, 79.) Therion is ABGARB. (= 209 = (Abrha)<<([Abrah])>> or OD.)

T: Should 666 try E.O.? (Ethyl Oxide.)

A: A bird let loose to fly Westward.

T: Give a number.

A: 249 or 149.

T: Ask for Tarot Trump.

A: XVI.

T: Ask for a card.

A: 8 of Pantacles.

A skull was then shown and T. asked if this meant Yes or No.

A: No.

T: What about Abdullah, is the Wizard glad at his arrival?

A: Owl then shewn to the seeress.

T: On what Path should we walk?

A: A.I.N.. (This is the Hebrew word for ``Nothing'' meaning that no work should be done that night.) Wesrun is a fool.

T: Shall we hear from her soon?

A: There is a bell ringing.

T: And why has she not written?

A: A big gun being fired. Ayin.

T: Will she write soon?

A: M Ayin Ch (Yes.)

T: Will Mercurius write soon?

A: N.M.Ch. (Very favourable letter.)

Therion also obtained a vision at this time. Rainbow effect. Dragon turned to Rainbow as Glory about Soror Achitha.

Sunday March 31, [1918 e.v.]

4.50 p.m.

Invocation of Bornless One by Therion.

T: Explain the spelling of the Word of the Equinox<<AKAMRACH>>, how many letters has it? Seven or nine?

A: A.R.Ch.A.M.R.Ayin.

T: Is this a single word or should it be divided?

A: Single word.

T: How is it to be interpreted?

A: Flowing Water.

T: Of what character?

A: Clear Crystal Water.

T: What are we to understand by it?

A: Universal solvent.

T: On what Path does it flow?

A: Kaph and Mem. (520 the numeration of the word = Tears.)

T: What work shall we undertake tonight?

A: Qabalah.

T: With what object?

A: Inkwell with two pens stuck in it. 101.

T: Does he mean to e.r.i.o.T.? (establish relations in our Trigrammaton?)

A: Yes.

T: What should be done?

A: No answer.

T: On what Path should this be done?

A: Goas. (134 = 67 = 2. Binah P. of Gimel in Chokmah.)

T: Should this work be undertaken with that object only, or with further objects?

A: Further objects.

T: What further object?

A: B Ayin N S Q (282 = Aralim = Spirit of Lives which would mean to create and give birth to a current of force to operate on the material plane.)

T: What kind of Current?

A: B Ayin L M Sh (442 = The ends of the earth = extent of the current.)

T: This means what?

A: Q R L. (330.)

T: Does this mean take Oath for extension of Law and perform Masses for this purpose?

A: Yes.

T: Any other instructions or messages?

A: Qoph.

T: What means this?

No direct answer but letter `M'.

T: Does he want us to perform Op[eratio]n without further talk?

A: Not necessarily.

T: What are the general prospects for next week?

A: Struggles. Picture of stakes in the ground and someone stumbling over them.

T: What is the name of O.I.V.V.I.O. in this particular work of the Temple?

A: ARCTEON.

A[rcteon]: Does Rubina <<Stansfeld Jones' wife>>play any part in this apart from her relationship with Arcteon?

A: Picture of two chairs set at an angle, could not get anything else.

Operation was then performed as directed and Sacrament communicated to A. at 6.23 p.m. and to T[herion] at 7.15 p.m.

9.28 p.m.

T: What should be the nature of the next week's work?

A: D R Sh. (504 = Sought for.)

T: What shall we seek for?

A: 720. (Means arranging of everything in order.)

T: What are we to do about the Egyptian trip, is anything likely to happen about it?

A: XVIII Tarot Trump. (Nothing doing just now.)

T: What are our financial prospects for the next month?

A: 17.

T: Tarot Trump or pure number?

A: Trump. (= Hope.)

T: What are we to do about house 177th Street?

A: Hept o gam o phon.

T: Can you get a number for it?

A: 786. (= smooth.)

T: Ask if Otz would count as Khem on account of its neighbourhood to the Victorious City.

A: Run away.

T: C.w.m.W.h.? (Could we make Woodstock headquarters?)

A: 5 of Pantacles. (Material trouble.)

T: Have you any special messages?

A: A R Q L D R A T H. (550 = an Eagle.)

[Monday] April 1st, 1918 e.v.

11.20 p.m.

T: How are things?

A: Face serious. Dragon is there in front of Wizard. Bazedon has peculiar smile on face. Arcteon is there, standing by the Dragon, much in front, between fire and Wizard and Dragon.

T: Does 786 refer to Oikos Kainos or the other?

A: T S Ayin. (139. Hiddekel.)

T: Should the inhabitants be 21?

A: Tarot card 9 of Swords.

T: Should there be 26?

A: 5 of Cups.

T: d.n.e.e.o.e.? (Should Bazedon be there to live?)

A: Write out a scroll. N. Ayin

T: l.y.p.? (Will Lazenby help?)

A: Nunnally -- 173. (Lighten mine eyes.)

T: By which of twelve Houses of Heaven can result be effected?

A: 4th House.

T: What is the plain Tarot card re method?

A: 7 of Swords. (Luna in Aquarius. Journey by land.)

T: Is Musclow the rich man from the west mentioned in Liber L. ?

A: A lot of writing. WOMOPOGON.

T: Can he explain that word in any way?

A: (b)

T: Give symbol for person referred to by M.

A: Aquarius.

T: Give pure number for his nature.

A: 163.

T: Can you see a picture about this man?

A: I see either a turtle standing up, or a vulture, eagle, or bird of some sort: back turned.

T: Can you see the man himself, where is he and in what circumstances?

A: Short man with light moustache, ruddy complexion between Dragon and fire.

T: His physical condition at present, what is he doing at this moment?

A: Sitting at a table smoking a pipe in restuarant.

T: Name of restuarant?

A: Kosher.

T: (to Achitha.) Do you feel answers are satisfactory?

A: No idea.

T: Can you get a more definite answer to first question (re Musclow)?

A: No.

T: Has Musclow found any mineral gold?

A: Calla Lily handed to Wizard by child.

T: Get Tarot card or number.

A: 83.

[Friday] April 5, 1918 [e.v.]

12.15 p.m.

Wizard is smiling tonight -- a quizzical smile. He looks like a sea captain.

T: W.d.W.n.w.? (Why does Wesrun not write?)

A: 157. Arcteon: Is that an answer?

A: I don't know.

T: Will this change soon?

A: ``Look to the moon.'' There is a stake with a calf tied to it.

T: What magical work shall we do?

A: ``Hew to the line.''

T: With what object should we undertake the next operation?

A: Ayin B. (72.) G Ayin R M A N. (365.) (This appears to mean to discover the secret of gold making.)

T: Have we made proper moves regarding the house?

A: Picture of storm, frame like place -- then side of hill near sea -- doorway, rain. El Coom -- then picture of tree fallen -- brought down by storm.

T: How do you spell El Coom in Hebrew?

A: A L Q Ayin Ayin M. (= 311.)

T: l.e.o.n.? (Shall we go on?)

A: Picture of clevis pin. XVII Tarot Trump. (Stick to it.)

T: Has the Wizard any special message for us?

A: Teth-Aleph-Mem (50 -- Impure, unclean.)

T: Explain this further.

A: Ayin Q R Ayin N. (490.)

T: Is there anything further?

A: Eye.

[Saturday] April 6, 1918 [e.v.]

7.20 -- 7.55

Ahita 4 grams.

8.05

Wizard looks very severe. Cheeks haggard. Eyes bright. There is a rail fence and a field needing cultivation in front of the Wizard. He seems to say ``Work the field.''

T: Have we things for next week?

A: He drops his head in a peculiar way as if discouraged. 8 of Cups.

T: What about it?

A: 83.

T: What is this advice, prophecy or what?

A: Swine.

T: Try to get a clear message.

A: I see a man climbing hill with a big pack on back.

T: What happens to him. What does he do?

A: He sees the sun when at top. Palm trees -- wonderful valleys. He is master of all he surveys. Has a staff -- very happy man.

T: Message?

A: ``Work hard and hopefully otherwise you will be sorry for it." A H Y L Tz (For next week.) (= 136.)

T: Does he think Arcteon's idea re Ether a good one?

A: Yes.

T: Let him give it in a symbol.

A: Triangle and fish.

T: Number?

A: 729.

T: Explain more clearly.

A: A large crane standing in water. Suggests Qoph.

T: Ask for pure number.

A: 453.

T: Ask with what object experiment should be undertaken?

A: I see a slipper and a mushroom.

T: Let us have a pure number for it.

A: (. . .)

T: And Tarot Trump for it.

A: XIX. (= the Sun. Means to make thorough investigation of his own nature -- explore his own nature.)

Oper[ation] T[herion] and A[chitha]. To spread the law.

[Sunday] April 7, 1918 [e.v.]

1 p.m.

Wizard -- same fence and field as last night. Wizard has a more solid quality. Turtle and fire and dragon still there. Crane has to do with dragon. It is the bird she had in her arms.

T: Shall we produce Mass of Phoenix in public?

A: XII Tarot Trump.

T: Ask for pure number to explain that 874. (No equivalent in `Seph[er] Seph[iroth]'.)

A: 87. (Seems more that he signify than he understood.) (Rather than answer?)

A: 363.

T: Ask where.

A: L V R (236 means before Apr. 22 -- also at night and with few people.)

A[rcteon]: Where?

A: Tz M S. (190. Up at Bazedon's.)

T: I.b.m.o.s.t.l. (Indicate best methods of spreading the law.)

A: Ch L M. (78 -- By writings of wisdom. By extremely (magnetic)<<(magestic)>> word under guidance of (Eiwas).<<([Aiwaz])>> By works of creative temperance. By active propaganda. By indications. By making alliances. By founding colonies. By transmitting the influence. By exercise of compassion. By interpreting of dreams. By Bread.)

A[rcteon]: When shall we put Achita through first III degrees?<<of O.T.O.>>

A: (505.)

T: Now get answer.

A: (Run away.) Zain B N Ayin. (Whenever you please.)

T: What sort of job should Arcteon take?

A: XI Tarot Trump. (Leo. Light and Power.)

T: n.l.e.n.e.? (When will he obtain one?)

A: VI Swords. (= 437. Soon without trouble.)

T: How are the prospects with Simon Iff stories?

A: V Tau H Q. (= 511. This may be taken as indication that he knows what it is about.)

T: What is answer to question?

A: XVIII Trump.

T: Get pure number.

A: 97.

A[rcteon]: I.t.f.i.a.i.r.E.? (Is there further information and instruction re Egypt?)

A: A crescent.

T: Try for a number.

A: 37.

T: Now get an answer.

A: XII Trump. Male elephant -- water with crocodiles -- a lynx -- a canopy with Arab in it -- an old weather-beaten frame house. Arab looking towards water with crocodile. Elephant's head in front of Temple. Lotus on water. Queer kind of winged catamaran. A door up on side of high mountain -- with pointed top.

T: Is there anything to be done in this matter?

A: 58. (Means Perfect, the magical force especially in regards to Practical matters.)

T: Should we do that with direct reference to things proposed or simply go ahead on general principles?

A: A frog's mouth. 68. (Means be wise in the matter.)

27. (Take an oracle from Thelema on the subject.)

A: 281.

Divination done by H. ``Go right ahead with work and don't worry about it."

8.55 p.m.

T[herion] 3 cc H[ashis]H: Ah[ita] 5 cc altogether. 20 min. apart.

T: Ladders to Heaven. Thinks of a thing by a reasoning process etc., etc.

Ah[ita]: ``The overly-underly-womanly complex."

T. says the wittiest remark every made etc., etc.

[Saturday] April 13, 1918 [e.v.]

9.22 p.m.

The Wizard has a very Scotch like face -- resembling the man in Simon Iff who was tortured and who tortured his wife. Same field and fence -- a little timid deer plays around -- Bazedon is always sitting down -- I get an impression of her as being very feminine a la Maeterlincke.

T: We want to find out (a.) work for week-end and (b.) the prospects for next week.

A: (a.) 3 Pantacles. (b.) Ace of Swords.

T: Is point upwards or downwards?

A: Upwards. (= in a spiritual force.)

T: Give us further symbols re prospects for week.

A: 2 Cups.

T: Does that mean H.N.?

A: Resh.

T: To whom does this refer?

A: Refers to T.

T: To whom else does it refer?

A: B.N. (Tbn TbnbnTnT)

T: How are we to take that B.N.?

A: 87.

T: To what person?

A: 423. (Cannot get anything from that. T[herion].)

T: There is still a confusion there. To what point of compass should I send my thought in this matter?

A: South West. (Cannot get anything from that.) See if Dalet-Resh-Nun would help you.

T: Yes I think it does in a way. Ask if we have done satisfactory work last week.

A: (= 820. Should take omen as meaning very complete but arduous.)

T: How far are we right about things, we always want a little more than we get. I wonder if we are foolishly impatient.

Achita fell asleep at this point. We all slept until the following day.

[Sunday] April 14, 1918 [e.v.]

T: What is Wizard like?

A: Just as he was last night.

T: Has he any particular message to give us as a start?

A: 82. (The angel of x and all sorts of nice things. Also Briatic Palace of Hod which would refer to job getting etc.) A[rcteon]: d.a.o.o.l.y.? (Should Ach[ita] go to Hospital to-day?)

A: 9 Pantacles. (The lord of material gain.)

A[rcteon]: s.t.l.t.n.s.a.l.b.? (Is it well that Therion takes a material job?)

A: XVIII. (= Moon = illusion.)

T: We want an elucidation of this answer.

A: (Tzaddi-Qof-Peh = 270. Again doubtful.)

T: What is the Wizard's plan in the matter. Get vision.

A: Rat and snake on ground in front of Wizard -- a small stake on ground and beetles around. A large golden moon sailing on water -- Very beautiful -- Many little fancy boats around it sailing to a far distant place. In moon head of a beast appears. See baby killed and washed on shore. Woman comes down and picks baby up -- evidently not the mother -- She is sorry and suffers.

T: Can you get a yes or no to this?

A: ``Yes.'' See birds flying forming a beautiful figure as they fly. Also a rising ( . . . ) at which the Wizard is looking -- This is all according to his plan. He says ``Plan to get all I can'' . . . ``The sun, the moon, the stars to play with.'' Potatoes in a field.

T: S.I.s.w.o.m.r.m.? (Shall I seek work outside my regular magick?)

(I shall take beautiful visions as yes. Ugly ones as no.)

A: Blue bird turned loose to fly -- thru deep dark woods with large beech trees -- a big bull snorting -- very magnificent! Wonderful!! Mountain with many stones ready to roll down if disturbed. Bird and bull beautiful . . .

A: Water -- bottom of water nest with eggs -- beautiful bird flies down from sky and into water and sits on eggs. Tall snow capped mountain and trains climbing around winding track to top. Fine! Fields of very fine ripe tomatoes growing . . . A horse killed . . . rushing torrents of water . . . Beautiful summer cottages -- some empty, some full . . . Beautiful water in the distance with ducks on it. A boat and hunters in it.

A: ``I think it was magnificent. Blue bird for happiness.''

A[chitha] says Wizard let loose blue bird for happiness -- Bull for strength and virility.

T: What does horse being killed mean?

A: Sex being killed. Water = enlarged sexuality. Ducks,

I don't know . . . Cottages -- home.

T: Give a single pure number to symbolise the whole vision.

A: 83. (= The chief thing is consecration = 7 of Pantacles.) 2 of Pantacles. (Harmonised change.)

T: Get two words, one to be a picture of doing the thing; one to be a picture of not doing it.

A: 1. Elbaroth. (Aleph-Lamed-Beth-Resh-Ayin-Taw Tree of knowledge.)

A: 2. Alestone. (Aleph-Lamed-Samekh-Taw-Ayin-Nun-Ayin Fear of the Lord of the Law.)

T: Now get Tarot card for doing it and another for not doing it.

A: 1. 7 of Cups. (Illusionary [sic] success.)

A: 2. 8 of Pantacles. (Skill, prudence, cunning.)

T: How does he seem about this? Does he seem insistent?

A: ``Do with all thy might and let no man turn thee aside."

T: Do what?

A: ``What thy hand findeth to do. Work to fill the store house. Accomplish thy will."

T: Get picture of store house.

A: A busy factory.

T: What sort of factory?

A: Machines for printing.

T: For printing what?

A: Illuminated words and everyday words.

T: Shall we all move outside limits of city to reside?

A: 74. (Apparently means yes but Arcteon does not think so.)

A: 7 of Wands. (Lord of valour, means not a bad plan, but very hard to manage it.)

T: Hebrew letter.

A: Daleth.

T: S.I.b.s.i.I.a.f.w.o.n.? (Shall I be successful if I apply for work on a newspaper?) A picture to represent the thing.

A: Col. river rushing down thru canyon. Horse on prairie fighting cold wind. Hut and dead man in it. Lake with fish in it. Lots of stakes and things tied to them. A lizard or alligator. Wizard has a scalpel in his hand. Is going to dissect an earthworm or something.

T: Let me have a number.

A: 371. (= snowstorm.)

[Saturday] April 20th, 1918 e.v.

8.45 p.m.

Achitha says the Wizard has had his hair cut and beard trimmed, he looks much nicer this week.

10.45 Achitha, Therion and Arcteon take 1 cc of Hashish.

11.10 Achitha and Arcteon 1 cc Hashish.

11.30 Achitha and Arcteon 1 cc Hashish.

11.33

T: Ask Wizard what should be the subject of our discourse this week end?

A: 484. (= 22squared.)

11.45

Wizard is there looking across Water. All there. A Donkey is grazing near base of mountain. Serpent is there. Mountain Goat on mountain. Chinese doll-head. White cliff. Priest in black with shining smooth satin gown. Chinese Lantern.

T: Ask the Wizard to give us a philosophical phrase to express 22.

A: Force of Will.

T: Should the subject of our conversation be How to fix the effect of magical working in general and 9th Degree in particular?

Achitha sees picture of Windram. Therion had never told her that he had this particular power in the greatest plentitude.

T: We know that 22 is masculine and 19 feminine component of 418, which is the Key to this Magick of the Aeon. How do they combine? Are they being combined properly and so on?

A: Vision of beautiful bell -- wedding bell -- changes to foetus. Crown. Head of foetus turns into an egg and rises upwards and then rests on a lotus flower.

T: And that means what?

A: Winged ladder. Ladder. Winged ladder which goes to heaven. Wings and sides white. Rungs almost pocket shaped.

T: What are present instructions?

11.55 Arcteon 2 cc.

A: Crocodile -- unformed man. Shelf, place walled in -- on shelf skeleton. White flag. Skeleton's hand holds white flag. Large wall around place like butterfly net.

T: Give Hebrew word to illustrate.

A: He-Tzaddi-Yod-Vau. (= 111.)<<N.B. The elixir must die in the Cucurbite and the 111 means this exactly. This recalls my dream and vision in N.Y. about killing the lion very dead indeed. It also explains the first answer to the question about the foetus becoming Harpocrates, cf. Jesus ``Except a corn of wheat . . . down to fruit." He-Tzaddi-Yod-Vau is the tetragrammaton of the magical officers. He(Hebrew) is the Emperor, and the Tzaddi the Empress, or High Priestess, vide secret attributions indicated in Liber CCXX. Yod is the Hermit and Vau the Hierophant who unites either with the High Priestess yet without destroying her virginity or with the more natural correlate. This word is therefore, a complete formula of the Gnostic and Templar mysteries, in one of its aspects.>> Daleth crowned with flowers.

2:10

Arcteon: How do you make it die in the circle?

A: Great sphinx head, the top of which comes off like a lid -- inside are lots of things -- very tiny -- They look like human beings -- often with cloven feet like devils. They are not devils -- they are like satyrs or fauns. Sphinx is like hen sitting on eggs to hatch.

Vision of man like shadow or ghost hurrying to distant place, and between me and ghost rain is falling. He is carrying important message.<<N.B. Sphinx is the lion and ghost is the will in it. Means perhaps something wrong in will in connection with lion. With ? it gives 115, to make strong, vehement/eager.>>

2.35

T: How get ghost into sphinx?

A: White dove flies away. King crowned turns to woman. They become two and prevent ghost getting to sphinx. (Teth Picture of fall explains this.)

A: Lamed-Samekh-Qof-Teth. (= victories -- Yes.)

T: What shall we do to improve our technique in charging talismans?

A: Black lioness lying in street junctions -- resembles sphinx. (Concentrate better.)

A: A burning tree. (Intensity of passion necessary.)

T: How to kill sphinx?

A: ``Make fast the chains." These bind the ships at the pier surging to get away. Tall woman in wonderful light -- dressed in brown. (Autumn?) Ostrich head in sand. Tzaddi-Yod-Vau-Resh is formula. (306 = woman, honey, cold etc.)

T: Does that mean let it cold in the cucurbite?

A: Resh-Vau-Dalet. (= 210. Cycle etc. Nox etc.; Therefore = Yes.)

T: How long should one leave it?

A: 182. (= Passive.)

T: Repeat.

A: 63. (= Till creation takes place.)

T: How many seconds or minutes for average?

A: V (= 6. Probably minutes or else symbolic.)

T: Is there anything to do before collecting this `dead sphinx'?

A: (. . .)

T: I.A.W.a.? (Is Anna Wright alive?)

Suggested by resemblance to Ach[ita] under H[ashish]. Suggests did Anna W[right] die when spirit

entered Ach[ita] or just before?

Ach[ita] says R[oddie] M[inor] and Ach[ita] are two.

T: Describe Achita.

A: She is a woman rather dark, medium tall, neither fat nor thin. Her age is between 17 and 27.

Had long discussion. Now Ach[ita] says she and R[oddie] M[inor] are one!!!

Will try other ways.

T: s.a.t.e. (Is Anna Wright alive?)

A: Tzaddi-Gimel-Lamed. (123. Revolutions of souls, also war and a plague or blow or wound. Also Pleasure. See `On Death'.)

T: In what country d.e.e.? (did she die?)

A: Egypt.

T: From what cause?

A: A bird being chained to a door.

T: What immediate cause?

A: Lamed-Vau-Cheth-Mem. (A wing, army, squadron, troop.)

T: How many months ago?

Achita sleeps.

Sunday [April 21, 1918 e.v.]

9.20 [a.m.]

Arcteon was ill during the night. Achita slept and Therion had the following vision which he dictated to Arcteon at 9.20.

Critical glyphs, I saw how these are arranged. When any idea arises it is recorded automatically in every department of the mind. Each department immediately sends in a report as to how it is effected by the idea, but of course only those reports which are loud make themselves heard in the consciousness. I got a clear idea of the spider's web structure of the mind. The ahamkara appeared to me like a crystal, four hexagonal columns joined to the base (maybe octagonal, am not sure). And brought to a blunt point, each point occupying one of the angles of a tetrahedron which may explain the pyramid-phallus symbol. This glowed more or less brightly as each idea was recorded, rather like a tell-tale electric-light which registers a current passing thru a machine and gauges it. This crystal bulged or shrank to a certain extent from time to time but never lost the tetrahedral form. The colour of the light was that peculiar gold which jewellers call a rose finish. I am now reminded of the jewel of Mara. This glow is very closely connected with pleasure and pain. I got away from this by understanding it as a mere ganglion or node of the web and did several mystic stunts.

[Sunday April 21, 1918 e.v.]

Achita with Wizard. (Same subject as last night.)

T: How many months ago?

A: Aleph-Resh-Vau. (207 = a scorpion.) (T[herion]: Might mean October.)

T: To Achita a question. Do you regard Achitha as yourself or as a visit to a friend?

Some argument follows!!!!!

T: I want you to answer some questions regarding this portion of yourself you call Achita. What nationality is she?

A[chita]: All or any, but more heavily dashed with European.

T: What country mostly?

A: I think Austria, Serbia or Bulgaria, none bound.

T: What language or languages does she prefer to speak?

A: English or French.

T: Could she understand or speak French?

A: Yes.

T: Can you talk in French?

A: No. She could understand other languages, but my brain is limited, I could not even repeat the words.

T: The woman is like a donkey, ``You dangle a carrot in front of her nose and she goes wherever the carrot goes."

A: She is not a Lesbian.

T: Has she any relations?

A: None.

T: How do you explain her apperance in your consciousness?

A: Born of magic and Our Lady. Our Lady was the door through which magic put her in.

T: What did she die of before she was born?

A: I cannot answer. I have no understanding of that at all. Arcteon: Do you consider it possible to remain Achita all the time and not return to Roddie Minor?

A: In a way yes and in a way no. Roddie Minor is only earth and works and lives. Achita is a spirit. Achita is one function, one thing among many in Roddie Minor.

[Sunday] April 21, 1918 e.v.

Back to the Wizard.

T: Is there anything to do before collecting the `dead sphinx'? [malantrah]: A lot of smoke boiling up from in front of the Wizard clears away. Two sticks charred as if fire had been there. Drop by drop -- I get again -- clear crystal drops and 163 as a number.

T: This seems to mean pour drop by drop into a vessel. Should we use the vessel as we have been using to collect it?

A: XVII Trump. (Means part poured on earth and part restored to temple.)

T: With regard to the part to be consumed, is any further preparation necessary?

A: 71.

T: Am I right in taking that to mean nothing?

A: I think you are.

T: Then we now have the whole process complete and perfect?

A: Yes.

T: Alright.

T: Is Anna Wright alive?

A: I see a gondola or Greek galley -- very small.

T: Who or what is in the boat?

A: 14 Slaves work below. Beautiful Queen sits in state.

T: Is there anything in front of her?

A: Yes, a pile of something, it might be fruit or a flagon of wine.

T: Give a number to represent that picture.

A: 83. (Answer: Doubtful.)

T: Give Tarot Trump.

A: XI. (Again not clear.) Wizard says ``Stem the tide."

T: In reference to what is that?

A: (. . .)

T: s.a.t.f.e.r.r.a.e.n.e.? (Is Achitha part of Roddie Minor or a separate human intelligence?)

A: 43. (The sex self.) XIV. (= i.) (arrow through rainbow = self shooting up through ecstacy or orgasm.)

12.50 noon

T: Is Mrs Agnes Thomas likely to be of any use in any capacity. If so in what capacity?

A: 118. (= To pass, renew, change; To ferment; Strength; Chassan; Ruler of Air; The High Priest.)

T: What Sign of the Zodiac?

A: ?.

T: What planet?

A: ?.

T: Which House of Heaven does she fit?

A: 4th House.

T: What Court Card of Tarot represents her?

A: Princess of Wands.

T: What plain card?

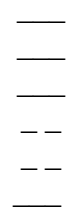
A: Six of Pantacles.

T: Tarot Trump?

A: IV. (= Emperor = Aries.)

T: Give a Chinese Symbol for her relation to us.

A:



[26] (Earth of Lingam. Great accumulation.)

T: Has this woman an ordinary magical relation, or a Wizard magical relation?

A: 518. (`Sepher Sephiroth' gives no correspondence.) (= 37 = 14 = Magical Self in its function with card Temperance.)

T: Do you see her in the Temple?

A: No.

Sunday April 21, 1918 e.v.

8.25 p.m.

Wizard is just the same.

T: What are our financial prospects for next week?

A: 151. (A fountain of living waters.)

T: Give plain Tarot Card.

A: 7 of Swords.

T: Shall we have any serious embarrassment for the rest of the month?

A: 79. (Boaz etc.)

T: Give symbol for financial position.

A: Resh-Teth-Qof.

T: Give another symbol for how it is to come.

A: 83. (Drops of dew, flowing, wave, camel and 2 of Pantacles.)

T: Does that mean re Camel that Achitha has to find the money?

A: XVI. Alligator head, round back part of neck a band of thick material, iron or leather. I see teeth of the alligator. Sticking up out of the band is a very queer 4 spoked thing, not a regular spear, more of a whale hook -- of bronze.

T: Why cannot we get satisfactory answers re questions of money?

A: Wand, wander.<<See note below>> 162. Gimel-Vau-Zain. (= like = to, spelt backwards.)

T: Give us a better meaning. Shall we bar subject in future, or shall we seek to clarify it? (1) Shall we bar the subject?

A: Op[eratio]n for Red Gold is good for something but not for what you think. Good to clear something up.

Achitha has great difficulty in getting anything at all tonight. T. asks her to make a great effort to get the matter cleared up.

A: VIII. (This is answer to question re Op[eratio]n for Red Gold.)

T: Are we to consult the Wizard about money, or cut it out? Show this in symbol.

A: 121212.

T: What is the right policy in regard to asking advice about money?

A: 222221.

T: Is there anything wrong with Therion's mental attitude toward the subject?

[? Sol Sunday April 21 1918 e.v.]

(. . .)

A: Shin.

T: Ask if Achitha's attitude about money is right?

A: 43.

T: What is Arcteon's attitude about this?

A: 136.

T: What about our combined attitude in reference to consulting him?

A: 178.

T: Will he then tell us, are we dull or inaccurate in our interpretation of his answers, or stupid in questioning? (1) Are we stupid in questioning?

A:

[22] (ornament, free will. (. . .) of Manner = Dullness of Mind.)

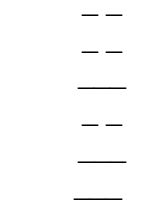
T: Will he teach us to question with intelligence?

A:

[59] (Air of Moon or ? of ?. Dissipation. Dispersion.)

T: Will he teach us now?

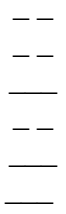
A:



[57] (Air of Air Ease of development, moving power, slumber.)

The questions where difficulty occurs are chiefly those re money and females. T: We think that either Achitha or T. or Ahankam is (. . .) the operation. Is that so?

A:



[53] (Air of Earth. Fortunate. Gradual advance, goose.)

T: Is the selfishness either of Achitha or T.?

A: (. . .) of Pantacles. (probably means Yes.)

Arcteon: Is the fault with Z (Achitha) ? Is the fault with X (Therion) ?

A: Jupiter.

Arcteon: Is the attitude of Z correct?

A: 94. (There is something not given off which spoils the attitude.)

Arcteon: Is the attitude of X correct?

A: 89. (Shut up, body, silence.) (97) Swords. (A certain trouble from incapacity to regard the problem as a whole.)

Arcteon: w.d.s.y.e.d.? (How should Therion's incapacity be corrected?)

A: ? also Taw-Aleph-Teth-Gimel, [sic]. (= 282 = Active Angels. By action.)

Arcteon: H.s.A.i.b.c.? (How should Achitha's incapacity be corrected?)

A: Qof-Yod-Teth-Mem. (Surpassing whiteness, point.)

Arcteon: A.T.i.i.a.w.p.? (Are Therion's interpretations in any way prejudiced?)

A: 21. (T. says get another symbol.)

Arcteon: Get plain Tarot card.

A: Nine of Cups. (= Material happiness, complete success.) (Rose coloured spectacles.)

Arcteon: H.w.a.s.m.d.t.c.? (Have we any serious money difficulties to confront?)

A: 117. (= Fog, darkness, guide, Duke.)

Arcteon: W.m.o.G.s.w.s.? (What manner of Guide shall we seek?)

A: XVI. (Peh = Lightning flash breaking in the house of our darkness.)

Arcteon: H.m.a.m.s.e.c.t.k.t.h.g.? (How much a month should each contribute to keep the house going?)

A: 75.

Arcteon: How long shall we remain here? Give days, weeks or months.

A: 113. (= 5 = if weeks, end of May.)

Arcteon: S.w.r.h.a.e.o.M.? (Shall we remain here after end of May?)

A: Mem-Teth-Tzaddi-Resh-Qof. (439 = No.)

Arcteon: W.t.T.b.c.b.t.d.? (Will the Tetragrammaton be complete by that date?)

A: 24. (He whom I love. He who loves me. A water pot etc.)

T: t.l.a.o.t.t.? (What will Achitha do about it?)

A: Teth-Resh-Taw. (609 = not clear.)

T: Give another symbol.

A:

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[62] (Fire of Earth = Non-essentials, success, trifles, a wounded bird, small divergencies.)

T: W.t.c.o.t.T.b.s.o.d.? (Will the completion of the Tetragrammaton bring success or disruption?)

A: 42.

T: Get Chinese symbol.

A:

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[3] (Moon of Fire. Danger and obscurity. Birth.)

T: l.s.r.e.k.e.e.g.? (Will this mar the Work we are doing?)

A: 4.

T: What Chinese symbol?

A:

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[24] (Returning visit from friends.)

T: t.d.a.o.t.t.? (What should Achitha do about it?)

A: 41.

T: Chinese symbol?

A:

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[17] (Water of Fire = Following. 41 = (. . .))

T: Give symbol to represent a certain Hebrew letter of which we are thinking (Cheth).

A: Capricornus.

T: What Court card of Tarot?

A: Prince of Pantacles.

T: Give Tarot Trump to represent this letter.

A: XIX. (The Sun.)

T: Get Hebrew word or name to represent this letter.

A: Ch Ayin V S. (= 144. Means Artemis.) Arcteon: From what direction shall we expect Cheth ? (Give Chinese symbol of three characters to represent this direction.)

A:

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(= North West.)

[Q]: (. . .)

[A]: 134 confirms this. (Bunning.)

[Q]: Picture to confirm?

Achitha sleeping -- hell!

[FRAGMENT -- footnote to

6th answer on galley is a ref. to note at end of chapter re: ``Wand, wander".]

Do what thou wilt shall be the whole of the Law

Will = direct, straight line (as arrow)

Euclid's straight line or right line is the shortest distance between two points. Thus right actually means right. All wrong is indication by definition -- as in wander, wanton, straight etc. Language itself bears witness to the Law.

Wander -- wanton -- straight -- crooked -- connexion is Euclid's definition of a straight (right) line. Freudian!

Wander suggests to our memorie we read to wander to love.

[Saturday] April 27th, [1918 e.v.]

10.08 p.m.

Wizard very serious and looks at Achitha in a very contemplative mood. Seems to approve. Turtle is most prominent thing in Temple. Child is there, lion and (Barzellon).<<([Barzedon])>> Arcteon has a very prominent place, he is a tall man that always appeared in the Temple.

T: ``What is the work of this week end?"

A: ``Geburah."

T: ``Geburah applied to what?"

A: ``The egg. The egg is resting on the point of mountain tops, very sharp. Water around, lotus flowers on it."

T: ``Egg is symbol of some new knowledge, isn't it?"

A: `` Gimel. Lamed. " (= spring, fountain.)

T: ``What does that mean?"

A: ``I don't know; followed symbol of mountain and lotus flower."

T: ``How are we to break open the egg?"

A: ``In plain language it means Thou art to go this Way."

T: ``That isn't plain language. How are we to get this new knowledge?"

A: ``Don't ask questions too fast. Sow the wild oats; go into the (. . .) into the Mother . . . (T[herion]: You bet, you bet.) (A[rcteon]: I think you're both getting off the trolly.) . . . to be born again."

T: ``What about the Mass of the Holy Ghost?"

A: ``That hasn't anything to do with it. You've shattered everything. I'll have to establish connection all over again. Going into the Mother to be born again, you get a New Life and then the Earth is covered with wonderful flowers, and bees come to the flowers to get honey to store, and the honey is stored elixir. I see a hill very steep. (I think (. . .) is played out.) Mother standing (. . .) down washing child. I don't know if she's to save it or go after it or what. Lotus flower on water again."

Arcteon: ``How does this apply to breaking open the egg?"

A: ``No . . . the egg is in the lotus flower. Daleth. Resh. Gimel." (207 = the open clear light of day = walled, fenced.)

T: ``What is the allusion? With what object should we next perform the Rite of the Mass of the H[oly] G[host]?"

A: (. . .) (Interpreted by T. as `A fullness of Love'.) (No he says. No.)

T: ``Ask for another interpretation of that object."

A:

[51] (= development of Kundalini force.)

T: ``Ask for a general symbol of next week and our general circumstances. Otherwise, what is going to happen to us next week? How are we going to get on?"

A: 42.

T: ``Ask for further symbol."

A: Lima bean coming up from the ground suggests (. . .)

T: ``Get Chinese symbol."

A:

[21] (Sun of Fire. Union by gnawing -- legal constraint.)

T: ``Ask for Tarot card to explain further."

A: ``6 of Wands." (= Victory.)

T: ``How do you feel about these symbols? Achitha, do you feel them to be favourable or unfavourable?"

A: ``Very unfavorable. I feel like weeping." (?)

T: ``Ask if there is any way to avert this trouble."

A: ``I have trouble . . . the Wizard -- there's something wrong. Beth. Cheth. Aleph. Kaph. Ayin, He. (106 = attained etc.)

T: ``What is the nature of the danger?"

A: ``Toad -- Now I get camel with enormous load on back -- tied in white cloth."

T: ``Get a Tarot Card for nature of danger."

A: ``4 of Pantacles."

T: ``What will be the upshot?"

A: ``18."

T: ``Is that a pure number?"

A: ``I think so."

T: ``Give Chinese symbol."

A: ``Try 92."

T: ``Chinese symbol?"

A:

(Water of Moon. Hexagram 47.)

T: ``You say this can be avoided by use of this symbol?"

A: 106.

T: ``What does Wizard think of it all?"

A: `` Resh."

T: ``Does that mean that he wants this trouble to come as part

of his plan?"

A: (. . .)

T: ``See if you can get an idea in your conscious mind as to the nature of this trouble -- apparently the most appalling calamities will fall on us if we don't watch out."

Achitha shows ways this (. . .) X wizard

T: ``Tell us something about this."

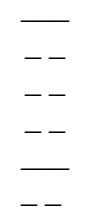
A: ``I can't get you an answer. Ask a question and I'll get a symbol, but I can't interpret."

T: ``I want to know if I should strive to avoid this calamity or not. Is it a real calamity or a blessing in disguise?"

A: 63.

T: ``About how to avert it. Give me a Chinese symbol I ought to take."

A:



(Moon of Fire. 3rd hexagram. Be silent and very careful. Do nothing important or big.)

T: ``What will be the result if we are silent and prudent and attempt important move?"

A: ``I see a camel's body, still -- with eagle's head." (53 = defence.)

T: ``Shall we hear from Windram during this next week?"

A: 183. (No answer -- no word for this.)

T: ``I asked because you say turtle is very prominent in the Temple."

T: ``Ask Wizard if he could communicate any important knowledge through the use of the Ouija Board."

A: ``He might -- try it."

T: ``Should we use special ceremonies to control the manifestations?"

A: (I don't get anything at all.)

T: ``Should you try alone or with Arcteon?"

A: 57.

T: ``Ask if it is possible to work Board alone."

A: ``Yes."

T: ``Does he induce you to work it alone?"

A: ``It's all right."

T: ``Do you want to try tonight?"

A: (. . .)

Sunday April 28th, 1918 e.v.

3.20 a.m.

Sitting still in progress.

T: ``What are our financial prospects for May?"

A: `` Qoph Beth Ayin" (= 172.)

T: ``Give Chinese symbol."

A:

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[40] (Seems to be very good figure.)

T: ``Is Wizard pleased with Ouija Board experiment?"

A: `` Aleph. Resh. Nun." (251. Uriel<<O.I.V.[V.I.O] continually got this Uriel through Ouija Board.>> = Magical Force.)

T: ``Ought we to invoke this angel Uriel?"

A:

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[32] (Fire of Air.)

T: ``Should we ask Uriel or Wizard to speak at Board?"

A: Nun Resh He. (255.)

T: ``Will Wizard direct Uriel to answer messages or will he answer himself?"

A: 303.

T: ``Was it Wizard talking or Ouija Board when it purported to be?"

A: 71.

T: ``Get Chinese symbol."

A:

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[18] (Earth of Air.)

Sunday [April 28, 1918 e.v.]

10.05 p.m.

Achitha to call on Wizard again re the question of adjustment of any difference in Trigrammaton. Arcteon: ``W.y.i.t.u.t.c.o.t.s.?" (Will you indicate to us the cause of this stoppage?)

A: XVII. XIV.

Arcteon: ``H.s.t.b.o.?" (How should this be overcome?)

A: 74. (= Lamed.)

T: ``Which Tarot Trump is making the error?"

A: ``The one that has five in it."

T: ``Am I to take it the person indicated might also be indicated by the letter Beth, or not, or give another clear indication of the person referred to?"

A: ``Get T with some flowers around."

T: ``Give better indication than that, more magical indication.

T: ``Give me two trigrams. ___ or ___ ."

___ or _ _

___ or _ _

A:

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T: ``What is the nature of his error?''

A: 3 of Trumps.

T: ``Confirm by Chinese symbol.''

A:

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[37] (Air of Sol Household, wifely duty.)

T: ``Confirm by pure number.''

A: 73.

T: ``Is this last answer a good answer for the nature of his error?''

A: ``Yes, that was the correct answer.''

T: ``Should he do anything to repair this error, if so what?''

A: 153. (= Sum of first 17 numbers and Angel of Libra.)

T: ``What definite action should be taken, if any?''

A: 89. (Shut up, body, silence, Angel of 9 Swords.)

T: ``Explain further by Chinese symbol.''

A:

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[53] (Air of Earth. Fortunate marriage, gradual advance, goose.)

T: ``What line of that hexagram refers to subject more than the other?''

A: 6. (Geese gradually advance to large heights beyond.)

T: Give plain card to symbolize action he should take.

A: 5 of Swords.

T: ``Explain in some other way."

A: 271. (= Low, mean, earth. 2 dec[an] of Sagittarius. 9 of Wands. Great Strength.)

T: ``Indicate the person or persons with regard to whom he should act in this matter."

A: Teth Mem Nun Samekh. (159 = not clean.)

T: ``Give Court Card of Tarot."

A: Princess of Pantacles.

T: ``Is that the only person?"

A: ``Yes."

Arcteon: ``W.t.d.b.o.d.a.a.o.?" (Will the difficulty be overcome definitely and at once?)

A: I H S N (125, probably indicates yes.)

T: ``In what manner?"

A: 182. (= outcry, clamour, layer of snares and passive.)

T: ``Is the action which is to produce the result already begun?"

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[52] (Earth of Earth. Peace and mountain.)

T: ``Which line is particularly important?"

A: 3. (Shows the subject keeping his loins at rest and his ribs are separated from body below, perilous situation. Heart glows with suppressed excitement.)

T: ``What Court Card do you give for this?"

A: ``Something with serpent on it. Prince of Cups."

T: ``Could you describe that person physically?"

A: ``No, not tonight."

T: ``Could you give his initials?"

A: ``No. L.B.F. (W)

T: ``Can you find out how soon this action will become apparent to us here?"

A: 321. (Might be end of July or of present month while Sun in Taurus, or Aug[ust] Virgo.)

Sunday May 5, 1918 e.v.

About 2 a.m.

The Wizard is there and is unusually natural and at ease. Amused twinkle in his eye.

T: ``I greet Him. Do what thou wilt shall be the whole of the

Law. Ask him if he is satisfied with our conduct during the last week?"

A: ``Yes, he is. Pleased, but rather amused in a sympathetic pleasant way."

T: ``What is the work for week end? First, general work. Then, work of the Holy Ghost?"

A: Curious bird, pure white, standing in water.

T: ``Give us a number for week end."

A: A R G L Tz. (324 = 18squared = Shekinah.)

T: ``Give pure number."

A: 171. (= sum of first 18 numbers. Face of God.)

T: ``Tarot Trump?"

A: XVIII.

T: ``Give Chinese symbol."

A:

(Hexagram 36 = Sol beneath Yoni.)

T: ``d.e.y.s.a." (Should we employ cannabis indica?)

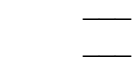
A: 8 of Pantacles.

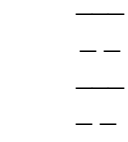
T: ``d.e.e.h.e.?" (Should we use Ninth Degree?)

A: 9 Trumps. (18 divided by 2.)

T: ``Give Chinese symbol -- Shall I interpret as Yes?"

A:





[5] (= Yes. Combine with prudence in order to obtain the Glory of the Lord with us. T[herion].)

T: ``Is that the right interpretation of his will in the matter?''

A: 51. (ambiguous.)

T: ``Give us Chinese symbol with right interpretation.''

A:

(Air of Phallus = 9th hexagram = 18 divided by 2.)

T: ``Is danger threatened last week permanently averted?''

A: Samekh.

T: ``Ask general symbol for this week.''

A:

[13] (Phallus of Sol. Union of Men.)

T: ``Ask for financial symbol.''

A: A R L Ayin M (= 351. Sum of first 26 numbers and Saturn in Leo.)

T: ``Ask: Does that mean that T. gets money?''

A: L R A. (= 231.)

T: ``How and by virtue of what do I get it?''

A: 3

3:20 p.m. Arc[teon] takes V[ow] of S[ilence] for evening.

2.35 [p.m.] 1 cc Hash[ish].

3.15

Completion of Oper[ation] H[?????] and Ach[itha] to have Shekinah.

3.22

Shekinah still on the way.

Note: A Ayin L A Ayin N. = 222. Possible alternative for Olun.

Sunday May 5, [1918 e.v.]

3.25 p.m.

T: Arcteon took a vow of silence for several reasons. First. To impress us with His sanctity. In this he will fail. Second. As an excuse for not (p----g)<<([fucking])>> you.

(Achitha): This is very like the abyss -- except that the Abyss has no continuity and this has.

(Arcteon): T[herion] has been taking Hashish -- which may account for his ? jokes ?

Achitha says she is f[ucke]d out.

T: ``Achitha, can you see Wizard?''

A: Not very well now . . . . . whip.

T[herion]:

The apparent disconnected ravings of idiots may possibly represent the risings into consciousness of (nodes) upon the . . . . The subject was never changed in the world's history. One thing always leads to another like the Hex of . . . . . and the remark of the flea upon the . . . . . of Soror Achitha.

Hashish brings the subconscious up into the con- scious. You see every item of the will. Ordinarily one thought seems as if complete in itself, under hashish you see all the different thoughts that go to make it up. Note the existence of one factor of the mind whose every sensation that comes up it throws into a class by itself, like dividing the sheep from the goats. Like an office, where certain people put things into different pigeon[holes], some judge them.

If you concentrate on any one of these ideas, they cease to become verbal and become pictorial. Thus appreciation of colour is higher in scale of spiritual than reason is.

All the mysteries of creation are really unveiled to one. This is the Shekinah, thoughts like flames in Sunlight. . . . Everything is clear -- cause and effect. . . . on every plane, abyss after abyss.

Wisdom looms up into Glory and that gets down to the bottom again.

The (. . .) is perpetual motion like an actress jumping through a hoop so that whether you go inwards towards wisdom or outward to glory, you are on the same old round. This is symbolized by Kaph.
([10th Key of Tarot -- Hermanubis going up, Typhon going down.])

Arcteon's vow of silence cannot be such as to (------- B.S.) interfere with his power. I see all the steps

whereby I arrive at the conclusion that Arcteon is an idiot -- which is a disgusting sight. But She's asleep.

Voices just coming out of the departments.

4.30

Asleep more than 10 minutes.

Lots of sentries all over the place, ready to report anything that comes to their notice.

Spider's Web is the correct symbol.

Probably self satisfaction to say that.

Never mind onward the (Revd).<<(revel)>>

The deepest thing of all is the one which sounds most foolish of all. That half broken down question I already forgot -- is the most important thing in the world. -- (Prolonged laughter). Oh, never in a million years will any one reach the understanding of this mystery, unless they do as I did. -- -- Every mystery is clear -- every sacrament is unveiled.

She was really very tired, that was the reason for her temper ----- etc.

The intervals between my sentences would over-flow a 3 vol novel.

That sentinel is like a cathedral. I wish to God I could show you all the debacles by which it is built up, every step is made plain.

9.35 p.m.

T[herion] notes:

American mind like consciousness under Hashish. Every one in America is crazily conscious of his own function and is proclaiming it aloud and is not conscious of any common purpose. (A.N.C.V.) Architecture reflects this fact. The sky scraper has hundreds of offices which are independent -- indifferent to each others' welfare. The building has no moral unity, as a cathedral has.

The democratic idea is similarly 333. In the cathe- dral every item is subordinated to a single complete conception.

Hashish is really temporary insanity, but owing to its democratic results it becomes impossible to get anywhere. This is one of the meanings of `Keep Silence'.<<The above thought is only the official view of one of my departments.>> All consciousness is pain. It seems only to come up to the attention when something is wrong.

A department which watches the consciousness pays attention to what it says and guards its welfare. Therefore when there is nothing in the conscious- ness, this department has nothing to do, which it regards as an ideal state -- according to the general view -- consciousness is pain. -- All work is pain is the view of this department. This analysis is the foundation of the Buddhist theory.

Hashish visions have been considered illusions -- nothing of the sort -- most true analysis. Hashish produces a moral not a mental insanity by removing the control which keeps all these things silent. It gives a voice to the mob. But each person in the mob is quite right from his own point of view. Each

point of view is equally true and equally important, but not important to the state as a whole. The work of the individual is important -- but not his idea in doing the work.

A hashish experiment is rather like going slumming -- one is amazed by the variety of the vividness of the impressions. And I think this is caused by a Freudian recognition. One sees again the things that used to be familiar in a simpler consciousness -- things long since buried -- the same thrill as re-visiting one's childhood. It is therefore a return or a retrogression in mental structure. A degeneration. Thus we see that analysis represents going back and synthesis -- advance.

This again is proof of the nature of Choronzon. As dispersion represents analysis or destruction -- thus he is the enemy of man whose formula is creation by synthesis. This synthesis is Love. Hence it is written, Love is the Law. But this synthesis must be morally pointed to a definite purpose of which love is only the method. Hence it is written, Love under will. The law of Thelema is consequently a complete statement based on the facts of the structure of the mind.

We go through about a million processes of debate -- all tremendously vivid and important, in order to make some trifling decision or jesting phrase showing the immense superiority of that normal mind -- to these vivid and violent impressions. Yet it is of course built up of them.

Thus there is a picture of the true state. A vigorous, crude, highly coloured life of the common people.

The polished silence of the gentleman is built up of all those vulgar elements, but has surpassed them, bringing them to silence of function.

This is the English (equivalent) of society.

All emotionalism is due to a crude appreciation of these elements, so that it too is a degeneration or as we say -- bad form.

These thoughts . . . . . are ablaze in consciousness owing to the inhibition of the moral faculty as above stated. But in samadhi the higher faculties are ablaze too, so that one gets the details and the sum of them all aflame at once in a super consciousness fitted to comprehend them in this way, which transcends the laws of logic, because in this consciousness one does see each and all at once.

Expression is vulgar mob speech -- representing a low state of evolution. -- The more complex form of individual takes things for granted without going further into the old argument.

Even chemistry illustrates this Social System, each element ceasing to assert its simple nature, and slightly subordinate in structure, to form the high-order molecule. Stability of molecule depends on completeness of satisfaction of the ``will to love'' of each atom.

Sunday [May 5, 1918 e.v.]

12 Midnight

Wizard just as last night. He has a crown in his lap -- of Rays.

T: ``What does crown mean?''

A: ``It is to be worn.''

T: ``By whom?''

A: He turned his head away. Mars is to wear it.

T: ``Is this war talk, or what? What does he mean by Mars wearing it? Is it any one in the Temple?"

A: Pitcher and Peacock. (T[herion] thinks Achitha.)

T: ``Will you ask about Olga. Give symbol for my relations -- which of twelve houses?"

A: 10.

T: ``Give a numerical symbol."

A: 83. (= 2 of Pantacles. Harmonious change.) 116. (= Jupiter (. . .) number.)

T: ``Ask Chinese symbol for relations."

A:

(Water of Earth. No 31. Influencing to action, jointly. Mutual influence.)

T: Give plain card of Taro.

A: 8 of Swords. (Jupiter in [Gemini].)

T: ``Will these relations be advantageous to me?"

A: R L G V. (= 239 = 3 Dec[an] of Taurus = Saturn in Taurus. Illusory success, unprofitable, little gain for much labour.)

T: ``Give Chinese symbol illustrating my advantage."

A:

[5] (Moon of Phallus. Waiting, sincerity.)

T: ``Has he got any advice -- is it worth bothering with?"

A: A G Ch T. (= 18.)

T: Give a Chinese symbol for course of action.

A:

[52] (Earth of Earth. Peace, a mountain. Dignified self-control and firmness. Draw her to me rather than me toward her.)

T: L V Tz (= 126. Cannot get this.) 141.

T: ``Will he give answers re physical events?"

A: A L Sh N. (= 381 = clamour, prayer.)

T: ``Make that answer clearer."

A: (Visions of boxes and trunks.) 53.

T: Ambiguous.

A: 147.

[Sunday] May 12th, 1918 e.v.

3.42 p.m.

Wizard looks natural, pale and a little drawn.

T: What is symbol work for this week end?

A: I see a lyre -- or harp -- and two gate posts with a large turtle between crawling through.

T: Will Windram communicate this week?

A: 483. (= bearing iniquity.)

T: Explain -- tell us something about Windram.

A: 74. (= It seems as if Windram was under some strain and having to go round obstacles.)

T: Find out Windram's relations with us.

A: 121. (Means that he is writing magically to us. T[herion].)

T: Symbol for contents of his letter.

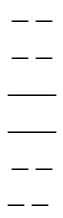
A: 53. (T[herion]: Seems to mean a very good letter with money or promise of money. I should say a very definite letter.)

T: Find Symbol for next week.

A: I see a sword, particularly the handle.

T: Give Chinese symbol.

A:



(Fire of Earth. Hexagram 62 = progress and attainment but to descend is better than to ascend. It is a week of small affairs. In particular it refers to making some arrange-ments about essential than non-essentials [sic].

T: Give us a financial symbol for the week.

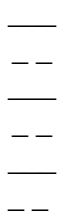
A: Bars across a shepherd's crook. Upside down.

T: Give number.

A: 138. (To smooth, ferment, pollute, Libanon, forehead.)

T: Give Chinese symbol.

A:



[63] (Moon of Sol. Advantage.)

T: My relations with Eva Tanguay?

A: (. . .)

T: Give symbol for Y.S.H.M.

A: Statue. Electricity symbol. Contains Fire.

T: Get pure number for that.

A: 283.

T: Give Chinese symbol.

A:

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(53rd hexagram = Help attained, complete success.)

T: Should we do any particular magical work today?

A: (. . .)

T: Give a symbol.

A: Metal Sphere.

T: With what element, sign, planet, or Sephiroth should we work?

A: Qoph. (= Pisces = Duration.)

T: With what weapon should we divine? Give a Hebrew letter for that.

A: Teth.

T: I want you to set up an imaginary geometric figure for my relations with W.T.

A: (. . .)

T: With regard to (which)<<(what)>> shall I do Divination late in evening?

A: (. . .)

T: What does this stand for?

A: A black bird and a black fish hung on a circle. (Black.)

T: Give a number.

A: 151. (Fountain of living waters.)

T: By what means, Earth, Heavens, Mercury, or someway.

A: Fire.

T: How can I divine by fire?

A: I see a little room in Tower of Public Square; little door and balcony; light appears coming out of balcony.

T: I want a complete system of instruction on pyromancy. Will you tell Wizard I don't know how to do it by pyromancy. Give alternate method.

A: Indian head and Chinese symbol. Means Yi King method.

Sunday [May 12, 1918 e.v.]

9.20 p.m.

T: We wish to consult you Amalantrah re the sudden return of Soror Virakam in the Temple. Give symbol to symbolize the effect of that return.

A: Locked cedar chest with fountain pen or black stick in it. Compass, pearl.

T: Don't understand, may we have numerical symbol?

A: 185. (No. of external college.)

T: Give Tarot card.

A: 9 of Trumps. (The Hermit.)

T: Give Chinese symbol representing the effect of her coming into this Temple.

A:

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(Moon of Yoni. Hexagram 8 meaning `Help'.)

T: In what House of Heaven is the Help to be sought?

A: 3. (House of brothers and sisters, correspondence etc.)

T: Give a Chinese symbol for our joint attitude towards her.

A:

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[49] (Water of Sol.)

T: Do you see her in the Temple in any way?

A: She is down by cedar chest near Wizard.

T: She is not a regular officer is she?

A: No not necessarily. I don't know though that little wand I saw in the box might be charred sticks

from the fire.

T: What work should we do to-night with her?

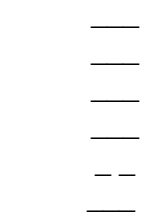
A: 58. (1st Dec[an] of Sagittarius.)

T: Give a symbol to say which of these meanings represent most accurately the work of wands.

A: 3 of Pantacles. (= material works.)

T: Give a Chinese symbol for the way in which she can help.

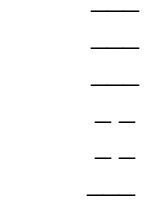
A:



[14] (Sol of Phallus.)

T: Give a symbol for Wesrun who hasn't written for 3 weeks.

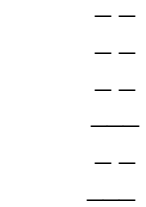
A:



[26] (Earth of Phallus. Tied up with family.)

T: Give symbol for our absent sister Olun.

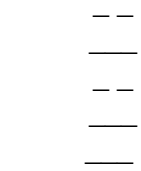
A:



[35] (Sol of Yoni. Doesn't know her own mind.)

T: Give a symbol for (Bazelon's) present attitude.

A:



[53] (Air of Earth. Coming on slowly.)

T: Ask for a symbol to represent Mrs Wise.

A: 753.

T: Give us a symbol for what we can do to help her and on what lines.

A: 456. (Mountain of Myrrh. Mystery of Sorrow.)

T: Give us a Chinese symbol to confirm.

A:

[30] (Sol of Sol.)

[Saturday] May 18, 1918 [e.v.]

11.25 p.m.

Wizard is there and everything is all right, but Wizard has very determined look.

T: What is our special work for this week end?

A: 358. There is something about Scorpio.

T: I asked a Geomantic question this morning about `My Way' and got an answer from (Tipherath)<<([Taphtartharath])>>. Does the Wizard agree as to his answer?

A: Aleph Ben Isham. (= 514. Aleph= 111, Ben = 52 : = 163. Isham = 351. Sum of first 26 numbers means . . . . . Saturn and Leo, thus refers exactly to my way.)

T: I asked a second question by Geomancy this morning. What is the answer to that?

A: ``Cairo in ashes."

T: I want a third answer (Question Zero) which I will ask in initials. l.a.t.n.m.e.a.a.? (Will Lola get communication from the A.'. A.'.?)

A: ``Burn no bridges."

T: s.a.e.h.n.n.r.n.? (Is Lola the fourth person in our Tetragrammaton?)

A: ``Turn the wheel to the right," and see cornfield very clear, baskets of corn and a rattlesnake in cornfield.

A: Ask Wizard to give a mystical name to the Rattle Snake.

A: M A R Y Y V Sh H. (= 571. T.'s not satisfied with this.)

T: s.a.n.e.f.f.r.? (Is Lola in Temple of 4squared)

A: Teth.

T: Is the Rattlesnake an officer in the Temple?

A: No, not an officer.

T: What is it doing there?

A: A (warning).

T: Can you get a magical number of E[va] T[anguay] ?

(Sheila) Goyla, suggests flowers and pleasant fields.

T: Does 641 suggest a name?

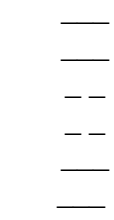
A[chitha]: Symbol of Dove on Ionic Column appears in connection with name.

T: Is dove any colour?

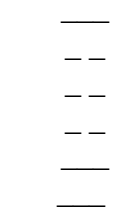
A: Light Dove Grey.

T: I want Chinese symbol for Question 0.

A:



[61] Air of Water. Inmost sincerity. Also



[42] (Air of Fire. Addition, increase.)

A: I see an egg with one end broken and hand inside.

T: Give symbol in answer to Question 1.

A:

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[37] (Air of Sol.)

A: And I see a cricket.

T: Get Taro symbol for same question.

A: XVI.

T: What does that Trump look like?

A: Woman standing.

T: Get a Court card.

A: Princess of Wands.

T: I want now an answer to Question 2.

A:

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[39] (Moon of Earth. ? some doubt of this.)

T: Ask what Hex[agram] this will develop into.

A:

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[50] (Sol of Air.)

T: Will you give us a symbol of the general events of the week to come?

A: Cow with a chrysanthemum at side of each horn.

T: Give us a more definite symbol.

A: ? 513. (not clear.) 57.

T: I don't think you're getting this right Achitha. Invoke Wizard and ask him to put you right.

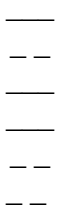
A: ? ``Gimel."

T: What is that in answer to?

A: Means things will be clear in future.

T: Now try and get general symbol for week. Rising or setting sun -- which is the word?

A: Teth Yod Shin A M A R. (= 561 = sum of 33 letters and their concealed mystery.)



(Fire of Sol. = large abundant progress (Hex[agram] 55.)

T: Give us name of Rattlesnake again.

A: M A R Y Teth V Sh H.

T: Try and get name for E[va] T[anguay].

A: D A R Ayin L A. (= 306 = 17 x 18.)

T: Question no 3. Will Bazedon come back to the Work?

A: (L.N.E.K.O.E.K.) ``Lean upon it lightly."

T: Question 4. A.t.v.p.w.a.m.c.w.m.o.m.n.s.i.t.t.p.? (Are the various people who appear merely candidates who may or may not succeed in taking their places?)

A: 723. (nothing doing.)

T: Ask Chinese symbol.

A: I see Christ on the cross and = 3degree = 8square symbol.

Question now asked in full.

A: See Wizard as judge with two assessors who test every candidate.

T: Are the plans announced by Wizard tentative or fixed?

A: 7. (Means he has a divinely perfect plan whose execution depends on our ability and I imagine when we fall down he modifies his own ideas to suit our weakness.)

[Saturday] May 25th, [1918 e.v.]

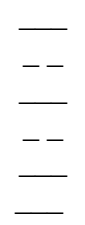
Wizard looks a little serious -- grave.

T: Thank him for abundant prosperity and ask nature of work for weekend.

A: 78 and 75. (Translated by T. as Influence of Nuit or The Message of the Herald.)

T: Try to get Chinese symbol for work of the week.

A:



[37] (Air of Sol = Family affairs.)

T: Does this mean Tetragrammaton?

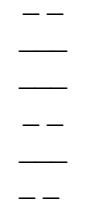
A: Crane -- sign of Mars. I see an open door. Dark woman in blackness. 47. (In answer to Tetra[grammaton] and family idea. T. gets nothing from this number connected with the subject.)

T: Ask him what object we should work for in Mass of H[oly] G[host] when next we wish to perform it.

A: 762. (nothing. 381 x 2. May be taken to mean (Harmon).)

T: Get Chinese symbol to confirm.

A:



[50] (Sun of Air. Concubine.)

T: Ask for the general symbol for next week.

A: Maltese cross. Bull's horns. Sheep's head.

T: Get a number.

A: 136.

[Friday] May 31, [1918 e.v.]

10.35 p.m.

Sun -- bayonet -- skull -- means death of something.

T: General symbol for June.

A: Gate with arched top. 83. (= wave etc. Angel of 2 P[antacles]; Flee, dedicated.)

T: What is in mind of 333? (333 silent.)

A: 74.

T: Give symbol of the decision.

A:

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[15] (Humility.)

T: Give symbol of what will happen in consequence.

A:

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[39] (Moon of Earth.)

[Monday] June 3 [1918 e.v.]

5:00 Wizard smiling.

Child Egg altar Wizard Tree Lion

Arct[eon]

777 555 666 156 444

Earth Eagle Turtle Fire

X. Strange man? Windram or Cowie? Probably will write this week.

T: Message.

A: 722. (The voice of the trumpet!)

T: What call?

A: 775. (= very vehement indeed.)

T: What does it say?

A: 687 3 x Aiwaz spelt in full

T: What has Aiwaz to say?

A: 47. (Fool; weeping; waves, fortress; clutch etc). (4 7 11 & 4 4.)

T: Expand and explain.

A:

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[53] Air of Earth. Fortunate marriage, gradual advance, geese.

T: Further message?

A: 53. (Stone, rock; Elihu; Angel of 9 P.; Sun, wall; (hung); lover.)

T: General symbol for present week?

A:

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Air of Sun. 37. Fix family affairs.

T: Financial symbol?

A:

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Moon of yoni. 8. Help.

T: Concerning 3 Dragons?

A:

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44. Bold Woman (1st dragon).

T: What do with it?

A:

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56. Humility and integrity. Flatter, though!

T: Second Dragon?

A:

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Sol of Sol. 30. Docility.

T: What do with it?

A:

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[53] Air of Earth. Marriage etc. (vide message above.)

T: Third Dragon?

A:

Water of Water. 58. Pleasure -- still water.

T: What do with it?

A:

Fire of yoni. 16. Harmony, satisfaction. (Continual liason.)

This is an astonishingly good description of Darola, Wesrun, and Olun, and sound advice in each case.

[Monday] June 10th [1918 e.v.]

8:45 444 asking 555. Wizard as usual -- thoughtful.

T: How is Bazedon?

A: A little clearer -- stronger -- smiling a little -- looking towards 729.

B[azedon]: Will I have mental strength to meet strains that are coming upon me?

A: 437. Balm, balsam tree.

T: How can I get this balm?

3)531

____

3)177

____

59

59 x 9 = Sex -- satisfaction.$AF010

T: In what way is this to be done?

A: 271. Angel 2 dec[an] Sagittarius -- Lord of Great Strength = steady force and purpose.

T: To what end?

A: 87. (cf. entry of June 9 re 333.) B[azedon]: What is the character of my `conscious flying experience'?

A: 327 = triple expansion of her sphere.

B: Why can't I do it again?

A: 563. Washing of hands.

B: What should I wash my hands of?

A: 734. = to bring forth = 2 x 367, homunculus.

B: How can this be done?

5)765

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3)153

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51 x 15 = Devotion to Nuit.

T: How is that devotion to be done?

A: 263. Angel 2nd dec[an]; Earned success, 6 S[words]. 9 C[ups] = Karma Yoga (see 87 above).

T: Explain this.

A:

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Sol of Earth. 56. Strangers. People travelling. Humility and integrity.

B: What shall I do about the house on 24th street?

A:

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[37] Use common sense.

B: What practical steps should I take to devote myself to Nuit?

A: 129. Pleasure, delight.

T: What form should this take?

A: 73. The Wise One (i.e. 666) or The Camel (i.e. 555).

T: W.s.s.d.w.r.t.t.p.? (What should she do with regard to this person?)

A: 429. A lion's whelp. Judgment, equity.

T: What lion?

A: 374 = 2 x 187 = Chokmah = 666 again.

T: W.i.h.f.w.r.t.t.w.? (What is her function with regard to this whelp?)

A:

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[50] Caldron etc. Cooling, preparing food etc., i.e. general protection.

Finished 9:50.

[Friday] June 14th [1918 e.v.]

12:26 at night.

Wizard is very natural. I see ship sailing round on water.

T: Give symbol for present attitude of Soror Bazedon towards work of Wizard.

A: 538.

T: Is she to (function) in the Temple?

A: 234. (= Night Demon of 3rd dec[an] of Aquarius = [unstable] effort.)

T: Is she a part of the Wizard's plan?

A: 287. (Little. T[herion].)

T: Give Chinese symbol describing her function.

A:

[48] Moon of Air. (Symbol of Well etc.)

T: Symbol for our correct attitude toward her.

A: 437. (Balm, balsam tree.)

T: Elucidate the Well symbol.

A: XIV. = Temperance.

T: Give symbol for her proper course of action.

A: A G Ch H Teth. (231 = She should develop the masculine quality.)

T: Give symbol for proper action in matters of leisure etc.

A: 165. (Strength; To make them know; Nehema; Nemo; Angel 3 Wands; An assembly.)

T: Give symbol of her practical actions in regard to them. What changes she is to make in consequence of belonging to the Temple?

A: 132. (4 of Wands. To make waste and to receive. The 4 of Wands = perfected work, settlement, arrangement, completion.)

[Sunday] 16 June [1918 e.v.]

9:00 P.M.

Wizard very natural -- usual folk there.

T: Symbol for next week?

A: 245. (perfect man; gall; RVCh AL (Spirit of God).)

T: Explain, please.

A: 83 explains one side of it. (83 = dew, wave etc.)

74 explains rest (74 = ??? etc.)

83 = Gimel

74 = Lamied 33. Spring, fountain

Perhaps all means the way is clear.

T: Finance this week?

A:

38. Disunion, family discord. Achitha makes this mean trouble but we get out.

T: Any message?

A: 873 = 3 x 291 = (. . .) etc. = 9 x 97 (. . .) (All) (. . .) and (. . .) = Chesed. (Change coming of this type?)

T: What about Chesed?

A: 671 --

T: Does this mean our work bears fruit?

A: 472. (Eventide shadows; Earth of Jesod. 6 x 6 x 6 x 2 = fixation of a foundation.)

T: t.s.r.l.e.? (What is her Magical Name?)

A: Alpathera. Laboratory -- basement and pipes all round, fungi growing, white and very pretty.

(. . .) = 440 dragon -- perfect. 432 ((Eventide, shadow earth of Jesod)) is right addition 7 letters and behold a key

T: What does this name mean?

A: The Glory of Illusion.

T: t.l.I.o.t.r.? (What shall I do about her?)

A: Automobiles standing about in a town garage. Chinese place. T. getting opium. 174. (R.A. figure; Torches; his Splendour round about.) Queer animals guarding portal of A[chitha]'s visions. Cock's head, lion's body.

T: t.s.r.n.? (What is her function?)

A: 186. (Fades away at once.) (Qoph; ape; stumbling-block.)

Ol! Altathiera zazare tofaa
Miwela rono darala zabaa
Re! Re! zacar tofaa marada
Ata bewela to rafor rom kalom
Bawa! Bawa!

Ol! ata ludu to rafor balong
Um -- zala mala tummri charlo (krory) <<?krong>>
Upala forlo marana palaa

Bewala Rela ra tofor banaa
Bawa! Bawa!

Upmara rada tofagile kor
Nara dala tofare caralor
Mewa topi dodalare tomaa
Utta bewale no ropi garaa
Bawa! Bawa!

Ol kore kore kunura coralo
Bajil ke -- n -- Ol rafutala pilo
Mawa bewala radara kolat
Mawalado peruba korabat
Bawa! Bawa!

Do what thou wilt shall be the whole of the Law

Will = direct, straight line (as arrow)

Euclid's straight line or right line is the shortest distance between two points. Thus right actually means right. All wrong is indication by definition -- as in wander, wanton, straight etc. Language itself bears witness to the Law.

Wander -- wanton -- straight -- crooked -- connexion is Euclid's definition of a straight (right) line. Freudian!

Wander suggests to our memorie (. . .) we read to wander to love.

Liber Samekh
Theurgia Goetia Summa
Congressus Cum Daemone)
Sub Figura DCCC

being the Ritual employed by the Beast 666
for the Attainment of the Knowledge and Conversation of his Holy Guardian Angel
during the Semester of His performance of the Operation of the Sacred Magick of ABRAMELIN THE MAGE.

Prepared An XVII Sun in Virgo at the Abbey of Thelema in Cephalaedium
by the Beast 666 in service to FRATER PROGRADIOR

OFFICIAL PUBLICATION of A.·.A.·.
Class D for the Grade of Adeptus Minor.

POINT I

Evangelii Textus Redactus
THE INVOCATION
Magically restored, with the significance of the
BARBAROUS NAMES
Etymologically or Qabalistically determined
and paraphrased in English.

Section A.
The Oath

Thee I invoke, the Bornless One.

Thee, that didst create the Earth and the Heavens.

Thee, that didst create the Night and the Day.

Thee, that didst create the darkness and the Light.

Thou art ASAR UN-NEFER ("Myself made Perfect"):
Whom no man hath seen at any time.

Thou art IA-BESZ ("the Truth in Matter").

Thou art IA-APOPHRASZ ("the Truth in Motion").

Thou hast distinguished between the Just and the Unjust.

Thou didst make the Female and the Male.

Thou didst produce the Seeds and the Fruit.

Thou didst form Men to love one another, and to hate one another.

Section Aa.

I am ANKH - F - N - KHONSU hy Prophet, unto Whom Thou didst commit Thy Mysteries, the Ceremonies of KHEM.

Thou didst produce the moist and the dry, and that which nourisheth all created Life.

Hear Thou Me, for I am the Angel of PTAH - APO - PHRASZ - RA (vide the Rubric): this is Thy True Name, handed down to the Prophets of KHEM.

Section B.
Air

Hear Me: -

AR	"O breathing, flowing Sun!"
ThIAF [1]	"O Sun IAF! O Lion-Serpent Sun, The Beast that whirlest forth, a thunder- bolt, begetter of Life!"
RhEIBET	"Thou that flowest! Thou that goest!"
A-ThELE-BER-SET	"Thou Satan-Sun Hadith that goest without Will!"
A	"Thou Air! Breath! Spirit! Thou without bound or bond!"
BELATh A	"Thou Essence, Air Swift-streaming, Elasticity!"
ABEU	"Thou Wanderer, Father of All!"
EBEU	"Thou Wanderer, Spirit of All!"
PhI-ThETA-SOE	"Thou Shining Force of Breath! Thou Lion-Serpent Sun! Thou Saviour, save!"
IB	"Thou Ibis, secret solitary Bird, inviolate Wisdom, whose Word in Truth, creating the World by its Magick!"
ThIAF	"O Sun IAF! O Lion-Serpent Sun, The Beas that whirlest forth, a thunder- bolt, begetter of Life!"

The conception is of Air, glowing, inhabited by a Solar-Phallic Bird, "the Holy Ghost", of a Mercurial Nature.

Hear me, and make all Spirits subject unto Me; so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth, on dry land and in the water; of Whirling Air, and of rushing Fire, and every Spell and Scourge of God may be obedient unto Me.

[1] The letter F is used to represent the Hebrew Vau and the Greek Digamma; its sound lies between those of the English long o and long oo, as in Rope and Tooth.

Section C.
Fire

I invoke Thee, the Terrible and Invisible God: Who dwellest in the Void Place of the Spirit: -

AR-O-GO-GO-RU-ABRAO	"Thou spiritual Sun! Satan, Thou Eye, Thou Lust! Cry aloud! Cry aloud! Whirl the Wheel, O my Father, O Satan, O Sun!"
SOTOU	"Thou, the Saviour!"
MUDORIO	"Silence! Give me Thy Secret!"
PhALARTh	"Give me suck, Thou Phallus, Thou Sun!"

AO	
OOO	"Satan, thou Eye, thou Lust!" Satan, thou Eye, thou Lust! Satan, thou Eye, thou Lust!
AEPE	"Thou self-caused, self-determined, exalted, Most High!"

The Bornless One. (Vide supra).

The conception is of Fire, glowing, inhabited by a Solar-Phallic Lion of a Uranian nature.

Hear Me, and make all Spirits subject unto Me: so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth: on dry Land and in the Water: of Whirling Air, and of rushing Fire, and every Spell and Scourge of God may be obedient unto Me.

Section D.
Water

Hear Me: -

RU-ABRA-IAF [1]	"Thou the Wheel, thou the Womb, that containeth the Father IAF!"
MRIODOM	"Thou the Sea, the Abode!"
BABALON-BAL-BIN-ABAFT	"Babalon! Thou Woman of Whoredom. Thou, Gate of the Great God ON! Thou Lady of the Understanding of the Ways!"
ASAL-ON-AI	"Hail Thou, the unstirred! Hail, sister and bride of ON, of the God that is all and is none, by the Power of Eleven!"
APhEN-IAF	"Thou Treasure of IAO!"
I	"Thou Virgin twin-sexed! Thou Secret Seed! Thou inviolate Wisdom!"
PhOTETh	"Abode of the Light .....
ABRASAX	"......of the Father, the Sun, of Hadith, of the spell of the Aeon of Horus!"
AEOOU	"Our Lady of the Western Gate of Heaven!"
ISChURE	"Mighty art Thou!"

Mighty and Bornless One! (Vide Supra)

The conception is of Water, glowing, inhabited by a Solar-Phallic Dragon-Serpent, of a Neptunian nature.

Hear Me: and make all Spirits subject unto Me: so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth: on dry Land and in the Water: of Whirling Air, and of rushing Fire: and every Spell and Scourge of God may be obedient unto Me.

[1] See, for the formula of IAF, or rather FIAOF, Book 4 Part III, Chapter V. The form FIAOF

will be found preferable in practice.

Section E.
Earth

I invoke Thee: -

MA	"O Mother! O Truth!"
BARRAIO	"Thou Mass!" [1]
IOEL	"Hail, Thou that art!"
KOThA	"Thou hollow one!"
AThOR-e-BAL-O	"Thou Goddess of Beauty and Love, whom Satan, beholding, desireth!"
ABRAFT	"The Fathers, male-female, desire Thee!"

The conception of of Earth, glowing, inhabited by a Solar-Phallic Hippopotamus [2] of a Venereal nature.

Hear Me: and make all Spirits subject unto Me: so that every Spirit of the Firmament, and of the Ether: upon The Earth and under the Earth: on dry land and in the Water: of Whirling Air, and of rushing Fire: and every Spell and Scourge of God may be obedient unto Me.

[1]"Mass", in the sense of the word which is used by physicists. The impossibility of defining it will not deter the intrepid initiate (in view of the fact that the fundamental conception is beyond the normal categories of reason.)

[2]Sacred to AHAThOOR. The idea is that of the Female conceived as invulnerable, reposeful, of enormous swallowing capacity etc.

Section F.
Spirit

Hear Me:

AFT	"Male-Female Spirits!"
ABAFT	"Male-Female Sires!"
BAS-AUMGN	"Ye that are Gods, going forth, uttering AUMGN. The Word that goeth from (A) Free Breath. (U) through Willed Breath. (M) and stopped Breath. (GN) to Continuous Breath. thus symbolizing the whole course of spiritual life. A is the formless Hero; U is the six-fold solar sound of physical life, the triangle of Soul being entwined with that of Body; M is the silence of "death"; GN is the nasal sound of generation & knowledge.
ISA	"Identical Point!"

K

SA-BA-FT	"Nuith! Hadith! Ra-Hoor-Khuit! Hail, Great Wild Beast! Hail, IAO!"

Section Ff.

This is the Lord of the Gods:

This is the Lord of the Universe:

This is He whom the Winds fear.

This is He, Who having made Voice by His commandment is Lord of all Things; King, Ruler and Helper. Hear Me, and make all Spirits subject unto Me: so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth: on dry Land and in the Water: of Whirling Air, and of rushing Fire: and every Spell and Scourge of God may be obedient unto Me.

Section G.
Spirit

Hear Me: -

IEOU	"Indwelling Sun of Myself"
PUR	"Thou Fire! Thou Sixfold Star initiator compassed about with Force and Fire!"
IOU	"Indwelling Soul of Myself"
PUR	(Vide Supra)
IAFTh	"Sun-lion Serpent, hail! All Hail, thou Great Wild Beast, thou I A O!"
IAEO	"Breaths of my soul, breaths of mine Angel."
IOOU	"Lust of my soul, lust of mine Angel!"
ABRASAX	(Vide Supra).
SABRIAM	"Ho for the Sangraal! Ho for the Cup of Babalon! Ho for mine Angel pouring Himself forth within my Soul!"
OO	"The Eye! Satan, my Lord! The Lust of the goat!"
FF	"Mine Angel! Mine initiator! Thou one with me - the Sixfold Star!"
AD-ON-A-I[1]	"My Lord! My secret self beyond self, Hadith, All Father! Hail, ON, thou Sun, thou Life of Man, thou Fivefold Sword of Flame! Thou Goat exalted upon Earth in Lust, thou Snake extended upon Earth in Life! Spirit most holy! Seed most Wise! Innocent Babe. Inviolate Maid! Begetter of Being! Soul of all Souls! Word of all Words, Come forth, most hidden Light!"

EDE	"Devour thou me!"
EDU	"Thou dost devour Me!"
ANGELOS TON ThEON	"Thou Angel of the Gods!"
ANLALA	"Arise thou in Me, free flowing, Thou who art Naught, who art Naught, and utter thy Word!"
LAI	"I also am Naught! I Will Thee! I behold Thee! My nothingness!"
GAIA	"Leap up, thou Earth!" (This is also an agonising appeal to the Earth, the Mother; for at this point of the ceremony the Adept should be torn from his mortal attachments, and die to himself in the orgasm of his operation.) [2]
AEPE	"Thou Exalted One! It (i.e. the spritual 'semen', the Adept's secret ideas, drawn irresistibly from their 'Hell' [3] by the love of his Angel) leaps up; it leaps forth! [4]
DIATHARNATHORON	"Lo! the out-splashing of the seeds of Immortality"

[1]In Hebrew, ADNI, 65. The Gnostic Initiates transliterated it to imply their own secret formulae; we follow so excellent an example. ON is an Arcanum of Arcana; its significance is taught, gradually, in the O.T.O. Also AD is the paternal formula, Hadit; ON is its complement NUIT; the final Yod signifies "mine" etymologically and essentially the Mercurial (transmitted) hermaphroditic virginal seed - The Hermit of the Taro - The use of the name is therefore to invoke one's own inmost secrecy, considered as the result of the conjunction of Nuit and Hadit. If the second A is included, its import is to affirm the operation of the Holy Ghost and the formulation of the Babe in the Egg, which precedes the appearance of the Hermit.

[2]A thorough comprehension of Psycho-analysis will contribute notably to the proper appreciation of this Ritual.

[3]It is said among men that the word Hell deriveth from the word "helan", to hele or conceal, in the tongue of the Anglo-Saxons. That is, it is the concealed place, which since all things are in thine own self, is the unconscious, *Liber CXI (Aleph) chap. Delta-Zeta*

[4]But compare the use of the same word in section C.

Section Gg.
The Attainment

I am He! the Bornless Spirit! having sight in the feet: Strong, and the Immortal Fire!

I am He! the Truth!

I am He! Who hate that evil should be wrought in the World!

I am He, that lighteneth and thundereth!

I am He, from whom is the Shower of the Life of Earth!

I am He, whose mouth ever flameth!

I am He, the Begetter and Manifester unto the Light!

I am He, The Grace of the Worlds!

"The Heart Girt with a Serpent" is my name!

Section H.
The "Charge to the Spirit"

Come thou forth, and follow me: and make all Spirits subject unto Me so that every Spirit of the Firmament, and of the Ether, upon the Earth and under the Earth: on dry Land, or in the Water: of Whirling Air or of rushing Fire, and every Spell and scourge of God, may be obedient unto me!

Section J.
The Proclamation of the Beast 666

IAF:SABAF [1]
Such are the Words!

[1]See explanation in Point II.

POINT II

Ars Congressus Cum Daemone

Section A

Let the Adeptus Minor be standing in this circle on the square of Tiphereth, armed with his Wand and Cup; but let him perform the Ritual throughout in his Body of Light. He may burn the Cakes of Light, or the Incense of Abramelin; he may be prepared by Liber CLXXV, the reading of Liber LXV, and by the practices of Yoga. He may invoke Hadit by "... wine and strange drugs" if he so will. [1] He prepares the circle by the usual formulae of Banishing and Consecration, etc. He recites Section A as a rehearsal before His Holy Guardian Angel of the attributes of that Angel. Each phrase must be realized with full concentration of force, so as to make Samadhi as perfectly as possible upon the truth proclaimed.

Line 1

He identifies his Angel with the Ain Soph, and the Kether thereof; one formulation of Hadit in the boundless Body of Nuith.

Line 2,3,4

He asserts that His Angel has created (for the purpose of self-realization through projection in conditioned Form) three pairs of opposites: (a) The Fixed and the Volatile; (b) The Unmanifested and the Manifest; and (c) the Unmoved and the Moved. Otherwise, the Negative and the Positive in respect of Matter, Mind and Motion.

Line 5

He acclaims his Angel as "Himself Made Perfect"; adding that this Individuality is inscrutable in inviolable. In the Neophyte Ritual of G: D: (As it is printed in Equinox I, II, for the old aeon) the Hierophant is the perfected Osiris, who brings the candidate, the natural Osiris, to identity with himself. But in the new Aeon the Hierophant is Horus (Liber CCXX, I, 49) therefore the Candidate will be Horus too. What then is the formula of the initiation of Horus? It will no longer be that of the Man, through Death. It will be the natural growth of the Child. His experiences will no more be regarded as catastrophic. Their hieroglyph is the Fool: the innocent and impotent Harpocrates Babe becomes the Horus Adult by obtaining the Wand. "Der reine Thor" seizes the Sacred Lance. Bacchus becomes Pan. The Holy Guardian Angel is the Unconscious Creature Self - the Spiritual Phallus. His knowledge and conversation contributes occult puberty. It is therefore advisable to replace the name Asar-Un-Nefer by that of Ra-Hoor-Khuit at the outset, and by that of one's own Holy Guardian Angel when it has been communicated.

Line 6

He hails Him as BESZ, the Matter that destroys and devours Godhead, for the purpose of the Incarnation of any God.

Line 7

He hails Him as APOPHRASZ, the Motion that destroys and devours Godhead, for the purpose of the Incarnation of any God. The combined action of these two DEVILS is to allow the God upon whom they prey to enter into enjoyment of existence through the Sacrament of dividual "Life" (Bread - the flesh of BESZ) and "Love" (Wine - the blood or venom of AOPHRASZ).

Line 8

He acclaims His Angel as having "eaten of the Fruit of the Tree of Knowledge of Good and Evil"; otherwise, having become wise (in the Dyad, Chokmah) to apprehend the formula of Equilibrium which is now His own, being able to apply Himself accurately to His self-appointed environment.

Line 9

He acclaims His Angel as having laid down the Law of Love as the Magical formula of the Universe, that He may resolve the phenomenal again into its noumenal phase by uniting any two opposites in ecstasic passion.

Line 10

He acclaims His Angel as having appointed that this formula of Love should effect not only the dissolution of the separateness of the Lovers into His own impersonal Godhead, but their co-ordination

in a "Child" quintessentialized from its parents to constitute a higher order of Being than theirs, so that each generation is an alchemical progress towards perfection in the direction of successive complexities. As Line 9 asserts Involution, Line 10 asserts Evolution.

Line 11

He acclaims His Angel as having devised this method of self-realization; the object of Incarnation is to obtain its reactions to its relations with other incarnated Beings and to observe theirs with each other.

[1]Any such formula should be used only when the adept has full knowledge based on experience of the management of such matters.

Section Aa.

Line 1

The Adept asserts his right to enter into conscious communication with His Angel, on the ground that that Angel has Himself taught him the Secret Magick by which he may make the proper link. "Mosheh" is M H, the formation in Jechidah, Chiah, Neshamah, Ruach, - The Sephiroth from Kether to Yesod - since 45 is Sum 1-9 while Sh, 300, is Sum 1-24, which superadds to these Nine an extra Fifteen numbers. (See in Liber D, the meanings and correspondences of 9, 15, 24, 45, 300, 345.) 45 is moreover A D M, MDA, man. "Mosheh" is thus the name of man as a God-concealing form. But in the Ritual let the Adept replace this "Mosheh" by his own motto as Adeptus Minor. For "Ishrael" let him prefer his own Magical Race, according to the obligations of his Oaths to Our Holy Order! (The Beast 666 Himself used "Ankh-f-n-Khonsu" and "Khem" in this section.)

Line 2

The Adept reminds his Angel that He has created That One Substance of which Hermes hath written in the Table of Emerald, whose virtue is to unite in itself all opposite modes of Being, thereby to serve as a Talisman charged with the Spiritual Energy of Existence, an Elixir or Stone composed of the physical basis of Life. This Commemoration is placed between the two personal appeals to the Angel, as if to claim privilege to partake of this Eucharist which createth, sustaineth and redeemeth all things.

Line 3

He now asserts that he is himself the "Angel" or messenger of his Angel; that is, that he is a mind and body whose office is to receive and transmit the Word of his Angel. He hails his Angel not only as "un-nefer" the Perfection of "Asar" himself as a man, but as Ptah-Apophrasz-Ra, the identity (Hadit) wrapped in the Dragon (Nuit) and thereby manifested as a Sun (Ra-Hoor-Khuit). The "Egg" (or Heart) "girt with a Serpent" is a cognate symbol; the idea is thus expressed later in the ritual. (See Liber LXV which expands this to the uttermost.)

Section B

The Adept passes from contemplation to action in the sections now following B to Gg. He is to travel astrally around the circle, making the appropriate pentagrams, sigils, and signs. His direction is widdershins. He thus makes three curves, each covering three-fourths of the circle. He should give the sign of the Enterer on passing the Kiblah, or Direction of Boleskine. This picks up the force naturally

radiating from that point [1] and projects it in the direction of the path of the Magician. The sigils are those given in the Equinox Vol. I, No. 7, Plate X outside the square; the signs those shewn in Vol. I, No. 2, Plate "The Signs of the Grades". In these invocations he should expand his girth and his stature to the utmost [2], assuming the form and the consciousness of the elemental god of the quarter. After this, he begins to vibrate the "Barbarous Names" of the Ritual.

Now let him not only fill his whole being to the uttermost with the force of the Names; but let him formulate his Will, understood thoroughly as the dynamic aspect of his Creative Self, in an appearance symbolically apt, I say not in the form of a Ray of Light, of a Fiery Sword, or of aught save that bodily Vehicle of the Holy Ghost which is sacred to BAPHOMET, by its virtue that concealeth the Lion and the Serpent that His Image may appear adorably upon the Earth for ever.

Let then the Adept extend his Will beyond the Circle in this imagined Shape and let it radiate with the Light proper to the element invoked, and let each Word issue along the Shaft with passionate impulse, as if its voice gave command thereto that it should thrust itself leapingly forward. Let also each Word accumulate authority, so that the Head of the Shaft may plunge twice as far for the Second Word as for the First, and Four Times for the Third as the Second, and thus to the end. Moreover, let the Adept fling forth his whole consciousness thither. Then at the final Word, let him bring rushing back his Will within himself, steadily streaming, and let him offer himself to its point, as Artemis to PAN, that this perfectly pure concentration of the Element purge him thoroughly, and possess him with its passion.

In this Sacrament being wholly at one with that Element, let the Adept utter the Charge "Hear me, and make", etc. with strong sense that this unity with that quarter of the Universe confers upon him the fullest freedom and privilege appurtenant thereto.

Let the Adept take note of the wording of the Charge. The "Firmament" is the Ruach, the "mental plane"; it is the realm of Shu, or Zeus, where revolves the Wheel of the Gunas, the Three forms [3] of Being. The Aethyr is the "akasha", the "Spirit", the Aethyr or physics, which is the framework on which all forms are founded; it receives, records and transmits all impulses without itself suffering mutation thereby. The "Earth" is the sphere wherein the operation of these "fundamental" and aethyric forces appears to perception. "Under the Earth" is the world of those phenomena which inform those perceived projections, and determine their particular character. "Dry land" is the place of dead "material things", dry (i.e. unknowable) because unable to act on our minds. "Water" is the vehicle whereby we feel such things; "air" their menstruum wherein these feelings are mentally apprehended. It is called "whirling" because of the instability of thought, and the fatuity of reason, on which we are yet dependent for what we call "life". "Rushing Fire" is the world in which wandering thought burns up to swift-darting Will. These four stages explain how the non-Ego is transmuted into the Ego. A "Spell" of God is any form of consciousness, and a "Scourge" any form of action.

The Charge, as a whole, demands for the Adept the control of every detail of the Universe which His Angel has created as a means of manifesting Himself to Himself. It covers command of the primary projection of the Possible in individuality, in the antithetical artifice which is the device of Mind, and in a balanced triplicity of modes or states of being whose combinations constitute the characteristics of Cosmos. It includes also a standard of structure, a rigidity to make reference possible. Upon these foundations of condition which are not things in themselves, but the canon to which things conform, is builded the Temple of Being, whose materials are themselves perfectly mysterious, inscrutable as the Soul, and like the Soul imagining themselves by symbols which we may feel, perceive, and adapt to our use without ever knowing the whole Truth about them. The Adept sums up all these items by claiming authority over every form of expression possible to Existence, whether it be a "spell" (idea) or a "scourge" (act) of "God", that is, of himself. The Adept must accept every "spirit", every "spell",

every "scourge", as part of his environment, and make them all "subject to" himself; that is, consider them as contributory causes of himself. They have made him what he is. They correspond exactly to his own faculties. They are all - ultimately - of equal importance. The fact that he is what he is proves that each item is equilibrated. The impact of each new impression affects the entire system in due measure. He must therefore realize that every event is subject to him. It occurs because he had need of it. Iron rusts because the molecules demand oxygen for the satisfaction of their tendencies. They do not crave hydrogen; therefore combination with that gas is an event which does not happen. All experiences contribute to make us complete in ourselves. We feel ourselves subject to them so long as we fail to recognise this; when we do, we perceive that they are subject to us. And whenever we strive to evade an experience, whatever it may be, we thereby do wrong to ourselves. We thwart our own tendencies. To live is to change; and to oppose change is to revolt against the law which we have enacted to govern our lives. To resent destiny is thus to abdicate our sovereignty, and to invoke death. Indeed, we have decreed the doom of death for every breach of the law of Life. And every failure to incorporate any impression starves that particular faculty which stood in need of it.

This Section B invokes Air in the East, with a shaft of golden glory.

[1]This is an assumption based on Liber Legis II, 78 and III, 34.

[2]Having experience of success in the practices of Liber 536, BATRAXO-RENOBOOKOSMOMAXIA.

[3]They correspond to the Sulphur, Mercury, and Salt of Alchemy; to Sattvas, Rajas, and Tamas in the Hindu system; and are rather modes of action than actual qualities even when conceived as latent. They are the apparatus of communication between the planes; as such, they are conventions. There is no absolute validity in any means of mental apprehension; but unless we make these spirits of the Firmament subject unto us by establishing right relation (within the possible limits) with the Universe, we shall fall into error when we develop our new instrument of direct understanding. It is vital that the Adept should train his intellectual faculties to tell him the truth, in the measure of their capacity. To despise the mind on account of its limitations is the most disastrous blunder; it is the common cause of the calamities which strew so many shores with the wreckage of the Mystic Armada. Bigotry, Arrogance, Bewilderment, all forms of mental and moral disorder, so often observed in people of great spiritual attainment, have brought the Path itself into discredit; almost all such catastrophes are due to trying to build the Temple of the Spirit without proper attention to the mental laws of structure and the physical necessities of foundation. The mind must be brought to its utmost pitch of perfection, but according to its own internal properties; one cannot feed a microscope on mutton chops. It must be regarded as a mechanical instrument of knowledge, independent of the personality of its possessor. One must treat it exactly as one treats one's electroscope or one's eyes; one influence of one's wishes. A physician calls in a colleague to attend to his own family, knowing that personal anxiety may derange his judgment. A microscopist who trusts his eyes when his pet theory is at stake may falsify the facts, and find too late that he has made a fool of himself.
In the case of initiations itself, history is scarred with the wounds inflicted by this Dagger. It reminds us constantly of the danger of relying upon the intellectual faculties. A judge must know the law in every point, and be detached from personal prejudices, and incorruptible, or iniquity will triumph. Dogma, with persecution, delusion, paralysis of progress, and many another evil, as its satraps, has always established a tyranny when Genius has proclaimed it. Islam making a bonfire of written Wisdom, and Haeckel forging biological evidence; physicists ignorant of radioactivity disputing the conclusions of geology, and theologians impatient of truth struggling against the tide of thought; all such must perish at the hands of their own error

in making their minds, internally defective or externally deflected, the measure of the Universe.

Section C

The adept now invokes Fire in the South; flame red are the rays that burst from his Verendum.

Section D

He invokes Water in the West, his Wand billowing forth blue radiance.

Section E

He goes to the North to invoke Earth; flowers of green flame flash from his weapon. As practice makes the Adept perfect in this Work, it becomes automatic to attach all these complicated ideas and intentions to their correlated words and acts. When this is attained he may go deeper into the formula by amplifying its correspondences. Thus, he may invoke water in the manner of water, extending his will with majestic and irresistible motion, mindful of its impulse gravitation, yet with a suave and tranquil appearance of weakness. Again, he may apply the formula of water to its peculiar purpose as it surges back into his sphere, using it with conscious skill for the cleansing and calming of the receptive and emotional elements in his character, and for the solution or sweeping away of those tangled weeds of prejudice which hamper him from freedom to act as he will. Similar applications of the remaining invocations will occur to the Adept who is ready to use them.

Section F

The Adept now returns to the Tiphereth square of his Tau, and invokes spirit, facing toward Boleskine, by the active Pentagrams, the sigil called the Mark of the Beast, and the Signs of L.V.X. (See plate as before). He then vibrates the Names extending his will in the same way as before, but vertically upward. At the same time he expands the Source of that Will - the secret symbol of Self - both about him and below, as if to affirm that Self, duplex as is its form, reluctant to acquiesce in its failure to coincide with the Sphere of Nuith. Let him now imagine, at the last Word, that the Head of his will, where his consciousness is fixed, opens its fissure (the Brahmarandra-Cakkra, at the junction of the cranial sutures) and exudes a drop of clear crystalline dew, and that this pearl is his Soul, a virgin offering to his Angel, pressed forth from his being by the intensity of this Aspiration.

Section Ff

With these words the Adept does not withdraw his will within him as in the previous Sections. He thinks of them as a reflection of Truth on the surface of the dew, where his Soul hides trembling. He takes them to be the first formulation in his consciousness of the nature of His Holy Guardian Angel.

Line 1

The "Gods" include all the conscious elements of his nature.

Line 2

The "Universe" includes all possible phenomena of which he can be aware.

Line 3

The "Winds" are his thoughts, which have prevented him from attaining to his Angel.

Line 4

His Angel has made "Voice", the magical weapon which produces "Words", and these words have been the wisdom by which He hath created all things. The "Voice" is necessary as the link between the Adept and his Angel. The Angel is "King", the One who "can", the "source of authority and the fount of honour"; also the King (or King's Son) who delivers the Enchanted Princess, and makes her his Queen. He is "Ruler", the "unconscious Will"; to be thwarted no more by the ignorant and capricious false will of the conscious man. And He is "Helper", the author of the infallible impulse that sends the Soul sweeping along the skies on its proper path with such impetus that the attraction of alien orbs is no longer sufficient to swerve it. The "Hear me" clause is now uttered by the normal human consciousness, withdrawn to the physical body; the Adept must deliberately abandon his attainment, because it is not yet his whole being which burns up before the Beloved.

Section G

The Adept, though withdrawn, shall have maintained the Extension of his Symbol. He now repeats the signs as before, save that he makes the Passive Invoking Pentagram of Spirit. He concentrates his consciousness within his Twin-Symbol of Self, and endeavours to send it to sleep. But if the operation be performed properly, his Angel shall have accepted the offering of Dew, and seized with fervour upon the extended symbol of Will towards Himself. This then shall He shake vehemently with vibrations of love reverberating with the Words of the Section. Even in the physical ears of the adept there shall resound an echo thereof, yet he shall not be able to describe it. It shall seem both louder than thunder, and softer than the whisper of the night-wind. It shall at once be inarticulate, and mean more than he hath ever heard.

Now let him strive with all the strength of his Soul to withstand the Will of his Angel, concealing himself in the closest cell of the citadel of consciousness. Let him consecrate himself to resist the assault of the Voice and the Vibration until his consciousness faint away into Nothing. For if there abide unabsorbed even one single atom of the false Ego, that atom should stain the virginity of the True Self and profane the Oath; then that atom should be so inflamed by the approach of the Angel that is should overwhelm the rest of the mind, tyrannize over it, and become an insane despot to the total ruin of the realm.

But, all being dead to sense, who then is able to strive against the Angel? He shall intensify the stress of His Spirit so that His loyal legions of Lion-Serpents leap from the ambush, awakening the adept to witness their Will and sweep him with them in their enthusiasm, so that he consciously partakes this purpose, and sees in its simplicity the solution of all his perplexities. Thus then shall the Adept be aware that he is being swept away through the column of his Will Symbol. and that His Angel is indeed himself, with intimacy so intense as to become identity, and that not in a single Ego, but in every unconscious element that shares in that manifold uprush.

This rapture is accompanied by a tempest of brilliant light, almost always, and also in many cases by an outburst of sound, stupendous and sublime in all cases, though its character may vary within wide limits. [1]

The spate of stars shoots from the head of the Will-Symbol, and is scattered over the sky in glittering galaxies. This dispersion destroys the concentration of the adept, whose mind cannot master such multiplicity of majesty; as a rule, he simply sinks stunned into normality, to recall nothing of his experience but a vague though vivid impression of complete release and ineffable rapture. Repetition

fortifies him to realise the nature of his attainment; and his Angel, the link once made, frequents him, and trains him subtly to be sensitive to his Holy presence, and persuasion. But it may occur, especially after repeated success, that the Adept is not flung back into his mortality by the explosion of the Star-spate, but identified with one particular "Lion-Serpent", continuing conscious thereof until it finds its proper place in Space, when its secret self flowers forth as a truth, which the Adept may then take back to earth with him.

This is but a side issue. The main purpose of the Ritual is to establish the relation of the subconscious self with the Angel in such a way that the Adept is aware that his Angel is the Unity which expresses the sum of the Elements of that Self, that his normal consciousness contains alien enemies introduced by the accidents of environment, and that his Knowledge and Conversation of His Holy Guardian Angel destroys all doubts and delusions, confers all blessings, teaches all truth, and contains all delights. But it is important that the Adept should not rest in mere inexpressible realization of his rapture, but rouse himself to make the relation submit to analysis, to render it in rational terms, and thereby enlighten his mind and heart in a sense as superior to fanatical enthusiasm as Beethoven's music is to West African war-drums.

[1]These phenomena are not wholly subjective; they may be perceived, though often under other forms, by even the ordinary man.

Section Gg

The adept should have realised that his Act of Union with the angel implies [1] the death of his old mind save in so far as his unconscious elements preserve its memory when they absorb it, and [2] the death of his unconscious elements themselves. But their death is rather a going forth to renew their life through love. He then, by conscious comprehension of them separately and together, becomes the "Angel" of his Angel, as Hermes is the Word of Zeus, whose own voice is Thunder. Thus in this section the adept utters articulately so far as words may, what his Angel is to Himself. He says this, with his Scin-Laeca wholly withdrawn into his physical body, constraining His Angel to indwell his heart.

Line 1

"I am He" asserts the destruction of the sense of separateness between self and Self. It affirms existence, but of the third person only. "The Bornless Spirit" is free of all space, "having sight in the feet", that they may choose their own path. "Strong" is G B R, The Magician escorted by the Sun and the Moon (See Liber D and Liber 777). The "Immortal Fire" is the creative Self; impersonal energy cannot perish, no matter what forms it assumes. Combustion is Love.

Line 2

"Truth" is the necessary relation of any two things; therefore, although it implies duality, it enables us to conceive of two things as being one thing such that it demands to be defined by complementals. Thus, an hyperbola is a simple idea, but its construction exacts two curves.

Line 3

The Angel, as the adept knows him, is a being Tiphereth, which obscures Kether. The Adept is not officially aware of the higher Sephiroth. He cannot perceive, like the Ipsissimus, that all things soever

are equally illusion and equally Absolute. He is in Tiphereth, whose office is Redemption, and he deplores the events which have caused the apparent Sorrow from which he has just escaped. He is also aware, even in the height of his ecstasy, of the limits and defects of his Attainment.

Line 4

This refers to the phenomena which accompany his Attainment.

Line 5

This means the recognition of the Angel as the True Self of his subconscious self, the hidden Life of his physical life.

Line 6

The Adept realises every breath, every word of his Angel as charged with creative fire. Tiphereth is the Sun, and the Angel is the spiritual Sun of the Soul of the Adept.

Line 7

Here is summed the entire process of bringing the conditioned Universe to knowledge of itself through the formula of generation [1]; a soul implants itself in sense-hoodwinked body and reason-fettered mind, makes them aware of their Inmate, and thus to partake of its own consciousness of the Light.

Line 8

"Grace" has here its proper sense of "Pleasantness". The existence of the Angel is the justification of the device of creation. [2]

Line 9

This line must be studied in the light of Liber LXV (Equinox XI. p. 65).

[1]That is, Yod He realizing Themselves Will and Understanding in the twins Vau He, Mind and body.

[2]But see also the general solution of the Riddle of Existence in The Book of the Law and its Comment - Part IV of Book 4.

Section H.

This recapitulation demands the going forth together of the Adept and his Angel "to do their pleasure on the Earth among the living."

Section J.

The Beast 666 having devised the present method of using this Ritual, having proved it by his own practice to be of infallible puissance when properly performed, and now having written it down for the world, it shall be an ornament for the Adept who adopts it to cry Hail to His name at the end of his work. This shall moreover encourage him in Magick, to recall that indeed there was One who attained by its use to the Knowledge and Conversation of His Holy Guardian Angel, the which forsook him no

more, but made Him a Magus, the Word of the Aeon of Horus!

For know this, that the Name IAF in its most secret and mighty sense declareth the Formula of the Magick of the BEAST whereby he wrought many wonders. And because he doth will that the whole world shall attain to this Art, He now hideth it herein so that the worthy may win to His Wisdom.

Let I and F face all [1]; yet ward their A from attack. The Hermit to himself, the fool to foes, The Hierophant to friends, Nine by nature, Naught by attainment, Five by function. In speech swift, subtle and secret; in thought creative, unbiassed, unbounded; in act gentle, patient and persistent.

Hermes to hear, Dionysus to touch, Pan to behold.

A Virgin, A Babe, and a Beast!

A Liar, an Idiot, and a Master of Men!

A kiss, a guffaw, and a bellow; he that hath ears to hear, let him hear!

Take ten that be one, and one that is one in three, to conceal them in six!

Thy wand to all Cups, and thy Disk to all Swords, but betray not thine Egg!

Moreover also is IAF verily 666 by virtue of Number; and this is a Mystery of Mysteries; Who knoweth it, he is adept of adepts, and Mighty among Magicians!

Now this word SABAF, being by number Three score and Ten [2], is a name of Ayin, the Eye, and the Devil our Lord, and the Goat of Mendes. He is the Lord of the Sabbath of the Adepts, and is Satan, therefore also the Sun, whose number of Magick is 666, the seal of His servant the BEAST.

But again SA is 61, AIN, the Naught of Nuith; BA means go, for Hadit; and F is their Son the Sun who is Ra-Hoor-Khuit.

So then let the Adept set his sigil upon all the words he hath writ in the Book of the Works of his Will.

And let him then end all, saying, Such are the Words! [3] For by this he maketh proclamation before all them that be about his Circle that these Words are true and puissant, binding what he would bind, and loosing what he would loose.

Let the Adept perform this Ritual aright, perfect in every part thereof, once daily for one moon, then twice, at dawn and dusk, for two moons, next, thrice, noon added, for three moons, afterwards, midnight making up his course, for four moons four times every day. Then let the Eleventh Moon be consecrated wholly to this Work; let him be instant in continual ardour, dismissing all but his sheer needs to eat and sleep. [4] For know that the true Formula [5] whose virtue sufficed the Beast in this Attainment, was thus:

INVOKE OFTEN[6]

So may all men come at last to the Knowledge and Conversation of the Holy Guardian Angel: thus sayeth the Beast, and prayeth His own Angel that this book be as a burning Lamp, and as a living Spring, for Light and Life to them that read therein.

[1] If we adopt the new orthography VIAOV (Book 4 Part III Chap. V.) we must read "The Sun-

6-the Son" etc. for "all"; and elaborate this interpretation here given in other ways, accordingly. Thus O (of F) will not be "The Fifteen by function" instead of "Five" etc., and "in act free, firm, aspiring, ecstatic", rather than "gentle" etc. as in the present text.

[2]There is an alternative spelling TzBA-F Where the Root, (ABz) "an Host", has the value of 93. The Practicus should revive this Ritual throughout in the Light of his personal researches in the Qabalah, and thus make it his own peculiar property. The spelling here suggested implies that he who utters the Word affirms his allegiance to the symbols 93 and 61 that he is a warrior in the army of Will and of the Sun. 93 is also the number of AIWAZ and 6 of The Beast.

[3]The consonants of LOGOS, "Word", add (Hebrew values: sGL) to 93. And EPH, "Words", (whence "Epic") has also that value: EIDE TA EPH might be the phrase here intended: its number is 418. This would then assert the accomplishment of the Great Work; this is the natural conclusion of the Ritual. Cf. CCXX. III. 75.

[4]These needs are modified during the process of Initiation both as to quantity and quality. One should not become anxious about one's physical or mental health on a priori grounds, but pay attention only to indubitable symptoms of distress should such arise.

[5]The Oracles of Zoroaster utter this:
"And when, by often invoking, all the phantasms are vanished, thou shalt see that Holy and Formless Fire, that Fire which darts and flashes through all the Depths of the Universe; hear thou the Voice of the Fire!
"A similar Fire flashingly extending through the rushings of Air, or a Fire formless whence cometh the Image of a voice, or even a flashing Light abounding, revolving, whirling forth, crying aloud. Also there is the vision of the fire-flashing Courser of Light, or also a Child, borne aloft on the shoulders of the Celestial Steed, fiery, or clothed with gold, or naked, or shooting with the bow shafts or light, and standing on the shoulders of the horse, then if thy meditation prolongeth itself, thou shalt unite all these symbols into the form of a Lion."

This passage - combined with several others - is paraphased in poetry by Aleister Crowley in his *"Tannhauser"*.

"And when, invoking often, thou shalt see
That formless Fire; when all the earth is shaken,
The Stars abide not, and the moon is gone,
All Time crushed back into Eternity,
The Universe by earthquake overtaken; Light is not, and the thunders roll,
The World is done:
When in the darkness Chaos rolls again
In the excited brain:
Then, O then call not to thy view that visible
Image of Nature; fatal is her name!
It fitteth not thy Body to behold
That living light of Hell,
The unluminous, dead flame,
Until that body from the crucible
Hath passed, pure gold!
For, from the confines of material space,
The twilight-moving place,

The gates of matter, and the dark threshold,
Before the faces of the Things that dwell
In the Abodes of Night,
Spring into sight
Demons, dog-faced, that show no mortal sign
Of Truth, but desecrate the Light Divine,
Seducing from the sacred mysteries.
But, after all these Folk of Fear are driven
Before the avenging levin
That rives the opening skies,
Behold that formless and that Holy Flame
That hath no name;
The Fire that darts and flashes, writhes and creeps
Snake-wise in royal robe
Wound round that vanished glory of the globe,
Unto that sky beyond the starry deeps,
Beyond the Toils of Time, - then formulate
In thine own mind, luminous, concentrate,
The Lion of the Light, a child that stands
On the vast shoulders of the Steed of God:
Or winged, or shooting flying shafts, or shod
With the flame-sandals.
Then, lift up thine hands!
Centre thee in thine heart one scarlet thought
Limpid with brilliance of the Light above!
Drawn into naught
All life, death, hatred, love:
All self concentred in the sole desire -
Hear thou the Voice of Fire!"

[6]See Equinox I, VIII, 22.

POINT III

Scholion on Sections G & Gg

"The Seeds of Immortality!"

The Adept who has mastered this Ritual, successfully realising the full import of this controlled rapture, ought not to allow his mind to loosen its grip on the astral imagery of the Star-spate, Will-Symbol, or Soul-symbol, or even to forget its duty to the body and the sensible surroundings. Nor should he omit to keep his Body of Light in close touch with the phenomena of its own plane, so that its privy consciousness may fulfil its proper functions of protecting his scattered ideals from obsession.

But he should have acquired, by previous practice, the faculty of detaching these elements of his consciousness from their articulate centre, so that they become (temporarily) independent responsible units, capable of receiving communications from headquarters at will, but perfectly able [1] to take care

of themselves without troubling their chief, and [2] to report to him at the proper time. In a figure, they must be like subordinate officers, expected to display self-reliance, initiative, and integrity in the execution of the Orders of the Day.

The Adept should therefore be able to rely on these individual minds of his to control their own conditions without interference from himself for the time required, and to recall them in due course, receiving an accurate report of their adventures.

This being so, the Adept will be free to concentrate his deepest self, that part of him which unconsciously orders his true Will, upon the realization of his Holy Guardian Angel. The absence of his bodily, mental and astral consciousness is indeed cardinal to success, for it is their usurpation of his attention which has made him deaf to his Soul, and his preoccupation with their affairs that has prevented him from perceiving that Soul.

The effect of the Ritual has been

to keep them so busy with their own work that they cease to distract him;

to separate them so completely that his soul is stripped of its sheaths;

to arouse in him an enthusiasm so intense as to intoxicate and anaesthetize him, that he may not feel and resent the agony of this spiritual vivisection, just as bashful lovers get drunk on the wedding night, in order to brazen out the intensity of shame which so mysteriously coexists with their desire;

to concentrate the necessary spiritual forces from every element, and fling them simultaneously into the aspiration towards the Holy Guardian Angel; and

to attract the Angel by the vibration of the magical voice which invokes Him.

The method of the Ritual is thus manifold.

There is firstly an analysis of the Adept, which enables him to calculate his course of action. He can decide what must be banished, what purified, what concentrated. He can then concentrate his will upon its one essential element, over-coming its resistance - which is automatic, like a physiological reflex - by destroying inhibitions through his ego-overwhelming enthusiasm. [1] The other half of the work needs no such complex effort; for his Angel is simple and unperplexed, ready at all times to respond to rightly ordered approach.

It is impossible to overcome one's inhibitions by conscious effort; their existence justifies them. God is on their side, as on that of the victim in Browning's Instans Tyrannus. A man cannot compel himself to love, however much he may want to, on various rational grounds. But on the other hand, when the true impulse comes, it overwhelms all its critics; they are powerless either to make or break a genius; it can only testify to the fact that it has met its master.

But the results of the Ritual are too various to permit of rigid description. One may say that, presuming the union to be perfect, the Adept need not retain any memory soever of what has occurred. He may be merely aware of a gap in his conscious life, and judge of its contents by observing that his nature has been subtly transfigured. Such an experience might indeed be the proof of perfection.

If the Adept is to be any wise conscious of his Angel it must be that some part of his mind is prepared to realise the rapture, and to express it to itself in one way or another. This involves the perfection of

that part, its freedom from prejudice and the limitations of rationality so-called. For instance: one could not receive the illumination as to the nature of life which the doctrine of evolution should shed, if one is passionately persuaded that humanity is essentially not animal, or convinced that causality is repugnant to reason. The Adept must be ready for the utter destruction of his point of view on any subject, and even that of his innate conception of the forms and laws of thought. [2] Thus he may find that his Angel consider his "business" or his "love" to be absurd trifles; also that human ideas of "time" are invalid, and human "laws" of logic applicable only to the relations between illusions.

Now the Angel will make contact with the Adept at any point that is sensitive to His influence. Such a point will naturally be one that is salient in the Adept's character, and also one that is, in the proper sense of the word, pure. [3]

Thus an artist, attuned to appreciate plastic beauty is likely to receive a visual impression of his Angel in a physical form which is sublimely quintessential of his ideal. A musician may be rapt away by majestic melodies such as he never hoped to hear. A philosopher may attain apprehension of tremendous truths, the solution of problems that had baffled him all his life.

Conformably with this doctrine, we read of illuminations experienced by simple-minded men, such as a workman who "saw God" and likened Him to "a quantity of little pears". Again, we know that ecstasy, impinging upon unbalanced minds, inflames the idolised idea, and produces fanatical faith fierce even to frenzy, with intolerance and insanely disordered energy which is yet so powerful as to effect the destinies of empires.

But the phenomena of the Knowledge and Conversation of the Holy Guardian Angel are a side issue; the essence of the Union is the intimacy. Their intimacy (or rather identity) is independent of all partial forms of expression; at its best it is therefore as inarticulate as Love.

The intensity of the consummation will more probably compel a sob or a cry, some natural physical gesture of animal sympathy with the spiritual spasm. This is to be criticised as incomplete self-control. Silence is nobler.

In any case the Adept must be in communion with his Angel, so that his Soul is suffused with sublimity, whether intelligible or not in terms of intellect. It is evident that the stress of such spiritual possession must tend to overwhelm the soul, especially at first. It actually suffers from the excess of its ecstasy, just as extreme love produces vertigo. The soul sinks and swoons. Such weakness is fatal alike to its enjoyment and its apprehension. "Be strong! then canst thou bear more rapture!" sayeth The Book of the Law. [4]

The Adept must therefore play the man, arousing himself to harden his soul.

To this end, I, the Beast, have made trial and proof of divers devices. Of these the most potent is to set the body to strive with the soul. Let the muscles take grip on themselves as if one were wrestling. Let the jaw and mouth, in particular, be tightened to the utmost. Breathe deeply, slowly, yet strongly. Keep mastery over the mind by muttering forcibly and audibly. But lest such muttering tend to disturb communion with the Angel, speak only His Name. Until the Adept have heard that Name, therefore, he may not abide in the perfect possession of his Beloved. His most important task is thus to open his ears to the voice of his Angel, that he may know him, how he is called. For hearken! this Name, understood rightly and fully, declareth the nature of the Angel in every point, wherefore also that Name is the formula of the perfection to which the Adept must aspire, and also of the power of Magick by virtue whereof he must work.

He then that is as yet ignorant of that Name, let him repeat a word worthy of this particular Ritual. Such are Abrahadabra, the Word of the Aeon, which signifieth "The Great Work accomplished"; and Aumgn interpreted in Part III of Book 4 [5]; and the name of THE BEAST, for that His number showeth forth this Union with the Angel, and His Work is no other than to make all men partakers of this Mystery of the Mysteries of Magick.

So then saying this word or that, let the Adept wrestle with his Angel and withstand Him, that he may constrain Him to consent to continue in communion until the consciousness becomes capable of clear comprehension, and of accurate transmission [6] of the transcendent Truth of the Beloved to the heart that holds him.

The firm repetition of one of these Words ought to enable the Adept to maintain the state of Union for several minutes, even at first.

In any case he must rekindle his ardour, esteeming his success rather as an encouragement to more ardent aspiration than as a triumph. He should increase his efforts.

Let him beware of the "lust of result", of expecting too much, of losing courage if his first success is followed by a series of failures.

For success makes success seem so incredible that one is apt to create an inhibition fatal to subsequent attempts. One fears to fail; the fear intrudes upon the concentration and so fulfils its own prophecy. We know how too much pleasure in a love affair makes one afraid to disgrace oneself on the next few occasions; indeed, until familiarity has accustomed one to the idea that one's lover has never supposed one to be more than human. Confidence returns gradually. Inarticulate ecstasy is replaced by a more sober enjoyment of the elements of the fascination.

Just so one's first dazzled delight in a new landscape turns, as one continues to gaze, to the appreciation of exquisite details of the view. At first they were blurred by the blinding rush of general beauty; they emerge one by one as the shock subsides, and passionate rapture yields to intelligent interest.

In the same way the Adept almost always begins by torrential lyrics painting out mystical extravagances about "ineffable love", "unimaginable bliss", "inexpressible infinities of illimitable utterness". [7] He usually loses his sense of proportion, of humour, of reality, and of sound judgment. His ego is often inflated to the bursting point, till he would be abjectly ridiculous if he were not so pitifully dangerous to himself and others. He also tends to take his new-found "truths of illumination" for the entire body of truth, and insists that they must be as valid an vital for all men as they happen to be for himself.

It is wise to keep silence about those things "unlawful to utter" which one may have heard "in the seventh heaven". This may not apply to the sixth.

The Adept must keep himself in hand, however tempted to make a new heaven and a new earth in the next few days by trumpeting his triumphs. He must give time a chance to redress his balance, sore shaken by the impact of the Infinite.

As he becomes adjusted to intercourse with his Angel, he will find his passionate ecstasy develop a quality of peace and intelligibility which adds power, while it informs and fortifies his mental and moral qualities instead of obscuring and upsetting them. He will by now have become able to converse with his Angel, impossible as it once seemed; for he now knows that the storm of sound which he supposed to be the Voice was only the clamour of his own confusions. The "infinity" nonsense was

born of his own inability to think clearly beyond his limits, just as a Bushman, confronted by numbers above five, can only call them "many".

The truth told by the Angel, immensely as it extends the horizon of the Adept, is perfectly definite and precise. It does not deal in ambiguities and abstractions. It possesses form, and confesses law, in exactly the same way and degree as any other body of truth. It is to the truth of the material and intellectual spheres of man very much what the Mathematics of Philosophy with its "infinite series" and "Cantorian continuity" is to schoolboy arithmetic. Each implies the other, though by that one may explore the essential nature of existence, and by this a pawnbroker's profits.

This then is the true aim of the Adept in this whole operation, to assimilate himself to his Angel by continual conscious communion. For his Angel is an intelligible image of his own true Will, to do which is the whole of the law of his Being.

Also the Angel appeareth in Tiphereth, which is the heart of the Ruach, and thus the Centre of Gravity of the Mind. It is also directly inspired from Kether, the ultimate Self, through the Path of the High Priestess, or initiated intuition. Hence the Angel is in truth the Logos or articulate expression of the whole Being of the Adept, so that as he increases in the perfect understanding of His name, he approaches the solution of the ultimate problem, Who he himself truly is.

Unto this final statement the Adept may trust his Angel to lead him; for the Tiphereth-consciousness alone is connected by paths with the various parts of his mind. [8] None therefore save He hath the knowledge requisite for calculating the combinations of conduct which will organise and equilibrate for forces of the Adept, against the moment when it becomes necessary to confront the Abyss. The Adept must control a compact and coherent mass if he is to make sure of hurling it from him with a clean-cut gesture.

I, The Beast 666, lift up my voice and swear that I myself have been brought hither by mine Angel. After that I had attained unto the Knowledge and Conversation of Him by virtue of mine ardour towards Him, and of this Ritual that I bestow upon men my fellows, and most of His great Love that He beareth to me, yea, verily, He led me to the Abyss; He bade me fling away all that I had and all that I was; and He forsook me in that Hour. But when I came beyond the Abyss, to be reborn within the womb of BABALON, then came he unto me abiding in my virgin heart, its Lord and Lover!

Also He made me a Magus, speaking through His Law, the Word of the new Aeon, the Aeon of the Crowned and Conquering Child. [9] Thus he fulfilled my will to bring full freedom to the race of Men.

Yea, he wrought also in me a Work of wonder beyond this, but in this matter I am sworn to hold my peace.

[1]A high degree of initiation is required. This means that the process of analysis must have been carried out very thoroughly. The Adept must have become aware of his deepest impulses, and understood their true significance. The "resistance" here mentioned is automatic; it increases indefinitely against direct pressure. It is useless to try to force oneself in these matters; the uninitiated Aspirant, however eager he may be, is sure to fail. One must know how to deal with each internal idea as it arises.

[2]Of course, even false tenets and modes of the mind are in one sense true. It is only their appearance which alters. Copernicus did not destroy the facts of nature, or change the instruments of observation. He merely effected a radical simplification of science. Error is really a "fool's knot". Moreover, the very tendency responsible for the entanglement is one of

the necessary elements of the situation. Nothing is "wrong" in the end; and one cannot reach the "right" point of view without the aid of one's particular "wrong" point. If we reject or alter the negative of a photograph we shall not get a perfect positive.

[3]This means, free from ideas, however excellent in themselves, which are foreign to it. For instance, literary interest has no proper place in a picture.

[4]Liber Al vel Legis, II, 61-68, where the details of the proper technique are discussed.

[5]The essence of this matter is that the word AUM, which expresses the course of Breath (spiritual life) from free utterance through controlled concentration to Silence, is transmuted by the creation of the compound letter MGN to replace M: that is, Silence is realized as passing into continuous ecstatic vibration, of the nature of "Love" under "Will" as shewn by MGN = 40 + 3 + 50 = 93 AGAPH, ThELHMA etc., and the whole word has the value of 100, Perfection Perfected, the Unity in completion, and equivalent to KR the conjunction of the essential male and female principles.

[6]The "normal" intellect is incapable of these functions; a superior faculty must have been developed. As Zoroaster says: "Extend the void mind of thy soul to that Intelligible that thou mayst learn the Intelligible, because it subsisteth beyond Mind. Thou wilt not understand It as when understanding some common thing."

[7]This corresponds to the emotional and metaphysical fog which is characteristic of the emergence of thought from homogeneity. The clear and concise differentiation of ideas marks the adult mind.

[8]See the maps "Minutum Mundum" in the Equinox I, 1, 2, & 3 and the general relations detailed in Liber 777, of which the most important columns are reprinted in Appendix V.

[9]For the account of these matters see The Equinox, Vol. I, "The Temple of Solomon the King", Liber 418, Liber Aleph, "John St. John", "The Urn", and Book 4, Part IV.

Energized Enthusiasm
A Note on Theurgy

I

I A O the supreme One of the Gnostics, the true God, is the Lord of this work. Let us therefore invoke Him by that name which the Companions of the royal Arch blaspheme to aid us in the essay to declare the means which He has bestowed upon us!

II

The divine consciousness which is reflected and refracted in the works of Genius feeds upon a certain secretion, as I believe. This secretion is analogous to semen, but not identical with it. There are but few men and fewer women, those women being invariably androgyne, who possess it at any time in any quantity.

So closely is this secretion connected with the sexual economy that it appears to me at times as if it

might be a by-product of that process which generates semen. That some form of this doctrine has been generally accepted is shown in the prohibitions of all religions. Sanctity has been assumed to depend on chastity, and chastity has nearly always been interpreted as abstinence. But I doubt whether the relation is so simple as this would imply; for example, I find in myself that manifestations of mental creative force always concur with some abnormal condition of the physical powers of generation. But it is not the case that long periods of chastity, on the one hand, or excess of orgies, on the other, are favourable to its manifestation or even to its formation.

I know myself, and in me it is extremely strong; its results are astounding. For example, I wrote "Tannhauser," complete from conception to execution, in sixty-seven consecutive hours. I was unconscious of the fall of nights and days, even after stopping; nor was there any reaction of fatigue. This work was written when I was twenty-four years old, immediately on the completion of an orgie which would normally have tired me out.

Often and often have I noticed that sexual satisfaction so-called has left me dissatisfied and unfatigued, and let loose the floods of verse which have disgraced my career.

Yet, on the contrary, a period of chastity has sometimes fortified me for a great outburst. This is far from being invariably the case. At the conclusion of the K 2 expedition, after five months of chastity, I did no work whatever, barring very few odd lyrics, for months afterwards.

I may mention the year 1911. At this time I was living, in excellent good health, with the woman whom I loved. Her health was, however, variable, and we were both constantly worried. The weather was continuously fine and hot. For a period of about three months I hardly missed a morning; always on waking I burst out with a new idea which had to be written down. The total energy of my being was very high. My weight was 10 stone 8 lb., which had been my fighting weight when I was ten years younger. We walked some twenty miles daily through hilly forest. The actual amount of MSS. written at this time is astounding; their variety is even more so; of their excellence I will not speak.

Here is a rough list from memory; it is far from exhaustive:

(1) Some dozen books of A.'. A.'. instruction, including liber Astarte, and the Temple of Solomon the King for "Equinox VII."

(2) Short Stories: The Woodcutter.
His Secret Sin.

(3) Plays: His Majesty's Fiddler
Elder Eel
Adonis . written straight off, one
The Ghouls. after the other
Mortadello.

(4) Poems: The Sevenfold Sacrament
A Birthday.

(5) Fundamentals of the Greek Qabalah (involving the collection and analysis of several thousand words).

I think this phenomenon is unique in the history of literature. I may further refer to my second journey to Algeria, where my sexual life, though fairly full, had been unsatisfactory.

On quitting Biskra, I was so full of ideas that I had to get off the train at El-Kantara, where I wrote "The Scorpion." Five or six poems were written on the way to Paris; "The Ordeal of Ida Pendragon" during my twenty-four hours' stay in Paris, and "Snowstorm" and "The Electric Silence" immediately on my return to England.

To sum up, I can always trace a connection between my sexual condition and the condition of artistic creation, which is so close as to approach identity, and yet so loose that I cannot predicate a single important proposition.

It is these considerations which give me pain when I am reproached by the ignorant with wishing to produce genius mechanically. I may fail, but my failure is a thousand times greater than their utmost success.

I shall therefore base my remarks not so much on the observations which I have myself made, and the experiments which I have tried, as on the accepted classical methods of producing that energized enthusiasm which is the lever that moves God.

III

The Greeks say that there are three methods of discharging the genial secretion of which I have spoken. They thought perhaps that their methods tended to secrete it, but this I do not believe altogether, or without a qualm. For the manifestation of force implies force, and this force must have come from somewhere.

Easier I find it to say "subconsciousness" and "secretion" than to postulate an external reservoir, to extend my connotation of "man" than to invent "God." However, parsimony apart, I find it in my experience that it is useless to flog a tired horse. There are times when I am absolutely bereft of even one drop of this elixir. Nothing will restore it, neither rest in bed, nor drugs, nor exercise. On the other hand, sometimes when after a severe spell of work I have been dropping with physical fatigue, perhaps sprawling on the floor, too tired to move hand or foot, the occurrence of an idea has restored me to perfect intensity of energy, and the working out of the idea has actually got rid of the aforesaid physical fatigue, although it involved a great additional labour.

Exactly parallel (nowhere meeting) is the case of mania. A madman may struggle against six trained athletes for hours, and show no sign of fatigue. Then he will suddenly collapse, but at a second's notice from the irritable idea will resume the struggle as fresh as ever. Until we discovered "unconscious muscular action" and its effects, it was rational to suppose such a man "possessed of a devil"; and the difference between the madman and the genius is not in the quantity but in the quality of their work. Genius is organized, madness chaotic. Often the organization of genius is on original lines, and ill-balanced and ignorant medicine-men mistake it for disorder.

Time has shown that Whistler and Gauguin "kept rules" as well as the masters whom they were supposed to be upsetting.

IV

The Greeks say that there are three methods of discharging the Lyden Jar of Genius. These three methods they assign to three Gods.

These three Gods are Dionysus, Apollo, Aphrodite. In English: wine, woman and song.

Now it would be a great mistake to imagine that the Greeks were recommending a visit to a brothel. As

well condemn the High Mass at St. Peter's on the strength of having witnessed a Protestant revival meeting. Disorder is always a parody of order, because there is no archetypal disorder that it might resemble. Owen Seaman can parody a poet; nobody can parody Owen Seaman. A critic is a bundle of impressions; there is no ego behind it. All photographs are essentially alike; the works of all good painters essentially differ.

Some writers suppose that in the ancient rites of Eleusis the High Priest publicly copulated with the High Priestess. Were this so, it would be no more "indecent" than it is "blasphemous" for the priest to make bread and wine into the body and blood of God. True, the Protestants say that it is blasphemous; but a Protestant is one to whom all things sacred are profane, whose mind being all filth can see nothing in the sexual act but a crime or a jest, whose only facial gestures are the sneer and the leer. Protestantism is the excrement of human thought, and accordingly in Protestant countries art, if it exist at all, only exists to revolt. Let us return from this unsavoury allusion to our consideration of the methods of the Greeks.

V

Agree then that it does not follow from the fact that wine, woman and song make the sailor's tavern that these ingredients must necessarily concoct a hell-broth.

There are some people so simple as to think that, when they have proved the religious instinct to be a mere efflorescence of the sex-instinct, they have destroyed religion.

We should rather consider that the sailor's tavern gives him his only glimpse of heaven, just as the destructive criticism of the phallicists has only proved sex to be a sacrament. Consciousness, says the materialist, axe in hand, is a function of the brain. He has only re-formulated the old saying, "Your bodies are the temples of the Holy Ghost."!

Now sex is justly hallowed in this sense, that it is the eternal fire of the race. Huxley admitted that "some of the lower animalculae are in a sense immortal," because they go on reproducing eternally by fission, and however often you divide "x" by 2 there is always something left. But he never seems to have seen that mankind is immortal in exactly the same sense, and goes on reproducing itself with similar characteristics through the ages, changed by circumstance indeed, but always identical in itself. But the spiritual flower of this process is that at the moment of discharge a physical ecstasy occurs, a spasm analogous to the mental spasm which meditation gives. And further, in the sacramental and ceremonial use of the sexual act, the divine consciousness may be attained.

VI

The sexual act being then a sacrament, it remains to consider in what respect this limits the employment of the organs. First, it is obviously legitimate to employ them for their natural physical purpose. But if it be allowable to use them ceremonially for a religious purpose, we shall find the act hedged about with many restrictions.

For in this case the organs become holy. It matters little to mere propagation that men should be vicious; the most debauched roue might and almost certainly would beget more healthy children than a semi-sexed prude. So the so-called "moral" restraints are not based on reason; thus they are neglected.

But admit its religious function, and one may at once lay down that the act must not be profaned. It must not be undertaken lightly and foolishly without excuse.

It may be undertaken for the direct object of continuing the race.

It may be undertaken in obedience to real passion; for passion, as the name implies, is rather inspired by a force of divine strength and beauty without the will of the individual, often even against it.

It is the casual or habitual --- what Christ called "idle" --- use or rather abuse of these forces which constitutes their profanation. It will further be obvious that, if the act in itself is to be the sacrament in a religious ceremony, this act must be accomplished solely for the love of God.

All personal considerations must be banished utterly. Just as any priest can perform the miracle of transubstantiation, so can any man, possessing the necessary qualifications, perform this other miracle, whose nature must form the subject of a subsequent discussion.

Personal aims being destroyed, it is "a fortiori" necessary to neglect social and other similar considerations.

Physical strength and beauty are necessary and desirable for aesthetic reasons, the attention of the worshippers being liable to distraction if the celebrants are ugly, deformed, or incompetent.

I need hardly emphasize the necessity for the strictest self-control and concentration on their part. As it would be blasphemy to enjoy the gross taste of the wine of the sacrament, so must the celebrant suppress even the minutest manifestation of animal pleasure.

Of the qualifying tests there is no necessity to speak; it is sufficient to say that the adepts have always known how to secure efficiency.

Needless also to insist on a similar quality in the assistants; the sexual excitement must be suppressed and transformed into its religious equivalent.

VII

With these preliminaries settle in order to guard against foreseen criticisms of those Protestants who, God having made them a little lower than the Angels, have made themselves a great deal lower than the beasts by their consistently bestial interpretation of all things human and divine, we may consider first the triune nature of these ancient methods of energizing enthusiasm.

Music has two parts; tone or pitch, and rhythm. The latter quality associates it with the dance, and that part of dancing which is not rhythm is sex. Now that part of sex which is not a form of the dance, animal movement, is intoxication of the soul, which connects it with wine. Further identities will suggest themselves to the student.

By the use of the three methods in one the whole being of man may thus be stimulated.

The music will create a general harmony of the brain, leading it in its own paths; the wine affords a general stimulus of the animal nature; and the sex-excitement elevates the moral nature of the man by its close analogy with the highest ecstasy. It remains, however, always for him to make the final transmutation. Unless he have the special secretion which I have postulated, the result will be commonplace.

So consonant is this system with the nature of man that it is exactly parodied and profaned not only in the sailor's tavern, but in the society ball. Here, for the lowest natures the result is drunkenness, disease and death; for the middle natures a gradual blunting of the finer feelings; for the higher, an exhilaration

amounting at the best to the foundation of a life-long love.

If these Society "rites" are properly performed, there should be no exhaustion. After a ball, one should feel the need of a long walk in the young morning air. The weariness or boredom, the headache or somnolence, are Nature's warnings.

VIII

Now the purpose of such a ball, the moral attitude on entering, seems to me to be of supreme importance. If you go with the idea of killing time, you are rather killing yourself. Baudelaire speaks of the first period of love when the boy kisses the trees of the wood, rather than kiss nothing. At the age of thirty-six I found myself at Pompeii, passionately kissing that great grave statue of a woman that stands in the avenue of the tombs. Even now, as I wake in the morning, I sometimes fall to kissing my own arms.

It is with such a feeling that one should go to a ball, and with such a feeling intensified, purified and exalted, that one should leave it. If this be so, how much more if one go with the direct religious purpose burning in one's whole being! Beethoven roaring at the sunrise is no strange spectacle to me, who shout with joy and wonder, when I understand (without which one cannot really be said ever to see) a blade of grass. I fall upon my knees in speechless adoration at the moon; I hide my eyes in holy awe from a good Van Gogh.

Imagine then a ball in which the music is the choir celestial, the wine the wine of the Graal, or that of the Sabbath of the Adepts, and one's partner the Infinite and Eternal One, the True and Living God Most High!

Go even to a common ball --- the Moulin de la Galette will serve even the least of my magicians --- with your whole soul aflame within you, and your whole will concentrated on these ...ansubstantiations, and tell me what miracle takes place! It is the hate of, the distaste for, life that sends one to the ball when one is old; when one is young one is on springs until the hour falls; but the love of God, which is the only true love, diminishes not with age; it grows deeper and intenser with every satisfaction. It seems as if in the noblest men this secretion constantly increases --- which certainly suggests an external reservoir --- so that age loses all its bitterness. We find "Brother Lawrence," Nicholas Herman of Lorraine, at the age of eighty in continuous enjoyment of union with God. Buddha at an equal age would run up and down the Eight High Trances like an acrobat on a ladder; stories not too dissimilar are told of Bishop Berkeley. Many persons have not attained union at all until middle age, and then have rarely lost it.

It is true that genius in the ordinary sense of the word has nearly always showed itself in the young. Perhaps we should regard such cases as Nicholas Herman as cases of acquired genius. Now I am certainly of opinion that genius can be acquired, or, in the alternative, that it is an almost universal possession. Its rarity may be attributed to the crushing influence of a corrupted society. It is rare to meet a youth without high ideals, generous thoughts, a sense of holiness, of his own importance, which, being interpreted, is, of his own identity with God. Three years in the world, and he is a bank clerk or even a government official. Only those who intuitively understand from early boyhood that they must stand out, and who have the incredible courage and endurance to do so in the face of all that tyranny, callousness, and the scorn of inferiors can do; only these arrive at manhood uncontaminated.

Every serious or spiritual thought is made a jest; poets are thought "soft" and "cowardly," apparently because they are the only boys with a will of their own and courage to hold out against the whole school, boys and masters in league as once were Pilate and Herod; honour is replaced by expediency,

holiness by hypocrisy. Even where we find thoroughly good seed sprouting in favourable ground, too often is there a frittering away of the forces. Facile encouragement of a poet or painter is far worse for him than any amount of opposition.

Here again the sex question (S.Q. so-called by Tolstoyans, chastity-mongers, nut-fooders, and such who talk and think of nothing else) intrudes its horrid head. I believe that every boy is originally conscious of sex as sacred. But he does not know what it is. With infinite diffidence he asks. The master replies with holy horror; the boy with a low leer, a furtive laugh, perhaps worse.

I am inclined to agree with the Head Master of Eton that paederastic passions among schoolboys "do no harm"; further, I think them the only redeeming feature of sexual life at public schools.

The Hindoos are wiser. At the well-watched hour of puberty the boy is prepared as for a sacrament; he is led to a duly consecrated temple, and there by a wise and holy woman, skilled in the art, and devoted to this end, he is ini??ated with all solemnity into the mystery of life.

The act is thus declared religious, sacred, impersonal, utterly apart from amorism and eroticism and animalism and sentimentalism and all the other vilenesses that Protestantism has made of it. The Catholic Church did, I believe, to some extent preserve the Pagan tradition. Marriage is a sacrament.<<Of course there has been a school of devilish ananders that has held the act in itself to be "Wicked." Of such blasphemers of Nature let no further word be said.>> But in the attempt to deprive the act of all accretions which would profane it, the Fathers of the Church added in spite of themselves other accretions which profaned it more. They tied it to property and inheritance. They wished it to serve both God and Mammon.

Rightly restraining the priest, who should employ his whole energy in the miracle of the Mass, they found their counsel a counsel of perfection. The magical tradition was in part lost; the priest could not do what was expected of him, and the unexpended portion of his energy turned sour. Hence the thoughts of priests, like the thoughts of modern faddists, revolved eternally around the S.Q.

A special and Secret Mass, a Mass of the Holy Ghost, a Mass of the Mystery of the Incarnation, to be performed at stated intervals, might have saved both monks and nuns, and given the Church eternal dominion of the world.

IX

To return. The rarity of genius is in great part due to the destruction of its young. Even as in physical life that is a favoured plant one of whose thousand seeds ever shoots forth a blade, so do conditions kill all but the strongest sons of genius. But just as rabbits increased apace in Australia, where even a missionary has been known to beget ninety children in two years, so shall we be able to breed genius if we can find the conditions which hamper it, and remove them.

The obvious practical step to take is to restore the rites of Bacchus, Aphrodite and Apollo to their proper place. They should not be open to every one, and manhood should be the reward of ordeal and initiation.

The physical tests should be severe, and weaklings should be killed out rather than artificially preserved. The same remark applies to intellectual tests. But such tests should be as wide as possible. I was an absolute duffer at school in all forms of athletics and games, because I despised them. I held, and still hold, numerous mountaineering world's records. Similarly, examinations fail to test intelligence. Cecil Rhodes refused to employ any man with a University degree. That such degrees lead

to honour in England is a sign of England's decay, though even in England they are usually the stepping-stones to clerical idleness or pedagogic slavery.

Such is a dotted outline of the picture that I wish to draw. If the power to possess property depended on a man's competence, and his perception of real values, a new aristocracy would at once be created, and the deadly fact that social consideration varies with the power of purchasing champagne would cease to be a fact. Our pluto-hetairo-politicocracy would fall in a day.

But I am only too well aware that such a picture is not likely to be painted. We can then only work patiently and in secret. We must select suitable material and train it in utmost reverence to these three master-methods, or aiding the soul in its genial orgasm.

X

This reverent attitude is of an importance which I cannot over-rate. Normal people find normal relief from any general or special excitement in the sexual act.

Commander Marston, R.N., whose experiments in the effect of the tom-tom on the married Englishwoman are classical and conclusive, has admirably described how the vague unrest which she at first shows gradually assumes the sexual form, and culminates, if allowed to do so, in shameless masturbation or indecent advances. But this is a natural corollary of the proposition that married Englishwomen are usually unacquainted with sexual satisfaction.

Their desires are constantly stimulated by brutal and ignorant husbands, and never gratified. This fact again accounts for the amazing prevalence of Sapphism in London Society.

The Hindus warn their pupils against the dangers of breathing exercises. Indeed the slightest laxness in moral or physical tissues may cause the energy accumulated by the practice to discharge itself by involuntary emission. I have known this happen in my own experience.

It is then of the utmost importance to realize that the relief of the tension is to be found in what the Hebrews and the Greeks called prophesying, and which is better when organized into art. The disorderly discharge is mere waste, a wilderness of howlings; the orderly discharge is a "Prometheus unbound," or a L'age d'airain," according to the special aptitudes of the enthused person. But it must be remembered that special aptitudes are very easy to acquire if the driving force of enthusiasm be great. If you cannot keep the rules of others, you make rules of your own. One set turns out in the long run to be just as good as another.

Henry Rousseau, the duanier, was laughed at all his life. I laughed as heartily as the rest; though, almost despite myself, I kept on saying (as the phrase goes) "that I felt something; couldn't say what."

The moment it occurred to somebody to put up all his paintings in one room by themselves, it was instantly apparent that his "naivete" was the simplicity of a Master. Let no one then imagine that I fail to perceive or underestimate the dangers of employing these methods. The occurrence even of so simple a matter as fatigue might change a LasMeninas into a stupid sexual crisis.

It will be necessary for most Englishmen to emulate the self-control of the Arabs and Hindus, whose ideal is to deflower the greatest possible number of virgins --- eighty is considered a fairly good performance --- without completing the act.

It is, indeed, of the first importance for the celebrant in any phallic rite to be able to complete the act without even once allowing a sexual or sensual thought to invade his mind. The mind must be as

absolutely detached from one's own body as it is from another person's.

XI

Of musical instruments few are suitable. The human voice is the best, and the only one which can be usefully employed in chorus. Anything like an orchestra implies infinite rehearsal, and introduces an atmosphere of artificiality. The organ is a worthy solo instrument, and is an orchestra in itself, while its tone and associations favour the religious idea.

The violin is the most useful of all, for its every mood expresses the hunger for the infinite, and yet it is so mobile that it has a greater emotional range than any of its competitors. Accompaniment must be dispensed with, unless a harpist be available.

The harmonium is a horrible instrument, if only because of its associations; and the piano is like unto it, although, if unseen and played by a Paderewski, it would serve. The trumpet and the bell are excellent, to startle, at the crisis of a ceremony.

Hot, drubbing, passionate, in a different class of ceremony, a class more intense and direct, but on the whole less exalted, the tom-tom stands alone. It combines well with the practice of mantra, and is the best accompaniment for any sacred dance.

XII

Of sacred dances the most practical for a gathering is the seated dance. One sits cross-legged on the floor, and sways to and fro from the hips in time with the mantra. A solo or duet of dancers as a spectacle rather distracts from this exercise. I would suggest a very small and very brilliant light on the floor in the middle of the room. Such a room is best floored with mosaic marble; an ordinary Freemason's Lodge carpet is not a bad thing.

The eyes, if they see anything at all, see then only the rhythmical or mechanical squares leading in perspective to the simple unwinking light.

The swinging of the body with the mantra (which has a habit of rising and falling as if of its own accord in a very weird way) becomes more accentuated; ultimately a curiously spasmodic stage occurs, and then the consciousness flickers and goes out; perhaps breaks through into the divine consciousness, perhaps is merely recalled to itself by some variable in external impression. The above is a very simple description of a very simple and earnest form of ceremony, based entirely upon rhythm.

It is very easy to prepare, and its results are usually very encouraging for the beginner.

XIII

Wine being a mocker and strong drink raging, its use is more likely to lead to trouble than mere music.

One essential difficulty is dosage. One needs exactly enough; and, as Blake points out, one can only tell what is enough by taking too much. For each man the dose varies enormously; so does it for the same man at different times.

The ceremonial escape from this is to have a noiseless attendant to bear the bowl of libation, and present it to each in turn, at frequent intervals.

Small doses should be drunk, and the bowl passed on, taken as the worshipper deems advisable. Yet the

cup-bearer should be an initiate, and use his own discretion before presenting the bowl. The slightest sign that intoxication is mastering the man should be a sign to him to pass that man. This practice can be easily fitted to the ceremony previously described.

If desired, instead of wine, the elixir introduced by me to Europe may be employed. But its results, if used in this way, have not as yet been thoroughly studied. It is my immediate purpose to repair this neglect.

XIV

The sexual excitement, which must complete the harmony of method, offers a more difficult problem.

It is exceptionally desirable that the actual bodily movements involved should be decorous in the highest sense, and many people are so ill-trained that they will be unable to regard such a ceremony with any but critical or lascivious eyes; either would be fatal to all the good already done. It is presumably better to wait until all present are greatly exalted before risking a profanation.

It is not desirable, in my opinion, that the ordinary worshippers should celebrate in public. The sacrifice should be single. Whether or no ...

XV

Thus far had I written when the distinguished poet, whose conversation with me upon the Mysteries had incited me to jot down these few rough notes, knocked at my door. I told him that I was at work on the ideas suggested by him, and that --- well, I was rather stuck. He asked permission to glance at the MS. (for he reads English fluently, though speaking but a few words), and having done so, kindled and said: "If you come with me now, we will finish your essay." Glad enough of any excuse to stop working, the more plausible the better, I hastened to take down my coat and hat. "By the way," he remarked in the automobile, "I take it that you do not mind giving me the Word of Rose Croix." Surprised, I exchanged the secrets of I.N.R.I. with him. "And now, very excellent and perfect Prince," he said, "what follows is under this seal." And he gave me the most solemn of all Masonic tokens. "You are about," said he, "to compare your ideal with our real." He touched a bell. The automobile stopped, and we got out. He dismissed the chauffeur. "Come," he said, "we have a brisk half-mile." We walked through thick woods to an old house, where we were greeted in silence by a gentleman who, though in court dress, wore a very "practicable" sword. On satisfying him, we were passed through a corridor to an anteroom, where another armed guardian awaited us. He, after a further examination, proceeded to offer me a court dress, the insignia of a Sovereign Prince of Rose Croix, and a garter and mantle, the former of green silk, the latter of green velvet, and lined with cerise silk. "It is a low mass," whispered the guardian. In this anteroom were three or four others, both ladies and gentlemen, busily robing.

In a third room we found a procession formed, and joined it. There were twenty-six of us in all. Passing a final guardian we reached the chapel itself, at whose entrance stood a young man and a young woman, both dressed in simple robes of white silk embroidered with gold, red and blue. The former bore a torch of resinous wood, the latter sprayed us as we passed with attar of roses from a cup.

The room in which we now were had at one time been a chapel; so much its shape declared. But the high altar was covered with a cloth that displayed the Rose and Cross, while above it were ranged seven candelabra, each of seven branches.

The stalls had been retained; and at each knight's hand burned a taper of rose-coloured wax, and a

bouquet of roses was before him.

In the centre of the nave was a great cross --- a "calvary cross of ten squares," measuring, say, six feet by five --- painted in red upon a white board, at whose edge were rings through which passed gilt staves. At each corner was a banner, bearing lion, bull, eagle and man, and from the top of their staves sprang a canopy of blue, wherein were figured in gold the twelve emblems of the Zodiac.

Knights and Dames being installed, suddenly a bell tinkled in the architrave. Instantly all rose. The doors opened at a trumpet peal from without, and a herald advanced, followed by the High Priest and Priestess.

The High Priest was a man of nearly sixty years, if I may judge by the white beard; but he walked with the springy yet assured step of the thirties. The High Priestess, a proud, tall sombre woman of perhaps thirty summers, walked by his side, their hands raised and touching as in the minuet. Their trains were borne by the two youths who had admitted us.

All this while an unseen organ played an Introit.

This ceased as they took their places at the altar. They faced West, waiting.

On the closing of the doors the armed guard, who was clothed in a scarlet robe instead of green, drew his sword, and went up and down the aisle, chanting exorcisms and swinging the great sword. All present drew their swords and faced outward, holding the points in front of them. This part of the ceremony appeared interminable.

When it was over the girl and boy reappeared; bearing, the one a bowl, the other a censer. Singing some litany or other, apparently in Greek, though I could not catch the words, they purified and consecrated the chapel.

Now the High Priest and High Priestess began a litany in rhythmic lines of equal length. At each third response they touched hands in a peculiar manner; at each seventh they kissed. The twenty-first was a complete embrace. The bell tinkled in the architrave; and they parted. The High Priest then took from the altar a flask curiously shaped to imitate a phallus. The High Priestess knelt and presented a boat-shaped cup of gold. He knelt opposite her, and did not pour from the flask.

Now the Knights and Dames began a long litany; first a Dame in treble, then a Knight in bass, then a response in chorus of all present with the organ.

This Chorus was:

EVOE HO, IACCHE! EPELTHON, EPELTHON, EVOE, IAO! Again and again it rose and fell. Towards its close, whether by "stage effect" or no I could not swear, the light over the altar grew rosy, then purple. The High Priest sharply and suddenly threw up his hand; instant silence.

He now poured out the wine from the flask. The High Priestess gave it to the girl attendant, who bore it to all present. This was no ordinary wine. It has been said of vodki that it looks like water and tastes like fire. With this wine the reverse is the case. It was of a rich fiery gold in which flames of light danced and shook, but its taste was limpid and pure like fresh spring water. No sooner had I drunk of it, however, that I began to tremble. It was a most astonishing sensation; I can imagine a man feel thus as he awaits his executioner, when he has passed through fear, and is all excitement.

I looked down my stall, and saw that each was similarly affected. During the libation the High Priestess

sang a hymn, again in Greek. This time I recognized the words; they were those of an ancient Ode to Aphrodite.

The boy attendant now descended to the red cross, stooped and kissed it; then he danced upon it in such a way that he seemed to be tracing the patterns of a marvellous rose of gold, for the percussion caused a shower of bright dust to fall from the canopy. Meanwhile the litany (different words, but the same chorus) began again. This time it was a duet between the High Priest and Priestess. At each chorus Knights and Dames bowed low. The girl moved round continuously, and the bowl passed. This ended in the exhaustion of the boy, who fell fainting on the cross. The girl immediately took the bowl and put it to his lips. Then she raised him, and, with the assistance of the Guardian of the Sanctuary, led him out of the chapel.

The bell again tinkled in the architrave.

The herald blew a fanfare.

The High Priest and High Priestess moved stately to each other and embraced, in the act unloosing the heavy golden robes which they wore. These fell, twin lakes of gold. I now saw her dressed in a garment of white watered silk, lined throughout (as it appeared later) with ermine.

The High Priest's vestment was an elaborate embroidery of every colour, harmonized by exquisite yet robust art. He wore also a breastplate corresponding to the canopy; a sculptured "beast" at each corner in gold, while the twelve signs of the Zodiac were symbolized by the stones of the breastplace.

The bell tinkled yet again, and the herald again sounded his trumpet. The celebrants moved hand in hand down the nave while the organ thundered forth its solemn harmonies.

All the knights and Dames rose and gave the secret sign of the Rose Croix.

It was at this part of the ceremony that things began to happen to me.

I became suddenly aware that my body had lost both weight and tactile sensibility. My consciousness seemed to be situated no longer in my body. I "mistook myself," if I may use the phrase, for one of the stars in the canopy.

In this way I missed seeing the celebrants actually approach the cross. The bell tinkled again; I came back to myself, and then I saw that the High Priestess, standing at the foot of the cross, had thrown her robe over it, so that the cross was no longer visible. There was only a board covered with ermine. She was now naked but for her coloured and jewelled head-dress and the heavy torque of gold about her neck, and the armlets and anklets that matched it. She began to sing in a soft strange tongue, so low and smoothly that in my partial bewilderment I could not hear all; but I caught a few words, Io Paian! Io Pan! and a phrase in which the words Iao Sabao ended emphatically a sentence in which I caught the words Eros, Thelema and Sebazo.

While she did this she unloosed the breastplate and gave it to the girl attendant. The robe followed; I saw that they were naked and unashamed. For the first time there was absolute silence. Now, from an hundred jets surrounding the board poured forth a perfumed purple smoke. The world was wrapt in a fond gauze of mist, sacred as the clouds upon the mountains.

Then at a signal given by the High Priest, the bell tinkled once more. The celebrants stretched out their arms in the form of a cross, interlacing their fingers. Slowly they revolved through three circles and a half. She then laid him down upon the cross, and took her own appointed place.

The organ now again rolled forth its solemn music.

I was lost to everything. Only this I saw, that the celebrants made no expected motion. The movements were extremely small and yet extremely strong.

This must have continued for a great length of time. To me it seemed as if eternity itself could not contain the variety and depth of my experiences. Tongue nor pen could record them; and yet I am fain to attempt the impossible.

1. I was, certainly and undoubtedly, the star in the canopy. This star was an incomprehensibly enormous world of pure flame.

2. I suddenly realized that the star was of no size whatever. It was not that the star shrank, but that it (= I) became suddenly conscious of infinite space.

3. An explosion took place. I was in consequence a point of light, infinitely small, yet infinitely bright, and this point was "without position."

4. Consequently this point was ubiquitous, and there was a feeling of infinite bewilderment, blinded after a very long time by a gush of infinite rapture (I use the word "blinded" as if under constraint; I should have preferred to use the words "blotted out" or "overwhelmed" or "illuminated").

5. This infinite fullness --- I have not described it as such, but it was that --- was suddenly changed into a feeling of infinite emptiness, which became conscious as a yearning.

6. These two feelings began to alternate, always with suddenness, and without in any way overlapping, with great rapidity.

7. This alternation must have occurred fifty times --- I had rather have said an hundred.

8. The two feelings suddenly became one. Again the word explosion is the only one that gives any idea of it.

9. I now seemed to be conscious of everything at once, that it was at the same time "one" and "many." I say "at once," that is, I was not successively all things, but instantaneously.

10. This being, if I may call it being, seemed to drop into an infinite abyss of Nothing.

11. While this "falling" lasted, the bell suddenly tinkled three times. I instantly became my normal self, yet with a constant awareness, which has never left me to this hour, that the truth of the matter is not this normal "I" but "That" which is still dropping into Nothing. I am assured by those who know that I may be able to take up the thread if I attend another ceremony.

The tinkle died away. The girl attendant ran quickly forward and folded the ermine over the celebrants. The herald blew a fanfare, and the Knights and Dames left their stalls. Advancing to the board, we took hold of the gilded carrying poles, and followed the herald in procession out of the chapel, bearing the litter to a small side-chapel leading out of the middle anteroom, where we left it, the guard closing the doors.

In silence we disrobed, and left the house. About a mile through the woods we found my friend's automobile waiting.

I asked him, if that was a low mass, might I not be permitted to witness a High Mass?

"Perhaps," he answered with a curious smile, "if all they tell of you is true."

In the meanwhile he permitted me to describe the ceremony and its results as faithfully as I was able, charging me only to give no indication of the city near which it took place.

I am willing to indicate to initiates of the Rose Croix degree of Masonry under proper charter from the genuine authorities (for there are spurious Masons working under a forged charter) the address of a person willing to consider their fitness to affiliate to a Chapter practising similar rites.

XVI

I consider it supererogatory to continue my essay on the Mysteries and my analysis of "Energized Enthusiasm."

LIBER DCCCXIII vel ARARITA

sub FIGURA DLXX

I

ALEPH

0. O my God! One is Thy Beginning! One is Thy Spirit, and Thy Permutation One!
1. Let me extol Thy perfections before men.
2. In the Image of a Sixfold Star that flameth across the Vault inane, let me re-veil Thy perfections.
3. Thou hast appeared unto me as an aged God, a venerable God, the Lord of Time, bearing a sharp sickle.
4. Thou hast appeared unto me as a jocund and ruddy God, full of Majesty, a King, a Father in his prime. Thou didst bear the sceptre of the Universe, crowned with the Wheel of the Spirit.
5. Thou hast appeared unto me with sword and spear, a warrior God in flaming armour among Thine horsemen.
6. Thou hast appeared unto me as a young and brilliant God, a god of music and beauty, even as a young god in his strength, playing upon the lyre.
7. Thou hast appeared unto me as the white foam of Ocean gathered into limbs whiter than the foam, the limbs of a miracle of women, as a goddess of extreme love, bearing the girdle of gold.
8. Thou hast appeared to me as a young boy mischievous and lovely, with Thy winged globe and its serpents set upon a staff.
9. Thou hast appeared to me as an huntress among Thy dogs, as a goddess virginal chaste, as a moon among the faded oaks of the wood of years.
10. But I was deceived by none of these. All these I cast aside, crying: Begone! So that all these faded from my vision.
11. Also I welded together the Flaming Star and the Sixfold Star in the forge of my soul, and behold! a

new star 418 that is above all these.
12. Yet even so was I not deceived; for the crown hath twelve rays.
13. And these twelve rays are one.

II

RESH

0. Now then I saw these things averse and evil; and they were not, even as Thou art Not.
1. I saw the twin heads that ever battle against one another, so that all their thought is a confusion. I saw Thee in these.
2. I saw the darkeners of wisdom, like black apes chattering vile nonsense. I saw Thee in these.
3. I saw the devouring mothers of Hell, that eat up their children --- O ye that are without understanding! I saw Thee in these.
4. I saw the merciless and the unmajestic like harpies tearing their foul food. I saw Thee in these.
5. I saw the burning ones, giants like volcanoes belching out the black vomit of fire and smoke in their fury. I saw Thee in these.
6. I saw the petty, the quarrelsome, the selfish, --- they were like men, O Lord, they were even like unto men. I saw Thee in these.
7. I saw the ravens of death, that flew with hoarse cries upon the carrion earth. I saw Thee in these.
8. I saw the lying spirits like frogs upon the earth, and upon the water, and upon the treacherous metal that corrodeth all things and abideth not. I saw Thee in these.
9. I saw the obscene ones, bull-men linked in the abyss of putrefaction, that gnawed each other's tongues for pain. I saw Thee in these.
10. I saw the Woman. O my God, I beheld the image thereof, even as a lovely shape that concealeth a black monkey, even as a figure that draweth with her hands small images of men down into hell. I saw her from the head to the navel a woman, from the navel to the feet of her a man. I saw Thee even in her.
11. For mine was the keyword to the Closed Palace 418 and mine the reins of the Chariot of the Sphinxes, black and white.
But I was not deceived by anything of all these things.
12. For I expanded it by my subtlety into Twelve Rays of the Crown.
13. And these twelve rays were One.

III

ALEPH

0. Say thou that He God is one; God is the Everlasting One; nor hath He any Equal, or any Son, or any Companion. Nothing shall stand before His face.
1. Even for five hundred and eleven times nightly for one and forty days did I cry aloud unto the Lord the affirmation of His Unity.
2. Also did I glorify His wisdom, whereby He made the worlds.
3. Yea, I praised Him for His intelligible essence, whereby the universe became light.
4. I did thank Him for His manifold mercy; I did worship His magnificence and majesty.
5. I trembled before His might.
6. I delighted in the Harmony and Beauty of His Essence.
7. In His Victory I pursued His enemies; yea I drave them down the steep; I thundered after them into

the utmost abyss; yea, therein I partook of the glory of my Lord.
8. His Splendour shone upon me; I adored His adorable splendour.
9. I rested myself, admiring the Stability of Him, how the shaking of His Universe, the dissolution of all things, should move Him not.
10. Yea, verily, I the Lord Viceregent of His Kingdom, I, Adonai, who speak unto my servant V.V.V.V.V. did rule and govern in His place.
11. Yet also did I formulate the word of double power in the Voice of the Master, even the word 418.
12. And all these things deceived me not, for I expanded them by my subtlety into the Twelve Rays of the Crown.
13. And these twelve rays were One.

IV

RESH

0. Also the little child, the lover of Adonai, even V.V.V.V.V., reflecting the glory of Adonai, lifted up his voice and said:
1. Glory to God, and Thanksgiving to God! There is One God alone, and God is exceeding great. He is about us, and there is no strength save in Him the exalted, the great.
2. Thus did V.V.V.V.V. become mad, and wend about naked.
3. And all these things fled away, for he understood them all, that they were but as old rags upon the Divine Perfection.
4. Also he pitied them all, that they were but reflections distorted.
5. Also he smote them, lest they should bear rule over the just.
6. Also he harmonized them into one picture, beautiful to behold.
7. And having thus conquered them, there was a certain glamour of holiness even in the hollow sphere of outward brilliance.
8. So that all became splendid.
9. And having firmly stablished them in order and disposition,
10. He proclaimed the perfection, the bride, the delight of God in His creation.
11. But though thus he worked, he tried ever his work by the Star 418.
12. And it deceived him not; for by his subtlety he expanded it all into the Twelve Rays of the Crown.
13. And these twelve rays were One.

V

YOD

0. In the place of the cross the indivisible point which hath no points nor parts nor magnitude. Nor indeed hath it position, being beyond space. Nor hath it existence in time, for it is beyond Time. Nor hath it cause or effect, seeing that its Universe is infinite every way, and partaketh not of these our conceptions.
1. So wrote <<omicron-upsilon mu-eta>> the Exempt Adept, and the laughter of the Masters of the Temple abashed him not.
2. Nor was he ashamed, hearing the laughter of the little dogs of hell.
3. For he abode in his place, and his falsehood was truth in his place.
4. The little dogs cannot correct him, for they can do naught but bark.
5. The masters cannot correct him, for they say: Come and see.

6. And I came and saw, even I, Perdurabo, the Philosophus of the Outer College.
7. Yea, even I the man beheld this wonder.
8. And I could not deliver it unto myself.
9. That which established me is invisible and unknowable in its essence.
10. Only they who know IT may be known.
11. For they have the genius of the mighty sword 418.
12. And they are not deceived by any of these things; for by their subtlety
do they expand them all into the Twelve Rays of the Crown.
13. And these twelve rays are One.

VI

TAW

0. Deeper and deeper into the mire of things!
Farther and farther into the never-ending Expansion of the Abyss.
1. The great goddess that bendeth over the Universe is my mistress; I am the winged globe at her heart.
2. I contract ever as she ever expandeth;
3. At the end it is all one.
4. Our loves have brought to birth the Father and Creator of all things.
5. He hath established the elements; the aether, the air, the water, the earth, and the fire.
6. He hath established the wandering stars in their courses.
7. He hath ploughed with the seven stars of his Plough, that the Seven might move indeed, yet ever point to the unchanging One.
8. He hath established the Eight Belts, wherewith he hath girdled the globes.
9. He hath established the Trinity of Triads in all things, forcing fire into fire, and ordering all things in the Stable Abode of the Kings of AEgypt.
10. He hath established His rule in His kingdom.
11. Yet the Father also boweth unto the Power of the Star 418 and thereby
12. In his subtlety He expandeth it all into twelve rays of the Crown.
13. And these twelve rays are One.

VII

ALEPH

0. Then in the might of the Lion did I formulate unto myself that holy and formless fire, <<Hebrew, left to right for English: Qof-Dalet-Shin>> , which darteth and flasheth through the depths of the Universe.
1. At the touch of the Fire Qadosh the earth melted into a liquor clear as water.
2. At the touch of the Fire Qadosh the water smoked into a lucid air.
3. At the touch of the Fire Qadosh the air ignited, and became Fire.
4. At the touch of the Fire Qadosh, O Lord, the Fire dissipated into Space.
5. At the touch of the Fire Qadosh, O Lord, the Space resolved itself into a Profundity of Mind.
6. At the touch of the Fire Qadosh the Mind of the Father was broken up into the brilliance of our Lord the Sun.
7. At the touch of the Fire Qadosh the Brilliance of our Lord was absorbed in the Naught of our Lady of the Body of the Milk of the Stars.
8. Then only was the Fire Qadosh extinguished, when the Enterer was driven back from the threshold,

9. And the Lord of Silence was established upon the Lotus flower.
10. Then was accomplished all that which was to be accomplished.
11. And All and One and Naught were slain in the slaying of the Warrior 418,
12. In the slaying of the subtlety that expanded all these things into the Twelve Rays of the Crown,
13. That returned unto One, and beyond One, even unto the vision of the Fool in his folly that chanted the word Ararita, and beyond the Word and the Fool; yea, beyond the Word and the Fool.

Liber YOD
Sub Figura DCCCXXXI

(This book was formerly called Vesta. It is referred to the path of Virgo and the letter Yod.)

I.

1. This is the book of drawing all to a point.
2. Herein are described three methods whereby the consciousness of the Many may be melted to that of the One.

II.
FIRST METHOD

0. Let a magical circle be constructed, and within it an upright Tau drawn upon the ground. Let this Tau be devised into 10 squares (See Liber CMLXIII., Illustration 1.)
1. Let the magician be armed with the Sword of Art.1
2. Let him wear the black robe of a Neophyte.
3. Let a single flame of camphor burn at the top of the Tau, and let there be no other light or ornament. {Note 1}
4. Let him "open" the Temple as in DCLXXI or in any other convenient manner.
5. Standing at the appropriate quarters, at the edge of the circle, let him banish the 5 elements by the appropriate rituals.
6. Standing at the edge of the circle, let him banish the 7 planets by the appropriate rituals. Let him face the actual position of each planet in the heavens at the time of his working.
7. Let him further banish the twelve signs of the Zodiac by the appropriate rituals, facing each sign in turn.
8. Let him at each of these 24 banishings make three circumambulations widdershins, with the signs of Horus and Harpocrates in the East as he passes it.

---------- 1. In circumstances where this is inappropriate let him be armed with wand and lamp instead of as in text. --- N.

9. Let him advance to the square of Malkuth in the Tau, and perform a ritual of banishing Malkuth. But here let him not leave the square to circumambulate the circle, but use the formula and God-form of Harpocrates.
10. Let him advance in turn to the squares Jesod, Hod, Netzach, Tiphereth, Geburah, Chesed and banish each by appropriate rituals.
11. And let him know that such rituals include the pronunciation of the appropriate names of God backwards, and also a curse against the Sephira in respect of all that which it is, for that which distinguishes and separates it from Kether.

12. Advancing to the squares of Binah and Chokmah in turn, let him banish these also. And for that by now an awe and trembling shall have taken hold upon him, let him banish these by a supreme ritual of inestimable puissance; and let him beware exceedingly lest his will falter or his courage fail.
13. Finally, let him, advancing to the square of Kether, banish that also by what means he may. At the end whereof let him set his foot upon the light, extinguishing it1; and, as he falleth, let him fall within the circle.

SECOND METHOD

1. Let the Hermit be seated in his Asana, robed, and let him meditate in turn upon every several part of his body until that part is so unreal to him that he no longer includes it in his comprehension of himself . For example if it be his right foot, let him touch that foot, and be alarmed, thinking, "A foot! ... foot! What is this foot? Surely I am not alone in the Hermitage!" And this practice should be carried out not only at the time of meditation, but during the day's work.
2. This meditation is to be assisted by reasoning; as "This foot is not I. If I should lose my foot, I should still be I. This foot is a mass of changing and decaying flesh, bone, skin, blood,

---------- 1. If armed with wand and lamp let him extinguish the light with his hand. --- N.

lymph, etc. while I am the Unchanging and Immortal Spirit, uniform, not made, unbegotten, formless, self-luminous," etc.
3. This practice being perfect for each part of the body, let him combine his workings until the whole body is thus understood as the non-Ego and as illusion.
4. Let then the Hermit, seated in his Asana, meditate upon the Muladhara Cakkra and its correspondence as a power of the mind, and destroy it in the same manner as aforesaid. Also by reasoning: "This emotion (memory, imagination, intellect, will, as it may be) is not I. This emotion is transient: I am immovable. This emotion is passion. I am peace", and so on.
Let the other Cakkras in their turn be thus destroyed, each one with its mental or moral attribute.
5. In this let him be aided by his own psychological analysis, so that no part of his conscious being be thus left undestroyed. And on his thoroughness in this matter may turn his success.
6. Lastly, having drawn all his being into the highest Sahasrara Cakkra, let him remain eternally fixed in meditation thereupon. 7. AUM.

THIRD METHOD.

1. Let the Hermit stimulate each of the senses in turn, concentrating upon each until it ceases to stimulate.
(The senses of sight and touch are extremely difficult to conquer. In the end the Hermit must be utterly unable by any effort to see or feel the object of those senses, O.M.)
2. This being perfected, let him combine them two at a time. For example, let him chew ginger (taste and touch), and watch a waterfall (sight and hearing) and watch incense (sight and smell) and crush sugar in his teeth (taste and hearing) and so on.
3. These twenty-five practices being accomplished, let him combine them three at a time, then four at a time.
4. Lastly, let him combine all the senses in a single object. And herein may a sixth sense be included. He is then to withdraw himself entirely from all the stimulations, perinde ac cadaver, in spite of his own efforts to attach himself to them.
5. By this method it is said that the demons of the Ruach, that is, thoughts and memories, are inhibited, and We deny it not. But if so be that they arise, let him build a wall between himself and them according to the method.

6. Thus having stilled the voices of the Six, may he obtain in sense the subtlety of the Seventh.

7. AUMGN.

(We add the following, contributed by a friend at that time without the A: A: and its dependent orders. He worked out the method himself, and we think it may prove useful to many. O.M.)

(1) The beginner must first practise breathing regularly through the nose, at the same time trying hard to believe that the breath goes to the Ajna and not to the lungs.
The Pranayama exercises described in the Equinox Vol. I, No. 4, p. 101 must next be practised, always with the idea that Ajna is breathing.

Try to realise that power, not air, is being drawn into the Ajna, is being concentrated there during Kumbhakam, and is vivifying the Ajna during expiration. Try rather to increase the force of concentration in Ajna than to increase so excessively the length of Kumbhakam as this is dangerous if rashly undertaken.

(2) Walk slowly in a quiet place; realise that the legs are moving, and study their movements. Understand thoroughly that these movements are due to nerve messages sent down from the brain, and that the controlling power lies in the Ajna. The legs are automatic, like those of a wooden monkey: the power in Ajna is that which does the work, is that which walks. This is not hard to realise, and should be grasped firmly, ignoring all other walking sensations.

Apply this method to every other muscular movement.

(3) Lie flat on the back with the feet under a heavy piece of furniture. Keeping the spine straight and the arms in a line with the body, rise slowly to a sitting posture, by means of the force residing in the Ajna (i.e. try to prevent the mind dwelling one any other exertion or sensation.)

Then let the body slowly down to its original position. Repeat this two or three times, every night and morning, and slowly increase the number of repetitions.

(4) Try to transfer all bodily sensations to the Ajna, e.g., "I am cold" should mean "I feel cold", or better still, "I am aware of a sensation of cold" --- transfer this to the Ajna, "the Ajna is aware", etc.

(5) Pain if very slight may easily be transferred to the Ajna after a little practice. The best method for beginner is to imagine he has a pain in the body and then imagine that it passes directly into the Ajna. It does not pass through the intervening structures, but goes direct. After continual practice even severe pain may be transferred to the Ajna.

(6) Fix the mind on the base of the spine and then gradually move the thoughts upwards to the Ajna.

(In this meditation Ajna is a Holy of Holies, but it is dark and empty.)

Finally, strive hard to drive anger and other obsessing thoughts into the Ajna. Try to develop a tendency to think hard of Ajna when these thoughts attack the mind, and let Ajna conquer them.

Beware of thinking of "My Ajna". In these meditations and practices, Ajna does not belong to you; Ajna is the master and worker, you are the wooden monkey.

Liber DCCCXXXVII
{Book 837}
The Law
of Liberty

A Tract of TO MEGA VHRION 666
That is a Magus 9°=2 A.·.A.·.

This Epistle first appeared in The Equinox III(1)(Detroit: Universal, 1919), and is an expository commentary on Liber Legis--The Book of the Law, from which the quotations are taken.--H.B.

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

I

I AM OFTEN ASKED why I begin my letters in this way. No matter whether I am writing to my lady or to my butcher, always I begin with these eleven words. Why, how else should I begin? What other greeting could be so glad? Look, brother, we are free! Rejoice with me, sister, there is no law beyond Do what thou wilt!

II

I WRITE this for those who have not read our Sacred book, The Book of the Law, or for those who, reading it, have somehow failed to understand its perfection. For there are many matters in this Book, and the Glad Tidings are now here, now there, scattered throughout the Book as the Stars are scattered through the field of Night. Rejoice with me, all ye people! At the very head of the Book stands the great charter of our godhead: ``Every man and every woman is a star." We are all free, all independent, all shining gloriously, each one a radiant world. Is not that good tidings?

Then comes the first call of the Great Goddess Nuit, Lady of the Starry Heaven, who is also Matter in its deepest metaphysical sense, who is the infinite in whom all we live and move and have our being. Hear Her first summons to us men and women: ``Come forth, o children, under the stars, & take your fill of love! I am above you and in you. My ecstasy is in yours. My joy is to see your joy." Later She explains the mystery of sorrow: ``For I am divided for love's sake, for the chance of union."

``This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all."

It is shown later how this can be, how death itself is an ecstasy like love, but more intense, the reunion of the soul with its true self.

And what are the conditions of this joy, and peace, and glory? Is ours the gloomy asceticism of the Christian, and the Buddhist, and the Hindu? Are we walking in eternal fear lest some ``sin" should cut us off from ``grace"? By no means.

``Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where, and with whom ye will! But always unto me."

This is the only point to bear in mind, that every act must be a ritual, an act of worship, a sacrament. Live as the kings and princes, crowned and uncrowned, of this world, have always lived, as masters always live; but let it not be self-indulgence; make your self- indulgence your religion.

When you drink and dance and take delight, you are not being ``immoral,'' you are not ``risking your immortal soul''; you are fulfilling the precepts of our holy religion--provided only that you remember to regard your actions in this light. Do not lower yourself and destroy and cheapen your pleasure by leaving out the supreme joy, the consciousness of the Peace that passeth understanding. Do not embrace mere Marian or Melusine; she is Nuit Herself, specially concentrated and incarnated in a human form to give you infinite love, to bid you taste even on earth the Elixir of Immortality. ``But ecstasy be thine and joy of earth: ever To me! To me!''

Again She speaks: ``Love is the law, love under will.'' Keep pure your highest ideal; strive ever toward it without allowing aught to stoÿ you or turn you aside, even as a star sweeps upon its incalculable and infinite course of glory, and all is Love. The Law of your being becomes Light, Life, Love and Liberty. All is peace, all is harmony and beauty, all is joy.

For hear, how gracious is the Goddess; ``I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.''

Is this not better than the death-in-life of the slaves of the Slave- Gods, as they go oppressed by consciousness of ``sin,'' wearily seeking or simulating wearisome and tedious ``virtues''?

With such, we who have accepted the Law of Thelema have nothing to do. We have heard the Voice of the Star-Goddess: ``I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!'' And thus She ends:

``Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you! I am the blue- lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky. To me! To me!'' And with these words ``The Manifestation of Nuit is at an end.''

III

IN THE NEXT CHAPTER of our book is given the word of Hadit, who is the complement of Nuit. He is eternal energy, the Infinite Motion of Things, the central core of all being. The manifested Universe comes from the marriage of Nuit and Hadit; without this could no thing be. This eternal, this perpetual marriage-feast is then the nature of things themselves; and therefore everything that is, is a crystallization of divine ecstasy.

Hadit tells us of Himiself: ``I am the flame that burns in every heart of man, and in the core of every star.'' He is then your own inmost divine self; it is you, and not another, who are lost in the constant rapture of the embraces of Infinite Beauty. A little further on He speaks of us:

``We are not for the poor and the sad: the lords of the earth are our kinsfolk.''

``Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us.''

``Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.'' Later, concerning death, He says: ``Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy

for ever." When you know that, what is left but delight? And how are we to live meanwhile?

``It is a lie, this folly against self." {...} ``Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this."

Again and again, in words like these, He sees the expansion and the develoÿment of the soul through joy.

Here is the Calendar of our Church: ``But ye, o my people, rise up & awake! Let the rituals be rightly performed with joy & beauty!" Remember that all acts of love and pleasure are rituals, must be rituals. ``There are rituals of the elements and feasts of the times. A feast for the first night of the Prophet and his Bride! A feast for the three days of the writing of the Book of the Law. A feast for Tahuti and the child of the Prophet--secret, o Prophet! A feast for the Supreme Ritual, and a feast for the Equinox of the Gods. A feast for fire and a feast for water; a feast for life and a greater feast for death! A feast every day in your hearts in the joy of my rapture! A feast every night unto Nu, and the pleasure of uttermost delight! Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu." It all depends on your own acceptance of this new law, and you are not asked to believe anything, to accept a string of foolish fables beneath the intellectual level of a Bushman and the moral level of a drug-fiend. All you have to do is to be yourself, to do your will, and to rejoice.

``Dost thou fail? Art thou sorry? Is fear in thine heart?" He says again: ``Where I am, these are not." There is much more of the same kind; enough has been quoted already to make all clear. But there is a further injunction. ``Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein! But exceed! exceed! Strive ever to more! and if thou art truly mine--and doubt it not, an if thou art ever joyous!--death is the crown of all."

Lift yourselves up, my brothers and sisters of the earth! Put beneath your feet all fears, all qualms, all hesitancies! Lift yourselves up! Come forth, free and joyous, by night and day, to do your will; for ``There is no law beyond Do what thou wilt." Lift yourselves up! Walk forth with us in Light and Life and Love and Liberty, taking our pleasure as Kings and Queens in Heaven and on Earth.

The sun is arisen; the spectre of the ages has been put to flight. ``The word of Sin is Restriction," or as it has been otherwise said on this text: That is Sin, to hold thine holy spirit in!

Go on, go on in thy might; and let no man make thee afraid.

Love is the law, love under will.

LIBER Taw-Yod-Shin-Aleph-Resh-Bet (ThIShARB)
VIAE MEMORIAE
sub figura CMXIII

A.·. A.·.
Publication in Class B.
Imprimatur:
N. Fra A.·. A.·.

000. May be.

[00. It has not been possible to construct this book on a basis of pure Scepticism. This matters less, as the practice leads to Scepticism, and it may be through it.]

0. This book is not intended to lead to the supreme attainment. On the contrary, its results define the separate being of the Exempt Adept from the rest of the Universe, and discover his relation to that Universe.

It is of such importance to the Exempt Adept that We cannot overrate it. Let him in no wise adventure the plunge into the Abyss until he have accomplished this to his most perfectest satisfaction.

For in the Abyss no effort is anywise possible. The Abyss is passed by virtue of the mass of the Adept and his Karma. Two forces impel him: (1) the attraction of Binah, (2) the impulse of his Karma; and the ease and even the safety of his passage depend on the strength and direction of the latter.

Should one rashly dare the passage, and take the irrevocable Oath of the Abyss, he might be lost therein through AEons of incalculable agony; he might even be thrown back upon Chesed, with the terrible Karma of failure added to his original imperfection.

It is even said that in certain circumstances it is possible to fall altogether from the Tree of Life, and to attain the Towers of the Black Brothers. But We hold that this is not possible for any adept who has truly attained his grade, or even for any man who has really sought to help humanity even for a single second,<<Those in possession of Liber CLXXXV. will note that in every grade but one the aspirant is pledged to serve his inferiors in the Order.>> and that although his aspiration have been impure through vanity or any similar imperfection.

Let then the Adept who finds the result of these meditations unsatisfactory refuse the Oath of the Abyss, and live so that his Karma gains strength and direction suitable to the task at some future period.

Memory is essential to the individual consciousness; otherwise the mind were but a blank sheet on which shadows are cast. But we see that not only does the mind retain impressions, but that it is so constituted that its tendency is to retain some more excellently than others. Thus the great classical scholar, Sir Richard Jebb, was unable to learn even the schoolboy mathematics required for the preliminary examination at Cambridge University, and a special act of the authorities was required in order to admit him.{WEH NOTE: Normally this would be an exercise of Medieval privilege by a Royal or other nobility. Wars have been lost over such "Grace" being given in the qualification of officers!}

The first method to be described has been detailed in Bhikkhu Ananda Metteya's "Training of the Mind" (EQUINOX, I. 5, pp. 28-59, and especially pp. 48-56). We have little to alter or to add. Its most important result, as regards the Oath of the Abyss, is the freedom from all desire or

clinging to anything which it gives. Its second result is to aid the adept in the second method, by supplying him with further data for his investigation.

The stimulation of memory useful in both practices is also achieved by simple meditation (Liber E), in a certain stage of which old memories arise unbidden. The adept may then practise this, stopping at that stage, and encouraging instead of suppressing the flashes of memory.

Zoroaster has said, "Explore the River of the Soul, whence or in what order you have come; so that although you have become a servant to the body, you may again rise to that Order (the A.·. A.·.) from which you descended, joining Works (Kamma) to the Sacred Reason (the Tao)."

The Result of the Second Method is to show the Adept to what end his powers are destined. When he has passed the Abyss and become NEMO, the return of the current causes him "to appear in the Heaven of Jupiter as a morning star or as an evening star."[The formula of the Great Work "Solve et Coagula" may be thus interpreted. Solve, the dissolution of the Self in the Infinite; Coagula, the presentation of the Infinite in a concrete form to the outer. Both are necessary to the Task of a Master of the Temple.] In other words, he should discover what may be the nature of his work. Thus Mohammed was a Brother reflected into Netzach, Buddha a Brother reflected into Hod, or, as some say, Daath. The present manifestation of Frater P. to the outer is in Tiphereth, to the inner in the path of Leo.

First Method. Let the Exempt Adept first train himself to think backwards by external means, as set forth here following.

("a") Let him learn to write backwards, with either hand.
("b") Let him learn to walk backwards.
("c") Let him constantly watch, if convenient, cinematograph films, and listen to phonograph records, reversed, and let him so accustom himself to these that they appear natural, and appreciable as a whole.
("d") Let him practise speaking backwards; thus for "I am He" let him say, "Eh ma I".
("e") Let him learn to read backwards. In this it is difficult to avoid cheating one's self, as an expert reader sees a sentence at a glance. Let his disciple read aloud to him backwards, slowly at first, then more quickly.
("f") Of his own ingenium, let him devise other methods.

In this his brain will at first be overwhelmed by a sense of utter confusion; secondly, it will endeavour to evade the difficulty by a trick. The brain will pretend to be working backwards when it is really normal. It is difficult to describe the nature of the trick, but it will be quite obvious to anyone who has done practices ("a") and ("b") for a day or two. They become quite easy, and he will think that he is making progress, an illusion which close analysis will dispel.

Having begun to train his brain in this manner, and obtained some little success, let the Exempt Adept, seated in his Asana, think first of his present attitude, next of the act of being seated, next of his entering the room, next of his robing, et cetera, exactly as it happened. And let him most strenuously endeavour to think each act as happening backwards. It is not enough to think: "I am seated here, and before that I was standing, and before that I entered the room," etc. That series is the trick detected in the preliminary practices. The series must not run "ghi-def-abc" but "ihgfedcba": not "horse a is this" but "esroh a si siht". To obtain this thoroughly well, practice ("c") is very useful. The brain will be found to struggle constantly to right itself, soon accustoming itself to accept "esroh" as merely another glyph for "horse." This tendency must be constantly combated.

In the early stages of this practice the endeavour should be to meticulous minuteness of detail in remembering actions; for the brain's habit of thinking forwards will at first be insuperable. Thinking of large and complex actions, then, will give a series which we may symbolically write "opqrstu-hijklmn-abcdefg." If these be split into detail, we shall have "stu-pqr-o---mn-kl-hij---fg-cde-ab," which is much nearer to the ideal "utsrqponmlkjihgfedcba."

Capacities differ widely, but the Exempt Adept need have no reason to be discouraged if after a month's continuous labour he find that now and again for a few seconds his brain really works backwards.

The Exempt Adept should concentrate his efforts upon obtaining a perfect picture of five minutes backwards rather than upon extending the time covered by his meditation. For this preliminary training of the brain is the Pons Asinorum of the whole process.

This five minutes' exercise being satisfactory, the Exempt Adept may extend the same at his discretion to cover an hour, a day, a week, and so on. Difficulties vanish before him as he advances; the extension from a day to the course of his whole life will not prove so difficult as the perfecting of the five minutes.

This practice should be repeated at least four times daily, and progress is shown firstly by the ever easier running of the brain, secondly by the added memories which arise.

It is useful to reflect during this practice, which in time becomes almost mechanical, upon the way in which effects spring from causes. This aids the mind to link its memories, and prepares the adept for the preliminary practice of the Second Method.

Having allowed the mind to return for some hundred times to the hour of birth, it should be encouraged to endeavour to penetrate beyond that period. If it be properly trained to run backwards, there will be little difficulty in doing this, although it is one of the distinct steps in the practice.

It may be then that the memory will persuade the adept of some previous existence. Where this is possible, let it be checked by an appeal to facts, as follows:

It often occurs to men that on visiting a place to which they have never been, it appears familiar. This may arise from a confusion of thought or a slipping of the memory, but it is conceivably a fact.

If, then, the adept "remember" that he was in a previous life in some city, say Cracow, which he has in this life never visited, let him describe from memory the appearance of Cracow, and of its inhabitants, setting down their names. Let him further enter into details of the city and its customs. And having done this with great minuteness, let him confirm the same by consultation with historians and geographers, or by a personal visit, remembering (both to the credit of his memory and its discredit) that historians, geographers, and himself are alike fallible. But let him not trust his memory to assert its conclusions as fact, and act thereupon, without most adequate confirmation.

This process of checking his memory should be practised with the earlier memories of childhood and youth by reference to the memories and records of others, always reflecting upon the fallibility even of such safeguards.

All this being perfected, so that the memory reaches back into aeons incalculably distant, let the

Exempt Adept meditate upon the fruitlessness of all those years, and upon the fruit thereof, severing that which is transitory and worthless from that which is eternal. And it may be that he being but an Exempt Adept may hold all to be savourless and full of sorrow.

This being so, without reluctance will he swear the Oath of the Abyss.

Second Method. Let the Exempt Adept, fortified by the practice of the First Method, enter the preliminary practice of the Second Method.

Second Method. Preliminary Practices. Let him, seated in his Asana, consider any event, and trace it to its immediate causes. And let this be done very fully and minutely. Here, for example, is a body erect and motionless. Let the adept consider the many forces which maintain it; firstly, the attraction of the earth, of the sun, of the planets, of the farthest stars, nay, of every mote of dust in the room, one of which (could it be annihilated) would cause that body to move, although so imperceptibly. Also the resistance of the floor, the pressure of the air, and all other external conditions. Secondly, the internal forces which sustain it, the vast and complex machinery of the skeleton, the muscles, the blood, the lymph, the marrow, all that makes up a man. Thirdly the moral and intellectual forces involved, the mind, the will, the consciousness. Let him continue this with unremitting ardour, searching Nature, leaving nothing out.

Next, let him take one of the immediate causes of his position, and trace out its equilibrium. For example, the will. What determines the will to aid in holding the body erect and motionless?

This being discovered, let him choose one of the forces which determined his will, and trace out that in similar fashion; and let this process be continued for many days until the interdependence of all things is a truth assimilated in his inmost being.

This being accomplished, let him trace his own history with special reference to the causes of each event. And in this practice he may neglect to some extent the universal forces which at all times act on all, as for example the attraction of masses, and let him concentrate his attention upon the principal and determining or effective causes.
For instance, he is seated, perhaps, in a country place in Spain. Why? Because Spain is warm and suitable for meditation, and because cities are noisy and crowded. Why is Spain warm? and why does he wish to meditate? Why choose warm Spain rather than warm India? To the last question: Because Spain is nearer to his home. Then why is his home near Spain? Because his parents were Germans. And why did they go to Germany? And so during the whole meditation.

On another day, let him begin with a question of another kind, and every day devise new questions, not only concerning his present situation, but also abstract questions. Thus let him connect the prevalence of water upon the surface of the globe with its necessity to such life as we know, with the specific gravity and other physical properties of water, and let him perceive ultimately through all this the necessity and concord of things, not concord as the schoolmen of old believed, making all things for man's benefit or convenience, but the essential mechanical concord whose final law is "inertia." And in these meditations let him avoid as if it were the plague any speculation sentimental or fantastic.

Second Method. The Practice Proper. Having then perfected in his mind these conceptions, let him apply them to his own career, forging the links of memory into the chain of necessity.
And let this be his final question: To what purpose am I fitted? Of what service can my being prove to the Brothers of the A.·. A.·. if I cross the Abyss, and am admitted to the City of the Pyramids?

Now that he may clearly understand the nature of this question, and the method of solution, let him study the reasoning of the anatomist who reconstructs an animal from a single bone. To take a simple example.

Suppose, having lived all my life among savages, a ship is cast upon the shore and wrecked. Undamaged among the cargo is a "Victoria." What is its use? The wheels speak of roads, their slimness of smooth roads, the brake of hilly roads. The shafts show that it was meant to be drawn by an animal, their height and length suggest an animal of the size of a horse. That the carriage is open suggests a climate tolerable at any rate for part of the year. The height of the box suggest crowded streets, or the spirited character of the animal employed to draw it. The cushions indicate its use to convey men rather than merchandise; its hood that rain sometimes falls, or that the sun is at times powerful. The springs would imply considerable skill in metals; the varnish much attainment in that craft.

Similarly, let the adept consider of his own case. Now that he is on the point of plunging into the Abyss a giant Why? confronts him with uplifted club.

There is no minutest atom of his composition which can be withdrawn without making him some other than he is; no useless moment in his past. Then what is his future? The "Victoria" is not a waggon; it is not intended for carting hay. It is not a sulky; it is useless in trotting races.

So the adept has military genius, or much knowledge of Greek; how do these attainments help his purpose, or the purpose of the Brothers? He was put to death by Calvin, or stoned by Hezekiah; as a snake he was killed by a villager, or as an elephant slain in battle under Hamilcar. How do such memories help him? Until he have thoroughly mastered the reason for every incident in his past, and found a purpose for every item of his present equipment, [A brother known to me was repeatedly baffled in this meditation. But one day being thrown with his horse over a sheer cliff of forty feet, and escaping without a scratch or a bruse, he was reminded of his many narrow escapes from death. These proved to be the last factors in his problem, which, thus completed, solved itself in a moment. O.M. {WEH NOTE ADDENDA: Here Crowley speaks of himself, the event being noted in his China walk account.}] he cannot truly answer even those Three Question what were first put to him, even the Three Questions of the Ritual of the Pyramid; he is not ready to swear the Oath of the Abyss.

But being thus enlightened, let him swear the Oath of the Abyss; yea, let him swear the Oath of the Abyss.

The
Treasure House of Images

by J.F.C. Fuller

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Sun in Cancer Moon in Leo AN 81 e.n.

INTRODUCTION

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

According to Hymenaeus Alpha in his Preface to "The Holy Books of Thelema", published by Samuel Weiser in 1983 only the short prefatory note is in Class A, the remainder of the book is in Class B. It is therefore not considered to be a "Holy Book", however since it has proven its worth otherwise, and since an earnest member of the Argentum Astrum will follow the instructions in that class A note, we present it to you here.

I have used it as part of planetary, and zodiac rituals for some time, and recomend it for this purpose. Love is the law, love under will.

Fra. 137 O.T.O

Argentum Astrum
Publication in Class A

A NOTE UPON LIBER DCCCCLXIII

Let the student recite this book, particularly the 169 adorations, unto his Star as it ariseth.

Let him seek out diligently in the sky his Star; let him travel thereunto in his Shell; let him adore it unceasingly from its rising even unto its setting by the right adorations, with chants that shall be harmonious therewith.

Let him rock himself to and fro in adoration; let him spin around his own axis in adoration; let him leap up and down in adoration.

Let him inflame himself in the adoration, speeding from slow to fast, until he can no more.

This also shall be sung in open places, as heaths, mountains, woods, and by streams and upon islands.

Moreover, ye shall build you fortified places in great cities; caverns and tombs shall be made glad with your praise.

Amen.

THE TREASURE HOUSE OF IMAGES

Here beginneth the Book of the Meditations on the Twelvefold Adora- tion, and the Unity of GOD.

The Chapter known as
The Perception of God
that is revealed unto man for a snare

I adore Thee by the Twelvefold Snare and by the Unity thereof.

000. In the Beginning there was Naught, and Naught spake unto Naught saying: Let us beget on the Nakedness of our Nothingness the Limitless, Eternal, Identical, and United: And without will, intention, thought, word, desire, or deed, it was so.

00. Then in the depths of Nothingness hovered the Limitless, as a raven in the night; seeing naught, hearing naught, and understanding naught: neither was it seen, nor heard, nor understood; for as yet

Countenance beheld not Countenance.

0. And as the Limitless stretched forth its wings, an unextended unextendable Light became; colourless, formless, conditionless, effluent, naked, and essential, as a crystalline dew of creative effulgence; and fluttering as a dove betwixt Day and Night, it vibrated forth a lustral Crown of Glory.

And out of the blinding whiteness of the Crown grew an Eye, like unto an egg of an humming-bird cherished on a platter of burnished silver.

Thus I beheld Thee, O my God, the lid of whose Eye is as the Night of Chaos, and the pupil thereof as the marshalled order of the spheres.

For, I am but as a blind man, who wandering through the noontide perceiveth not the loveliness of day; and even as he whose eyes are unenlightened beholdeth not the greatness of this world in the depths of a starless night, so am I who am not able to search the unfathomable depths of Thy wisdom.

For what am I that I durst look upon Thy Countenance, purblind one of small understanding that I am, blindly groping through the night of mine ignorance like unto a little maggot hid in the dark depths of a corrupted corpse?

Therefore, O my God, fashion me into a five-pointed star of ruby burning beneath the foundations of Thy Unity, that I may mount the pillar of Thy Glory, and be lost in adoration of the triple Unity of Thy Godhead, I beseech Thee, O Thou who art to me as the Finger of Light thrust through the black clouds of Chaos; I beseech Thee, O my God, hearken Thou unto my cry!

Then, O my God, am I not risen as the sun that eateth up ocean as a golden lion that feedeth on a blue-grey wolf? So shall I become one with Thy Beauty, worn upon Thy breast as the Centre of a Sixfold Star of ruby and of sapphire.

Yea, O God, gird Thou me upon Thy thigh as a warrior girdeth his sword! Smite my acuteness into the earth, and as a sower casteth his seed into the furrows of the plough, do Thou beget upon me these adorations of Thy Unity, O My Conqueror!

And Thou shalt carry me upon Thine hip, O Thou flashing God, as a black mother of the South Country carrieth her babe. Whence I shall reach my lips to Thy pap, and sucking out Thy stars, shed them in these adorations upon the Earth.

Moreover, O God my God, Thou who hast cloven me with Thine amethystine Phallus, with Thy Phallus adamantine, with Thy Phallus of Gold and Ivory! thus am I cleft in twain as two halves of a child that is split asunder by the sword of the eunuchs, and mine adorations are divided, and one contendeth against his brother. Unite Thou me even as a split tree that closeth itself again upon the axe, that my song of praise unto Thee may be One Song!

For I am Thy chosen Virgin, O my God! Exalt Thou me unto the throne of the Mother, unto the Garden of Supernal Dew, unto the Unutterable Sea!

Amen, and Amen of Amen, and Amen of Amen of Amen, and Amen of Amen of Amen of Amen.

The Chapter known as
The Twelvefold Affirmation of God and the Unity thereof
I adore Thee by the Twelve Affirmations and by the Unity thereof.

O Thou snow-clad volcan of scarlet fire, Thou flamecrested pillar of fury! Yea, as I approach Thee, Thou departest from me like unto a wisp of smoke blown forth from the window of my house.

O Thou summer-land of eternal joy, Thou rapturous garden of flowers! Yea, as I gather Thee, my harvest is but as a drop of dew shimmering in the golden cup of the crocus.

O Thou throbbing music of life and death, Thou rhythmic harmony of the world! Yea, as I listen to the echo of Thy voice, my rapture is but as the whisper of the wings of a butterfly.

O Thou burning tempest of blinding sand, Thou whirlwind from the depths of darkness! Yea, as I struggle through Thee, through Thee, my strength is but as a dove's down floating forth on the purple nipples of the storm.

O Thou crowned giant among great giants, Thou crimson-sworded soldier of war! Yea, as I battle with Thee, Thou masterest me as a lion that slayeth a babe that is cradled in lilies.

O Thou shadowy vista of Darkness, Thou cryptic Book of the fir-clad hills! Yea, as I search the key of Thy house I find my hope but as a rushlight sheltered in the hands of a little child.

O Thou great labour of the Firmament, Thou tempest tossed roaring of the Aires! Yea, as I sink in the depths of Thine affliction, mine anguish is but as the smile on the lips of a sleeping babe.

O Thou depths of the Inconceivable, Thou cryptic, unutterable God! Yea, as I attempt to understand Thee, my wisdom is but as an abacus in the lap of an aged man.

O Thou transfigured dream of blinding light, Thou beatitude of wonderment! Yea, as I behold Thee, mine understanding is but as the glimpse of a rainbow through a storm of blinding snow.

O Thou steel-girdered mountain of mountains, Thou crested summit of Majesty! Yea, as I climb Thy grandeur, I find I have but surmounted one mote of dust floating in a beam of Thy Glory.

O Thou Empress of Light and of Darkness, Thou pourer-forth of the stars of night! Yea, as I gaze upon Thy Countenance, mine eyes are as the eyes of a blind man smitten by a torch of burning fire.

O Thou crimson gladness of the midnight, Thou flamingo North of brooding light! Yea, as I rise up before Thee, my joy is but as a raindrop smitten through by an arrow of the Western Sun.

O Thou golden Crown of the Universe, Thou diadem of dazzling brightness! Yea, as I burn up before Thee, my light is but as a falling star seen between the purple fingers of the Night.

Amen, and Amen of Amen, and Amen of Amen of Amen, and Amen of Amen of Amen of Amen.

The Chapter known as
The Twelvefold Renunciation of God and the Unity thereof
I adore Thee by the Twelve Renunciations and by the Unity thereof.

O my God, Thou mighty One, Thou Creator of all things, I renounce unto Thee the kisses of my mistress, and the murmur of her mouth, and all the trembling of her firm young breast; so that I may be rolled a flame in Thy fiery embrace, and be consumed in the unutterable joy of Thine everlasting rapture.

O my God, Thou mighty One, Thou Creator of all things, I renounce unto Thee the soft-lipp'd joys of life, and the honey- sweets of this world, and all the subtilities of the flesh; so that I may be feasted on the fire of Thy passion, and be consumed in the unutterable joy of Thine everlasting rapture.

O my God, Thou Mighty One, Thou Creator of all things, I renounce unto Thee the ceaseless booming of the waves, and the fury of the storm, and all the turmoil of the wind-swept waters; so that I may drink of the porphyrine foam of Thy lips, and be consumed in the unutterable joy of Thine everlasting rapture.

O my God, Thou Mighty One, Thou Creator of all things, I renounce unto Thee the whispers of the

desert, and the moan of the simoom, and all the silence of the sea of dust; so that I may be lost in the atoms of Thy Glory, and be consumed in the unutterable joy of Thine everlasting rapture.

O my God, Thou Mighty One, Thou Creator of all things, I renounce unto Thee the green fields of the valleys, and the satyr roses of the hills, and the nymph lilies of the meer; so that I may wander through the gardens of Thy Splendour, and be consumed in the unutterable joy of Thine everlasting rapture.

O my God, Thou Mighty One, Thou Creator of all things, I renounce unto Thee the sorrow of my mother, and the threshold of my home, and all the labour of my father's hands; so that I may be led unto the Mansion of Thy Light, and be consumed in the unutterable joy of Thine everlasting rapture.

O my God, Thou Mighty One, Thou Creator of all things, I renounce unto Thee the yearning for Paradise, and the dark fear of Hell, and the feast of the corruption of the grave; so that as a child I may be led unto Thy Kingdom, and be consumed in the unutterable joy of Thine everlasting rapture.

O my God, Thou Mighty One, Thou Creator of all things, I renounce unto Thee the moonlit peaks of the mountains, and the arrow-shapen kiss of the firs, and all the travail of the winds; so that I may be lost on the summit of Thy Glory, and be consumed in the unutterable joy of Thine everlasting rapture.

O my God, Thou Mighty One, Thou Creator of all things, I renounce unto Thee the goatish ache of the years, and the cryptic books, and all the majesty of their enshrouded words; so that I may be entangled in Thy wordless Wisdom, and be consumed in the unutterable joy of Thine everlasting rapture.

O my God, Thou Mighty One, Thou Creator of all things, I renounce unto Thee the wine-cups of merriment, and the eyes of the wanton bearers, and all the lure of their soft limbs; so that I may be made drunk on the vine of Thy splendour, and be consumed in the unutterable joy of Thine everlasting rapture.

O my God, Thou Mighty One, Thou Creator of all things, I renounce unto Thee the hissing of mad waters, and the trumpeting of the thunder, and all Thy tongues of dancing flame; so that I may be swept up in the breath of Thy nostrils, and be consumed in the unutterable joy of Thine

everlasting rapture.

O my God, Thou Mighty One, Thou Creator of all things, I renounce unto Thee the crimson lust of the chase, and the blast of the brazen war-horns, and all the gleaming of the spears; so that like an hart I may be brought to bay in Thine arms, and be consumed in the unutterable joy of Thine everlasting rapture.

O my God, Thou Mighty One, Thou Creator of all things, I renounce unto Thee all that Self which is myself, that black sun which shineth in Self's day, whose glory blindeth Thy Glory; so that I may become as a rushlight in Thine abode, and be consumed in the unutterable joy of Thine everlasting rapture.

Amen, and Amen of Amen, and Amen of Amen of Amen, and Amen of Amen of Amen of Amen.

The Chapter known as
The Twelvefold Conjuration of God and the Unity thereof
I adore Thee by the Twelve Conjurations and by the Unity thereof.

O Thou Consuming Eye of everlasting light set as a pearl betwixt the lids of Night and Day; I swear to Thee by the formless void of the Abyss, to lap the galaxies of night in darkness, and blow the meteors like bubbles into the frothing jaws of the sun.

O Thou ten-footed soldier of blue ocean, whose castle is built upon the sands of life and death; I swear to Thee by the glittering blades of the waters, to cleave my way within Thine armed hermitage, and brood as an eyeless corpse beneath the coffin-lid of the Mighty Sea.

O Thou incandescent Ocean of molten stars, surging above the arch of the Firmament; I swear to Thee by the mane-pennoned lances of light, to stir the lion of Thy darkness from its lair, and lash the sorceress of noontide into fury with serpents of fire.

O Thou intoxicating Vision of Beauty, fair as ten jewelled virgins dancing about the hermit moon; I swear to Thee by the peridot flagons of spring, to quaff to the dregs Thy chalice of Glory, and beget a royal race before the Dawn flees from awakening Day.

O Thou unalterable measure of all things, in whose lap lie the destinies of unborn worlds; I swear to

Thee by the balance of Light and Darkness, to spread out the blue vault as a looking- glass, and flash forth therefrom the intolerable lustre of Thy Countenance.

O Thou who settest forth the limitless expanse, spanned by wings of thunder above the cosmic strife; I swear to Thee by the voiceless dust of the desert, to soar above the echos of shrieking life, and as an eagle to feast for ever upon the silence of the stars.

O Thou flame-tipped arrow of devouring fire that quiverest as a tongue in the dark mouth of Night; I swear to Thee by the thurible of Thy Glory, to breathe the incense of mine understanding, and to cast the ashes of my wisdom into the Valley of Thy breast.

O Thou ruin of the mountains, glistening as an old white wolf above the fleecy mists of Earth; I swear to Thee by the galaxies of Thy domain, to press Thy lamb's breasts with the teeth of my soul, and drink of the milk and blood of Thy subtlety and innocence.

O Thou Eternal river of chaotic law, in whose depths lie locked the secrets of Creation; I swear to Thee by the primal waters of the Deep, to suck up the Firmament of Thy Chaos, and as a volcano to belch forth a Cosmos of coruscating suns.

O Thou Dragon-regent of the blue seas of air, as a chain of emeralds round the neck of Space; I swear to Thee by the hexagram of Night and Day, to be unto Thee as the twin fish of Time, which being set apart never divulge the secret of their unity.

O Thou flame of the horned storm-clouds, that sunderest their desolation, that outroarest the winds; I swear to Thee by the gleaming sandals of the stars, to climb beyond the summits of the mountains, and rend Thy robe of purple thunders with a sword of silvery light.

O Thou fat of an hundred fortresses of iron, crimson as the blades of a million murderous swords; I swear to Thee by the smoke-wreath of the volcano, to open the secret shrine of Thy bull's breast, and tear out as an augur the heart of Thine all-pervading mystery.

O Thou silver axle of the Wheel of Being, thrust through the wings of Time by the still hand of Space; I swear to Thee by the twelve spokes of Thy Unity, to become unto Thee as the rim thereof, so that I may clothe me majestically in the robe that has no seam.

Amen, and Amen of Amen, and Amen of Amen of Amen, and Amen of Amen of Amen of Amen.

The Chapter known as
The Twelvefold Certitude of God and the Unity thereof
I adore Thee by the Twelve Certitudes and by the Unity thereof.

O Thou Sovran Warrior of steel-girt valour, whose scimitar is a flame between day and night, whose helm is crested with the wings of the Abyss. I know Thee! O Thou four-eyed guardian of heaven, who kindleth to a flame the hearts of the downcast, and girdeth about with fire the loins of the unarmed.

O Thou Sovran Light and fire of loveliness, whose flaming locks stream downwards through the aethyr as knots of lightening deep-rooted in the Abyss. I know Thee! O Thou winnowing flail of brightness, the passionate lash of whose encircling hand scatters mankind before Thy fury as the wind-scud from the stormy breast of Ocean.

O Thou Sovran Singer of the revelling winds, whose voice is as a vestal troop of Bacchanals awakened by the piping of a Pan-pipe. I know Thee! O Thou dancing flame of frenzied song, whose shouts, like unto golden swords of leaping fire, urge us onward to the wild slaughter of the Worlds.

O Thou Sovran Might of the most ancient forests, whose voice is as the murmur of unappeasable winds caught up in the arms of the swaying branches. I know Thee! O Thou rumble of conquering drums, who lulleth to a rapture of deep sleep those lovers who burn into each other, flame to fine flame.

O Thou Sovran Guide of the star-wheeling circles, the soles of whose feet smite plumes of golden fire from the outermost annihilation of the Abyss. I know Thee! O Thou crimson sword of destruction, who chasest the comets from the dark bed of night, till they speed before Thee as serpent tongues of flame.

O Thou Sovran Archer of the darksome regions, who shooteth forth from Thy transcendental crossbow the many-rayed suns into the fields of heaven. I know Thee! O Thou eight-pointed arrow of light, who smiteth the regions of the seven rivers until they laugh like Maenads with snaky thyrsus.

O Thou Sovran Paladin of self-vanquished knights, whose path lieth through the trackless forests of time, winding athrough the Byss of unbegotten space. I know Thee! O Thou despiser of the mountains, Thou whose course is as that of a lightening-hoofed steed leaping along the green bank of a fair river.

O Thou Sovran Surging of wild felicity, whose love is as the overflowing of the seas, and who makest our bodies to laugh with beauty. I know Thee! O Thou outstrider of the sunset, who deckest the snow-capped mountains with red roses, and strewest white violets on the curling waves.

O Thou Sovran Diadem of crowned Wisdom, whose work knoweth the path of the sylphs of the air, and the black burrowings of the gnomes of the earth. I know Thee! O Thou Master of the ways of life, in the palm of whose hand all the arts lie bounden as a smoke-cloud betwixt the lips of the mountain.

O Thou Sovran Lord of primaeval Baresarkers, who huntest with dawn the dappled deer of twilight, and whose engines of war are blood-crested comets. I know Thee! O Thou flame-crowned Self-luminous One, the lash of whose whip gathered the ancient worlds, and looseth the blood from the virgin clouds of heaven.

O Thou Sovran Moonstone of pearly loveliness, from out whose many eyes flash the fire-clouds of life, and whose breath enkindleth the Byss and the Abyss. I know Thee! O Thou fountain-head of fierce aethyr, in the pupil of whose brightness all things lie crouched and wrapped like a babe in the womb of its mother.

O Thou Sovran Mother of the breath of being, the milk of whose breasts is as the fountain of love, twin-jets of fire upon the blue bosom of night. I know Thee! O Thou Virgin of the moonlit glades, who fondleth us as a drop of dew in Thy lap, ever watchful over the cradle of our fate.

O Thou Sovran All-Beholding eternal Sun, who lappest up the constellations of heaven, as a thirsty thief a jar of ancient wine. I know Thee! O Thou dawn-wing'd courtesan of light, who makest me to reel with one kiss of Thy mouth, as a leaf cast into the flames of a furnace.

Amen, and Amen of Amen, and Amen of Amen of Amen, and Amen of Amen of Amen of Amen.

The Chapter known as
The Twelvefold Glorification of God and the Unity thereof
I adore Thee by the Twelve Glorifications and by the Unity thereof.

O Glory be to Thee, O God my God; for I behold Thee in the Lion Rampant of the dawn: Thou hast crushed with Thy paw the crouching lioness of Night, so that she may roar forth the Glory of Thy Name.

O Glory be to Thee, O God my God; for I behold Thee in the lap of the fertile valleys: Thou hast adorned their strong limbs with a robe of poppied corn, so that they may laugh forth the Glory of Thy Name.

O Glory be to Thee, O God my God; for I behold Thee in the gilded rout of dancing-girls: Thou hast garlanded their naked middles with fragrant flowers, so that they may pace forth the Glory of Thy Name.

O Glory be to Thee, O God my God; for I behold Thee in the riotous joy of the storm: Thou hast shaken the gold-dust from the tresses of the hills, so that they may chaunt forth the Glory of Thy Name.

O Glory be to Thee, O God my God; for I behold Thee in the stars and meteors of Night: Thou hast caparisoned her grey coursers with moons of pearl, so that they may shake forth the Glory of Thy Name.

O Glory be to Thee, O God my God; for I behold Thee in the precious stones of the black earth: Thou hast lightened her with a myriad eyes of magic, so that she may wink forth the Glory of Thy Name.

O Glory be to Thee, O God my God; for I behold Thee in the sparkling dew of the wild glades: Thou hast decked them out as for a great feast of rejoicing, so that they may gleam forth the Glory of Thy Name.

O Glory be to Thee, O God my God; for I behold Thee in the stillness of the frozen lakes: Thou hast made their faces more dazzling than a silver mirror, so that they may flash forth the Glory

of Thy Name.

O Glory be to Thee, O God my God; for I behold Thee in the smoke-veil'd fire of the mountains: Thou hast inflamed them as lions that scent a fallow deer, so that they may rage forth the Glory of Thy Name.

O Glory be to Thee, O God my God; for I behold Thee in the countenance of my darling: Thou hast unclothed her of white lilies and crimson roses, so that she may blush forth the Glory of Thy Name.

O Glory be to Thee, O God my God; for I behold Thee in the weeping of the flying clouds: Thou hast swelled therewith the blue breasts of the milky rivers, so that they may roll forth the Glory of Thy Name.

O Glory be to Thee, O God my God; for I behold Thee in the amber combers of the storm: Thou hast laid Thy lash upon the sphinxes of the waters, so that they may boom forth the Glory of Thy Name.

O Glory be to Thee, O God my God; for I behold Thee in the lotus-flower within my heart: Thou hast emblazoned my trumpet with the lion-standard, so that I may blare forth the Glory of Thy Name.

Amen, and Amen of Amen, and Amen of Amen of Amen, and Amen of Amen of Amen of Amen.

The Chapter known as
The Twelvefold Beseechment of God and the Unity thereof
I adore Thee by the Twelve Beseechments and by the Unity thereof.

O Thou mighty God, make me as a fair virgin that is clad in the blue-bells of the fragrant hillside; I beseech Thee, O Thou great God! That I may ring out the melody of Thy voice, and be clothed in the pure light of Thy loveliness: O Thou God my God!

O Thou mighty God, make me as a Balance of rubies and jet that is cast in the lap of the Sun; I beseech Thee, O Thou great God! That I may flash forth the wonder of Thy brightness, and melt into the perfect poise of Thy Being: O Thou God, my God!

O Thou mighty God, make me as a brown Scorpion that creepeth on through a vast desert of silver; I beseech Thee, O Thou great God! That I may lose myself in the span of Thy light, and become one with the glitter of Thy Shadow: O Thou God, my God!

O Thou mighty God, make me as a green arrow of Lightning that speedeth through the purple clouds of Night; I beseech Thee, O Thou great God! That I may wake fire from the crown of Thy Wisdom, and flash into the depths of Thine Understanding: O Thou God, my God!

O Thou mighty God, make me as a flint-black goat that pranceth in a shining wilderness of steel; I beseech Thee, O Thou great God! That I may paw one flashing spark from Thy Splendour, and be welded into the Glory of Thy might: O Thou God, my God!

O Thou mighty God, make me as the sapphirine waves that cling to the shimmering limbs of the green rocks; I beseech Thee, O Thou great God! That I may chant in foaming music Thy Glory, and roll forth the eternal rapture of Thy Name: O Thou God, my God!

O Thou mighty God, make me as a silver fish darting through the vast depths of the dim-peopled waters; I beseech Thee, O Thou great God! That I may swim through the vastness of Thine abyss, and sink beneath the waveless depths of Thy Glory: O Thou God, my God!

O Thou mighty God, make me as a white ram that is athirst in a sun-scorched desert of bitterness; I beseech Thee, O Thou great God! That I may seek the deep waters of Thy Wisdom, and plunge into the whiteness of Thine effulgence: O Thou God, my God!

O Thou mighty God, make me as a thunder-smitten bull that is drunk upon the vintage of Thy blood; I beseech Thee, O Thou great God! That I may bellow through the universe Thy Power, and trample the nectar-sweet grapes of Thine Essence: O Thou God, my God!

O Thou mighty God, make me as a black eunuch of song that is twin-voiced, yet dumb in either tongue; I beseech Thee, O Thou great God! That I may hush my melody in Thy Silence, and swell into the sweet ecstasy of Thy Song: O Thou God, my God!

O Thou mighty God, make me as an emerald crab that crawleth over the wet sands of the sea-shore;

I beseech Thee, O Thou great God! That I may write Thy name across the shores of Time, and sink amongst the white atoms of Thy Being. O Thou God, my God!

O Thou mighty God, make me as a ruby lion that roareth from the summit of a white mountain; I beseech Thee, O Thou great God! That I may echo forth Thy lord-ship through the hills, and dwindle into the nipple of Thy bounty. O Thou God, my God!

O Thou mighty God, make me as an all-consuming Sun ablaze in the centre of the Universe; I beseech Thee, O Thou great God! That I may become as a crown upon Thy brow, and flash forth the exceeding fire of Thy Godhead: O Thou God, my God!

Amen, and Amen of Amen, and Amen of Amen of Amen, and Amen of Amen of Amen of Amen.

The Chapter known as
The Twelvefold Gratification of God and the Unity thereof
I adore Thee by the Twelve Gratifications and by the Unity thereof.

O Thou green-cloaked Maenad in labour, who bearest beneath Thy leaden girdle the vintage of Thy kisses; release me from the darkness of Thy womb, so that I may cast off my infant wrappings and leap forth as an armed warrior in steel.

O Thou snake of misty countenance, whose braided hair is like a fleecy dawn of swooning maidens; hunt me as a fierce wild boar through the skies, so that Thy burning spear may gore the blue heavens red with the foaming blood of my frenzy.

O Thou cloudy Virgin of the World, whose breasts are as scarlet lilies paling before the sun; dandle me in the cradle of Thine arms, so that the murmur of Thy voice may lull me to a sleep like a pearl lost in the depths of a silent sea.

O Thou wine-voiced laughter of fainting gloom, who art as a naked faun crushed to death between millstones of thunder; make me drunk on the rapture of Thy song, so that in the corpse-clutch of my passion I may tear the cloud-robe from off Thy swooning breast.

O Thou wanton cup-bearer of madness, whose mouth is as the joy of a thousand thousand masterful kisses; intoxicate me on Thy loveliness, so that the silver of Thy merriment may revel as a

moon-white pearl upon my tongue.

O Thou midnight Vision of Whiteness, whose lips are as pouting rosebuds deflowered by the deciduous moon; tend me as a drop of dew in Thy breast, so that the dragon of Thy gluttonous hate may devour me with its mouth of adamant.

O Thou effulgence of burning love, who pursueth the dawn as a youth pursueth a rose-lipped maiden; rend me with the fierce kisses of Thy mouth, so that in the battle of our lips I may be drenched by the snow-pure fountains of Thy bliss.

O Thou black bull in a field of white girls, whose foaming flanks are as starry night ravished in the fierce arms of noon; shake forth the purple horns of my passion, so that I may dissolve as a crown of fire in the bewilderment of Thine ecstasy.

O Thou dread arbiter of all men, the hem of whose broidered skirt crimsoneth the white battlements of Space; bare me the starry nipple of Thy breast, so that the milk of Thy love may nurture me to the lustiness of Thy virginity.

O Thou thirsty charioteer of Time, whose cup is the hollow night filled with the foam of the vintage of day; drench me in the shower of Thy passion, so that I may pant in Thine arms as a tongue of lightning on the purple bosom of night.

O Thou opalescent Serpent-Queen, whose mouth is as the sunset that is bloody with the slaughter of day; hold me in the crimson flames of Thine arms, so that at Thy kisses I may expire as a bubble in the foam of Thy dazzling lips.

O Thou Odalisque of earth's palace, whose garments are scented and passionate as spring flowers in sunlit glades; roll me in the sweet perfume of Thy hair, so that Thy tresses of gold may anoint me with the honey of a million roses.

O Thou manly warrior amongst youths, whose limbs are as swords of fire that are welded in the furnace of war; press Thy cool kisses to my burning lips, so that the folly of our passion may weave us into the Crown of everlasting Light.

Amen, and Amen of Amen, and Amen of Amen of Amen, and Amen of Amen of Amen of Amen.

The Chapter known as
The Twelvefold Denial of God and the Unity thereof
I adore Thee by the Twelve Denials and by the Unity thereof.

O Thou God of the Nothingness of All Things! Thou who art neither the Formless breath of Chaos; nor the exhaler of the ordered spheres: O Thou who art not the cloud-cradled star of the morning; nor the sun, drunken upon the mist, who blindeth men! I deny Thee by the powers of mine understanding; Guide me in the unity of Thy might, and lead me to the fatherhood of Thine all-pervading Nothingness; for Thou art all and none of these in the fullness of Thy Not-Being.

O Thou God of the Nothingness of All Things! Thou who art neither the vitality of worlds; nor the breath of star-entangled Being: O Thou who art not horsed 'mid the centaur clouds of night; nor the twanging of the shuddering bowstring of noon! I deny Thee by the powers of mine understanding; Throne me in the unity of Thy might, and stab me with the javelin of Thine all-pervading Nothingness; for Thou art all and none of these in the fullness of Thy Not-Being.

O Thou God of the Nothingness of All Things! Thou who art neither the Pan-pipe in the forest; nor life's blue sword wrapped in the cloak of death: O Thou who art not found amongst the echoes of the hills; nor in the whisperings that wake within the valleys! I deny Thee by the powers of mine understanding; Crown me in the unity of Thy might, and flash me as a scarlet tongue into Thine all-pervading Nothingness; for Thou art all and none of these in the fullness of Thy Not-Being.

O Thou God of the Nothingness of All Things! Thou who art neither the Crown of the flaming storm; nor the opalescence of the Abyss: O Thou who art not a nymph in the foam of the sea; nor a whirling devil in the sand of the desert! I deny Thee by the powers of mine understanding; Bear me in the unity of Thy might, and pour me forth from out the cup of Thine all-pervading Nothingness; for Thou art all and none of these in the fullness of Thy Not-Being.

O Thou God of the Nothingness of All Things! Thou who art neither the formulator of law; nor the Cheat of the maze of illusion: O Thou who art not the foundation-stone of existence; nor the eagle that broodeth upon the egg of space! I deny Thee by the powers of mine understanding; Swathe me in the unity of Thy might, and teach me wisdom from the lips of Thine all-pervading Nothingness; for Thou art all and none of these in the fullness of Thy Not-Being.

O Thou God of the Nothingness of All Things! Thou who art neither the fivefold root of Nature; nor the fire-crested helm of her Master: O Thou who art not the Emperor of Eternal Time; nor the warrior shout that rocketh the Byss of Space! I deny Thee by the powers of mine understanding; Raise me in the unity of Thy might, and suckle me at the swol'n breasts of Thine all-pervading Nothingness; for Thou art all and none of these in the fullness of Thy Not-Being.

O Thou God of the Nothingness of All Things! Thou who art neither the golden bull of the heavens; nor the crimsoned fountain of the lusts of men: O Thou who reclinest not upon the Waggon of Night; nor restest Thine hand upon the handle of the Plough! I deny Thee by the powers of mine understanding; Urge me in the unity of Thy might, and drench me with the red vintage of Thine all-pervading Nothingness; for Thou art all and none of these in the fullness of Thy Not-Being.

O Thou God of the Nothingness of All Things! Thou who art neither the starry eyes of heaven; nor the forehead of the crowned morning; O Thou who art not perceived by the powers of the mind; nor grasped by the fingers of Silence or of Speech! I deny Thee by the powers of mine understanding; Robe me in the unity of Thy might, and speed me into the blindness of Thine all-pervading Nothingness; for Thou art all and none of these in the fullness of Thy Not-Being.

O Thou God of the Nothingness of All Things! Thou who art neither the forge of Eternity; nor the thunder-throated womb of Chaos: O Thou who art not found in the hissing of the hail-stones; nor in the rioting of the equinoctial storm! I deny Thee by the powers of mine understanding; Bring me to the unity of Thy might, and feast me on honeyed manna of Thine all-pervading Nothingness; for Thou art all and none of these in the fullness of Thy Not-Being.

O Thou God of the Nothingness of All Things! Thou who art neither the traces of the chariot; nor the pole of galloping delusion: O Thou who art not the pivot of the whole Universe; nor the body of the woman-serpent of the stars! I deny Thee by the powers of mine understanding; Lead me in the unity of Thy might, and draw me unto the threshold of Thine all-pervading Nothingness; for Thou art all and none of these in the fullness of Thy Not-Being.

O Thou God of the Nothingness of All Things! Thou who art neither the moaning of a maiden; nor the electric touch of fire-thrilled youth: O Thou who art not found in the hardy kisses of love; nor in the tortured spasms of madness and of hate! I deny Thee by the powers of mine understanding; Weight me in the unity of Thy might, and roll me in the poised rapture of Thine all-pervading Nothingness; for Thou art all and none of these in the fullness of Thy Not-Being.

O Thou God of the Nothingness of All Things! Thou who art neither the primal cause of causes; nor the soul of what is, or was, or will be: O Thou who art not measured in the motionless

balance; nor smitten by the arrow-flights of man! I deny Thee by the powers of mine understanding; Shield me in the unity of Thy might, and reckon me aright in the span of Thine all-pervading Nothingness; for Thou art all and none of these in the fullness of Thy Not-Being.

O Thou God of the Nothingness of All Things! Thou who art neither the breathing influx of life; nor the iron ring i' the marriage feast of death: O Thou who art not shadowed forth in the songs of war; nor in the tears or lamentations of a child! I deny Thee by the powers of mine understanding; Sheathe me in the unity of Thy might, and kindle me with the grey flame of Thine all-pervading Nothingness; for Thou art all and none of these in the fullness of Thy Not-Being.

Amen, and Amen of Amen, and Amen of Amen of Amen, and Amen of Amen of Amen of Amen.

The Chapter known as
The Twelvefold Rejoicing of God and the Unity thereof
I adore Thee by the Twelve Rejoicings and by the Unity thereof.

Ah! but I rejoice in Thee, O Thou my God; Thou seven-rayed rainbow of perfect loveliness; Thou light-rolling chariot of sunbeams; Thou fragrant scent of the passing storm: Yea, I rejoice in Thee, Thou breath of the slumbering valleys; O Thou low-murmuring ripple of the ripe cornfields! I rejoice, yea, I shout with gladness! till, as the mingling blushes of day and night, my song weaveth the joys of life into a gold and purple Crown, for the Glory and Splendour of Thy Name.

Ah! but I rejoice in Thee, O Thou my God; Thou zigzagged effulgence of the burning stars; Thou wilderment of indigo light; Thou grey horn of immaculate fire: Yea, I rejoice in Thee, Thou embattled cloud of flashing flame; O Thou capricious serpent-head of scarlet hair! I rejoice, yea, I shout with gladness! till my roaring filleth the wooded mountains, and like a giant forceth the wind's head through the struggling trees, in the Glory and Splendour of Thy Name.

Ah! but I rejoice in Thee, O Thou my God; Thou silken web of emerald bewitchment; Thou berylline mist of marshy meers; Thou flame-spangled fleece of seething gold: Yea, I rejoice in Thee, Thou pearly dew of the setting moon; O Thou dark purple storm-cloud of contending kisses! I rejoice, yea, I shout with gladness! till all my laughter, like enchaunted waters, is blown as an iris-web of bubbles from the lips of the deep, in the Glory and Splendour of Thy Name.

Ah! but I rejoice in Thee, O Thou my God; Thou who broodest on the dark depths of the deep;

Thou lap of the wave-glittering sea; Thou bright vesture of the crested floods: Yea, I rejoice in Thee, Thou native splendour of the Waters; O Thou fathomless Abyss of surging joy! I rejoice, yea, I shout with gladness! till the mad swords of my music smite the hills, and rend the amethyst limbs of Night from the white embrace of Day, at the Glory and Splendour of Thy Name.

Ah! but I rejoice in Thee, O Thou my God; Thou cloud-hooded bastion of the stormy skies; Thou lightning anvil of anglel swords; Thou gloomy forge of the thunderbolt: Yea, I rejoice in Thee, Thou all-subduing Crown of Splendour; O Thou hero-souled helm of endless victory! I rejoice, yea, I shout with gladness! till the mad rivers rush roaring through the woods, and my re-echoing voice danceth like a ram among the hills, for the Glory and Splendour of Thy Name.

Ah! but I rejoice in Thee, O Thou my God; Thou opalescent orb of shattered sunsets; Thou pearly boss on the shield of light; Thou tawny priest at the Mass of lust: Yea, I rejoice in Thee, Thou chalcedony cloudland of light; O Thou poppy-petal floating upon the snowstorm! I rejoice, yea, I shout with gladness! till my frenzied words rush through the souls of men, like a blood-red bull through a white herd of terror-stricken kine, at the Glory and Splendour of Thy Name.

Ah! but I rejoice in Thee, O Thou my God; Thou unimperilled flight of joyous laughter; Thou eunuch glaive-armed before joy's veil; Thou dreadful insatiable One: Yea, I rejoice in Thee, Thou lofty gathering-point of Bliss; O Thou bridal-bed of murmuring rapture! I rejoice, yea, I shout with gladness! till I tangle the black tresses of the storm, and lash the tempest into a green foam of twining basilisks, in the Glory and Splendour of Thy Name.

Ah! but I rejoice in Thee, O Thou my God; Thou coruscating star-point of Endlessness; Thou inundating fire of the Void; Thou moonbeam cup of eternal life: Yea, I rejoice in Thee, Thou fire-sandalled warrior of steel; O Thou bloody dew of the field of slaughter and death! I rejoice, yea, I shout with gladness! till the music of my throat smiteth the hills as a crescent moon waketh a nightly field of sleeping comets, at the Glory and Splendour of Thy Name.

Ah! but I rejoice in Thee, O Thou my God; Thou jewel-work of snow on the limbs of night; Thou elaboration of oneness; Thou shower of universal suns: Yea, I rejoice in Thee, Thou gorgeous, Thou wildering one; O Thou great lion roaring over a sea of blood! I rejoice, yea, I shout with gladness! till the wild thunder of my praise breaketh down, as a satyr doth a babe, the nine and ninety gates of Thy Power, in the Glory and Splendour of Thy Name.

Ah! but I rejoice in Thee, O Thou my God; Thou ambrosia-yielding rose of the World; Thou vaulted dome of effulgent light; Thou valley of venomous vipers: Yea, I rejoice in Thee, Thou

dazzling robe of the soft rain-clouds; O Thou lion-voiced up-rearing of the goaded storm! I rejoice, yea, I shout with gladness! till my rapture, like unto a two-edged sword, traceth a sigil of fire and blasteth the banded sorcerers, in the Glory and Splendour of Thy Name.

Ah! but I rejoice in Thee, O Thou my God; Thou Crown of unutterable loveliness; Thou feather of hyalescent flame; Thou all-beholding eye of brightness: Yea, I rejoice in Thee, Thou resplendent everlasting one: O Thou vast abysmal ocean of foaming flames! I rejoice, yea, I shout with gladness! till the stars leap like white coursers from the night, and the heavens resound as an army of steel-clad warriors, at the Glory and Splendour of Thy Name.

Ah! but I rejoice in Thee, O Thou my God; Thou star-blaze of undying expectation; Thou ibis-throated voice of silence; Thou blinding night of understanding: Yea, I rejoice in Thee, Thou white finger of Chaotic law; O Thou creative cockatrice twined amongst the waters! I rejoice, yea, I shout with gladness! till my cries stir the night as the burnished gold of a lance thrust into a poisonous dragon of adamant, for the Glory and Splendour of Thy Name.

Ah! but I rejoice in Thee, O Thou my God; Thou self-luminous refulgent Brilliance; Thou eye of light that hath no eyelid; Thou turquoise-studded sceptre of deed: Yea, I rejoice in Thee, Thou white furnace womb of Energy; O Thou spark-whirling forge of the substance of the worlds; I rejoice, yea, I shout with gladness! till I mount as a white beam unto the crown, and as a breath of night melt into the golden lips of Thy dawn, in the Glory and Splendour of Thy Name.

Amen, and Amen of Amen, and Amen of Amen of Amen, and Amen of Amen of Amen of Amen.

The Chapter known as
The Twelvefold Humiliation of God and the Unity thereof
I adore Thee by the Twelve Humiliations and by the Unity thereof.

O my God, behold me fully and be merciful unto me, as I humble myself before Thee; for all my searching is as a bat that seeks some hollow of night upon a sun-parched wilderness.

O my God, order me justly and be merciful unto me, as I humble myself before Thee; for all my thoughts are as a dust-clad serpent wind at noon that danceth through the ashen grass of law.

O my God, conquer me with love and be merciful unto me, as I humble myself before Thee; for all the striving of my spirit is as a child's kiss that struggles through a cloud of tangled hair.

O my God, suckle me with truth and be merciful unto me, as I humble myself before Thee; for all my agony of anguish is but as a quail struggling in the jaws of an hungry wolf.

O my God, comfort me with ease and be merciful unto me, as I humble myself before Thee; for all the toil of my life is but as a small white mouse swimming through a vast sea of crimson blood.

O my God, entreat me gently and be merciful unto me, as I humble myself before Thee; for all my toil is but as a threadless shuttle of steel thrust here and there in the black loom of night.

O my God, fondle me with kisses and be merciful unto me, as I humble myself before Thee; for all my desires are as dewdrops that are sucked from silver lilies by the throat of a young god.

O my God, exalt me with blood and be merciful unto me, as I humble myself before Thee; for all my courage is but as the fang of a viper that striketh at the rosy heel of dawn.

O my God, teach me with patience and be merciful unto me, as I humble myself before Thee; for all my knowledge is but as the refuse of the chaff that is flung to the darkness of the void.

O my God, measure me rightly and be merciful unto me, as I humble myself before Thee; for all my praise is but as a single letter of lead lost in the gilded scriptures of the rocks.

O my God, fill me with slumber and be merciful unto me, as I humble myself before Thee; for all my wakefulness is but as a cloud at sunset that is like a snake gliding through the dew.

O my God, kindle me with joy and be merciful unto me, as I humble myself before Thee; for all the strength of my mind is but as a web of silk that bindeth the milky breasts of the stars.

O my God, consume me with fire and be merciful unto me, as I humble myself before Thee; for all mine understanding is but as a spider's thread drawn from star to star of a young galaxy.

Amen, and Amen of Amen, and Amen of Amen of Amen, and Amen of Amen of Amen of Amen.

The Chapter known as
The Twelvefold Lamentation of God and the Unity thereof
I adore Thee by the Twelve Lamentations and by the Unity thereof.

O woe unto me, my God, woe unto me; for all my song is as the dirge of the sea that moans about a corpse, lapping most mournfully against the dead shore in the darkness. Yet in the sob of the wind do I hear Thy name, that quickeneth the cold lips of death to life.

O woe unto me, my God, woe unto me; for all my praise is as the song of a bird that is ensnared in the network of the winds, and cast adown the drowning depths of night. Yet in the faltering notes of my music do I mark the melody of universal truth.

O woe unto me, my God, woe unto me; for all my works are as a coiled-up sleeper who hath overslept the day, even the dawn that hovereth as a hawk in the void. Yet in the gloom of mine awakening do I see, across the breasts of night, Thy shadowed form.

O woe unto me, my God, woe unto me; for all my labours are as weary oxen laggard and sore stricken with the goad, ploughing black furrows across the white fields of light. Yet in the scrawling trail of their slow toil do I descry the golden harvest of Thine effulgence.

O woe unto me, my God, woe unto me; for all the hope of my heart hath been ravished as the body of a virgin that is fallen into the hands of riotous robbers. Yet in the outrage of mine innocence do I disclose the clear manna of Thy purity.

O woe unto me, my God, woe unto me; for all the passion of my love is mazed as the bewildered eyes of a youth, who should wake to find his beloved fled away. Yet in the crumpled couch of lust do I behold as an imprint the sigil of Thy name.

O woe unto me, my God, woe unto me; for all the joy of my days lies dishonoured as the spangle-veil'd Virgin of night torn and trampled by the sun-lashed stallions of Dawn. Yet in the frenzy of their couplings do I tremble forth the pearly dew of ecstatic light.

O woe unto me, my God, woe unto me; for all the aspirations of my heart ruin as in time of

earthquake the bare hut of an hermit that he hath built for prayer. Yet from the lightning-struck tower of my reason do I enter Thy house that Thou didst build for me.

O woe unto me, my God, woe unto me; for all my joy is as a cloud of dust blown athwart a memory of tears, even across the shadowless brow of the desert. Yet as from the breast of a slave-girl do I pluck the fragrant blossom of Thy Crimson Splendour.

O woe unto me, my God, woe unto me; for all the feastings of my flesh have sickened to the wormy hunger of the grave, writhing in the spasms of indolent decay. Yet in the maggots of my corruption do I shadow forth sunlit hosts of crowned eagles.

O woe unto me, my God, woe unto me; for all my craft is as an injured arrow, featherless and twisted, that should be loosed from its bowstring by the hands of an infant. Yet in the wayward struggling of its flight do I grip the unwavering courses of Thy wisdom.

O woe unto me, my God, woe unto me; for all my faith is as a filthy puddle in the sinister confines of a forest, splashed by the wanton foot of a young gnome. Yet like a wildfire through the trees at nightfall do I divine the distant glimmer of Thine Eye.

O woe unto me, my God, woe unto me; for all my life sinks as the western Sun that struggles in the strangling arms of Night, flecked over with the starry foam of her kisses. Yet in the very midnight of my soul do I hold as a scarab the signet of Thy name.

Amen, and Amen of Amen, and Amen of Amen of Amen, and Amen of Amen of Amen of Amen.

The Chapter known as
The Twelvefold Bewilderment of God and the Unity thereof
I adore Thee by the Twelve Bewilderments and by the Unity thereof.

O what art Thou, O God my God, Thou snow-browed storm that art whirled up in clouds of flame? O Thou red sword of the thunder! Thou great blue river of ever-flowing Brightness, over whose breasts creep the star-bannered vessels of night! O how can I plunge within Thine inscrutable depths, and yet with open eye be lost in the pearly foam of Thine Oblivion?

O what art Thou, O God my God, Thou eternal incarnating immortal One? O Thou welder of life

and death! Thou whose breasts are as the full breasts of a mother, yet in Thy hand Thou carriest the sword of destruction! O how can I cleave the shield of Thy might as a little wanton child may burst a floating bubble with the breast-feather of a dove?

O what art Thou, O God my God, Thou mighty worker laden with the dust of toil? O Thou little ant of the earth! Thou great monster who infuriatest the seas, and by their vigour wearest down the strength of the cliffs! O how can I bind Thee in a spider's web of song, and yet remain one and unconsumed before the raging of Thy nostrils?

O what art Thou, O God my God, Thou forked tongue of the purple-throated thunder? O Thou silver sword of lightning! Thou who rippest out the fire-bolt from the storm-cloud, as a sorcerer teareth the heart from a black kid! O how can I possess Thee as the dome of the skies, so that I may fix the keystone of my reason in the arch of Thy forehead?

O what art Thou, O God my God, Thou amber-scal'd one whose eyes are set on columns? O Thou sightless seer of all things! Thou spearless warrior who urgest on Thy steeds and blindest the outer edge of darkness with Thy Glory! O how can I grasp the whirling wheels of Thy splendour, and yet be not smitten into death by the hurtling fury of Thy chariot?

O what art Thou, O God my God, Thou red fire-fang that gnawest the blue limbs of night? O Thou devouring breath of flame! Thou illimitable ocean of frenzied air, in whom all is one, a plume cast into a furnace! O how can I dare to approach and stand before Thee, for I am but as a withered leaf whirled away by the anger of the storm?

O what art Thou, O God my God, Thou almighty worker ungirded of slumber? O Thou Unicorn of the Stars! Thou tongue of flame burning above the firmament, as a lily that blossometh in the drear desert! O how can I pluck Thee from the dark bed of Thy birth, and revel like a wine-drenched faun in the banqueting-house of Thy Seigniory?

O what art Thou, O God my God, Thou dazzler of the deep obscurity of day? O Thou golden breast of beauty! Thou shrivelled udder of the storm-blasted mountains, who no longer sucklest the babe-clouds of wind-swept night! O how can I gaze upon Thy countenance of eld, and yet be not blinded by the black fury of Thy dethroned Majesty?

O what art Thou, O God my God, Thou seraph-venom of witch-vengeance enchaunted? O Thou coiled wizardry of stars! Thou one Lord of life triumphant over death, Thou red rose of love nailed to the cross of golden light! O how can I die in Thee as sea-foam in the clouds, and yet

possess Thee as a frail white mist possessess the stripped limbs of the Sun?

O what art Thou, O God my God, Thou soft pearl set in a bow of effulgent light? O Thou drop of shimmering dew! Thou surging river of bewildering beauty who speedest as a blue arrow of fire beyond, beyond! O how can I measure the poisons of Thy limbeck, and yet be for ever transmuted in the athanor of Thine understanding?

O what art Thou, O God my God, Thou disrober of the darkness of the Abyss? O Thou veil'd eye of creation! Thou soundless voice who, for ever misunderstood, rollest on through the dark abysms of infinity! O how can I learn to sing the music of Thy name, as a quivering silence above the thundering discord of the tempest?

O what art Thou, O God my God, Thou teeming desert of the abundance of night? O Thou river of unquench'd thirst! Thou tongueless one who lickest up the dust of death and casteth it forth as the rolling ocean of life! O how can I possess the still depths of Thy darkness, and yet in Thine embrace fall asleep as a child in a bower of lilies?

O what art Thou, O God my God, Thou shrouded one veiled in a dazzling effulgence? O Thou centreless whorl of Time! Thou illimitable abysm of Righteousness, the lashes of whose eye are as showers of molten suns! O how can I reflect the light of Thine unity, and melt into Thy Glory as a cloudy chaplet of chalcedony moons?

Amen, and Amen of Amen, and Amen of Amen of Amen, and Amen of Amen of Amen of Amen.

The Chapter known as
The Twelvefold Unification of God and the Unity thereof
I adore Thee by the Twelve Unifications and by the Unity thereof.

O Thou Unity of all things: as the water that poureth through the fingers of my hand, so art Thou, O God my God. I cannot hold Thee, for Thou art everywhere; lo! though I plunge into the heart of the ocean, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

O Thou Unity of all things: as the hot fire that flameth is too subtle to be held, so art Thou, O God my God. I cannot grasp Thee, for Thou art everywhere; lo! though I hurl me down the scarlet throat of a volcano, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

O Thou Unity of all things: as the moon that waneth and increaseth in the heavens, so art Thou, O God my God. I cannot stay Thee; for Thou art everywhere; lo! though I devour Thee, as a dragon devoureth a kid, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

O Thou Unity of all things: as the dust that danceth over the breast of the desert, so art Thou, O God my God. I cannot seize Thee, for Thou art everywhere; lo! though I lick up with my tongue the bitter salt of the plains, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

O Thou Unity of all things: as the air that bubbleth from the dark depths of the waters, so art Thou, O God my God. I cannot catch Thee, for Thou art everywhere; lo! though I net Thee as a goldfish in a kerchief of silk, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

O Thou Unity of all things: as the cloud that flitteth across the white horns of the moon, so art Thou, O God my God. I cannot pierce Thee, for Thou art everywhere; lo! though I tangle Thee in a witch-gossamer of starlight, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

O Thou Unity of all things: as the star that travelleth along its appointed course, so art Thou, O God my God. I cannot rule Thee, for Thou art everywhere; lo! though I hunt Thee across the blue heavens as a lost comet, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

O Thou Unity of all things: as the lightning that lurketh in the heart of the thunder, so art Thou, O God my God. I cannot search Thee, for Thou art everywhere; lo! though I wed the flaming circle to the enshrouded square, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

O Thou Unity of all things: as the earth that holdeth all precious jewels in her heart, so art Thou, O God my God. I cannot spoil Thee, for Thou art everywhere; lo! though I burrow as a mole in the mountain of Chaos, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

O Thou Unity of all things: as the pole-star that burneth in the centre of the night, so art Thou, O God my God. I cannot hide Thee, for Thou art everywhere; lo! though I turn from Thee at each touch of the lodestone of lust, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

O Thou Unity of all things: as the blue smoke that whirleth up from the altar of life, so art Thou, O God my God. I cannot find Thee, for Thou art everywhere; lo! though I inter Thee in the sarcophagi of the damned, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

O Thou Unity of all things: as a dark-eyed maiden decked in crimson and precious pearls, so art Thou, O God my God. I cannot rob Thee, for Thou art everywhere; lo! though I strip Thee of Thy gold and scarlet raiment of Self, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

. O Thou Unity of all things: as the sun that rolleth through the twelve mansions of the skies, so art

Thou, O God my God. I cannot slay Thee, for Thou art everywhere; lo! though I lick up the Boundless Light, the Boundless, and the Not, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

Amen, and Amen of Amen, and Amen of Amen of Amen, and Amen of Amen of Amen of Amen.

The Chapter known as
The Hundred and Sixty-Nine Cries of
Adoration and the Unity thereof

I adore Thee by the Hundred and Sixty- Nine Cries of Adoration and by the Unity thereof.

O Thou Dragon-prince of the air, that art drunk on the blood of the sunsets! I adore Thee, Evoe! I adore Thee, IAO!

O Thou Unicorn of the storm, that art crested above the purple air! I adore Thee, Evoe! I adore Thee, IAO!

O Thou burning sword of passion, that art tempered on the anvil of flesh! I adore Thee, Evoe! I adore Thee, IAO!

O Thou slimy lust of the grave, that art tangled in the roots of the tree! I adore Thee, Evoe! I adore Thee, IAO!

O Thou smoke-shrouded sword of flame, that art ensheathed in the bowels of earth! I adore Thee, Evoe! I adore Thee, IAO!

O Thou scented grove of wild vines, that art trampled by the white feet of love! I adore Thee, Evoe! I adore Thee, IAO!

O Thou golden sheaf of desires, that art bound by a fair wisp of poppies! I adore Thee, Evoe! I adore Thee, IAO!

O Thou molten comet of gold, that art seen through the wizard's glass of Space! I adore Thee, Evoe! I adore Thee, IAO!

O Thou shrill song of the eunuch, that art heard behind the curtain of shame! I adore Thee, Evoe! I adore Thee, IAO!

O Thou bright star of the morning, that art set betwixt the breasts of night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou lidless eye of the world, that art seen through the sapphire veil of space! I adore Thee, Evoe! I adore Thee, IAO!

O Thou smiling mouth of the dawn, that art freed from the laughter of the night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou dazzling star-point of hope, that burnest over oceans of despair! I adore Thee, Evoe! I adore Thee, IAO!

O Thou naked virgin of love, that art caught in a net of wild roses! I adore Thee, Evoe! I adore Thee, IAO!

O Thou iron turret of death, that art rusted with the bright blood of war! I adore Thee, Evoe! I adore Thee, IAO!

O Thou bubbling wine-cup of joy, that foamest like the cauldron of murder! I adore Thee, Evoe! I adore Thee, IAO!

O Thou icy trail of the moon, that art traced in the veins of the onyx! I adore Thee, Evoe! I adore Thee, IAO!

O Thou frenzied hunter of love, that art slain by the twisted horns of lust! I adore Thee, Evoe! I adore Thee, IAO!

O Thou frozen book of the seas, that art graven by the swords of the sun! I adore Thee, Evoe! I adore Thee, IAO!

O Thou flashing opal of light, that art wrapped in the robes of the rainbow! I adore Thee, Evoe! I adore Thee, IAO!

O Thou purple mist of the hills, that hideth shepherds from the wanton moon! I adore Thee, Evoe! I adore Thee, IAO!

O Thou low moan of fainting maids, that art caught up in the strong sobs of love! I adore Thee, Evoe! I adore Thee, IAO!

O Thou fleeting beam of delight, that lurkest within the spear-thrusts of dawn! I adore Thee, Evoe! I adore Thee, IAO!

O Thou golden wine of the sun, that art poured over the dark breasts of night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou fragrance of sweet flowers, that art wafted over blue fields of air! I adore Thee, Evoe! I adore Thee, IAO!

O Thou mighty bastion of faith, that withstandest all the breachers of doubt! I adore Thee, Evoe! I adore Thee, IAO!

O Thou silver horn of the moon, that gorest the red flank of the morning! I adore Thee, Evoe! I adore Thee, IAO!

O Thou grey glory of twilight, that art the hermaphrodite triumphant! I adore Thee, Evoe! I adore Thee, IAO!

O Thou thirsty mouth of the wind, that art maddened by the foam of the sea! I adore Thee, Evoe! I adore Thee, IAO!

O Thou couch of rose-leaf desires, that art crumpled by the vine and the fir! I adore Thee, Evoe! I adore Thee, IAO!

O Thou bird-sweet river of Love, that warblest through the pebbly gorge of Life! I adore Thee, Evoe! I adore Thee, IAO!

O Thou golden network of stars, that art girt about the cold breasts of Night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou mad whirlwind of laughter, that art meshed in the wild locks of folly! I adore Thee, Evoe! I adore Thee, IAO!

O Thou white hand of Creation, that holdest up the dying head of Death! I adore Thee, Evoe! I adore Thee, IAO!

O Thou purple tongue of Twilight, that dost lap up the lucent milk of Day! I adore Thee, Evoe! I adore Thee, IAO!

O Thou thunderbolt of Science, that flashest from the dark clouds of Magic! I adore Thee, Evoe! I adore Thee, IAO!

O Thou red rose of the Morning, that glowest in the bosom of the Night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou flaming globe of Glory, that art caught up in the arms of the sun! I adore Thee, Evoe! I adore Thee, IAO!

O Thou silver arrow of hope, that art shot from the arc of the rainbow! I adore Thee, Evoe! I adore Thee, IAO!

O Thou starry virgin of Night, that art strained to the arms of the morning! I adore Thee, Evoe! I adore Thee, IAO!

O Thou sworded soldier of life, that art sucked down in the quicksands of death! I adore Thee, Evoe! I adore Thee, IAO!

O Thou bronze blast of the trumpet, that rollest over emerald-tipped spears! I adore Thee, Evoe! I adore Thee, IAO!

O Thou opal mist of the sea, that art sucked up by the beams of the sun! I adore Thee, Evoe! I adore Thee, IAO!

O Thou red worm of formation, that art lifted by the white whorl of love! I adore Thee, Evoe! I adore Thee, IAO!

O Thou mighty anvil of Time, that outshowerest the bright sparks of life! I adore Thee, Evoe! I adore Thee, IAO!

O Thou red cobra of desire, that art unhooded by the hands of girls! I adore Thee, Evoe! I adore Thee, IAO!

O Thou curling billow of joy, whose fingers caress the limbs of the world! I adore Thee, Evoe! I adore Thee, IAO!

O Thou emerald vulture of Truth, that art perched upon the vast tree of life! I adore Thee, Evoe! I adore Thee, IAO!

O Thou lonely eagle of night, that drinkest at the moist lips of the moon! I adore Thee, Evoe! I adore Thee, IAO!

O Thou wild daughter of Chaos, that art ravished by the strong son of law! I adore Thee, Evoe! I adore Thee, IAO!

O Thou ghostly night of terror, that art slaughtered in the blood of the dawn! I adore Thee, Evoe! I adore Thee, IAO!

O Thou poppied nectar of sleep, that art curled in the still womb of slumber! I adore Thee, Evoe! I adore Thee, IAO!

O Thou burning rapture of girls, that disport in the sunset of passion! I adore Thee, Evoe! I adore Thee, IAO!

O Thou molten ocean of stars, that art a crown for the forehead of day! I adore Thee, Evoe! I adore Thee, IAO!

O Thou little brook in the hills, like an asp betwixt the breasts of a girl! I adore Thee, Evoe! I adore Thee, IAO!

O Thou mighty oak of magic, that art rooted in the mountain of life! I adore Thee, Evoe! I adore Thee, IAO!

O Thou sparkling network of pearls, that art woven of the waves by the moon! I adore Thee, Evoe! I adore Thee, IAO!

O Thou wanton sword-blade of life, that art sheathed by the harlot call'd Death! I adore Thee, Evoe! I adore Thee, IAO!

O Thou mist-clad spirit of spring, that art unrob'd by the hands of the wind! I adore Thee, Evoe! I adore Thee, IAO!

O Thou sweet perfume of desire, that art wafted through the valleys of love! I adore Thee, Evoe! I adore Thee, IAO!

O Thou sparkling wine-cup of light, whose foaming is the heart's blood of the stars! I adore Thee, Evoe! I adore Thee, IAO!

O Thou silver sword of madness, that art smitten through the midden of life! I adore Thee, Evoe! I adore Thee, IAO!

O Thou hooded vulture of night, that art glutted on the entrails of day! I adore Thee, Evoe! I adore Thee, IAO!

O Thou pearl-grey arch of the world, whose keystone is the ecstasy of man! I adore Thee, Evoe! I adore Thee, IAO!

O Thou silken web of movement, that art blown through the atoms of matter! I adore Thee, Evoe! I adore Thee, IAO!

O Thou rush-strewn threshold of joy, that art lost in the quicksands of reason! I adore Thee, Evoe! I adore Thee, IAO!

O Thou wild vision of Beauty, but half seen betwixt the cusps of the moon! I adore Thee, Evoe! I adore Thee, IAO!

O Thou pearl cloud of the sunset, that art caught up in a murderer's hand! I adore Thee, Evoe! I adore Thee, IAO!

O Thou rich vintage of slumber, that art crushed from the bud of the poppy! I adore Thee, Evoe! I adore Thee, IAO!

O Thou great boulder of rapture, that leapest adown the mountains of joy! I adore Thee, Evoe! I adore Thee, IAO!

O Thou breather-out of the winds, that art snared in the drag-net of reason! I adore Thee, Evoe! I adore Thee, IAO!

O Thou purple breast of the storm, that art scarred by the teeth of the lightning! I adore Thee, Evoe! I adore Thee, IAO!

O Thou Pillar of phosphor foam, that Leviathan spouteth from's nostrils! I adore Thee, Evoe! I adore Thee, IAO!

O Thou song of the harp of life, that chantest forth the perfection of death! I adore Thee, Evoe! I adore Thee, IAO!

O Thou veiled beam of the stars, that art tangled in the tresses of night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou flashing shield of the sun, as a discus hurled by the hand of Space! I adore Thee, Evoe! I adore Thee, IAO!

O Thou ribald shout of laughter, that echoest among the tombs of death! I adore Thee, Evoe! I adore Thee, IAO!

O Thou unfailing cruse of joy, that art filled with the tears of the fallen! I adore Thee, Evoe! I adore Thee, IAO!

O Thou burning lust of the moon, that art clothed in the mist of the ocean! I adore Thee, Evoe! I adore Thee, IAO!

O Thou one measure of all things, that art Dam of the great order of worlds! I adore Thee, Evoe! I adore Thee, IAO!

O Thou frail virgin of Eden, that art ravished to the abode of Hell! I adore Thee, Evoe! I adore Thee, IAO!

O Thou dark forest of wonder, that art tangled in a gold web of dew! I adore Thee, Evoe! I adore Thee, IAO!

O Thou tortured shriek of the storm, that art whirled up through the leaves of the woods! I adore Thee, Evoe! I adore Thee, IAO!

O Thou dazzling opal of light, that flamest in the crumbling skull of space! I adore Thee, Evoe! I adore Thee, IAO!

O Thou red knife of destruction, that art sheathed in the bowels of order! I adore Thee, Evoe! I adore Thee, IAO!

O Thou storm-drunk breath of the winds, that pant in the bosom of the mountains! I adore Thee, Evoe! I adore Thee, IAO!

O Thou loud bell of rejoicing, that art smitten by the hammer of woe! I adore Thee, Evoe! I adore Thee, IAO!

O Thou red rose of the sunset, that witherest on the altar of night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou bright vision of sunbeams, that burnest in a flagon of topaz! I adore Thee, Evoe! I adore Thee, IAO!

O Thou virgin lily of night, that sproutest between the lips of a corpse! I adore Thee, Evoe! I adore Thee, IAO!

O Thou blue helm of destruction, that art winged with the lightnings of madness! I adore Thee, Evoe! I adore Thee, IAO!

O Thou voice of the heaving seas, that tremblest in the grey of the twilight! I adore Thee, Evoe! I adore Thee, IAO!

O Thou unfolder of heaven, red-winged as an eagle at sunrise! I adore Thee, Evoe! I adore Thee, IAO!

O Thou curling tongue of red flame, athirst on the nipple of my passion! I adore Thee, Evoe! I adore Thee, IAO!

O Thou outrider of the sun, that spurrest the bloody flanks of the wind! I adore Thee, Evoe! I adore Thee, IAO!

O Thou dancer with gilded nails, that unbraidest the star-hair of the night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou moonlit pearl of rapture, clasped fast in the silver hand of the Dawn! I adore Thee, Evoe! I adore Thee, IAO!

O Thou wanton mother of love, that art mistress of the children of men! I adore Thee, Evoe! I adore Thee, IAO!

O Thou crimson fountain of blood, that spoutest from the heart of Creation! I adore Thee, Evoe! I adore Thee, IAO!

O Thou warrior eye of the sun, that shooteth death from the berylline Byss! I adore Thee, Evoe! I adore Thee, IAO!

O Thou Witch's hell-broth of hate, that boilest in the white cauldron of love! I adore Thee, Evoe! I adore Thee, IAO!

O Thou Ribbon of Northern Lights, that bindest the elfin tresses of night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou red sword of the Twilight, that art rusted with the blood of the noon! I adore Thee, Evoe! I adore Thee, IAO!

O Thou sacrificer of Dawn, that wearest the chasuble of sunset! I adore Thee, Evoe! I adore Thee,

IAO!

O Thou bloodshot eye of lightning, glowering beneath the eyebrows of thunder! I adore Thee, Evoe! I adore Thee, IAO!

O Thou four-square Crown of Nothing, that circlest the destruction of worlds! I adore Thee, Evoe! I adore Thee, IAO!

O Thou bloodhound whirlwind of lust, that art unleashed by the first kiss of love! I adore Thee, Evoe! I adore Thee, IAO!

O Thou wondrous chalice of light, uplifted by the Maenads of Dawn! I adore Thee, Evoe! I adore Thee, IAO!

O Thou fecund opal of death, that sparklest through a sea of mother-of-pearl! I adore Thee, Evoe! I adore Thee, IAO!

O Thou crimson rose of the Dawn, that art fastened in the dark locks of Night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou pink nipple of Being, thrust deep into the black mouth of Chaos! I adore Thee, Evoe! I adore Thee, IAO!

O Thou vampire Queen of the Flesh, wound as a snake around the throats of men! I adore Thee, Evoe! I adore Thee, IAO!

O Thou tender nest of dove's down, built up betwixt the hawk's claws of the Night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou concubine of Matter, anointed with love-nard of Motion! I adore Thee, Evoe! I adore Thee, IAO!

O Thou flame-tipp'd bolt of Morning, that art shot out from the crossbow of Night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou frail blue-bell of Moonlight, that art lost in the gardens of the Stars! I adore Thee, Evoe! I adore Thee, IAO!

O Thou tall mast of wreck'd Chaos, that art crowned by the white lamp of Cosmos! I adore Thee, Evoe! I adore Thee, IAO!

O Thou pearly eyelid of Day, that art closed by the finger of Evening! I adore Thee, Evoe! I adore Thee, IAO!

O Thou wild anarch of the Hills, pale glooming above the mists of the Earth! I adore Thee, Evoe! I adore Thee, IAO!

O Thou moonlit peak of pleasure, that art crowned by viper tongues of forked flame! I adore Thee, Evoe! I adore Thee, IAO!

O Thou wolfish head of the winds, that frighteth the snow-white lamb of winter! I adore Thee, Evoe! I adore Thee, IAO!

O Thou dew-lit nymph of the Dawn, that swoonest in the satyr arms of the Sun! I adore Thee, Evoe! I

adore Thee, IAO!

O Thou mad abode of kisses, that art lit by the fat of murdered fiends! I adore Thee, Evoe! I adore Thee, IAO!

O Thou sleeping lust of the Storm, that art flame-gorg'd as a flint full of fire! I adore Thee, Evoe! I adore Thee, IAO!

O Thou soft dew of the Evening, that art drunk up by the mist of the Night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou wounded son of the West, that gushest out Thy blood on the heavens! I adore Thee, Evoe! I adore Thee, IAO!

O Thou burning tower of fire, that art set up in the midst of the seas! I adore Thee, Evoe! I adore Thee, IAO!

O Thou unvintageable dew, that art moist upon the lips of the Morn! I adore Thee, Evoe! I adore Thee, IAO!

O Thou silver crescent of love, that burnest over the dark helm of War! I adore Thee, Evoe! I adore Thee, IAO!

O Thou snow-white ram of the Dawn, that art slain by the lion of the noon! I adore Thee, Evoe! I adore Thee, IAO!

O Thou crimson spear-point of life, that art thrust through the dark bowels of Time! I adore Thee, Evoe! I adore Thee, IAO!

O Thou black waterspout of Death, that whirlest, whelmest the tall ship of Life! I adore Thee, Evoe! I adore Thee, IAO!

O Thou mighty chain of events, that art strained betwixt Cosmos and Chaos! I adore Thee, Evoe! I adore Thee, IAO!

O Thou towering eagre of lust, that art heaped up by the moon-breasts of youth! I adore Thee, Evoe! I adore Thee, IAO!

O Thou serpent-crown of green light, that art wound round the dark forehead of Death! I adore Thee, Evoe! I adore Thee, IAO!

O Thou crimson vintage of Life, that art poured into the jar of the Grave! I adore Thee, Evoe! I adore Thee, IAO!

O Thou waveless Ocean of Peace, that sleepest beneath the wild heart of man! I adore Thee, Evoe! I adore Thee, IAO!

O Thou whirling skirt of the stars, that art swathed round the limbs of the AEthyr! I adore Thee, Evoe! I adore Thee, IAO!

O Thou snow-white chalice of Love, thou art filled up with the red lusts of Man! I adore Thee, Evoe! I adore Thee, IAO!

O Thou fragrant garden of Joy, firm-set betwixt the breasts of the morning! I adore Thee, Evoe! I adore

Thee, IAO!

O Thou pearly fountain of Life, that spoutest up in the black court of Death! I adore Thee, Evoe! I adore Thee, IAO!

O Thou brindle hound of the Night, with thy nose to the sleuth of the Sunset! I adore Thee, Evoe! I adore Thee, IAO!

O Thou leprous claw of the ghoul, that coaxest the babe from its chaste cradle! I adore Thee, Evoe! I adore Thee, IAO!

O Thou assassin word of law, that art written in ruin of earthquakes! I adore Thee, Evoe! I adore Thee, IAO!

O Thou trembling breast of the night, that gleamest with a rosary of moons! I adore Thee, Evoe! I adore Thee, IAO!

O Thou Holy Sphinx of rebirth, that crouchest in the black desert of death! I adore Thee, Evoe! I adore Thee, IAO!

O Thou diadem of the suns, that art the knot of this red web of worlds! I adore Thee, Evoe! I adore Thee, IAO!

O Thou ravished river of law, that outpourest the arcanum of Life! I adore Thee, Evoe! I adore Thee, IAO!

O Thou glimmering tongue of day, that art sucked into the blue lips of Night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou Queen-Bee of Heaven's hive, that smearest thy thighs with honey of Hell! I adore Thee, Evoe! I adore Thee, IAO!

O Thou scarlet dragon of flame, enmeshed in the web of a spider! I adore Thee, Evoe! I adore Thee, IAO!

O Thou magic symbol of light, that art frozen on the black book of blood! I adore Thee, Evoe! I adore Thee, IAO!

O Thou swathed image of Death, that art hidden in the coffin of joy! I adore Thee, Evoe! I adore Thee, IAO!

O Thou red breast of the sunset, that pantest for the ravishment of Night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou serpent of malachite, that baskest in a desert of turquoise! I adore Thee, Evoe! I adore Thee, IAO!

O Thou fierce whirlpool of passion, that art sucked up by the mouth of the sun! I adore Thee, Evoe! I adore Thee, IAO!

O Thou green cockatrice of Hell, that art coiled around the finger of Fate! I adore Thee, Evoe! I adore Thee, IAO!

O Thou lambent laughter of fire, that art wound round the heart of the waters! I adore Thee, Evoe! I

adore Thee, IAO!

O Thou gorilla blizzard Air, that tearest out Earth's tresses by the roots! I adore Thee, Evoe! I adore Thee, IAO!

O Thou reveller of Spirit, that carousest in the halls of Matter! I adore Thee, Evoe! I adore Thee, IAO!

O Thou red-lipped Vampire of Life, that drainest blood from the black Mount of Death! I adore Thee, Evoe! I adore Thee, IAO!

O Thou little lark of Beyond, that art heard in the dark groves of knowledge! I adore Thee, Evoe! I adore Thee, IAO!

O Thou summer softness of lips, that glow hot with the scarlet of passion! I adore Thee, Evoe! I adore Thee, IAO!

O Thou pearly foam of the grape, that art flecked with the roses of love! I adore Thee, Evoe! I adore Thee, IAO!

O Thou frenzied hand of the seas, that unfurlest the black Banner of Storm! I adore Thee, Evoe! I adore Thee, IAO!

O Thou shrouded book of the dead, that art sealed with the seven souls of man! I adore Thee, Evoe! I adore Thee, IAO!

O Thou writhing frenzy of love, that art knotted like the grid-flames of Hell! I adore Thee, Evoe! I adore Thee, IAO!

O Thou primal birth-ring of thought, that dost encircle the thumb of the soul! I adore Thee, Evoe! I adore Thee, IAO!

O Thou blind flame of Nothingness, as a crown upon my brow! I adore Thee, Evoe! I adore Thee, IAO!

Amen, and Amen of Amen, and Amen of Amen of Amen, and Amen of Amen of Amen of Amen.

The Chapter known as
The Unconsciousness of God
that is hidden from man for a sign

I adore Thee by the Twelvefold Sign and by the Unity thereof.

The Light of my Life is as the light of two moons, one rising and the other setting, one increasing and the other waning; the one growing fat as the other groweth lean, like a paunchy thief sucking dry a skin of amber wine. Yet though the light of the first devoureth the light of the second, nevertheless the light of the second disgorgeth the light of the first, so that there is neither the desire of light nor the need of light--- all being as a woven twilight of day and night, a madness of mingling moons. Yet I behold!

Now mine eyes are seven, and are as stars about a star; and the lids of mine eyes are fourteen, two to each eye. Also have I seven arms to do the bidding of the seven eyes; and each arm hath an hand of three fingers, so that I may rule the great ocean and burn it up with the Spirit of Flame, and that I may drown the fire in the Abode of the Waters. Thus I am rendered naked; for neither flame nor water can clothe me; therefore am I as a breath of wind blown over an Earth of Adamant, that knoweth neither sorrow nor rejoicing; then do I abide as a River of Light between the Night of Chaos and the Day of Creation.

Two are the moons of my madness, like the horns on the head of a goat. And between them burneth a pyramid of flame, which consumeth neither but blindeth both, so that the one beholdeth not the other. Notwithstanding, when the one is lost in the water, and the other is burnt up in the flame, they become united in the form of a woman fashioned of Earth and of Air, who without husband is yet mother of many sons.

Now the Sons are in truth but one Son; and the one Son but a daughter draped and never naked; for her mother is naked, therefore is she robed. And she is called the Light of my Love, for she is concealed and cannot be seen, as the Sun burneth over her and drowneth her in fire, whilst below her surgeth the sea, whose waves are as flames of water. When thou hast licked up the ocean thou shalt not see her because of the fire; and when thou hast swallowed the Sun surely shall the waters be driven from thee, so that though the fire be thine the water hath slipped thee, as a dog its leash. Yet the path is straight.

Along it shalt thou journey, and then shalt thou learn that the fear of death is the blood of the world. So the woman dressed herself in the shrouds of the dead, and decked herself with the bones of the fallen; and all feared her, therefore they lived. But she feared life; therefore she wove a dew-moon in her tangled hair as a sign of the fickleness of Death, and wept tears of bitter sorrow that she should live in the blossom of her youth. And her tears crept like scorpions down her cheeks, and sped away in the darkness like serpents; and for each serpent came there an eagle which did carry it away.

"Why weep?" said the Balance swinging to the left. "Why laugh?" said the Balance swinging to the right. "Why not remain still?" answered the Hand that held the Balance. And the Balance replied: "Because on my right laughs Death and on my left weeps a Virgin."

Then the voice of the Hand said to the girl: "Why weep?" And the maid answered: "Because Death maketh jest of my life." Then the Hand stayed the Balance, and at once the girl saw that she was Death, and that Death that had sat opposite her was in truth a motherless babe. So she took the child she had conceived in the arms of fear, and went her way laughing.

And the infant grew strong; yet its strength was in its weakness; and though to look at it from before was to look upon a man-child, from behind it was a little girl with golden hair. Now, when the child wished to tempt a maid he faced and approached her; and when the child wished to tempt a man she turned her back on him and fled.

But one day the child met, at the self-same hour, Love; and the man, seeing a woman, approached her eagerly, and the woman, seeing a man, fled, so that he might capture her. Thus it came about that the child met the child and wondered, not knowing that the child had lost the child. So it was that they walked side by side.

Then that part of the child that was man loved and lusted for that part of the child that was woman; and each knew not that each was the other, and felt that they were two and yet one, nevertheless

one and yet two. And when one said: "Who art thou?" the other answered at the self-same moment: "Who am I?"

Soon becoming perplexed if I were Thou, or if Thou were I, it came about that the I mingled with the Thou, and the Thou with the I, so that six added to ten became sixteen, which is felicity; for it is the interplay of the elements. Four are the elements that make man, and four are the elements that make woman. Thus was the child reborn.

But though the man ruleth the woman, and the woman ruleth the man, the Child ruleth both its mother and father, and being five is Emperor over the kingdom of their hearts. To its father it giveth four, and to its mother it giveth four, yet it remaineth five, for it hath of its father an half and of its mother an half; but in itself it is equal to both its father and its mother; for it is father of fathers and mother of mothers.

0. Therefore is it One Whole, and not two halves; and being One is Thirteen, which is called Nothing when it is All-things.

Amen without lie, and Amen of Amen, and Amen of Amen of Amen.

Liber MCLI

being the requirements of Minerval to III
in study and work in O.T.O. in the Order
as it has manifested under the Caliph.

Index

Minerval Study Program
First Degree Study Program
Second Degree Study Program
Third Degree Study Program

Minerval Study Program

These are the practices and studies that the Order requires for the Minerval year. A formal examination is required in these matters (a perfect score is not necessary) before advancement to the First Degree.

Study THE BOOK OF THE LAW. Memorization of the first Chapter is suggested. This may be done a verse a day, with review at inter- vals--that's often the easy way.

Keep a daily Journal or Magical Diary.

Practice LIBER RESH daily.

Become proficient in the Lesser Pentagram Banishing Ritual--twice daily use is wise.

Do "Will" at the beginnning of the main meal of the day

Study MAGICK IN THEORY AND PRACTICE. See the study guide in the 2nd issue of the O.T.O. NEWSLETTER.

Keep in touch! P.O. Box 2303, Berkeley, CA 94702 U.S.A. (415) 454- 5176 and 841-4833.

WILL:

Knock: 333 - 55555 - 333 (total 11 knocks)

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

** What is thy will?

It is my will to eat and drink.

** To what end?

That my body may be fortified thereby.

** To what end?

That I may accomplish the Great Work.

"Love is the law, love under will."

Knock: 1 "Fall to."

May be done at all meals. Should be done at the principal meal.

First Degree Study Program

These are the practices that the Order requires for the First Degree. An examination is required in these practices (a perfect score is not necessary) before advancement to the Second Degree.

Continue and elaborate the practices and studies of the Minerval Program. All are important.

Select and become proficient in at least one of the following: LIBER XXV, LIBER XLVI, LIBER V, or LIBER DCCC (Liber Samekh).

Begin or continue a particular study in one of the following: Qabalah, Divination, Yoga, Astral Workings or a like discipline.

Perform some work that will endure beyond your own physical life- time: write and be published, speak in public, produce a work of art, have and nuture a child or perform some similiar work that will pass beyond your own mind, and beyond the minds of your immediate associates.

Perform some work for the benefit of your Brothers and Sisters in the Order: Provide time and work in organization, correspond with isolated initiates, share your insights, volunteer for specific needed tasks within your abilities or perform some other service needed by the Order.

Join with fellow initiates in a Chapter, Lodge, or other group of the Order.

Analyze your magickal diary from some definite point of view; e.g. endeavor to determine the point at which virtue becomes vice, as: sympathy degenerating into pity, advice into meddling, temperance into apathy, excellence into illusion, gentleness into shallowness and like matters.

Record your findings in your diary with both theoretical views and actual examples from your daily life.

Second Degree Study Program

These are the practices that the Order requires for the Second Degree. An examination is required in these practices (a perfect score is not necessary) before advancement to the Third Degree.

Continue with Minerval and First Degree programs. All are important.

Learn and become proficient in the following:

A) Liber Reguli
B) Perform in at least one group ritual.
C) Create and perform an original ritual.
D) Mantain a diary record of ritual workings.

Memorize the following columns from Liber 777: I, II, III, VII, XIV, XV, XVI, LVI, LV, CLXXIX, and at least two others of your choice.

Learn and become familiar with some part of the tradition or history of the O.T.O., and the signs, grips, and words of the Minerval through 2nd degree. Fulfill the 2nd degree obligation regarding Liber OZ.

Begin a general study of all these fields, specializing in one in greater depth:

A) Alchemy
B) Astrology
C) Qabalah
D) Tarot
E) Yoga
F) Another field approved by your Initiator.

(A recommended reading list will be provided).

Take responsibility for some task that directly benefits our Order. With the 3rd degree the candidate should possess an ability to function as part of the Order in Official capacities.

Meditate on your heart Chakra.

Third Degree Study Program

Prepare your own program, after you have received the Third Degree. The program must have seven points, must include the previous programs in point one and must end with point 7: Meditate on your third eye. Model your plan on the earlier cirricula and submit it to your initiator and the Grand Lodge of the O.T.O. After your program has been approved, proceed.

A Note on Genesis
From the Paper Written
By The
V.H. FRA. I.A. 5 = 6

A.·. A.·. Publication in Class C.
Issued by Order:

D.D.S.
7° = 4 Square
Praemonstrator
O.S.V.
6° = 5 Square
Imperator
N.S.F.
5° = 6 Square
Chancellarius

PREFATORY NOTE

The following Essay is one of the most remarkable studies in the Hebrew Qabalah known to me.

Its venerable author was an adept familiar with many systems of symbolism, and able to harmonise them for himself, even as now is accomplished for all men in the Book "777".

In the year 1899 he was graciously pleased to receive me as his pupil, and, living in his house, I studied daily under his guidance the Holy Qabalah. Upon his withdrawal --- whether to enjoy his Earned Reward, or to perform the Work of the Brotherhood in other lands or planets matters nothing here --- he bequeathed to me a beautiful Garden, the like of which hath rarely been seen upon Earth.

It has been my pious duty to collate and comment upon this arcane knowledge, long treasured in my heart, watered alike by my tears and my blood, and sunned by that all-glorious Ray that multiplieth itself into an Orb ineffable.

In this Garden no flower was fairer than this exquisite discourse; I beg my readers to pluck it and lay it in their hearts.

It should be studied in connection with the Book "777," and with the Sepher Sephiroth, a magical dictionary of pure {165} number which was begun by the author of this essay, carried on by myself, and now about to be published as soon as the MS. can be prepared.

The reader who is at all familiar with the sublime computations of the Qabalah will find no difficulty in appreciating this Essay to the full; but all will gain benefit from the study of the ratiocinative methods employed. These methods, indeed, are so fine and subtile that they readily sublime into the Intuitive. This study is truly a Royal Magistry, an easy and sure means of exalting the consciousness from Ruach to Neschamah.

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PART I

IN the First Verse of the First Chapter of the First Five Books of the Holy Law: it is written: --- B'RAShITh Ba RA ALoHIM ATh HaShaMaIM VaATH HaAReTz, or in Aramaic script

Bet-Resh-Aleph-Shin-Yod-Taw Bet-Resh-Aleph Aleph-Lamed-Heh-Yod-Memfinal Aleph-Taw Heh-Shin-Mem-Yod-Memfinal Vau-Aleph-Taw Heh-Aleph-Resh-Tzaddifinal

Such are the Seven Words which constitute the Beginnings or Heads of One Law; and I propose to show, by applying to the Text the Keys of the Qabalah, that not merely the surface meaning is contained therein.

In the Beginning, created, God, the Essence of the Heavens, and the Essence, of the Earth.

In the Beginning.	} Created	{ God	} the Essence¢	{ of the Heavens
In Wisdom		The Elohim		
In the Head*		The Holy Gods		

and the Essence { of the Earth

¢ Aleph-Taw = the First and Last --- Alpha and Omega --- Aleph and Tau.

* *I.e.*, the White Skull. *Vide* Idra Zutra Qadisha, cap. ii. Distinguish from the skull of Microprosophus.

Contained therein also are the Divine, Magical, and Terrestrial Formulae of the Passage of the Incomprehensible Nothingness of the Ain Soph to the Perfection of Creation {167} expressed by the Ten Voices or Emanations of God the Vast One --- Blessed be He! --- even the Holy Sephiroth.

And the Method whereby I shall work shall be the One Absolute and inerratic Science: the Science of Number: which is that single Mystery of the Intellect of Man whereby he becometh exalted unto the Throne of Inflexible and Unerring Godhead.

As it is written, "Oh, how the World hath Inflexible Intellectual Rulers" (Zoroaster).

But before I may proceed unto the Qabalistical*

*Here use in its true meaning of "the marshalling forth by number." Qabalah, Qof-Bet-Lamed-Heh, by Tarot, "The Mystery shown forth in balanced disposition by Command."

enumeration and analysis of the Text, a certain preamble in the fruitful fields of that Science will

become necessary. The Evolution of the Numbers is the Evolution of the Worlds, for as it is written in the Clavicula Salomonis, "The Numbers are Ideas; and the Ideas are the Powers, and the Powers are the Holy Elohim of Life." That which is behind and beyond all Number and all thought (even as the Ain Soph with its Mighty Veils depending back from Kether is behind and beyond all Manifestation) is the Number 0. Its symbol is the very Emblem of Infinite Space and Infinite Time.*

*"Hidden behind my Magic Veil of Shows, I am not seen at all --- Name not my Name."

Multiply by it any active and manifested number; and that number vanishes --- sinks into the Ocean of Eternity. So also is the Ain Soph. From it proceed all Things: unto It all will return, when the Age of Brahman is over and done, and the day of Peace-Be-with-Us is declared by Thoth, {168} the Great God, and the Material Universe sinketh into Infinity.

The first Number, then is ONE; emblem of the All-Father; the Unmanifest Mind behind all Manifestation: the First Mind. Multiply by It any other Number --- for the Multiplication of the Numbers is a Generation, as is the Multiplication of Men and Gods --- and behold! the *Resultant* is a replica of the Number taken. So is One the All-Father, the All-begetter --- generating and producing all.

The next step is the division into TWO. Thus was manifested the Great Dual Power of Nature. As above, so below. And thus we find that the simple division into two is the method of multiplication of the Amoeba, the lowest, simplest, and most absolute form of physical life that we know.

The Dual Power of Nature is the Great Mother of the Worlds.

Again, to draw an analogy from the Material World, consider the Moon, our Mother. Behold in her the Typic representative of the Powers of the Two. Light and Darkness, Flux and Reflux, Ebb and Flow --- these are her manifested Powers in Nature --- where also she binds the *Great Waters* to her Will.

Now in the Yetziratic Attribution is the second number, Beth (*i.e.*, a House), an Abode, the Dwelling of the Holy One, shown to be equivalent to the Sphere of Kokab and his lords. And the symbolic weapon of Mercury is the Caduceus, whose Twin Serpents show again the Dualistic Power. (*Note*. --- Woden, the Scandinavian Mercury, was the All-Father, as it is written in the Ritual of the Path of the Spirit of the Primal {169} Fire HB:Shin. "For all things did the Father of All Things perfect, and delivered them over unto the *Second Mind; whom all Races of Men call 'First*.") Behold, then, in these two great Numbers 1 and 2 the Father and the Mother of the Worlds and of Numbers.

Now these twain being Conjoined and manifest in ONE, produce the Number 3; as it is written: "For the Mind of the Father said that 'All Things should be cut into Three,' Whose Will*

*HB:Bet, the magus of Power in Taro = Will.

assenting All Things were so divided. For the Mind of the Father said *Into three*, governing All Things by Mind. And there appeared in it the Triad, Virtue and Wisdom and Multiscient Truth." Thus floweth forth the form of the Triad.*

*Ritual of the Path of the Daughter of the Firmament.

Thus is formulated the Creative Trinity which is, as it were, the essential preliminary to Manifestation.

This Mystic Son of the Eternal Parents, having for his number 3, is typified in all the sacred scripts by that number. Thus it is written of the manifestation of the Son of God upon the Earth, "Shiloh shall come" (the initial of which Mystery-Name is HB:Shin = 300). And in the Grecian tongue it is written: "In the beginning was the *Word*," &c., which is lambda omicron gamma omicron sigma (lambda = 30).

But the best of all the Examples is found in the Holy Tetragram Yod-Heh-Vau-Heh. For we may regard this venerable name as typical of the Father and the Mother, and so divided into Vau-Heh and Yod-Heh.*

*<&ltFor it is written (Genesis v. 1, 2):

:Bet-Resh-Aleph Aleph-Lamed-Heh-Yod-Memfinal Aleph-DaletMemfinal Bet-Dalet-Mem-Vau-Taw Aleph-Lamed-Heh-Yod-Memfinal Ayin-Shin-Heh Aleph-Taw-Vau Qof-Bet-Resh Vau-Nun-Qof-Bet-Heh Bet-Resh-Aleph-Memfinal

"And the Elohim created Mankind: in the Likeness of the Elohim created they them: Male and Female created they them." Now if ADAM be in the similitude of the Elohim: and are male and female, then must the Elohim be also male and female. Now in the first of those mysterious three verses in Exodus xiv. wherein the divided name is hidden it is written, "and went the Angel of the Elohim before the Camp," &c. And this Angel of the Elohim, Mem-Lamed-Aleph-Kophfinal Aleph-Lamed-Heh-Yod-Memfinal, is the Manifestations of their presence. Now Mem-Lamed-Aleph-Kophfinal hath the numeration 91, which also is the number of Yod-Heh-Vau-Heh Aleph-Dalet-Nun-Yod, wherefore by Gematria "Tetragrammaton our Lord" is the Angel Now if into the midst of this divided Name of the Elohim of the Divided Name. Therefore is the Tetragrammaton symbolic of the Manifested Presence of the Elohim; and if the Elohim be Male and Female, so also must be the Tetragram. Also is the number of Aleph-Mem-Nunfinal (also 91) by Aiq Bekar 1 + 4 + 5 = 10 --- the Perfection of the Sephiroth.

{170} we cast the triple fire of the Holy letter HB:Shin = 300, we get the name of the Godhead Incarnate upon Earth, Yod-Heh-Shin-Vau-Heh. But 1 + 2 + 3 = 6, which is the number of HB:Vau, the third letter of the Venerable Name: Microprosopus and the Son of God.

We are now, therefore, arrived at the Great Mystery of the Tetractys, and to go further we must resort to the Twin Sister of the Science of Number --- which, indeed, is but Number made Flesh: Geometry, or Absolute Symbolism. Even as it was spoken by the holy Pythagoras: "God geometrises."

Let us behold the Work of His Fingers!

{The following illustration includes a circumscribed equilateral triangle. In the original, the triangle and circle are composed of solid lines. The form given here is an approximation.}

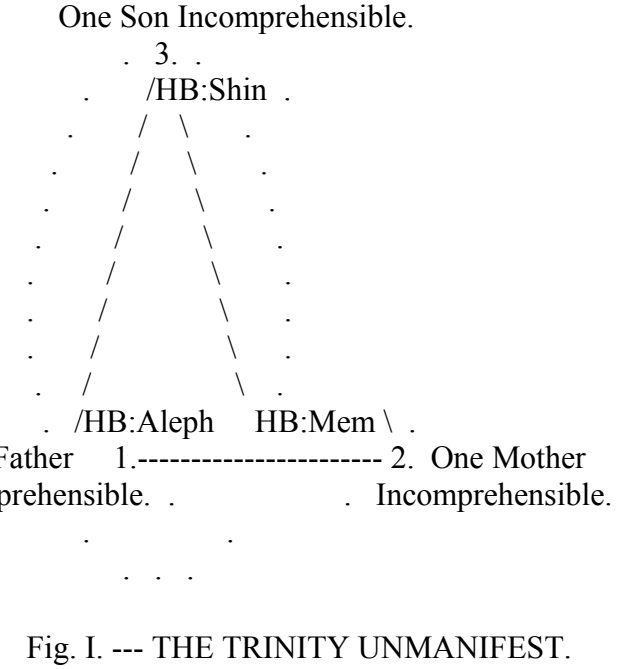

Fig. I. --- THE TRINITY UNMANIFEST.

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{The following illustration includes a circumscribed equilateral triangle with solid rays extending to nearly the center. In the original, the triangle and circle are composed of solid lines. The form given here is an approximation.}

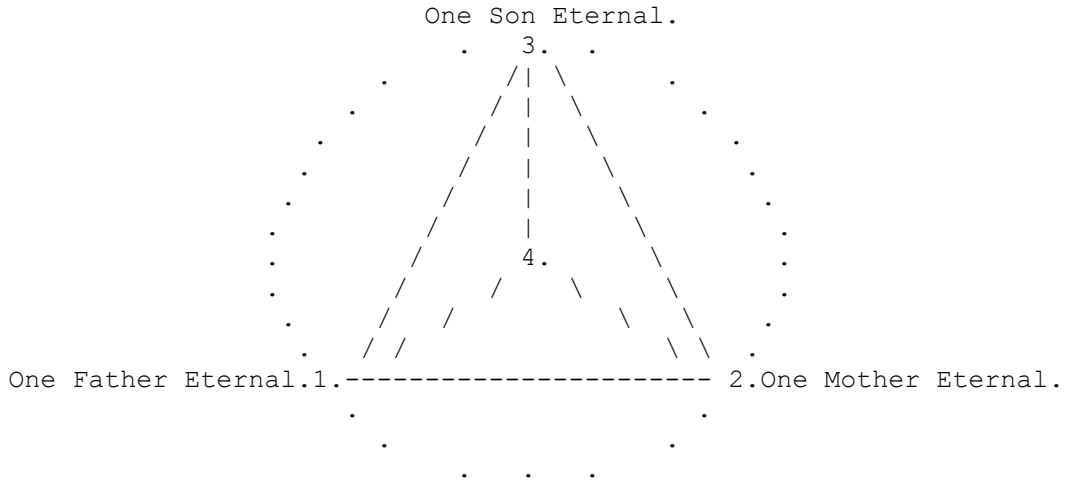


Fig. II. --- THE TRINITY IN MANIFESTATION.

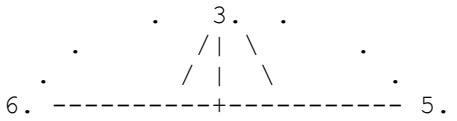
In both of these Symbols the all-including circle represents the underlying idea of the Number 0: the Infinite: Parabrahman: the Ain Soph. In the first is shown the Mystic Trinity before manifestation; as it were unlimited, unbound, and unbounded, inoperative because of its diffusiveness and dispersion. In the second figure we behold their concentration: focalisation: producing by their joint action the number of manifestation --- 4. In the worlds --- Assiah: in the Taro, the Princess --- the throne of the Spirit: in the Tetragram, the He final, and in symbolic language --- the Daughter: in the Cycle of Life (Birth, Life, Death, Resurrection), the forth; in the Keys of the Book Universal, the Empress, Kappa-omicron-rho-eta Kappa-omicron-sigma-mu-omicron-upsilon, the Virgin of the World, Venus, Aphrodite: Centrum in Trigonis Centri --- by whatsoever of a myriad names we call Her, still the same in Spirit, the same in Number and in form! And this number is herein formulated by the Concentration of the Three in One. 3 + 1 = 4. Now in this Figure II. we behold six certain Paths; and in six days did {172} God create the Heavens and the Earth. And the total numeration of its numbers is the Perfect Number, even the Decade of the Sephiroth. (1 + 2 + 3 + 4 = 10.)

Thus can our Science teach us wherefore the Door*

*As above, so below; wherefore saith the Holy Qabalah that alone amongst the Shells is Nogah, the Sphere of Venus, exalted unto Holiness. (Venus is the Goddess of Love.)

of Venus, HB:Dalet, is the Gateway of Initiation: that one planet whose symbol alone embraceth the 10 Sephiroth; the Entrance to the Shrine of our Father C.R.C., the Tomb of Osiris; the God Revealer, coming, moreover, by the Central Path of HB:Samekh through the midst of the Triangle of Light. And the Lock which guards that Door is as the Four Gates of the Universe. And the Key is The Ankh, Immortal Life --- the Rose and Cross of Life; and the Symbol of Venus Venus.

{The following illustration includes a circumscribed equilateral hexagram with solid rays extending to nearly the center. In the original, the hexagram and circle are composed of solid lines. The form given here is an approximation.}



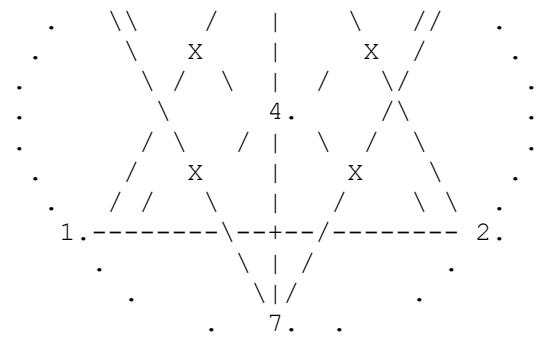


Fig. III. --- THIRD SYMBOL.

By producing the Paths whereby the Forces of the Three (*see* Second Symbol) were concentred into four, we find they {173} read 1 + 4 = 5, 2 + 4 = 6, 3 + 4 = 7. And thus is revealed the Second Triangle of the Hexagram of Creation.*

*As it is written in the Path of the Child of the Sons of the Mighty: "And the Chaos cried aloud for the unity of Form and the Face of the Eternal arose. ... That Brow and those Eyes formed the upright-Fire-triangle of the Measureless Heavens: and their Reflection formed the inverted-Water-triangle of the measureless Waters. And thus was formulated One Eternal Hexad: and this is the Number of the Dawning Creation."

Further, this Reflected Triangle showeth forth the evolution of the four Worlds and their Consolidation: for

1 + 2 + 3 + 4 = Yod =	Atziluth
1 + 2 + 3 + 4 + 5 = 15 = Yod Heh =	Briah
1 + 2 + 3 + 4 + 5 + 6 = 21 = Yod Heh Vau =	Yetzirah
1 + 2 + 3 + 4 + 5 + 6 + 7* = 28 = 2 + 8 = 10	Assiah

* But herein is the Fall, that there were only six numbers, so that for the seventh was 5 repeated. Hence 1 + 2 + 3 + 4 + 5 + 6 + 5 = 26 Yod-Heh-Vau-Heh. Assiah; Tetragrammaton as the Elemental Limitation, the Jealous God. --- P.

The Number 28, the total numeration, therefore represents Malkuth, the Tenth Sephira: Assiah made manifest --- the Work of Creation accomplished: wherefore God rested on the *Seventh* Day. And 28 is 7 x 4, the seven stars shining throughout the four Worlds.

One thing is significant, indeed. Let us take the Primal Three and convert those Numbers into Colours. So we get HB:Aleph, the Father, the Yellow Ray of the Dawning Sun of Creation; HB:Mem, the Mother, the Blue Ray of the Great Primaeval Waters; HB:Shin, the Son, the Red Ray: the Ruach Elohim,*

* Remember that the numeration of the Name Resh-Vau-Chet Aleph-Lamed-Heh-Yod-Memfinal is 300 = HB:Shin.

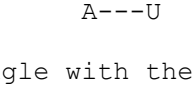
symbol of the Red Fire of God, which brooded (v.2) upon the Face of the Waters: or like the Red Glory that lights up the Heavens at Dawn, when the Golden Sun illumines the Waters above the Firmament. Now this Red Glory is the {174} IGNIS DEI: which is also the AGNUS DEI, or Lamb of God that destroyeth (literally *burns out*) the Sins of the World. As it is written in the Ordinary of the Mass: the Priest goeth unto the South of the Altar and prays: "O Agnus Dei! qui tollis -- qui tollis Peccata Mundi --- Dona Nobis Pacem!" And this Fire, this Lamb of God, is *Aries*, Symbol of the Dawning Year: whose colour also is as the Red Fire, and which is the head of the Fiery Triplicity in the Zodiac. So also in the Grade of Neophyte in the Order of the Golden Dawn the Hierophant weareth a robe of flame-

scarlet as symbolic of the Dawn.

NOTE. --- It may be objected to this enunciation of the colours that HB:Yod, the Father, is Fire; that HB:Heh, the Mother, is Water; that HB:Vau, the Son, is Air, and Yellow instead of Red. This also is true, but it relates to the governance of the Elemental Kingdoms, which are in the Astral Worlds, and whose monads are on the descending arc of Life, whilst Man is on the Ascending; that scale is therefore inverted. For by the mighty sacrifice of the Man Made Flesh and by His Torturous Pilgrimage is evolved that Glorified Son Who is Greater than His Father. In Alchemy we have again the descending arc, for we find that the *red* powder cast upon the Water of the Metals produceth the Golden Sol. But it is important not to confuse. The Christians have terribly muddled their Trinity by making the Son the second instead of the third Principle; whilst with them the Holy Spirit at one Time symbolizes the Mother and at another the Son.

Thus at the Annunciation and at the Baptism of the Christ the S.S. appeareth as a Dove, emblem of Venus and the Mother: whilst the S.S. that descended upon the Apostles at {175} Pentecost was in reality the Spirit of the Christ, and therefore symbolised by the HB:Shin (*see* Lecture on Microcosmos in MSS. of R.R. et A.C.).

In Theosophical nomenclature this latter was the M anas or Jeheshuah: the third Principle.



For the same reason I have drawn the triangle with the 3 uppermost instead of

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PART II

IT was necessary that I should go thus somewhat at length into this Mystery of the Opening of the Numbers, because without this explanation much of the meaning of the verse must necessarily remain obscure.

Now let us consider this most Mystic Verse!

The first thing that strikes us is that it contains *Seven Words:* the Second that the number of its letters is "twenty-eight." Thus does it perfectly symbolise in its entirety the third Symbol in the numerical evolution.

Before proceeding to a detailed analysis, and following the Process of Creation by Time (*i.e.*, beginning at the first letter, and so proceeding), let me point out a few general facts. First as to the number of letters in each word, which converted into figures stands thus: 4.3.5.2.5.3.6. (Hebrew direction).

In the midst is 2, by Taro the Central Will: and this two-lettered word is Aleph-Taw. On either side of this is the pair of figures 35- 53, balanced one against the other: as though symbolic of the great dawning of life of the *Mothers* --- HB:Heh and HB:Heh, vitalised by the SON (3) as the Vice-Gerent of His Father.

These balanced figures together make 16, whereof the Key is 7; the total number of letters in the third Symbol. Then we have left at either end 4 and 6 = 10,*

* *Vide* Sepher Yetzirah for this division of the Holy Sephiroth into a Hexad and a Tetrad.

the perfection of the {177} Sephiroth, as if to declare that this verse from, beginning to end thereof reflected the Voices from Kether even unto Malkuth: and 6 - 4 = 2 again, the Central Will, HB:Bet, Thoth, in the Heart of the Universe (as in the centre of the verse). Note, then, this perfect equilibrium of the verse, and remember that Mystery --- that equilibrium is strength.

Let us now look at the letters themselves. Counting them, we find that the two central ones are Mem-Aleph, the Supernal Mother; even as the number of letters had the dual symbol in their midst. Now their numeration is 41, yielding by Gematria Aleph-Yod-Lamed = Force: Might: Power: Gemel-Aleph-Vau-Aleph-Lamed, Divine Majesty: and Aleph-Chet-Lamed-Bet = Fecundity, all symbolic of the attributes of the Dual Polar Force and Mother. Moreover, 4 + 1 = 5 = HB:Heh, Mother Supernal once again --- and in its geometric symbol the Pentagram --- the Star of Unconquered Will. Add the next two letters on either side,

Yod-Memfinal-Aleph-Taw

and we get Earth-Air-Water-Fire, or a concealed Tetragrammaton.

And this also reads Yod-Memfinal, the Great Sea, Aleph-Taw, Alpha and Omega, or Essence. Add the next two, so that the six central letters are obtained; and we read Heh-Yod-Memfinal-Aleph-Taw-Heh, which signifies Heh-Yod-Memfinal, swollen, extended, or expanded; and hence *Thou* (*i.e.*, God, Ateh, the All) *in extension*. But by Metathesis of these six letters is obtained Heh-Yod-Heh Aleph-Mem-Taw = "Truth Was," as if affirming solemnly the presence in the Creation of the Supernal Truth.

Now let us take the first and last letters of the verse and "cast into the midst thereof the Fire of the Sun" --- *i.e.*, HB:Vau (6), "the Seal of Creation" --- and we have Bet-Vau-Tzaddifinal, an Egg. Where we see the whole universe enclosed in the Cosmic Egg of Hindu and Egyptian Mythology: and the Formulation of the Sphere {178} of the Universe (or Magical Mirror in Man). As it were the Egg of the Black Swan of Time, the Kala Hamsa, the Triune M A U, or word of Power or of Seb, the Bird of Life, whose will was heard in the Night of Time.

The total numeric value of the verse is Dalet-Taw-Nun-Tet = 4459, of which the Key is 22, the number of the Paths from HB:Aleph to HB:Taw ; and the Key of 22 is 4, the Tetractys and the Threshold of the Universe.

Now to proceed to what I have termed the Time Process, the first Word of the Law then is Bet-Resh-Aleph-Shin-Yod-Taw. Now in the Hebrew Scriptures the first word of a Book is also its Title. Thus Genesis is called by the Rabbins "B'rasheth," or "In the Beginning," wherefore we may regard this Word as not the first word --- albeit that is shadowed forth therein --- but as the seal and title and Key of the whole book. Holding this in mind, let us proceed to analyse it. The number of its letters is six, the Seal of Creation, and their total numeric value is 2911. 2911 = 13 = Death, the Transformer*

*As it is written: "Thy youth shall be renewed as the Eagle's." Now the Eagle is HB:Nun. For further consideration of this 13, "vide" in the Portal Ritual the explanation of that terrible Key. "See" account of this ritual in "The Temple."

Also, 13 is the numeration of Aleph-Chet-Dalet = Unity, as also is the Great Name of God, Aleph-Lamed, by Aiq Bekar or Temurah.

--- the distinct formulation of the Three in One, uniting once more to produce the 4.

Now Beth primarily signifieth a House or Abode, and in Taro it is Mercury, the Magus --- the

Vox Dei --- and Thoth, the Recorder. Coalesce these two ideas and we get HB:Bet.

This is the Magical History.

HB:Resh signifieth the Head or Beginning of Time and {179} Things; and by Taro it is glory, Life, Light, Sun. Thus read:

Of the Dawning of Life and Light.

HB:Aleph is by shape the Svastika, symbolically Aleph, the Ox, as though showing the fearful force of the Spiritual "Whirling Motions" upon the Material Plane, as a terrible and destructive Power. This is also shown by the Foolish Man, as the Material Tarotic emblem of that which in its proper and higher manifestation is the Spiritual Ether. Therefore we read:

Begun are the Whirling Motions.

HB:Shin signifieth mighty in flame, whereof it is also the Hieroglyph. It is that Ruach Elohim brooding upon the Face of the Waters. So read:

Formulated is the Primal Fire.

HB:Yod is the Hand,*

*The Hand of God, always the Symbol of His Power.

symbolising Power in Action, and its Taro Key is the Hermit and the Voice of Light, the Prophet of the Gods. Thus:

Proclaimed is the Reign of the Gods of Light.

HB:Taw is the last letter of the Alphabet, the *finis*, the Omega, the Universe, Saturn, the outermost Planet, and it is also Taw-Resh-Ayin-Aleph, Throa, the Gate of the Universe; and by Qabalah of nine Chambers it is HB:Dalet, the Gateway of Initiation. Hence

:*At the Threshold of the Universe*. {180}

So the Whole Word reads:

HB:Bet	This is the Magical History
HB:Resh	Of the Dawning of the Light.
HB:Aleph	Begun are the Whirling Motions;
HB:Shin	Formulated is the Primal Fire;
HB:Yod	Proclaimed is the Reign of the Gods of Light
HB:Taw	At the Threshold of the Infinite Worlds!

Now compare this with the Particular Exordium (G.·. D.·. MSS. Z3):

Bet { At the ending of the NIGHT

At the Limits of the LIGHT

Thoth stood before the Unborn Ones of Time

Then was formulated the Universe.

Resh { Then came forth the Gods thereof,

The Æons of the Bornless Beyond.

* Aleph Then was the Voice Vibrated.

¥ Shin Then was the Name declared.

Taw { At the Threshold of Entrance,

Betwixt the Universe and the Infinite,

Yod { In the Sign of the Enterer: Stood Thoth

As before Him the AEons were proclaimed.

* Remember in the description of the "Caduceus" (*see* p. 269) the Air Symbol vibrating between them. [Also HB:Yod, Virgo, is a Mercurial sign, and Thoth is Mercury, though on a Higher Plane. The Hermit, with his Lamp and Wand, is Hermes, who guides the souls of the dead, in the Greek Ritual of 0 Degree = 0 Square. --- P.]

¥ The Name Shin-Memfinal, the Spirit of God, second Deity-Name in the Law, the Trigrammaton, or Threefold Name, by which the Universe came forth.

The positions of the last two letters of the Word have been relatively changed, so as to render the meaning more harmoniously. {181}

We will now proceed to the first word of the text as thus decapitated, taking B'rasheth as the Title rather than as the first Word. This latter stands Bet-Resh-Aleph, which hath three Letters, symbolising thereby the Unmanifest Trinity.

Now its letters further exemplify the Trinity, for that they are the initials of three Hebrew words, which are the Names of the Persons thereof, viz:

Bet-Nunfinal Ben, the Son.
Resh-Vau-Chet Ruach, the Spirit (here the Mother).
Aleph-Bet Ab, the Father.

Note how here again the Son is first for Humanity and the Father last. These three letters, then, symbolise the three in One Unmanifest. Yet is there in them the All-potency of Life. For 2 + 2 + 1 = 5, the Symbol of Power, Mother Supernal, and HB:Heh also is Aries, Lamb of God and Dawn of the Life of the Year.

Wherefore in them lieth concealed and hidden, not alone the Divine White Brilliance of the Three Supernals (Heh-Vau-Aleph, Vau-Qof-Dalet-Vau-Shin, Bet-Resh-Vau-Kophfinal), but even also that Gleaming Glory which partaketh of the Redness, and which cometh from the Bornless Age, which is

beyond Kether. As it is written in Ancient Hindu Scripture, "In the beginning Desire, TANHA, arose in It: which was the Primal Germ of Mind." Now in the Aryan Mythology Tanha, Desire, was the God of Love, Kama; whereof the symbolic tint was Pink: as it were the first pink blush of Dawn in the Macrocosmic Sky: Herald of the Rising Sun of the Worlds, when the Great Night of Brahma was over and done.

The next word in the Great Name of God the Vast One: Aleph-Lamed-Heh-Yod-Memfinal. Let us meditate upon its Mystery! Herein behold {182} five Letters: In its Centre is the Great Letter HB:Heh, Mother Supernal. Five once more; and its first and last letters are once again Aleph-Memfinal, 41, the Mother, and 5, the Maternal Essence. And its numeration is 86, whereof the Key is 14, whereof the Key is 5. Wherefore we say that this great name is 5 in its form symbolic. 5 in the Heart of its Power: the Beginning and the End thereof are 5; and 5 is it in its Venerable Essence!

Turn now back unto the third Symbol; gaze at it steadily for a few moments, and see hidden in the Six-fold Seal of Creation the Five-fold Star of Unconquered Will.

For this was the Divine Force which created the worlds! Power Eternal, Power Resistless, Power All-dominating, in its Absolute Supremacy --- gleaming as the Great Name Elohim in the Heart of the Six-fold star! Flaming as the Purifying Fire, purging and ordering the Chaos of the Night of Time!

As in the midst of the Letters of the Verse we saw the words Aleph-Taw-Heh -Heh Yod-Memfinal, "Thou in Extension," so also does the Name Elohim read Aleph-Lamed, "Deity," Heh-Yod-Memfinal, in Extension.*

*And Aleph-Lamed = Lamed-Aleph, No, the Negative.

And the numeration of Elohim is 86, which by Gematria reads Peh-Aleph-Heh, again meaning "spread out, extended."

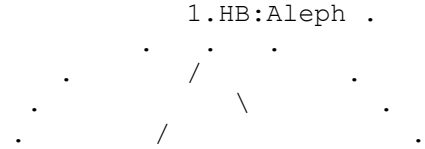
Write the letters of this Name in any Invoking Pentagram; and the Banishing Pentagram thereof will read 3.1415 (by Qabalah of nine Chambers), which is the Formula of the Proportion of diameter to circumference of the Circle.*

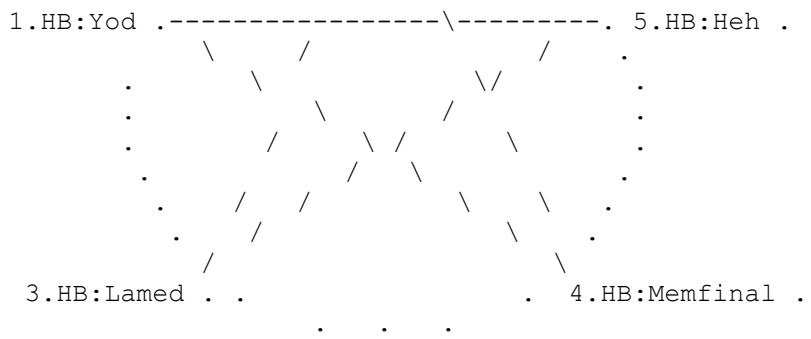
*The nearest computation to four places of decimals is 3.1416 (3.14156 {SIC. s.b. 3.1415926... --- WEH}). But 3.1415 is good enough for the benighted Hebrews. --- P.

In the sublime Computations of the Qabalah the Final Forms of letters have no increased numerical value. Mem is 40, whether final or not. The Ancient Hebrew Method of obtaining all numbers above 400 and below 1000, respectively HB:Aleph and HB:Taw {SIC s.b. HB:Taw and HB:Aleph --- WEH}, was to make up the number with the proper letters. Thus 500 would have been written Taw-Qof, not HB:Kophfinal, and 800 Taw-Taw, and so on. [Yet in some few Arcana the Finals are counted as such. This mystery, however, pertaineth to a Grade even more exalted than our beloved and erudite Brother had attained at the period of this Essay {WEH paraphrase: Bennett didn't know, and Crowley either doesn't know or won't say.}. --- P.]

Thus herein do we perceive the Hidden Power of the Three extended as a Mighty Sphere to the Confines of Space! {183}

{The following illustration includes a circumscribed equilateral pentagram. In the original, the pentagram and circle are composed of solid lines. The form given here is an approximation.}





The next word is Aleph-Taw, which we have seen to be the Central word: and its signification is the Alpha and Omega --- From Beginning unto End: Essence: and its Key is 5.

Five again are the letters of the word Heh-Shin-Mem-Yod-Memfinal,*

*Whose Key number is 17: by Taro---Hope; whose title is Daughter of the Firmament, dweller between the Waters.

which next follows; and in this word Shin-Mem-Yod-Memfinal, the Heavens, we perceive HB:Shin*

*The initial HB:Heh is but the article "the."

the Ruach Elohim, brooding upon the Face of the Waters, Mem-Yod-Memfinal (Maim), even as it is afterwards set forth in Verse 2.

In the next word, Vau-Aleph-Taw, we find that the Conjunctive HB:Vau makes of the Key number of the Essence of the Earth 11 instead of 5: symbolising how the World should fall unto the Kingdom of the Shells, and how it should be redeemed by the Son of Man.*

*For 11 is the Number of the Qliphoth; but when the Fall had occurred and the Sephira Malkuth had been cut off from the Tree by the folds of the Dragon there was added unto the Tree Dalet-Ayin-Taw, the Knowledge, as the 11th Sephira, to preserve intact the "Ten"-ness of the Sephiroth. Showing how by that very eating of the Fruit of the Tree of Knowledge of Good and of Evil should come the Saving of Mankind; for Daath is the Priceless Gift of Knowledge and Intellect whereby cometh Salvation. Wherefore also is 11 the Key Number of the Great Saviour's Name (Yod-Heh-Shin-Vau-Heh = 29 = 11), and this is also in the Taro the Wheel of the Great Law, HB:Koph, the Lord of the Forces of Life.

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And finally the word Heh-Aleph-Resh-Tzaddifinal, Ha Aretz, the Earth, hath four Letters showing its Elemental Constitution, and its Key is 17 --- also Hope --- Hope in the Earth as there is Hope in Heaven. And the last letter of the verse is HB:Tzaddifinal (the letter of Hope), by Qabalah of Nine Chambers that number which contains in itself all the properties of Protean Matters: howsoever you may multiply it the Key of its Numbers is ever 9. Fitting Symbol of ever-changing matter which ever in its essence is One --- one and alone!

Thus with the first appearance of the number of Matter does the first verse of B'rasheth close: formulating in itself the Beginning and the End of the Great Creation.

"The Characters of Heaven with Thy Finger hast thou traced: But none can read them save he hath been taught in Thy School."

Wherefore closing do I name the Mighty Words:

{Illustration at this point. Bounded above by this text in an arc: "SIT BENEDICTVS DOMINVS DEVS NOSTER". Within the arc, and bounded by a horizontal but unmarked lower limit: To left, an equal armed cross with intersection circumscribed by a ring. To center, a Chi-Rho with Alpha to the left below and Omega to the right below. To right an Ankh. Following below the outer arc of letters, passing from the cross to the Ankh above the Chi-Rho and paralleling the outer arc: "QVINOBIS DEDIT SIGNA"}

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John St. John
The Record of the Magical Retirement of G. H. Frater, O.'. M.'.

{Illustration: BW halftone: In a black border, this is a photograph of a person, presumably Crowley, in a violet (assumed from text) robe. The figure is shown in right profile, inclined forward to the right about thirty degrees off the vertical. The feet are bare and visible, with left foot flat and toes pointed directly right, as is the orientation of the figure. The right foot is also bare, but pointed at right angles to the body and directly forward, as a support at the extreme left of the figure. Only the ball of the right foot meets the floor. The left hand and arm are not visible. The right hand and arm to mid forearm are extended directly horizontal at shoulder height and pointing forward to the right. The right forefinger

is extended, and a simple cylindrical stick of a thickness of the finger is gripped in such fashion that one end of the stick (wand) emerges directly at and beneath the extended forefinger. There may be a design on the finger end of this wand, but that cannot be clearly distinguished. The wand angles down slightly under the right hand and terminates about a foot from its beginning in direct contact with the under-forearm. The wand is gripped by all but the forefinger of the right hand. No ring is worn. The Head is completely covered by a crumpled and tailed hood, apparently of a material like silk or satin. Draped over the back and about the neck of the figure is an untrimmed leopard skin. The tail and limbs hang to the floor in back, and are taken about the neck at top, with one bit visible behind the figure at the front at about the height of the diaphragm. Although not captioned in situ, the illustration is identified as "Blind Force" in the list of illustrations. Some nameless wag is reported to have uttered the following characterization during a lecture, when confronted by a slide of this illustration: "And this is a shot of Crowley with a dead cat around his neck".}

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PREFACE

NOBODY is better aware than myself that this account of my Retirement labours under most serious disadvantages.

The scene should have been laid in an inaccessible lamaserai in Tibet, perched on stupendous crags; and my familiarity with Central Asia would have enabled me to do it quite nicely.

One should really have had an attendant Sylph; and one's Guru, a man of incredible age and ferocity, should have frequently appeared at the dramatic moment.

A gigantic magician on a coal-black steed would have added to the effect: strange voices, uttering formidable things, should have issued from unfathomable caverns. A mountain shaped like a Svastika with a Pillar of Flame would have been rather taking; herds of impossible yaks, ghost-dogs, gryphons. ...

But my good, friends, this is not the way things happen. Paris is as wonderful as Lhassa, and there are just as many miracles in London as in Luang Prabang.

I did not even think it necessary to go into the Bois de Boulogne and meet those Three Adepts who cause bleeding at the nose, familiar to us from the writings of Macgregor Mathers. {3}

The Universe of Magic is in the mind of a man: the setting is but Illusion even to the thinker.

Humanity is progressing; formerly men dwelt habitually in the exterior world; nothing less than giants and Paynim and men-at-arms and distressed ladies, vampires and succubi, could amuse them. Their magicians brought demons from the smoke of blood, and made gold from baser metals.

In this they succeeded; the intelligent perceived that the gold and the lead were but shadows of thought. It became probable that the elements were but isomers of one element; matter was seen to be but a modification of mind, or (at least) that the two things matter and mind must be joined before either could be perceived. All knowledge comes through the senses, on the one hand; on the other, it is only through the senses that knowledge comes.

We then continue our conquest of matter; and we are getting pretty expert. It took much longer to perfect the telescope than the motor-car. And though, of course, there are limitations, we know enough to be able to predict them.

We know in what progression the Power to Speed coefficient of a steamboat rises --- and so on.

But in our conquest of Nature, which we are making principally by the use of the rational intelligence of the mind, we have become aware of that world itself, so much so that educated men spend nine-tenths of their waking lives in that world, only descending to feed and dress and so on at the imperative summons of their physical constitution.

Now to us who thus live the world of mind seems almost as savage and unexplored as the world of Nature seemed to the Greeks. {4}

There are countless worlds of wonder unpath'd and uncomprehended --- and even unguessed, we doubt not.

Therefore we set out diligently to explore and map these

untrodden regions of the mind.

Surely our adventures may be as exciting as those of Cortes or Cook!

It is for this reason that I invite with confidence the attention of humanity to this record of my journey.

But another set of people will find another disappointment. I am hardly an heroic figure. I am not The Good Young Man That Died. I do not remain in holy meditation, balanced on my left eyelash, for forty years, restoring exhausted nature by a single grain of rice at intervals of several months.

You will perceive in these pages a man with all his imperfections thick upon him trying blindly, yet with all his force, to control the thoughts of his mind, so that he shall be able to say "I will think this thought and not that thought" at any moment, as easily as (having conquered Nature) we are all able to say "I will drink this wine, and not that wine."

For, as we have now learnt, our happiness does not at all depend upon our possessions or our power. We would all rather be dead than be a millionaire who lives in daily dread of murder or blackmail.

Our happiness depends upon our state of mind. It is the mastery of these things that the Magicians of to-day have set out to obtain for humanity; they will not turn back, or turn aside. {5}

It is with the object of giving the reins into the hands of others that I have written this record, not without pain.

Others, reading it, will see the sort of way one sets to work; they will imitate and improve upon it; they will attain to the Magistry; they will prepare the Red Tincture and the Elixir of Life -- for they will discover what Life means.

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PROLOGUE

IT hath appeared unto me fitting to make a careful and even an elaborate record of this Great Magical Retirement, for that in the first place I am now certain of obtaining some Result therefrom, as I was never previously certain.

Previous records of mine have therefore seemed vague and obscure, even unto the wisest of the scribes; and I am myself afraid that even here all my skill of speech and study may avail me little, so that the

most important part of the record will be blank.

Now I cannot tell whether it is a part of my personal Kamma, or whether the Influence of the Equinox of Autumn should be the exciting cause; but it has usually been at this part of the year that my best Results have occurred. It may be that the physical health induced by the summer in me, who dislike damp and chill, may being forth as it were a flower the particular kind of Energy --- Sammav yamo --- which gives alike the desire to perform more definitely and exclusively the Great Work, and the capacity to achieve success.

It is in any case remarkable that I was born in October (18-); suffered the terrible mystic trance which turned me toward the Path in October (18-); applied for admission to G.'. D.'. in October (18-); opened my temple at B---e in {7} October (18-); received the mysteries of L.I.L. in October (19-); and obtained the grade of 6ø = 5ø; obtained the first true mystic results in October (19-); first landed in Egypt in October (19-); landed again in Egypt in October (19-); first parted from ... in October (19-); wrote the B.-i-M. in October (19-), and obtained the grade of 7ø = 4ø; received the great Initiation in October 19-; and, continuing, received ..... in October 19-.

So then in the last days of September 19- do I begin to collect and direct my thoughts; gently, subtly, persistently turning them one and all to the question of retreat and communion with that which I have agreed to call the Holy Guardian Angel, whose Knowledge and Conversation I have willed, and in greater or less measure enjoyed, since Ten Years.

Terrible have been the ordeals of the Path; I have lost all that I possessed, and all that I love, even as at the Beginning I offered All for Nothing, unwitting as I was of the meaning of those words. I have suffered many and grievous things at the hands of the elements, and of the planets; hunger, thirst, fatigue, disease, anxiety, bereavement, all those woes and others have laid heavy hand upon me, and behold! as I look back upon these years, I declare that all hath been very well. For so great is the Reward which I (unworthy) have attained that the Ordeals seem but incidents hardly worthy to mention, save in so far as they are the Levers by which I moved the World. Even those dreadful periods of "dryness" and of despair seem but the necessary lying fallow of the Earth. All those "false paths" of Magic and Meditation and of Reason were not false paths, but steps upon the {8} true Path; even a a tree must shoot downwards its roots into the Earth in order that it may flower, and bring forth fruit in its season.

So also now I know that even in my months of absorption in worldly pleasure and business, I am not really there, but stand behind, preparing the Event.

Imagine me, therefore, if you will, in Paris on the last day of September. How surprised was I --- though, had I thought, I should have remembered that it was so --- to find all my necessary magical apparatus to my hand! Months before, for quite other reasons, I had moved most of my portable property to Paris; now I go to Paris, not thinking of a Retirement, for I now know enough to trust my destiny to bring all things to pass without anxious forethought on my part --- and suddenly, therefore, here do I find myself --- and nothing is lacking.

I determined therefore to begin steadily and quietly, allowing the Magical Will to come slowly forth, daily stronger, in contrast to my old plan, desperation kindling a store of fuel dried by long neglect, despair inflaming a mad energy that would blaze with violence for a few hours and then go out --- and nothing done. "Not hurling, according to the oracle, a transcendent foot towards Piety."

Quite slowly and simply therefore did I wash myself and robe myself as laid down in the Goetia, taking the Violet Robe of an Exempt Adept (being a single Garment), wearing the Ring of an Exempt Adept,

and that Secret Ring which hath been entrusted to my keeping by the Masters. Also I took the Almond Wand of Abramelin and the Secret Tibetan Bell, made of Electrum Magicum with its striker of human {9} bone. I took also the magical knife, and the holy Anointing Oil of Abramelin the Mage.

I began then quite casually by performing the Lesser Banishing Ritual of the Pentagram, finding to my great joy and some surprise that the Pentagrams instantly formulated themselves, visible to the material eye as it were bars of shining blackness deeper than the night.

I then consecrated myself to the Operation; cutting the Tonsure upon my head, a circle, as it were to admit the light of infinity: and cutting the cross of blood upon my breast, thus symbolising the equilibration of and the slaying of the body, while loosing the blood, the first projection in matter of the universal Fluid.

The whole formulating the Ankh --- the Key of Life!

I gave moreover the signs of the grades from 0ø = 0ø to 7ø 4ø.

Then did I take upon myself the Great Obligation as follows:

> I. I, O.M. &ampc., a member of the Body of God, hereby bind myself on behalf of the whole Universe, even as we are now physically bound unto the cross of suffering:
> II. that I will lead a pure life, as a devoted servant of the Order:
> III. that I will understand all things:
> IV. that I will love all things:
> V. that I will perform all things and endure all things:
> VI. that I will continue in the Knowledge and Conversation of My Holy Guardian Angel:
> VII. that I will work without attachment: {10}
> VIII. that I will work in truth:
> IX. that I will rely only upon myself:
> X. that I will interpret every phenomenon as a particular dealing of God with my soul.
>
> And if I fail herein, may my pyramid be profaned, and the Eye be closed upon me!

All this did I swear and seal with a stroke upon the Bell.

Then I steadily sat down in my Asana (or sacred Posture), having my left heel beneath my body pressing into the anus, my right sole closely covering the phallus, the right leg vertical; my head, neck, and spine in one straight vertical line; my arms stretched out resting on their respective knees; my thumbs joined each to the fourth finger of the proper hand. All my muscles were tightly held; my breath came steady, slow and even through both nostrils; my eyes were turned back, in, up to the Third Eye; my tongue was rolled back in my mouth; and my thoughts, radiating from that Third Eye, I strove to shut in unto an ever narrowing sphere by concentrating my will upon the Knowledge and Conversation of the Holy Guardian Angel.

Then I struck Twelve times upon the Bell; with the new month the Operation was duly begun.

Oct. I.

The First Day

At Eight o'clock I rose from sleep and putting on my Robe, began a little to meditate. For several

reasons --- the journey and business of the day before, etc., etc., I did not feel fresh. But forcing myself a little I rose {11} and went out to the Caf, du D“me where I took coffee and a biroche, after buying an exercise book in which to write this record.
This was about 8.45; and now (10.10) I have written thus far. [Including the Prologue, but not the Preface. --- ED.]

10.45. I have driven over to the Hammam through the beautiful sunshine, meditating upon the discipline of the Operation.
It seems only necessary to cut off definitely dispersive things, aimless chatter and such; for the Operation itself will guide one, leading to disgust for too much food and so on. It there by upon my limbs any chain that requires a definite effort to break it, perhaps sleep is that chain. But we shall see --- *solvitur ambulando.* If any asceticism be desirable later on, true wariness will soon detect any danger, and devise a means to meet it and overcome it.

12.0. Have finished bath and massage, during which I continued steadily but quite gently, "not by a strain laborious and hurtful but with stability void of movement," willing the Presence of Adonai.

12.5. I ordered a dozen oysters and a beefsteak, and now (12.10) find myself wishing for an apple chewed and swallowed by deglutition, as the Hatha Yogis do.
The distaste for food has already begun.

12.12. Impressions already *failing to connect.*
I was getting into Asana and thinking "I record this fact," when I saw a jockey being weighed. {12}

12.12. I thought of recording *my own* weight which I had not taken.
Good!

12.13. Pranayama [10 seconds to breath in, 20 seconds to
12.24. breathe out, 30 seconds to hold in the breath.] Fairly good; made me sweat again thoroughly. Stopped not from fatigue but from lunch.
[Odd memoranda during lunch.
Insist on pupils writing down their whole day; the play as well as the work. "By this means they will become ashamed, and prate no longer of 'beasts.'"]
I am now well away on the ascetic current, devising all sorts of privations and thoroughly enjoying the idea.

12.55. Having finished a most enjoyable lunch, will drink coffee and smoke, and try and get a little sleep. Thus to break up sleep into two shifts.

2.18. A nice sleep. Woke refreshed.

3.15. Am arrived home, having performed a little business and driven back.
Will sit down and do Asana, etc.

3.20. Have started.

3.28. 7 Pranayama cycles enough. Doubtless the big lunch is a nuisance.
I continue meditating simply.

3.36. Asana hurts badly, and I can no longer concentrate at all. Must take 5 minutes' rest and then persevere. {13}

3.41. Began again. I shall take "Hua allalu alazi lailaha illa hua" for mantra [any sacred sentence, whose constant repetition produces many strange effects upon the mind. --- ED.] if I want one, or: may Adonai reveal unto me a special mantra to invoke Him!

3.51. Broke down again, mantra and all.

3.52- Went on meditating in "Hanged Man posture" [Legs
4.14. crossed, arms below head, like the figure of the Hanged Man in the Tarot Cards. --- ED.] to formulate sacrifice and pain self- inflicted; for I feel such a worm, able only to remain a few minutes at a time in a position long since "conquered." For this reason too I cut again the Cross of Blood; and now a third time will I do it. And I will take out the Magical Knife and sharpen it yet more, so that this body may fear me; for that I am Horus the terrible, the Avenger, the Lord of the Gate of the West.

4.15- Read Ritual DCLXXI. [The nature of this Ritual is
4.30. explained later. --- ED.]

5.10. I have returned from my shopping. Strange how solemn and dignified so trivial a thing becomes, once one has begun to concentrate!
I bought two pears, half a pound of Garibaldi biscuits, and a packet of Gaufrettes. I had a citron press,, too, at the D“me.
At the risk of violating the precepts of Zoroaster 170 and 144 I propose to do a Tarot divination for this Operation. {14}

5.10. I should explain first that I write this record for other eyes than mine, since I am now sufficiently sure of myself to attain something or other; but I cannot foretell exactly what form the attainment may take. Just so, if one goes to call upon a friend, he may be walking or riding or sleeping.
Thus, then, is Adonai hidden from me. I know where He lives; I know I shall be welcome if I call; but I do not know whether He will invite me to a banquet or ask me to go out with him for a long journey. It may be that the Rota will give me some hint.
[We have omitted the details of this divination. --- ED.]
I am never content with such divinations; trustworthy enough in material concerns, in the things of the Spirit one rarely obtains good results.
The first operation was rather meaningless; but one must allow (*a*) that it was a new way of dealing those cards for the opening of an operation; (*b*) that I had had two false starts.
The final operation is certainly most favourable; we shall see if it comes true. I can hardly believe it possible.

6.10. Will now go for a stroll, get some milk, and settle down for the evening.

10.50. I regret to have to announce that on going across to the D“me with this laudable intention, Nina brought up that red-headed bundle of mischief, Maryt Waska. This being in a way a "bandobast" (and so inviolable), I took her to dinner, eating an omelette, and {15} some bread and Camembert, and a little milk. Afterwards a cup of coffee, and then two hours of the Vajroli Mudra badly performed.
All this I did with reluctance, I did with reluctance, as an act of self-denial or asceticism, lest my desire to concentrate on the mystic path should run away with me.
Therefore I think it may fairly be counted unto me for righteousness.
I now drink a final coffee and retire, to do I hope a more straightforward type of meditation.
So mote it be.
Naked, Maryt looks like Corregio's Antiope. Her eyes are a strange grey, and her hair a very wonderful reddish gold --- a colour I have never seen before and cannot properly describe. She has Jewish blood in her, I fancy; this, and her method of illustrating the axiom "Post coitum animal triste" made me think

of Baudelaire's "Une nuit que j'etais prŠs d'une affreuse Juive": and the last line

Obscurcir la splendeur des tres froides prunelles.

and Barbey d'Aurevilly's "Rideau Cramoisi" suggested to me the following poem. [We omit this poem. --- ED.]

11.30. Done! i' th' rough! i' th' rought! Now let me go back to my room, and Work!

(11.47.) Home --- undressed --- robed --- attended to toilet -- cut cross of Blood once more to affirm mastery of Body --- sat down at 11.49 and ended the day with 10 Pranayamas, which caused me to perspire freely, but were not altogether easy or satisfactory. {16}

The Second Day

The Stroke of Twelve found me duly in my Asana, practising Pranayama.
Let me continue this work; for it is written that unto the persevering mortal the Blessed Immortals are swift ...
What they should happen to a persevering Immortal like myself?

12.7. Trying meditation and mantra.

12.18. I find thoughts impossible to concentrate; and my Asana, despite various cowardly attempts to "fudge" it, is frightfully painful.

12.20. In the Hanged Man posture, meditating and willing the Presence of Adonai by the Ritual "Thee I invoke, the Bornless One" and mental formulae.

12.28. I'm hopelessly sleepy! Invocation as bad as bad could be --- attention all over the place. Irrational hallucinations, such as a vision of either Eliphaz Levi or my father (I can't swear which!) at the most solemn moment!
But the irrational character of said visions is not bad. They come from nowhere; it is much worse when your own controlled brain breaks loose.

12.33. I will therefore compose myself to sleep: is it not written that He giveth unto His beloved even in sleep? "Others, even in sleep, He makes fruitful from His own strength." {17}

7.29. Woke and forced myself to rise. I had a number of rather pleasing dreams, as I seem to remember. But their content is gone from me; and, in the absence of the prophet Daniel, I shall let the matter slide.

7.44. Pranayama. 13 cycles. Very tiring; I began to sweat. A mediocre performance.

8.0- Breakfast. Hatha Yogi --- a pear and two gau-
8.20 frettes.

8.53. Have been meditating in Hanged Man position. Thought dull and wandering; yet once "the conception of the Glowing Fire" seen as a planet (perhaps Mars). Just enough to destroy the concentration; then it went out, dammit!

10.40. Have attended to correspondence and other business and drunk a citron press,.
The Voice of the Nadi began to resound.

10.50. Have done "Bornless One" in Asana. Good; yet I am filled with utter despair at the hopelessness

of the Task. Especially do I get the Buddhist feeling, not only that Asana is intensely painful, but that all conceivable positions of the body are so.

11.0. Still sitting; quite sceptical; sticking to it just because I am a man, and have decided to go through with it.

11.13. Have done 10 P.Y. cycles. A bit better,and a slight hint of the Bhuchari Siddhi foreshadowed. Have been saying mantra; the question arises in my mind: {18}

11.13. Am I mixing my drinks unduly? I think not; if one didn't change to another mystic process, one would have to read the newspaper.

11.20. This completes my half-hour of Asana. Legs very painful; yet again I find myself wishing for Kandy (not sugar candy, but the place where I did my first Hindu practices and got my first Results) and a life devoted entirely to meditation. But not for me! I'm no Pratyeka-Buddha; a Dhamma-Buddha every inch of me! [A Pratyeka-Buddha attains the Supreme Reward for himself alone; a Dhamma-Buddha renounces it and returns to hell (earth) to teach others the Way. --- ED.]
I now take a few minutes "off" to make "considerations."
I firmly believe that the minutest dose of the Elixir would operate as a "detonator." I seem to be perfectly ready for illumination, if only because I am so perfectly dark. Yet my power to create magical images is still with me.

11.40- Hanged Man posture. Will invoke Adonai once more
12.0. by pure thought. Got into a very curious state indeed; part of me being quite perfectly asleep, and part quite perfectly awake.

2.10. Have slept, and that soundly, though with many dreams. Awaking with the utmost horror and loathing of the Path of the Wise --- it seemed somehow like a vast dragon-demon with bronze green wings iridescent that rose up startled and angry. And I saw that {19}
2.10. the littlest courage is enough to rise and throw off sleep, like a small soldier in complete armour of silver advancing with sword and shield --- at whose sight that dragon, not daring to abide the shock, flees utterly away.
2.15. Lunch, 3 Garibaldis and 3 Gaufrettes. Wrote two letters.
2.50. Going out walk with mantra.
8.3. This walk was in a way rather a success. I got the good mantra effects, *e.g.,* the brain taking it up of its own accord; also the distaste for everything but Adonai became stronger and stronger.
But when I returned from a visit to B---e on an errand of comradeship --- 1 1/2 hours' talk to cut out of this mantra-yoga --- I found all sorts of people at the Dome, where I drank a citron presse: they detained me in talk, and at 6.30 Maryt turned up and I had to chew a sandwich and drink coffee while she dined.
I feel a little headache; it will pass.
She is up here now with me, but I shall try to meditate. Charming as she is, I don't want to make love to her.

8.40. Mixed mantra and caresses rather a success. (At her request I gave M. a minimum dose of X.)

9.15. Asana and Meditation with mantra since 8.40. The blackness seems breaking. For a moment I got a vague glimpse of one's spine (or rather one's Sushumna) as a galaxy of stars, thus suggesting the stars as the ganglia of the Universe.

9.18 To continue.

10.18. Not very satisfactory. Asana got painful; like a {20} worm I gave up, and tried playing the fool; got amused by the New Monster, but did not perform the "Vajroli Mudra." [For this see the Shiva Sanhita, and other of the Holy Sanskrit Tantras. --- ED.]
However, having got rid of her for the moment, one may continue.

10.24- P.Y. [Prana Yama. --- ED.] 14 cycles. Some effort re-
10.39. quired; sweating appears to have stopped and Bhuchari hardly begun.
My head really aches a good deal.
I must add one or two remarks. In my walk I discovered that my mantra Hua allahu, etc., really belongs to the Visuddhi Cakkram; so I allowed the thought to concentrate itself there. [The Visuddhi-Cakkram: the "nerve centre," in Hindu mystic physiology, opposite the larynx. --- ED.]
Also, since others are to read this, one must mention that almost from the beginning of this Working of Magick Art the changed aspect of the world whose culmination is the keeping of the oath "I will interpret every phenomenon as a particular dealing of God with my soul" was present with me. This aspect is difficult to describe; one is indifferent to everything and yet interested in it. The meaning of things is lost, pending the inception of their Spiritual Meaning; just as, on putting one's eye to the microscope, the drop of water on the slide is gone, and a world of life discovered, though the real import of that world is not apprehended, until one's knowledge becomes far greater than a single glance can make it. {21}

10.55. Having written the above, I shall rest for a few moments to try and get rid of my headache.
A good simile (by the way) for the Yogi is to say that he watches his thought like a cat watching a mouse. The paw ready to strike the instant Mr. Mouse stir.
I have chewed a Gaufrette and drunk a little water, in case the headache is from hunger. (P.S. --- It was so; the food cured it at once.)

11.2. I now lie down as Hanged Man and say mantra in Visuddhi.

11.10. I must really note the curious confusion in my mind between the Visuddhi Cakkram and that part of the Boulevard Edgar Quinet which opens on to the cemetery. It seems an identity.
In trying to look "at" the Cakkram, I saw that.
Query: What is the connection, which appeared absolute and essential? I had been specially impressed by that gate two days ago, with its knot of mourners. Could the scene have been recorded in a brain-cell adjoining that which records the Visuddhi-idea? Or did I at that time unconsciously think of my throat for some other reason? Bother! These things are all dog- faced demons! To work!

11.17. Work: Meditation an Mantra.

11.35. No good. Went off into a reverie about a castle and men-at-arms. This had all the qualities of a true dream, yet I was not in any other sense asleep. I soon will be, though. It seems foolish to persist. {22}

11.35. And indeed, though I tried to continue the mantra with its high aspiration to know Adonai, I must have slept almost at once.

The Third Day

6.55. Now the day being gloriously broken, I awoke with some weariness, not feeling clean and happy, not burning with love unto my Lord Adonai, though ashamed indeed for that thrice of four times in the night I had been awakened by this loyal body, urging me to rise and meditate --- and my weak will bade it be at ease and take its rest --- oh, wretched man! slave of the hour and of the worm!

7.0- Fifteen cycles of Prana Yama put me right mentally
7.16. and physically: otherwise they had little apparent success.

7.30. Have breakfasted --- a pear and two Garibaldis. (These by the way are the small size, half the big squares.)

7.50. Have smoked a pipe to show that I'm not in a hurry.

8.5. Hanged Man with mantra in Visuddhi. Thought I had been much longer. At one point the Spirit began to move --- how the devil else can I express it? The consciousness seemed to flow, instead of pattering. Is *that* clear?
One should here note that there may perhaps be some essential difference in the operation of the Moslem and Hindu mantrams. The latter boom; the former ripple. I have never tried the former at all seriously until now. {23}

8.10- *Meme jeu* --- no good at all. Think I'll get up and have
8.32. a Turker.

9.0. Am up, having read my letters. Continuing mantra all the time in a more or less conscious way.

9.25. Wrote my letters and started out.

10.38. Have reached the Cafe de la Paix, walking slowly with my mantra. I am beginning to forget it occasionally, mispronouncing some of the words. A good sign! Now and then I tried sending it up and down my spine, with good effect.

10.40. I will drink a cup of coffee and then proceed to the Hammam. This may ease my limbs, and afford an opportunity for a real go- for-the-gloves effort to concentrate.
It cannot be too clearly understood that nearly all the work hitherto has been preliminary; the intention is to get the Chittam (thought-stuff) flowing evenly in one direction. Also one practises detaching it from the Virttis (impressions). One looks at everything without seeing it.
O coffee! By the mighty Name of Power do I invoke thee, consecrating thee to the Service of the Magic of Light. Let the pulsations of my heart be strong and regular and slow! Let my brain be wakeful and active in its supreme task of self-control! That my desired end may be effected through Thy strength, Adonai, unto Whom be the Glory for ever! Amen without lie, and Amen, and Amen of Amen.

11.0. I now proceed to the Hammam. {24}

12.0. The Bath is over. I continued the mantra throughout, which much alleviated the torture of massage. But I could not get steady and easy in my Asana or even in the Hanged Man or Shavasana, the "corpse-position." I think the heat is exciting, and makes me restless. I continue in the cooling-room lying down.

12.10. I have ordered 12 oysters and coffee and bread and butter.
O oysters! be ye unto me strength that I formulate the 12 rays of the Crown of HVA! I conjure ye, and very potently command.
Even by Him who ruleth Life from the Throne of Tahuti unto the Abyss of Amennti, even by Ptah the swathed one, that unwrappeth the mortal from the immortal, even by Amoun the giver of Life, and by Khem the mighty, whose Phallus is like the Pillar in Karnak! Even by myself and my male power do I conjure ye. Amen.

12.20 I was getting sleepy when the oysters came.

I now eat them in a Yogin and ceremonial manner.

12.45. I have eaten my oysters, chewing them every one; also some bread and butter in the same manner, giving praise to Priapus the Lord of the oyster, to Demeter the Lady of corn, and to Isis the Queen of the Cow. Further, I pray symbolically in this meal for Virtue, and Strength, and Gladness; as is appropriate to these symbols. But I find it very difficult to keep the mantra going, even in tune with the jaws; perhaps it is that this peculiar method of eating (25 minutes {25} for what could be done normally in 3) demands the whole attention.

1.30. Drifted into a nap. Well! we shall try what Brother Body really wants.

1.35. My attempt to go to sleep has made me supernaturally wakeful.
I am --- as often before --- in the state described by Paul (not my masseur; the other Paul!) in his Epistle to the Romans, cap. vii. v. 19.
I shall rise and go forth.

1.55. I have a good mind to try violent excitement of the Muladhara Cakkram; for the whole Sushumna seems dead. This at the risk of being labelled a Black Magician --- by clergymen, Christian Scientists, and the "self-reliant" classes in general.

2.15. Arrived (partly by cab) at the Place. Certain curious phenomena which I have noticed at odd times --- *e.g.*, on Thursday night --- but did not think proper to record must be investigated. It seems quite certain that meditation-practices profoundly affect the sexual process: how and why I do not yet certainly know.

2.45. Rubbish! everything perfectly normal.
Difficult, though, to keep mantram going.

3.0. Am sitting on the brink of the big fountain in the Luxembourg. This deadness of the whole system continues.
To explain. Normally, if the thought be energetically directed to almost any point in the body, that point is {26} felt to pulse and even to ache. Especially this is the case if one vibrates a mantra or Magical name in a nerve-centre. At present I cannot do this at all. The Prana seems equilibrated in the whole organism: I am very peaceful --- just as a corpse is.
It is terribly annoying, in a sense, because this condition is just the opposite of Dharana; yet one knows that it is a stage on the way to Samadhi.
So I rise and give confidently the Sign of Apophis and Typhon, and will then regard the reflection of the sweet October Sun in the kissing waters of the fountain. (P.S. --- I now remember that I forgot to rise and give the Sign.)

3.15. In vain do I regard the Sun, broken up by the lips of the water into countless glittering stars --- abounding, revolving, whirling forth, crying aloud --- for He whom my soul seeketh is not in these. Nor is He in the fountain, eternally as it jets and falls in brilliance of dew; for I desire the Dew Supernal. Nor is He in the still depths of the water; their lips do not meet His. Nor --- O my soul! --- is He anywhere to be found in thy secret caverns, unluminous, formless, and void, where I wander seeking Him --- or seeking rest from that Search! O my soul! --- lift thyself up; play the man, be strong; harden thyself against thy bitter Fate; for at the End thou shalt find Him; and ye shall enter in together into the Secret Palace of the King; even unto the Garden of Lilies; and ye shall be One for evermore. So mote it be! {27}
Yet now --- ah now! --- I am but a dead man. Within me and without still stirs that life of sense that is not life, but is as the worms that feast upon my corpse. ... Adonai! Adonai! my Lord Adonai! indeed,

Thou hast forsaken me. Nay! thou liest, O weak soul! Abide in the meditation; unite all thy symbols into the form of a Lion, and be lord of thy jungle, travelling through the servile Universe even as Mau the Lion very lordly, the Sun in His strength that travelleth over the heaven of Nu in His bark in the mid-career of Day.
For all these thoughts are vain; there is but One thought, though that thought be not yet born --- He only is God, and there is none other God than He!

3.30. Walking home with mantra; suddenly a spasm of weeping took me as I cried through the mantra --- "My God, my God, why hast Thou forsaken me?" --- and I have to stop and put it down!
A good thing; for it calms me.

3.45. At the Dome, master of myself. The Mantra goes just 30 times a minute, 1800 times an hour, 43,200 times a day. To say it a million times would take longer than Mrs. Glyn's heroine did to conceive. Yet I will get the result if I have to say it a hundred and eleven million times. But oh! fertilise my Akasic egg today!
This remark, one should notice, is truly characteristic of the man John St. John. I see how funny it is; but I'm quite serious withal. Ye dull dogs! {28}
[The "Akasic Egg" is the sphere of the personality of man. A theosophic term. --- ED.]

3.55. N.B. --- Mantras might with advantage be palindromes.

3.56. I try to construct a magic square from the mantra. No good. But the mantra is going much better, quite mechanically and "without attachment" (*i.e.*, without conscious ulterior design. "Art for Art's sake" as it were).

4.10. I drink a "citron presse."

4.25. Alas! here comes Maryt (with a sad tale of X. It appears that she fainted and spent some hours at the hospital. I should have insisted on her stying with me; the symptoms began immediately on her drinking some coffee. I have noticed with myself, that eating has started the action).

5.30. An hour of mingled nap and mantra.
I now feel alive again. It was very strange how calm and balanced I was: yet now I am again energised; may it be to the point of Enthusiasm!
People will most assuredly smile at this exalted mystic; his life seems made up of sleep and love-making. Indeed, to-day I have been shockingly under the power of Tamas, the dark sphere. But that is clearly a fatigue-effect from having worked so hard.
Oh Lord, how long?

5.50. The Mantra still ripples on. I am so far from the Path that I have a real good mind to get Maryt to let me perform the Black Mass on her at midnight. I would {29} just love to bring up Typhon, and curse Osiris and burn his bones and his blood!
At least, I now solemnly express a pious wish that the Crocodile of the West may eat up the Sun once and for all, that Set may defile the Holy Place, that the supreme Blasphemy may be spoken by Python in the ears of Isis.
I want trouble. I want to say Indra's mantram till his throne gets red-hot and burns his lotus-buttocks; I want to pinch little Harpocrates till he fairly yells ... and I will too! Somehow!

6.15. I have now got into a sort of smug content, grinning all over like some sleepy Chinese god. No reason for it, Lord knows!
I can't make up my mind whether to starve or sandwich or gorge the beast St. John. He's not the least

bit hungry, though he's had nothing to call a Meal since Thursday lunch. The Hatha-Yoga feeding game is certainly marvellous.
I should like to work marching and breathing with this mantra as I did of old with Aum Tat Sat Aum. Perhaps two steps to a mantra, and 4-8-16 steps to a breath-cycle? This would mean 28 seconds for a breath-cycle; quite enough for a marching man. We might try 4-8-8 to start; or even 8-8-8 (for the Chariot, wherein the Geburah of me rises to Binah --- Strength winning the Wings of Understanding). [These symbols, allusions, and references will all be found in 777, just published by "The Equinox" --- see advt. --- ED.] {30}

6.55. I shall now ceremonially defile the Beyt Allah with Pig, to express in some small measure my utter disgust and indignation with Allah for not doing His job properly. I say in vain "Labbaik!" [I am here. --- ED.] He answers, "But I'm *not* here, old boy --- another leg-pull!" He little knows His man, though, if He thinks He can insult me with impunity. Andre, un sandwich!
[Beyt Allah, the Mosque at Mecca, means "House of God" --- ED.]

7.5. I shall stop mantra while I eat, so as to concentrate (*a*) on the chewing, (*b*) on defiling the House of God. Not so easy! the damned thing runs on like a prairie fire. Important then to stop it absolutely at will: even the Work itself may become an obsession.
11 hours with no real break --- not bad.
The bad part of to-day seems the Asana, and the deadness. Or, perhaps worse, I fail to apprehend the true magical purport of my work: hence all sort of aimless formulae, leading --- naturally enough --- to no result.
It just strikes me --- it may be this Isis Apophis Osiris IAO formula that I have preached so often. Certainly the first two days were Isis --- natural, pleasant, easy events. Most certainly too to-day has been Apophis! Think of the wild cursing and black magic, etc. ... we must hope for the Osiris section to-morrow or next day. Birth, death, resurrection! IAO!

7.35. The Sandwich duly chewed, and two Coffees drunk, I resume the mystic Mantra. Why? Because I dam well choose to. {31}

7.50. 'Tis a rash thing to say, and I burn incense to the Infernal Gods that the Omen may be averted; but I seem to have conquered the real Dweller of the Threshold once and for all. For nowadays my blackest despair is tempered by the certainty of coming through it sooner or later, and that with flying colours.

9.30. The last 3/4 hour I wasted talking to Dr. R---, that most interesting man. I don't mean talking; I mean listening. You are a bad, idle good-for-nothing fellow, O.M.! Why not stick to that mantra?

10.40. Have drunk two citrons press,s and gone to my room to work a mighty spell of magick Art.

11.0. Having got rid of Maryt (who, by the way, is Quite mad), and thereby (one might hope) of Apophis and Typhon, I perform the Great Ritual DCLXXI with good results magically; "i.e.", I formulated things very easily and forcibly; even at one time I got a hint of the Glory of Adonai. But I made the absurd mistake of going through the Ritual as if I was rehearsing it, instead of staying at the Reception of the Candidate and insisting upon being *really* received.
I will therefore now (11.50) sit down again and invoke really hard on these same lines, while the Perfume and the Vision are yet formulated, though insensibly, about me. And thus shall end the Third day of my retirement.

The Fourth Day

12.15. So therefore begins the fourth day of this my great magical retirement; I bleed from the slashes

of the {32} magick knife; I smart from the heat of the Holy Oil; I am bruised by the scourge of Osiris that hath so cruelly smitten me; the perfume yet fills the chamber of Art; --- and I?
Oh Adonai my Lord, surely I did invoke Thee with fervour; yet Thou camest not utterly to the tryst. And yet I know that Thou wast there; and it may be that the morning may being rememberance of Thee which this consciousness does not now contain.
But I swear by Thine own glory that I will not be satisfied with this, that I will go on even unto madness and death if it be Thy will --- but I will know Thee as Thou art.
It is strange how my cries died down; how I found myself quite involuntarily swinging back to the old mantra that I worked all yesterday.
However, I shall try a little longer in the Position of the Hanged Man, although sleep is again attacking me. I am weary, yet content, as if some great thing had indeed happened. But if I lost consciousness --- a thing no man can be positive about from the nature of things --- it must have happened so quietly that I never knew. Certainly I should not have thought that I had gone on for 25 minutes, as I did.
But I do indeed ask for a Knowledge and Conversation of the Holy Guardian Angel which is not left so much to be inferred from the good results in my life and work; I want the Perfume and the the Vision. ...
Why am I so materially wallowing in grossness? It matters little; the fact remains that I do wallow. {33} I want that definite experience in the very same sense as Abramelin had it; and what's more, I mean to go on till I get it.

12.34. I begin, therefore, in Hanged Man posture, to invoke the Angel, within the Pyramid already duly prepared by DCLXXI.

12.57. Alas! in vain have I tried even the supreme ritual of Awaiting the Beloved, although once I thought --- Ah! give unto Thy beloved in sleep!
How ashamed I should be, though! For an earthly lover one would be on tiptoe of excitement, trembling at every sound, eager, afraid ...
I will, however, rise and open (as for a symbol) the door and the window. Oh that the door of my heart were ever open! For He is always there, and always eager to come in.

1.0. I rise and open unto my Beloved.
... May it be granted unto me in the daylight of this day to construct from DCLXXI a perfect ritual of self-initiation, so as to avoid the constant difficulty of assuming various God-forms. Then let that ritual be a constant and perfect link between Us ... so that at all times I may be perfect in Thy Knowledge and Conversation, O mine Holy Guardian Angel! to whom I have aspired these ten years past.

1.5. And though as it may seem I now compose myself to sleep, I await Thee ... I await Thee!

7.35. I arise from sleep, mine eyes a little weary, my soul fresh, my heart restored. {34}

8.0. Accordingly, I continue in gentle and easy meditation on my Lord Adonai, without fear or violence, quite directly and naturally.
One of the matters that came up last night with Dr. R---d was that of writing rubbish for magazines. He thought that one could do it in the intervals of serious work; but I do not think that one should take the risk. I have spent these many years training my mind to think cleanly and express beautifully. Am I to prostitute myself for a handful of bread?
I swear by Thyself, O Thou who art myself, that I will not write save to glorify Thee, that I will write only in beauty and melody, that I will give unto the world as Thou givest unto me, whether it be a consuming fire, or a cup of the wine of Iacchus, or a glittering dagger, or a disk brighter than the sun. I will starve in the street before I pander to the vileness of the men among whom I live --- oh my Lord

Adonai, be with me, give me the purest poesy, keep me to this vow! And if I turn aside, even for a moment, I pray Thee, warn me by some signal chastisement, that Thou art a jealous god, and that Thou wilt keep me veiled, cherished, guarded in Thine harem a pure and perfect spouse, like a slender fountain playing in Thy courts of marble and of malachite, of jasper, of topaz, and of lapis lazuli.
And by my magick power I summon all the inhabitants of the ten thousand worlds to witness this mine oath.
8.15. I will rise, and break my fast. I think it as well to go on with the mantra, as it started of its own accord. {35}

9.0. Arrived at Pantheon, to breakfast on coffee and biroche and a peach.
I shall try and describe Ritual DCLXXI; since its nature is important to this great ceremony of initiation. Those who understand a little about the Path of the Wise may receive some hint of the method of operation of the L.V.X.
And I think that a description will help me to collect myself for the proper adaptation of this Ritual to the purpose of Self- initiation.
Oh, how soft is the air, and how serene the sky, to one who has passed through the black rule of Apophis! How infinitely musical are the voices of Nature, those that are heard and those that are not heard! What Understanding of the Universe, what Love is the prize of him that hath performed all things and endured all things!
The first operation of Ritual DCLXXI is the preparation of the Place.
There are two forces; that of Death and that of Natural Life.
Death begins the Operation by a knock, to which Life answers.
Then Death, banishing all forces external to the operation, declares the Speech in the Silence.
Both officers go from their thrones and form the base of a triangle whose apex is the East. They invoke the Divine Word, and then Death slays with the knife, and embalms with the oil, his sister Life.
Life, thus prepared, invokes, at the summons of Death, {36} the forces necessary to the Operation. The Word takes its station in the East and the officers salute it both by speech and silence in their signs; and they pronounce the secret Word of power that riseth from the Silence and returneth thereunto.
All this they affirm; and in affirming the triangular base of the Pyramid, find that they have mysteriously affirmed the Apex thereof whose name is Ecstasy.
This also is sealed by that secret word; for that Word containeth All.
Into this prepared Pyramid of divine Light there cometh a certain darkling wight, who knoweth not either his own nature, or his origin or destiny, or even the name of that which he desireth. Before he can enter the Pyramid, therefore, four ordeals are required of him.
So, bound and blinded, he stumbles forward, and passes through the wrath of the Four Great Princes of the Evil of the World, whose Terror is about him on every side. Yet since he has followed the voice of the Officer who has prepared him, in this part of the Ritual no longer merely Nature, the great Mother, but Neschamah (his aspiration) and the representative of Adonai, he may pass through all. Yea, in spite of the menace of the Hiereus, whose function is now that of his fear and of his courage, he goes on and enters the Pyramid. But there he is seized and thrown down by both officers as one unworthy to enter. His aspiration purifies him with steel and fire; and there as he lies shattered by the force of the ritual, he hears --- even as {37} a corpse that hears the voice of Israfel --- the Hegemon that chants a solemn hymn of praise to that glory which is at the Apex, and who invisibly rules and governs the whole Pyramid.
Now then that darkling wight is lifted by the officers and brought to the altar in the centre; and there the Hiereus accuses him of the two and twenty Basenesses, while the Hegemon lifting up his chained arms cries again and again against his enemy that he is under the Shadow of the Eternal Wings of the Holy One. Yet at the end, at the supreme accusation, the Hiereus smites him into death. The same answer avails him, and in its strength he is uplifted by his aspiration --- and now he stands upright.

Now then he makes a journey in his new house, and perceives at stated times, each time preceded by a new ordeal and equilibration, the forces that surround him. Death he sees, and the Life of Nature whose name is Sorrow, and the Word that quickeneth these, and his own self --- and when he hath recognised these four in their true nature he passes to the altar once more and as the apex of a descending triangle is admitted to the lordship of the Double Kingdom. Thus is he a member of the visible triad that is crossed with the invisible --- behold the hexagram of Solomon the King! All this the Hiereus seals with a knock and at the Hegemon's new summons he --- to his surprise --- finds himself as the Hanged Man of the Tarot.
Each point of the figure thus formed they crown with light, until he glitters with the Flame of the Spirit. {38}
Thus and not otherwise is he made a partaker of the Mysteries, and the Lightning Flash strikes him.
The Lord hath descended from heaven with a shout and with the Voice of the Archangel, and the trump of God.
He is installed in the Throne of the Double Kingdom, and he wields the Wand of Double Power by the sings of the grade.
He is recognized an initiate, and the word of Secret Power, and the silent administration of the Sacrament of Sword and Flame, acknowledge him.
Then, the words being duly spoken and the deeds duly done, all is symbolically sealed by the Thirty Voices, and the Word that vibrateth from the Silence to the Speech, and from the Speech again unto the Silence. Then the Pyramid is sealed up, even as it was opened; yet in the sealing thereof the three men partake in a certain mystical manner of the Eucharist of the Four Elements that are consumed for the Perfection of the Oil.
Knox Om Pax. [With these mystic words the Mysteries Eleusinian were sealed. --- ED.]

10.0. Having written out this explanation, I will read it through and meditate solemnly thereupon. All this I wrote in the Might of the Secret Ring committed unto me by the Masters; so that all might be absolutely correct.
One thing strikes me as worthy of mention. Last night when I went into the restaurant to speak to {39} R---d, my distaste for food was so intense that the smell of it caused real nausea. To-day, I am perfectly balanced, neither hungry nor nauseated. This is indeed more important than it seems; it is a sure sign when one sees a person take up fads that he is under the black rule of Apophis. In the Kingdom of Osiris there is freedom and light. To-day I shall eat neither with the frank gluttony of Isis nor with the severe asceticism of Apophis. I shall eat as much and as little as I fancy; these violent means are no longer necessary. Like Count Fosco, I shall "go on my way sustained by my sublime confidence, self-balanced by my impenetrable calm."

10.50. I have spent half an hour wandering in the Musee du Luxembourg.
I now sit down to meditate on this new ritual.
The following, so it appears, should be the outlines --- damn it, I've a good mind to write it straight off --- no! I'll be patient and tease the Spirit a little. I will be coquettish as a Spanish catamite.

1. Death summons Life and clears away all other forces.
2. The Invocation of the Word. Death consecrates Life, who in her whirling dance invokes that Word.
3. They salute the Word. The Signs and M---M1 must be a Chorus, if anything.
4. The Miraculous appearance of Iacchus, uninvoked.

{40}

10.50

1. The 3 Questions.
2. The 4 ordeals. Warning and comfort as an appeal to the Officers.
3. The Threshold.
1 WEH Note: "M---M" refers to the secret Neophyte word of the A.'. A.'..
The Chorus of Purification.
The Hymn "My heart, my mother!" as already written, years ago.
4. At the altar. The accusation and defence as antiphonies.
5. The journey. Bar and pass, and the 4 visions even as a mighty music.
6. The Hanged Man --- the descent of Adonai.
7. The installation --- signs, etc.

Sealing as for opening; but insert Sacrament.

1.15. During a lunch of 12 oysters, Cepes Bordelaise, Tarte aux Cerises, Cafe Noir, dispatched without Yoga or ceremonial, I wrote the Ritual in verse, in the Egyptian Language. I don't think very well. Time must show: also experience. I'd recite Tennyson if I thought it would give Samadhi!
Now more mantra, though by the Lord I'm getting sick of it.

1.40. It occurs to me, now that I am seeing my way in the Operation a little more clearly, that one might consider the First Day as Osiris Slain +, the Second as that of the Mourning of Isis _, the third as that of the Triumph of Apophis V, and to-day that of Osiris Risen X; these four days being perfect in themselves as a 5ø = 6ø operation (or possibly with one or two more {41} to recapitulate L.V.X. Lux, the Light of the Cross). Thence one might proceed to some symbolic passage through the 6ø = 5ø grade --- though of course that grade is really symbolic of this soul-journey, not "vice versa" --- and through 7ø = 4ø; so perhaps --- if one could only dare to hope it! --- to the 8ø = 3ø attainment. Certainly what little I have done so far pertains no higher than Minor adeptship though I have used higher formulae in the course of my working.

1.55. My Prana is acting in a feverish manner; a mixture of fatigue and energy. This is not good: it probably comes from bolting that big lunch, and may mean that I must sleep to recover equilibrium. I will, however, use the Pentagram ritual on my Anahata Cakkram [the heart; a nerve-centre in Hindu mystical physiology. --- ED.] and see if that steadies me. (P.S. --- Yes: instantly). Notice, please, how in this condition of intense magical strain the most trifling things have a great influence. Normally, I can eat anything in any quantity without the slightest effect of any sort; witness my expeditions and debauches; nothing upsets me.
P.S. --- But notice, please! Normally half a bottle of Burgundy excites me notably; while doing this magic is like so much water. A "transvaluation of all values!"

3.55. Over a citron presse I have revised the new Ritual. Also I have bought suitable materials for copying it fair; and this I did without solemnity or ceremonial, {42} but quite simply, just as anybody else might buy them. In short, I bought them in a truly Rosicrucian manner, according to the custom of the country. I add a few considerations on the grade of Adeptus Major 6ø = 5ø.
(P.S. --- Distinction is to be made between attainment of this
grade in the natural and in the spiritual world. The former I
long since possessed.)

1. It may perhaps mean severe asceticism. In case I should be going out on that path I will try and get a real good dinner to fortify myself.
2. The paths leading to Geburah are from Hod, that of the Hanged Man, and from Tiphereth, that of Justice, both equilibrated aspects of Severity, the one implying Self-Sacrifice, the other

involuntary suffering. One is Freewill, the other Karma; and that in a wider sense than that of Suffering.
The Ritual DCLXXI will still be applicable: indeed, it may be considered sufficient; but of course it must be lived as well as performed.

(I must here complain of serious trouble with fountain pens, and the waste of priceless time fixing them up. They have been wrong throughout the whole operation, a thing that has not happened to me for near eight years. I hope I've got a good one at last --- yes, thank God! this one writes decently.) {43}

4.15. Somehow or other I have got off the track; have been fooling about with too many odd things, necessary as they may have been. I had better take a solid hour willing the Tryst with Adonai.

5.40. Have done all this, and a Work of Kindness. I will again revise the new ritual, dine, return and copy it fair for use.
Let Adonai the Lord oversee the Work, that it be perfect, a sure link with Him, a certain and infallible Conjuration, and Spell, and Working of true Magick Art, that I may invoke Him with success whenever seemeth good unto Him.
Unto Him; not unto Me! Is it not written that Except Adonai build the House, they labour in vain that build it?

6.15. Chez Lavenue. Not feeling like revision, will read through this record.
My dinner is to be Bisque d'Ecrevisses, Tournedos Rossini, a Coupe Jack, half a bottle of Meursault, and Coffee. All should now acquit adepts of the charge of not knowing how to do themselves well.

7.20. Dinner over, I return the Mantra-Yoga. One may note that I expected the wine to have an excessive effect on me; on the contrary, it has much less effect than usual.
This is rather important. I have purposely abstained from anything that might be called a drug, until now, for fear of confusing the effects.
With my knowledge of hashish-effects, I could very {44} likely have broken up the Apophis-kingdom of yesterday in a moment, and the truth of it would have been 5 per cent. drug and 95 per cent. magic; but nobody would have believed me. Remember that this record is for the British Public, "who may like me yet." God forbid! for I cannot echo Browning's hope. Their greasiness, hypocrisy, and meanness are such that their appreciation could only mean my vileness, not their redemption. Sorry if I seem pessimistic about them! A nasty one for me, by the way, if they suddenly started buying me! I should have, in mere consistency, to cut my throat!
Calm yourself, my friend! There is no danger.

7.40. At home again and robed. Am both tired and oppressed, even in my peace; for the day has been, and the evening is, close and hot, with a little fog, and, one may suspect, the air is overcharged with electricity. I will rest quietly with my mantra as Hanged Man, and perhaps sleep for a little.

8.10. No sleep --- no rest for the wicked! 'Tis curious how totally independent is mantra-yoga of reverie. I can say my mantra vigorously while my thought wanders all over the world; yet I cannot write the simplest sentence without stopping it, unless with a very great effort, and then it is not satisfactory to either party!
Meditation --- of the "rational' sort --- on this leads me to suggest that active "radiant" thought may be incompatible with the mantra, itself being (?) active. One can {45} read and understand quite easily with the mantra going; one can remember things.
For example, I see my watch chain; I think. "Gold. Au, 196 atomic weight. AuCl3, L3 10s. 0*d*. an ounce" and so on *ad infinitum;* but the act of writing down these things stops the mantra. This may be (partly) because I always say under my breath each word as I write it. [P.S. --- But I do so, though less

possibly, as I read.]

8.22. As I am really awake, I may as well do a little Pranayama.

8.40. How little I know of magic and the conditions of success! My 17 cycles of breath were not absolutely easy; yet I did them. After a big dinner!!! The sweating was quite suppressed, in spite of the heat of the night and the exercise; and the first symptoms of the Bhuchari-Siddhi --- the "jumping about like a frog" --- were well marked. I am encouraged to spend a few minutes (still in Asana) reading the Shiva Sanhita.

9.0. Asana very painful again. True, I was doing it very strictly.
I notice they give a second stage --- trembling of the body --- as preliminary to the jumping about like a frog --- I had omitted this, as one is so obviously the germ of the other.
The Hindus seem to lack a sense of proportion. When the Yogi, by turning his tongue back for one half-minute, has conquered old age, disease and death; then instead of having good time he patiently (and rather pathetically, I think!) devotes his youthful {46} immortality to trying to "drink the air through the crow-bill" . . . . . in the hope of curing a consumption of the lungs which he probably never had and which was in any case cured by his former effort!

9.40. Have been practising a number of these mudras and asanas.
Concerning the Visuddi Cakkram which is "of brilliant gold or smoke colour and has sixteen petals corresponding to the sixteen vowel sounds," one might make a good mantra of the English vowel sounds, or the Hebrew.
"Curiouser and curiouser!" The Yogis identify the Varana (Ganges) with the Ida-Nadi, the Asi (?) with the Pingala-Nadi, and Benares with the space between them. Like my identification of my throat with the Gate of the cimetiere du Montparnasse.
Well, it requires very considerable discrimination and a good sound foundation of knowledge, if one means to get any sense at all out of these Hindu books.

10.20. A little Pranayama, I think.

10.22. Can't get steady and easy at all! Will try Hanged Man again.

10.42. Not much good. The mantra goes on, but without getting hold of
the Chakkram.
'Tis difficult to explain; the best simile I can get is that of a motor running with the clutch out; or of a man cycling on a suspended machine.
There's no grip to it. {47}
The fact of the matter is, I am quite unconcentrated. Evidently the Osiris Risen stage is over; and I think it is a case for violent measures.
If one were to slack off now and hope for the morning, like a shipwrecked Paul, one would probably wake up a mere man of the world.
The Question then arises: What shall I do to be saved?
The only answer --- and one which is quite unconnected with the question -- is that a Ritual of Adeptus Major should display the Birth of Horus and Slaying of Typhon. Here again Horus and Harpocrates --- the twins of the twin signs of 0ø = 0ø ritual --- are the slayers of Typhon. So all the rituals get mixed: the symbols recur, though in a different aspect. Anyway, one wants something a deal better than the path of Pe in 4ø = 7ø ritual.
I think the postulant should be actually scourged, tortured, branded by fire for his equilibrations at the various "Stations of the Cross" or points upon his mystic journey. He must assuredly drink blood for the sacrament --- ah! now I see it all so well! The Initiator must kill him, Osiris; he must rise again as

Horus and kill the Initiator, taking his place in the ceremony thence to the end. A bit awkward technically, but 'twill yield to science. They did it of old by a certain lake in Italy!
Well, all this is dog-faced demon, ever seducing me from the Sacred Mysteries. I can't go out and kill anybody at this time o'night! We might make a start, {48} though, with a little scourging, torturing, and branding by fire. ...
Anything for a quiet life!

11.0. But scourging oneself is not easy with a robe on; and though one could take it off, there is this point to be considered: that one can never (except by a regrettable accident) hurt oneself more than one wants to. In other words, it is impossible thus to inflict pain, and so flagellants have been rightly condemned as mere voluptuaries. The only way to do so would be to inflict some torture whose severity one could not gauge at the time: *e.g.,* one might dip oneself in petroleum and set light to it, as the young lady mystic did --- I suppose in Brittany! --- the other day. It's not the act that hurts, but the consequences; so, although one knows only roughly what will happen, one can force oneself to the act. This, then, is a possible form of self-martyrdom. Similarly, mutilations; though it is perhaps just to observe that all these people are mad when they do these things, and their standard of pleasure and pain consequently so different from the sane man's as to be incomprehensible.
Look at my Uncle Tom! who goes about the world bragging of his chastity. The maniac is probably happy --- a peacock who is all tail! And squawk. Look at the Vegetarians and Wallaceites and all that crew of lunatics. They are paid in the coin of self- conceit. I shall waste no pity on them! {49}
11.3. Rather pity myself, who cannot even make sensible "considerations" for a Ritual of Adeptus Major.
The only thing to do in short is to go steadily on, with a little extra courage and energy --- no harm in that! --- on the same old lines. The Winding of the Way must necessarily lead me just where it may happen to go. Why deliberately go off to Geburah? Why not aspire direct by the Path of the Moon-Ray unto the Ineffable Crown? Modesty is misplaced here!
Very good. Then how aspire? Who is it that standeth in the Moon-Ray? The Holy Guardian Angel.
Aye! O my Lord Adonai, Thou art the Beginning and the End of the Path. For as Thou HB:Heh HB:Taw HB:Aleph thou art also 406 = HB:Vau HB:Taw Tau the material world, the Omega. And as He HB:Aleph HB:Vau HB:Heh Thou art 12, the rays of the Ineffable Crown.
(A disaster has occurred; viz., a sudden and violent attack of that which demands a tabloid of Pepsin, Bismuth, and Charcoal --- and gets it. On my return, 11.34, I continue.)
And as HB:Yod HB:Nun HB:Aleph Ani "I" thou art also HB:Nun HB:Yod HB:Aleph 2 the Negative, that is beyond these on either side!
But this illness is a nuisance. I must have got a little chill somehow. Its imminence would account for my lack of concentration. And I could doubtless go on gloriously, but that another disaster has occurred!
Enter Maryt, sitting and clothed and in her right mind --- or comparatively so!

11.38. I suppose, then, I must quit the game for a minute or two. {50}

11.56. Got rid of her, thank God. I may say in self-defence that I would never have let her in but for the accident of my being outside the room and the door left open, so that she was inside on my return.
Let me get into Asana.

The Fifth Day

12.26. So beginneth the Fifth Day of this great Magical Retirement. With two and twenty breath-cycles did I begin. This practice was a little easier; but not much better. It ought to become quite simple and natural before one devotes the half-minute of Kambhakam (breath held-in), when one is rigid to a

strong projection of Will toward Adonai, as has been my custom. I hope to-day will be more hard definite magical Work, less discourse, less beatific state of mind --- which is the very devil! the real Calypso, none the less temptress because her name happens to be Penelope. Ah Lord Adonai, my Lord! Grant unto me the Perfume and the Vision; let me attain the desirable harbour; for my little ship is tossed by divers tempests, even by Euroclydon, in the Place where Four Winds meet.

12.35. Therefore I shall go to rest, letting my mind rest ever in the Will toward Adonai. Let my sleep be toward Him, or annihilation; let my waking be to the music of His name; let the day be full to the uttermost of Him only.

2.18. My good friend the body woke me at this hour by means of disturbed dreams about a quite imaginary {51} relative of whom nobody for years had ever seen anything but his head, which he would poke out of a waterproof sheet. He was supposed to be an invalid. I am glad to say that I woke properly and got quite automatically on to the mantra.
My Prana, however, seems feverish and unbalanced. So I eat a biscuit or two and drink some water and will put it right with the Pentagram Ritual.
2 WEH Note: This is a correction from HB:Vau HB:Yod HB:Aleph , an evident typo in the original printing.
Done, but oh! how hard. Sleep fights me as Apollyon fought Christian! but I will up and take him by the throat.
(See; 'tis 2.30. Twelve minutes to do that little in!)
And look at the handwriting!

3.6. How excellent is Prana Yama, a comfort to the soul! I did thirty-two cycles, easy and pleasant; could have gone on indefinitely. The muscles went rigid, practically of their own accord; so light did I feel that I almost thought myself to be "that wise one" who "can balance himself on his thumb." Sleep is conquered right away from the word "jump." Indeed, if

> Satan trembles when he sees
> The weakest saint upon his knees;

then surely:

> Satan flees, exclaiming "Damn!"
> When any saint starts Pranayam!

So happy, indeed, was I in the practice that I devoted myself by the Waiting formula to Adonai; and that I got to "neighbourhood- concentration" is shewn by the fact that I several times forgot altogether about Adonai, and found myself saying the silly old Mantram. {52}
I despair of asking my readers to distinguish between the common phenomenon of wandering thought and this phenomenon which is at the very portal of true and perfect concentration; yet it is most important that the distinction should be seized. The further difficulty will occur --- I hope! --- of distinguishing between the vacancy of the idiot, and that destruction of thought which we call Shivadarshana, or Nirvikalpa-samadhi. [We must again refer the reader to the Hindu classics. --- ED.]
The only diagnostic I can think of is this; that there is (I can't be sure about it) no rational connection between the thought one left behind one and the new thought. In a simple wandering during the practice of concentration one can very nearly always (especially with a little experience) trace the chain. With neighbourhood-concentration this is not so. Perhaps there is a chain, but so great already is the power of preventing the impressions from rising into consciousness that one has no knowledge of the links, each one having been automatically slaughtered on the threshold of the consciousness.
Of course, the honest and wary practitioner will have no difficulty in recognising the right kind of

wandering; with this explanation there is no excuse for him if he does.
I have another theory, though. Perhaps this is not a wandering at all, but a complete annihilation of all thought. Affirming Adonai, I lop off the heads of all others; and Adonai's own head falls. But in the {53} momentary pause which this causes, some old habitual thought (to- night my mantra) rises up. A case of the Closure followed by the Moving of the Previous Question.
Oh Lord! when wilt Thou carry a Motion to Adjourn, nay, to Prorogue, nay! to Dissolve this Parliament?

3.32. I am not sleepy; yet will I again compose myself, devoting myself to Adonai.

7.7. Again woke and continued mantra.

8.10. I ought to have made more of it at 7.7; I went off again to sleep; the result is that I am rather difficult to wake again.
However, let me be vigilant now.

8.45. I have dressed and from 8.35-8.45 performed the Ritual of the Bornless One.
Though I performed it none too well (failing, "e.g.", to make use of the Geometric Progression on the Mahalingam formula in the Ieou section [We cannot understand this passage. It presumably refers to the "Preliminary Invocation" in the "Goetia" of King Solomon, published S.P.R.T., Boleskine Foyers, N.B., 1904. --- ED], and not troubling even to formulate carefully the Elemental Hosts, or to marshal them about the circle) I yet, by the favour of IAO, obtained a really good effect, losing all sense of personality and being exalted in the Pillar. Peace and ecstasy enfolded me. It is well.

8.50 But as I was ill last night, and as the morning has broken chill and damp, I will go to the Cafe du Dome {54} and break my fast humbly with Coffee and Sandwich. May it strengthen me in my search for the Quintessece, the Stone of the Wise, the Summum Bonum, True Wisdom and Perfect Happiness!

9.0. I hope (by the way) that I have made it quite clear that all this time even a momentary cessation of active thought has been accompanied by the rising-up of the mantra. The rhythm, in short, perpetually dominates the brain; and becomes active on every opportunity. The liquid Moslem mantra is much easier to get on to than is the usual Hindu type with its "m" and "n" sounds predominating: but it does not shake the brain up so forcibly. Perhaps 'tis none the worse for that. I think the unconscious training of the brain to an even rhythm better than startling it into the same by a series of shocks.
I should like, to to remark that the suggestions in the "Herb Dangerous" [We hope to publish this essay in No. 2 of "The Equinox" --- ED.] for a ritual seem the wrong way round. It seems to me that the Eastern methods are very arid, and chiefly valuable as a training of the Will, while the Ceremonies of the Magic of Light tune up the soul to that harmony when it is but one step to the Crown.
The real plan is, then, to train the Will into as formidable an engine as possible, and then, at the moment in the Ritual when the real work should be done, to fling forth flying that concentrated Will "whirling forth with re-echoing Roar, so that it may comprehend with {55} invincible Will ideas omniform, which flying forth from that one Fountain issued: whose Foundation is One, One and Alone."
As therefore Discipline of whatever kind is only one way of going into a wood at midnight on Easter Eve and cutting the magic wand with a single blow of the magic knife, etc. etc. etc., we can regard the Western system as the essential one. Yet of course Pranayama, for one thing, has its own definite magical effect, apart from teaching the practitioner that he must last out those three seconds --- those deadly long last three seconds --- even if he burst in the process.
All this I am writing during breakfast.
My devotees may note, by the way, how the desire to sleep is breaking up.

Night I. 7 1/2 hours, unbroken from 12.30.
" II. 7 hours nearly, with dreams.
" III. 8 hours nearly; but woke three or four
times, and if I had not been a worm
would have scattered it like chaff!
" IV. 6 1/2 hours; and I wake fresh.
" V. 1 3/4 + 4 1/2 + 1 hour; and real good work done
in the intervals.
[P.S. " VI. Probably 4 hours.
" VII. 2 + 2 + 1/2 hours.
" VIII. 6 hours much broken.
" IX. 1 1/2 + 2 + 2 hours.
" X. 4 + 1 1/4 hours.
" XI. 1 3/4 + 4 1/2 hours.
" XII. Back to the normal --- 7 hours perfect sleep.]
{56} 11.30. Have been walks with the mantra arranging for and modelling a "saddle" whereby to get Asana really steady and easy; also for some photographs illustrating some of the more absurd positions, for the instruction of my devotees.
I must now copy out the new Ritual.
This, you will readily perceive, is all wrong. Theoretically, everything should be ready by the beginning of the Operation; and one should simply do it and be done with it.
But this is a very shallow view. One never knows what may be required; "i.e.", a beginner like myself doesn't. Further, one cannot write an effective Ritual till one is already in a fairly exalted state ... and so on.
We must just do the best we can, now as always.

2.0. I have been concentrating solely on the Revision and copying of the Ritual. Therefore I now live just as I always live in order to get a definite piece of work done: concentrating as it were " "off" the Work. As Levi also adjures us by the Holy Names.
Coming back from lunch (a dozen Marennes Vertes and an Andouillette aux Pommes) I met Zelina Visconti, more lovely-ugly than ever in her wild way. She says that she is favourably disposed towards me, on the recommendation of her concierge!!!
"The tongue of good report hath already been heard in his favour.
Advance, free and of good report!" {57}

4.45. And only two pages done! but the decorations "marvelious"!

5.15. Another half-hour gone! in mere titivating the Opus! and now I'm too tired to as much as start Prana Yama. I will go to the Dome and see what a citron press, and a sandwich does for me, at the same time taking over the MS. of Liber DCCCCLXIII., which has been given me to correct, and doing it.
Please the pigs, the Visconti will cheer me up in the evening; and I shall get a good day in to-morrow.

6.35. Still at Liber DCCCCLXIII. [To be published shortly by "The Equinox." --- ED.] I should like to write mantrams for each chapter.

7.20. Still at Liber DCCCCLXIII. I need hardly say that I am perfectly aware that in one sense all this working and ritual making and copying and illuminating is but a crowd of dog-faced demons, since the One Thought of Unity with Adonai is absent.
But I do it on purpose, making each thing I do into that Magic Will.

So if you ask me "Are you correcting Liber DCCCCLXIII.?" I reply, "No! I am Adonai!"

7.50. Arrival of the Visconti.

8.50. Departure of the Visconti. Really a necessary rest: for my head had begun to ache, and her kiss, half given and half taken, much refreshed me.

9.50. Have done Liber DCCCCLXIII. 'Tis hardly thinkable that one could have read it (merely) in the {58} time. Say three and a half hours! Well, if it doesn't count as Tapas, and Jap, and Yama, and Niyama, and all the rest of it, all I can say is that I think They don't play fair. I will now go and get something to eat, and (God willing) on my return settle down to real work, for I need daylight to copy my Ritual.

11.30. A sandwich and two coffees at the Versailles and a citron press, at the Dome, some little chatter with M---e, B---e, H---s, and others. In fact, I'm a lazy unconcentrated hound. I started Mantra again, though; of course it goes quite easily.

11.50. Undressed, and the mantra going, and the Will toward Adonai less unapparent.
To-day I began ill, full of spiritual pride --- look at the records of my early hours! One might have thought me a great master of magic loftily condescending to explain a few elementary truths suited to the capacity of his disciples.
The fact is that I am a toad, ugly and venomous, and if I do wear a precious jewel in my hand, that jewel is Adonai, and --- well, come to think of it, I am Adonai. But St. John is not Adonai; and St. John had better do a little humiliation to-morrow.
Nothing being more humiliating than Prana Yama, I will begin with that.

The Sixth Day

12.5. Thus then --- oh ye great gods of Heaven! --- begins the Sixth Day of the Great Magical Retirement of that {59} Holy Illuminated Man of God our Greatly Honoured Frater, O.M., Adeptus Exemptus 7ø = 4ø Brother-Elect of the Most Secret and Sublime Order A.'. A.'.
He does with great difficulty (and no interior performance) just four breath-cycles.
Somebody once remarked that it had taken a hundred million years to produce me; I may add that I hope it will be another hundred million before God makes such another cur.

12.15. Have performed the Equilibrating Ritual of the Scourge, the Dagger, and the Chain; with the Holy Anointing Oil that bringeth the informing Fire into their Lustral Water.

12.35. I am so sleepy that I cannot concentrate at all. (I was trying the "Bornless One.") The magic goes well; good images and powerful, but I slack right off into sleep. It's the hour for heroic measures or else to say: A good night's rest, and start fresh in the morning! I suppose, as usual, I shall say the first and do the second.

12.45. Have risen, washed, performed the ritual "Thee I invoke, the Bornless One" physically.
The result fair. One gets better magical sight and feeling when one is performing a ritual in one's Astral Body, so called. For one is on the same plane as the things one's dealing with.
If, however, serious work is wanted, one must be all there. To get "materialized" "spirits" --- pardon the absurd language! --- one should (nay, must!) work inside {60} one's body. So, too, I think, for the highest spiritual work; for that Work extends from Malkuth to Kether.
Here is the great value of the rationalistic Eastern systems. [P.S. Of course scientifically worked with pencil, note-book, and stop-watch. The Yogi is usually in practice just as vague a dreamer as the

mystic.] They keep one always balanced by common sense. One might go off on lines of pleasing illusion for years, until one was lost on the "Astral Plane."
All this, observe, is very meaningless, very vague at the best. What is the Astral Plane? Is there such a thing? How do its phantoms differ from those of absinthe, reverie, and love, and so on?
We may admit their unsubstantiality without denying their power; the phantoms of absinthe and love are potent enough to drive a man to death or marriage; while reverie may end in anti- vivisectionism or nut-food-madness.
On the whole, I prefer to explain the many terrible catastrophes I have seen caused by magic misunderstood by supposing that in magic one is working with some very subtle and essential function of the brain, whose disease may mean for one man paralysis, for another mania, for a third melancholia, for a fourth death. It is not "… priori" absurd to suggest that there may be some one particular thought that would cause death. In the man with heart disease, for instance, the thought "I will run quickly upstairs" might cause death quite as directly as "I will shoot myself."
Yet of {61} course this thought acts through the will and the apparatus of nerves and muscles. But might not a sudden fear cause the heart to stop? I think cases are on record.
But all this is unknown ground, or, as Frank Harris would say, Unpath'd Waters. We are getting dangerously near "mental arsenic" and "all --- god --- good --- bones --- truth --- lights --- liver --- mind --- blessing --- heart --- one and not of a series --- ante and pass the buck."
The common sense of the practical man of the world is good enough for me! 1.10. Will G. R. S. Mead or somebody wise like that tell me why it is that if I get out of my body and face (say) East, I can turn (in the "astral body") as far as West-Sou'-West or thereabouts, but no further except with very great difficulty and after long practice? In making the circle, just as I got to West, I would swing right back to West-Nor'-West: turn easily enough, in short, to any point but due West, within perhaps 5ø, but never pass that point. I have taught myself to do it, but always with an effort.
Is this a common experience?
I connect it with my faculty of knowing direction, which all mountaineers and travellers who have been with me admit to be quite exceptional.
If I leave my tent or hut by a door facing, say, South-West, throughout that whole day, over all kinds of ground, through any imaginable jungle, in all kinds {62} of weather, fog, blizzard, blight, by night or day, I know within 5ø (usually within 2ø) the direction in which I faced when I left that tent or hut. And if I happen to have observed its compass bearing, of course I can deduce North by mere judgment of angle, at which I am very accurate.
Further, I keep a mental record, quite unconsciously, of the time occupied on a march; so that I can always tell the time within five minutes or so without consulting my watch.
Further, I have another automatic recorder which maps out distance plus direction. Suppose I were to start from Scott's and walk (or drive; it's all the same to me) to Haggerston Town Hall (wherever Haggerston may be; but say it's N.E.), thence to Maida Vale. From Maida Vale I could take a true line for Piccadilly again and not go five minutes walk out of my way, bar blind alleys, etc., and I should know when I got close to Scott's again before I recognised any of the surroundings.
It always seems to me that I get an intuition of the direction and length of line A (Scott's to Haggerston bee-line; in spite of any winding, it would make little odds if I went via Poplar), another intuition of line B (Haggerston to Maida Vale), and obtained my line C (back to Scott's) by "Subliminal trigonometry."
In this example I am assuming that I had never been in London before. I have done precisely similar work in dozens of strange cities, even a twisted warren like Tangier or Cairo. I am worse in Paris than {63} anywhere else; I think because the main thoroughfares radiate from stars, and so the angles puzzle one. The power, too, suits ill with civilized life; it fades as I live in towns, revives as I get back to God's good earth. A seven- foot tent and the starlight --- who wants more?

1.35. Well, I've woke myself writing this. The point that really struck me was this: what would happen if by severe training I forced my "astral body" --- damn it! isn't there a term for it free from L. ... -prostitution? (One speaks of "les deux prostitutions"; so it's all right.) My Scin-Laeca, then --- what would happen if I forced my Scin-Laeca to become a Whirling Dervish? I couldn't get giddy, because my Semicircular canals would be at rest.
I must really try the experiment.
[Scin-Laeca. See Lord Lytton's "Strange Story." --- ED.]

1.58. I will now devote myself to sleep, willing Adonai. Lord Adonai, give me deep rest like death, so that in very few hours I may be awake and active, full of lion-strength of purpose toward Thee!

7.35. My heroic conduct was nearly worth a "Nuit Blanche." For, being so thoroughly awake, I had all my Prana irritated, a feeling like the onset of a malarial attack, twelve hours before the temperature rises. I dare say it was after 3 o'clock when I slept; I woke too, several times, and ought to have risen and done Prana Yama: but I did not. O worm! the sleepiest bird can easily catch "thee!" ... I am not nicely awake, though it is to {64} my credit that I woke saying my mantra with vigour. 'Tis a bitter chill and damp the morn; yet must I rise and toil at my fair Ritual.

7.55. Settling down to copy.

10.12. Have completed my two prescribed pages of illumination.
Will go and break my fast and do my business.

10.30. After writing letters went out and had coffee and two brioches.

11.50. At Louvre looking up some odd points in the lore of Khemi [Egypt. --- ED.] for my Ritual.

12.20. I cannot understand it; but I feel faint for lack of food; I must get back to strict Hatha-Yoga feeding.

1.00. Half-dozen oysters and an entrec“te aux pommes.

2.05. Back to work. I am in a very low physical condition; quite equilibrated, but exhausted. I can hardly walk upright!
Lord Adonai, how far I wander from the gardens of thy beauty, where play the fountains of the Elixir!

2.55. Wrote two pages; the previous were not really dry; so I must wait a little before illuminating.
I will rest --- if I can! In the Hanged Man posture.

4.30. I soon went to sleep and stayed there.
It is useless to persist. ... Yet I persist.

5.40. I was so shockingly cold that I went to the D“me and had milk, coffee, and sandwich, eaten in Yogin manner. {65} But it has done no good as far as energy is concerned. I'm just as bad or worse than I was on the day which I have called the day of Apophis (third day). The only thing to my credit is the way I've kept the mantra going.

5.57. One thing at least is good; if anything does come of this great magical retirement --- which I am beginning to doubt --- it will not be mixed up with any other enthusiasm, poetic, venereal, or bacchanalian. It will be purely mystic. But as it has not happened yet --- and just at present it seems incredible that it should happen --- I think we may change the subject.
.... What a fool I am, by the way! I say that "He is God, and that there is no other God than He" 1800

times an hour; but I don't "think" it even once a day.

6.30. All my energy has suddenly come back.
Was it that Hatha-Yoga sandwich?
I go on copying the Ritual.

7.10. Copying finished. I will go and dine, and learn it by heart, humbly and thoughtfully. The illumination of it can be finished, with a little luck, in two more days.
I am disinclined to use the Ritual until it is beautifully coloured. As Zoroaster saith: "God is never so much turned away from man, and never so much sendeth him new paths, as when he maketh ascent to divine speculations or works, in a confused or disordered manner, and (as the oracle adds) with unhallowed lips, or unwashed feet. For of those who are thu

LIBER VIARVM VIAE
SVB FIGVRA
DCCCLXVIII

A: A:
Publication in Class B.
Imprimatur:
N. Fra A: A:

{In the following, some text is vertical. These sections of text will be presented by curly bracket enclosures.

For numbers 21-13, to the left bracket:

"Nine locks of the Inferior Beard."

To the right bracket:

"Nine paths below Adeptus."}

+21.+ T The Formulation of the Body of Light. Liber O.
¦20.¦ S The Passage of the King’s Chamber. Liber H H H.
¦19.¦ R The Illumination of the Sphere. Liber H H H.
¦18.¦ Q The Divining of Destiny. Liber Memoriae Viae CMXIII.
¦17.¦ z The Adoration under the Starry Heaven. Liber XI., NV (from
¦ + Liber CCXX.).
¦16.¦ P The Destruction of the House of God. Liber XVI.
¦15.¦ I The Sabbath of the Adepts. Liber CCCLXX.
¦14.¦ s Skrying in the Spirit Vision: The Ladder of Jacob. Liber O.
+13.+ N The Preparation of the Corpse for the Tomb. Liber XXV.

{For numbers 12-0, to the left bracket:

"Thirteen locks of the Superior Beard."

For numbers 12-6, to the right bracket:

"Seven paths below M. T."

For numbers 5-3, to the right bracket:

"Three below M."

For numbers 2-0, to the right bracket:

"Three below I."}

+12.+ M The Sleep of Siloam. Liber CDLI.
¦ 8.¦ t The Protection of the Sphere. Liber O.
¦10.¦ K The Evocation of the Mighty Ones. Liber {sic, no further ID}
¦ 9.+ Y The Absorbion of the Emanations. Liber DCCCXI.
¦11.¦ L The Passing of the Hall of the Balances. Liber XXX.
¦ 7.¦ X The Ritual of the Holy Graal. Liber CLVI.
¦ 6.+ Z The Utterance of the Pythoness. Liber MCXXXIX.
¦
¦ 5.+ V The Forthcoming of the Hierophant. Liber VIII. (8th AEthyr
¦ ¦ in Liber 418).
¦ 4.¦ H The Formulation of the Flaming Star. Liber V.
¦ 3.¦ D The Incarnation of the Inmost Light. Liber DLV Had (from
¦ + Liber CCXX.).
¦
¦ 2.+ G The Supreme Ecstasy of Purity. Liber LXXIII.
¦ 1.+ B The Universal Affirmations and Denials. Liber B (I.).
+ 0.+ A The transcending of all these; yea, the transcending of all
these.

Seven Inferiors: Seven Superiors: Seven above All:
and Seven Interpretations of every Word.

THE GOSPEL ACCORDING TO SAINT BERNARD SHAW by Aleister Crowley

Key entry pages 1-143 by an unreported transcriber and transcriber's
notes included. (May have been D. Witwer)

Pages 144-238 entered by Bill Heidrick

@ ----- mark of proofreading point

12/12/89 e.v.   --- needs further proofreading
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Page numbers from the 1st edition are indicated like this: {1}
at the bottom of each page.

Original footnotes are brought up to the point of citation in text and enclosed thusly: <<footnote goes here>> There is evidence internally that several other footnotes were intended, but inadvertently left in the text instead of being set to the bottom of the page. These have been kept intact, and are usually recognizable by their form, e.g. "(Footnote re this passage: This short passage is too shocking to ...)"

Additional notes are marked in the same manner, and identified as to origin:
<<T NOTE: .....>> --- note by the transcriber of pp. 1-143
<<WEH NOTE: .....>> --- note by Bill Heidrick

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The Gospel According to St. Bernard Shaw

by Aleister Crowley

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".... I had with me a copy of BERNARD SHAW's "ANDROCLUS AND THE LION" and bethought myself that I would criticize the preface. The almost unparalleled knowledge of the text of the Bible which I had acquired in early childhood was shocked by Shaw's outrageously arbitrary selection of the texts that sustained his argument. His ignorance of the Asiatic life and thought had led him into the most grotesque misapprehensions. I set out to criticize his essay, section by section; but the work grew under my hand, and in three weeks or so I had produced a formidable treatise of some 45,000 words. I had intended to confine myself to destructive criticism of my author; but as I went on, my analysis of the text of the Gospels revealed the mystery of their composition. It became clear both those who believe in the historicity of "Jesus" and their opponents were at fault. I could not doubt that actual incidents and genuine sayings in the life of a real man formed part of the structure. The truth was that scraps of several such men, distinct from, and incompatible with, each other, had been pitch-forked together and labelled with a single name. It was exactly the case of the students who stuck together various parts of various insects and asked their professor "What kind of bug is this?" "Gentlemen", he replied, this is a hum-bug."

In writing this book, I was much assisted by Frazer's "Golden Bough", and, to a less extent, by Jung's "`Psychology of the Unconscious.'" But my main assets were my intimate knowledge of the text of the Gospels, of the conditions of life and thought in the East, and the details of magical and mystical Work, and of the literary conventions which old writers employed to convey their ideas.

.... I claim that my book establishes the outline of an entirely final theory of

the construction of Christianity."

ALEISTER CROWLEY (quotation from his Autobiography.)

"THE GOSPEL ACCORDING TO ST. BERNARD SHAW"

This is an imperfect world. The greatest of human minds has its limitation.

The intelligent reader will already have guessed from the foregoing that the subject of this paper is George Bernard Shaw. It cannot be doubted that England today would be hard put to it to show a bare dozen men capable in their highest flights of the kind of thought which is the breath of life to Mr. Shaw. In destructive criticism he stands practically unchallenged.

But there seems to be one flaw in the emerald of his mind; one piece of bad steel in his bag of tools. He shares the almost universal infirmity of being unable to detach himself completely from the phenomena which he is observing. He loves to twist a text to suit his rope.

We had an excellent example of this failing in his book on "Wagner". Wagner was a socialist like Mr. Shaw himself; and Mr. Shaw felt himself bound to read the socialism into the operas. The monarchist might just as easily have claimed that Wagner was a king's favourite, and the operas mere praise of kingship. The position would be quite as easy to defend. The result of this was that Mr. Shaw found himself in a very awkward position, for the fourth drama of the Ring would not fit in. He was obliged to ask us to believe that Wagner suddenly and without reason abandoned his great and serious purpose, abandoned the whole course of his thought, and reverted to mere opera with an entire {1} lack of consecution. It is really asking us to believe that Wagner became demented, exactly as one would say of an architect who gave forty years of his life to building a cathedral, and then gave up the design and finished it off with minarets. But let us to our muttons --- or rather to our lions!

Criticism of Christianity by a thinker of Mr. Shaw's eminence marks an epoch in the history of religion. His preface to "Androcles and the Lion" is just as important as the ninety-five theses which Martin Luther nailed to the door of the church of Wittenburg. Mr. Shaw, as might be expected from so original a thinker, takes the fairest point of view. He asks us to clear our minds of everything that we have ever heard about Christianity, and to place ourselves in the position of the rude Indian whose untutored mind gains its first schooling in the gospels from a missionary. To this he only makes one reservation, that the reader must know something of the human imagination as applied to religion. This of course is rather like blowing a hole in the bottom of your boat before you launch it. But we will take Mr. Shaw as he stands.

I feel that the moment has come for a digression, of the nature of a personal apology. No one can feel more strongly than myself, I may add more painfully, the impertinence of an entirely obscure individual like myself to enter the lists, and offer to break a lance with Galahad! My only excuse is that I have a very special qualification, namely, an intimate knowledge of the Bible so deeply rooted that it seems hardly unfair to say that it formed the whole foundation of my mind. {2}

My father was a leader of the Plymouth Brethren, and from the age of four, when I learnt to read, until I went to Trinity College, Cambridge, I had practically no books but the Bible; and the few I did get were carefully selected stories adapted for the use of the pious, and so, being devoid of literary merit, left no impression upon my mind. It should be explained further that the cardinal point of the faith of the Plymouth Brethren is an absolutely literal acceptance of the text of the authorized version of the Bible. It may give some idea of the extraordinary thoroughness with which I studied the Testaments if I mention that my father had a great perception of the beauty of antithesis, and frequently preached sermons on texts containing the word "but". At nine years old I went through my Bible word by

word, and drew a square in ink around the word `but' every time it occurred; as I occasionally missed one I went through it again and again, until I was sure that I had made no omission.

I was not very robust in health. I could not take the ordinary enjoyment in games. There was this further restriction that it might corrupt my morals to play with any others than the sons of Brethren, who were as difficult to find as pure and beautiful things usually are! Reading was therefore my principal resource, and I was thrown back again and again upon the Bible. My verbal memory is excellent, and I can still find almost any text that may be quoted to me in a few minutes search. This of course was aided by special training. The Plymouth Brethren, if the whirl of their lives should for some reason slacken slightly for a moment, would indulge in the wild dissipation of "Bible searching". Competitions {3} were run by magazines, which gave lists of obscure texts, and the sportsman had to find them as best he might. It was of course a foul stroke to employ a Concordance, and even the use of a reference Bible was not considered quite playing the game. In this sportsman-like attitude I yet abide. In preparing this essay I have had no book whatever but the Bible itself --- without reference columns (I procured later a `Golden Bough' <<"The Golden Bough", by J.G. Frazer>> etc., when I found quotation exigent).

It is trusted that this excuse may be deemed sufficient in this matter. The main axis of this paper will be a demonstration of the errors of omission and commission in Mr. Shaw's actual reading of his text. Other criticisms will be offered upon other points of the brilliant essay under discussion, but the edge of the axe, which it is proposed to lay to the root of Mr. Shaw's tree, is proof that he has entirely misread the Bible, that he has picked out texts to suit his purpose, and ignored those which contradict him; and that he has done this (no doubt unwittingly) in order to prove that the whole essence of the teaching of Jesus is no more or less than the epitome of the political propaganda of the distinguished essayist. Owing to the extraordinary reverence with which the name of Jesus has been fortified, that name has always been the ace of trumps in the hand of the theologian. It has always been the aim of every religious reformer to prove that Jesus Christ was on his side. The opinion of Jesus Christ on any matter was the decision of the Supreme Court. Every heretic based his ultimate argument on some saying of the prophet of Nazareth. {4}

Mr. Shaw therefore, in spite of his brilliant, original manner of thought, has really done what every one else has done from Arius to Renan. Even the atheist is compelled to base his whole position upon the teaching of Christ. That and no other is the standard by which he measures his work. He evidently differs from St. Paul only by advancing this reason as a ground for disbelief and disagreement instead of faith and adherence. In Huxley's argument with Gladstone, the professor's whole aim was to prove that Jesus said certain things which were ridiculous or untrue, and did things which were unworthy or immoral. He relegated to the background the far more important position that the entire book is a collection of fables.

The argument of the preface to `Androcles and the Lion' is then that Jesus Christ was an up-to-date socialist of the same shade of opinion as Mr. Bernard Shaw. We shall now proceed to show that this view is incompatible with a catholic exegesis of the text of the Bible as it stands. Mr. Shaw is singularly judicious in taking the text of the authorized version, and having as little as possible to do with the `higher criticism', for no one knows better than Mr. Shaw that if we venture into that morass we shall be over our heads before we have taken three steps. The majority of persons who have gone deeply into the fundamental question of the Bible have come to the conclusion that Jesus Christ is merely a convenient title, a kind of hatstand on which to hang the sayings and doings of a number of people, just in the same way as Zoroaster in the matter of the Chaldean Oracles, David in the matter of the collection of the Hebrew Songs which we call the Psalms, and possibly Homer as {5} regards the Iliad and the Odyssey. Of course it is a common literary trick.

We now turn to the text of Mr. Shaw's essay.

"Why Jesus More Than Another?"

NOTE: Throughout, save for the exception presently to be noted, we follow Mr. Shaw's captions

It is extremely painful to find oneself obliged to begin by a direct attack upon Mr. Shaw's logic. "The record that Jesus said certain things is not invalidated by a demonstration that Confucius said them before him". This is perfectly true, but it is a valid reason for talking about Confucius rather than about Jesus. Mr. Shaw admits this to some extent; for the only reason that he gives for his choice of subject is that, "The imagination of mankind has picked out Jesus of Nazareth as the Christ, and attributed all the Christian doctrines to him"; and he adds that "It is the doctrine and not the man that matters". In this case the doctrine should be argued on first principles. It is entirely beside the question as to whether Jesus ever existed, and it is therefore a rhetorical trick to associate the life of Christ with any such argument.

We go on to the next sentence. "Those who claim a literal divine paternity for him cannot be silenced by the discovery that the same claim was made for Alexander and Augustus". This is true enough, for such persons are not accessible to reason. If I assert antecedently incredible things, my proof depends on an investigation of the facts; but if it happens to be the case that my statement is identical, except for names and places, with the familiar statements of admitted lunatics or liars, no serious person will take the trouble to investigate the facts. {6}

In the case under discussion, as it happens, the investigation of the facts is impossible. We are face to face with the fact that it was an invariable custom to honour any distinguished man by attributing divine parentage to him. It may have begun in magic or religion; but by the time of the alleged life of Jesus, it was hardly more than a literary flourish. In saying that Romulus and Remus were begotten by Mars upon a vestal virgin, no one with any sense of poetry combined with common sense would understand that the person making the statement wished to do more than emphasize their greatness as warriors, and to accentuate the chastity of their mothers.

Such a story was naturally also useful to impress the vulgar. It is to be remembered that in these times the art of writing was called magic. The old word for magic `gramarye' merely means `writing'. It was a miracle in the eyes of the vulgar to understand a man at a distance otherwise than by word of mouth. The whole question of miracles depends, as will be later demonstrated, upon the psychology of the people among whom they are performed. The claim of literal divine paternity for any person therefore only means that some one thought he was a great man. If we are to read anything more than this into any such text, we must admit that no one has any reason for attributing truth to one story more than to another. There is no choice for the logician, where science is silent, but to accept all or none.

"Was Jesus a Coward?"

There is little to criticize in this section of the essay. One does not question the courage of one who is "too proud to fight" when a few days previously he has given unmistakeable {7} proofs of that quality by raiding the local Wall Street.

But we now come to the first of Mr. Shaw's troubles with the text of the Gospels. He should really read them again. He says, "Gentle Jesus, meek and mild, is a snivelling modern invention, with no warrant in the Gospels." Turning to the Gospel of Matthew, we find in the 11th Chapter and the 29th verse, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." This is a direct assertion of his meekness.

Now see Matthew XXI, 5. It was necessary for him to be meek on account of the prophesy, "Tell ye the daughter of Sion, Behold, the King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass."

Meekness is also one of the cardinal points of his teaching. Matthew V,3, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." and again, "Blessed are the meek: for they shall inherit the earth." Again in the same chapter, verse 44. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you". In Luke VI,30, we read: "Give to every man that asketh of thee: and of him that taketh away thy goods ask them not again". There are dozens of other similar passages.

This is certainly being "too meek to fight a policeman". Mr. Shaw then says, "That such a figure could never have become a centre of the world's attention is too absurd for discussion". But in the texts cited above is the absolute demonstration that he was such a figure; and he certainly did become a centre of the {8} world's attention, for here are Mr. Shaw and myself snarling over his bones!

"Was Jesus a Martyr?"

This admirably clear section requires no comment.

"The Gospels without Prejudice"

"When I was young it was impossible to read them (the Gospels) without fantastic confusion of thought. The confusion was so utterly dumbfounded that it was called the proper spirit to read the Bible in. Jesus was a baby; and he was older than creation. He was a man who could be persecuted, stoned, scourged, and killed; and he was a God, immortal and all-powerful, able to raise the dead and call millions of angels to his aid. It was a sin to doubt either view of him: that is, it was a sin to reason about him; and the end was that you did not reason about him, and read about him only when you were compelled."

I must confess myself unable to see any confusion of thought in this matter. The explanation is given elsewhere in the preface itself. He was an `avatar', to use the Indian phrase. He was playing a part, and he naturally accepted its limitations.

"Even skeptics who were especially on their guard, put the Bible in the dock, and read the Gospels with the object of detecting discrepancies in the four narratives to show that the writers were subject to error as the writers of yesterday's newspaper." Here we must remark that this labour was necessary. The theory of the Bible at that time was that it was written down at the direct dictation of the Holy Ghost. It was this theory which the skeptics were trying to shatter; and the whole argument therefore pivoted {9} on the question of contradiction. In point of fact, the argument had been decided centuries before, the Catholic Church recognizing so clearly that the skeptics were right, that they forbade to the laity the perusal of the Scriptures, and refused to allow the validity of reason and logic as applied to exegesis.

"The Gospels now Unintelligible to Novices"

We cannot agree that the average reader will fail to make sense --- or what he calls `sense' --- of the Gospels. Mr. Shaw forgets that the critical faculty is so rare among men that the average reader accepts whole pages of contradiction, or even sheer nonsense without noticing anything.

Even in the case of trained students, discrepancies are not always easy to recognize. Philosophies full of fallacy have passed muster for centuries, despite

all the efforts of hostile schools. It may be said that the history of philosophy is but the record of alternate hypotheses and criticisms. How long was it before it was discovered that the argument for immortality in the Phaedo was one gigantic petitio principii?

"Worldliness of the Majority"

I can find no fault with this just section.

"The Difference between Atonement and Punishment"

In this section I find an important omission, and it is important to point it out on account of certain considerations whose use will be later apparent when we come to a full discussion of John Barleycorn. Primitive Peoples, by which I mean those in whom the sense of causality is not assimilated into the very structure of the mind, have a certain dread of happiness. There is a kind of feeling that luck will not last. We therefore find sacrifices {10-} offered in the moment of success. The vow of Jephthah to sacrifice the first living thing that met him, should he return victorious, is a case in point.

So also the Romans and Greeks enjoined that at the pinnacle of prosperity the thing which was dearest to the man should be sacrificed to the infernal gods. Greek drama is full of stories of the punishment of `hybris', the state of mind which declared that everything was going well and would always do so, that the man was a fine fellow much too big to fall. We still `touch wood', or, in Scotland, `cauld airn'.

There was also the custom of slaying a man beneath the foundation stone of a building. The first-born son of the builder was considered a suitable offering. See Joshua VI:26 and II Kings XVI:34 <<WEH NOTE: SIC, it should be I Kings XVI:34, Hiel of Bethel's rebuilding Jericho with the sacrifice of two of his sons beneath the foundations and the gates>>. This custom has survived to this day in symbolic form. We habitually bury coins and various other treasures in foundation stones, just as we still use the talismans of Mithras on the harness of our horses.

Thus, too, we have Abraham commanded to sacrifice his only begotten son, and thus, too, the Gospel story is the record of the sacrifice by God himself of his only begotten son. We give up the most precious thing we have, so that in other matters we may be left alone. Of course, being practical persons, we take something which is of no value to us whatever for this purpose; but in order to cheat God we make elaborate pretense that it is priceless. Here lies the essential formula of `god-eating'; which Frazer and others have shown, is universal from Mesopotamia to Mexico. We take someone who doesn't matter, call him king and God, dress him up for the part, worship him, and treat {11} him in every way accordingly. Then at the end of the appointed period we slay him barbarously. This thesis will be developed further in the proper place.

"Salvation at first a Class Privilege; and the Remedy"

Acute as Mr. Shaw invariably is, he appears to suffer from the sense of Sin, as one would expect in a Protestant Irishman or Scotch blood. As explained above, it is not so much the idea of escaping punishment as of escaping bad luck. There is little trace of the idea of sin in our modern sense of the word before Paul, except in the religions of the effeminate and cowardly inhabitants of some parts of the Indian Peninsula. Sacrifice is in Egypt simply a magical ritual to ensure the due rising of the Nile. The `conviction of sin' is a modern invention due principally to the tyranny of a Pauline priestcraft. In the dark ages every calamity was attribted by the priests to sin; and, as calamities were frequent, the spirit of the people was broken. Today we have even a form of melancholia whose principal

delusion is that the victim has committed the `sin against the Holy Ghost'.

Such ravings are only possible to slave-peoples, just as the melancholia which persuades the sufferer that the has lost all his money only occurs in a commercialized civilization. The Jews themselves had the sense of sin derived from their four hundred years of bondage in Egypt, but nothing of the sort is found among virile peoples such as the Arabs and Afghans, who do not permit the domination of the priests. It does not appear even in India until the Brahmans had supplanted the Kahatriya or warrior caste. The sense of justice is very one-sided in the strong man armed. All he means by justice is the execution of his will upon the weaker man. The {12} whole idea of sin and redemption is a direct metaphysical creation of the slave spirit.

We do not think that Mr. Shaw is quite justified in his aetiology of the centralization of the redeemer. It was the expansion of the Roman Empire, and the beginning of travel and commerce, which showed the various priests that multiplicity of competing temples was bad business. They got the idea of the Trust. The Christian Religion is packed in consequence with survivals of pagan rites.

May it be permitted to quote from an ancient manuscript preserved in one of the secret sanctuaries of Initiation, so closely treasured and so jealously guarded that perhaps not fifty living people have been privileged to see it?

"To those who have stultified themselves, who have darkened their own eyes, who have betrayed their own reason in seeking out phantastic gods, foul and tangled cobwebs of metaphysics spun by emasculate spider-professors in sunless cloisters, bubbles blown by idiots and madmen, myths misinterpreted, fables taken for history, lies pushed forward by every engine of forgery, fraud, intrigue, treachery, and murder, to such Truth seems false, and the Light darkness.

"Such gods as Parabrahman merely bewilder the people, and render them the prey of priestcraft, while the Christs alike of the Lutheran, Latin, and Anglican Churches are but the machine-gods of all fraud and oppression, being stolen and prostituted from that Christ in whom our fathers in the Gnosis strove to synthesize the warring Gods of Syria, Greece, Chaldea, Rome, and Egypt at the time when the growth of the Roman Empire first made {13} travel possible, and the intercommunication of the priests of Mithras, Adonis, Attis, Osiris, Dionysus, Isis, Astarte, Venus and many scores of others. Traces of this recension are still visible in the Mass and in the Calendar of the Saints, all major Gods and Goddesses of universal import receiving the same honour by the same rites as before, while the local Gods were replaced by Saints, virgins, martyrs, or angels, often of the same name, always of the same character.

"Thus on the altar the Solar-phallic Crucifix is surrounded by six lights for the planets, to use one example only of a hundred at our disposal; and Christmas is at the winter solstice, the birth of Christ put for the birth of the Sun".

All these points may be studied in "La Messe et ses Mysteres", "Rome pagan and papal", "The two Babylons", "Rivers of Life", "Two essays on the worship of Priapus", and many other books. It is rather amusing to observe that ultra-Protestants, in proving that Roman Catholicism is pagan and phallic, which they do quite irrefutably, need merely to be confronted with the proof of the Catholics that every point of their religion is derived from Scripture, to form the premisses of a syllogism, whose conclusion is that Christianity is but an adaptation of Phallicism.

NOTE: Renan admitted that the only rational God is the Sun, who is in the Macrocosm what the Phallus is in the Microcosm.

"Retrospective Atonement and the Expectation of the Redeemer"

"There are periods when whole nations are seething with this expectation and crying aloud with prophecy of the Redeemer through their poets". By "whole

nations" Mr. Shaw must be taken to mean the oppressed and unhappy in those nations. When people are prosperous they do not want a Redeemer. It is simply the manifestation {14} of the slave spirit. Brave men redeem themselves whenever a nation or a class emancipates itself from oppression. Salvationism fades away. We have only to observe the decay of Christianity with the growing prosperity of the world since the conclusion of the continual wars of the middle ages, and to compare that with Frank Harris' story of his atheist friend, who, having lost two sons at the front, wrote with regard to the third: "Que Dieu l'ait en sa sainte garde!" "May God have him in His Holy Keeping!"

"Completion of the Scheme by Luther and Calvin"

There is little to say about this section, but one sentence calls for attention. We see one of the great flaws in Mr. Shaw's critical chisel. "In India men pay with their own skins, torturing themselves hideously to attain holiness."

This is one of those half truths which are more misleading than any lie. For holiness in India means control of the body and mind, of the emotions, thoughts, and passions, and the reward is supposed to be the mastery of nature as well as deliverance from sin and its penalties. In fact they pursue precisely the same course of conduct as the chemist, who risks his life and denies himself all ordinary human pleasures in order to make discoveries in his science.

"John Barleycorn"

Elsewhere in this essay will be found many references to what may be called the John Barleycorn ritual. It is only necessary here to make one or two remarks with regard to the eating of the god. It is a perfectly rational idea that, by taking a divine substance, and making it part of oneself by the miracle {15} of assimilation, the eater should become possessed of the qualities of the substance.

The theory has in fact never been disproved. Pace <<T NOTE: or face? WEH NOTE: or Peace?>> Mr. Shaw, nine vegetarians in ten have to give up their revolting habit sooner or later; and there is this argument for the inherence of some metaphysical quality in living protoplasm which does not depart immediately on the occurrence of death, that fresh meat is found by the experience of explorers to be much more revivifying than canned meat; and the canned meat itself degenerates noticeably with time, though there is no apparent change in the food. In the extreme case of eating living food, it is within the experience of everybody that raw oysters pick one up quicker than anything else. It is not a question of nutriment alone, the replacing of the tissues to repair their expenditure. It is the actual entrance into the body of some subtle substance, or, as the ancients would have said, divine substance, which manifests itself in the eater as abundance of life and joy. It is also impossible to doubt that Catholics obtain real spiritual sustenance from the Host.

Mr. Shaw will doubtless reply that many people are cured by homeopathic medicines, and by Christian Science. But this is merely to admit the argument, and even to confirm it, since the facts are not disputed. The efficacy of the rite of god-eating is incontestable; and it is important, if only to help the imagination, that the substance of the sacrament should be supremely, and sublimely, that thing of all things which is believed by the partaker to be the most precious, and the most holy, and the most powerful thing that exists either in heaven or upon earth. This of course is the main argument for transubstantiation. To eat {16} a piece of bread merely in order to remind oneself of an event, which one has gone to church especially to commemorate, is a work of supererogation, redundancy, and naughty superfluity.

Mr. Shaw is on dangerous ground historically in his last paragraph. "From the interweaving of these two traditions, (the theory of god eating and the resurrection of John Barleycorn) with the craving for the Redeemer, you at last get

the conviction that when the Redeemer comes he will be immortal; he will give up his body to eat and his blood to drink; and he will prove his divinity by suffering a barbarous death without resistance or reproach, and rise from the dead and return to earth in glory as the giver of life eternal". It is open to argument that the three ideas are really one from the beginning, and are either symbolical representation, or actual sympathetic magic, whose basis is to be found in those facts of the life of the earth, and of its inhabitants, which are obvious to the most ignorant of savages as well as to the most enlightened men of science.

"Looking for the End of the World"

Mr. Shaw is exceedingly right, even for him, in this section. The whole of the belief in heaven, and in hell, of a great upheaval of existing conditions, and their supersession by a permanent state of reward and punishment is suited, both to the masters for efficient bribes and threats which cost them nothing and to the slaves to gratify (equally without expense) their hopes of emancipation and revenge, or, when they have become ineradicably slaves, their prospect of adequate reward for that subservience. {17}

"The Honour of Divine Parentage"

In a previous section comment has been made upon this matter, and it will again be referred to later. Here it is only necessary to establish Mr. Shaw's carelessness in the reading of his text. He says, "As the gospels stand, St. Matthew and St. Luke give genealogies (the two are different) establishing the descent of Jesus through Joseph, and yet declare that not Joseph but the Holy Ghost was the father of Jesus". He adds further, a little lower down, "It is quite possible that Matthew and Luke may have been unconscious of the contradiction".

There is no contradiction, Matthew says, Chapter I, verse 16: "And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." His purpose is evidently to show that Mary was a `femme coverte', the wife of a highly respectable person, even a man of royal descent. He seems to mean no more than this, although he does loosely speak of "Jesus Christ, the Son of David", in the first verse. Luke again says, Chapter III, verse 23: "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli". It may be remarked parenthetically that there is no agreement even on the point of who was the father of Joseph, and it is also interesting to note that Matthew (Chapter I, verse 6) derives his line from David through Solomon, while Luke in verse 31 of the Chapter above mentioned derives him through Nathan.

It is more important to discuss somewhat fully the arguments in favor of the view that the whole story of the virgin birth is a late interpolation, a view which Mr. Shaw, if he does not hold, at least does not discourage. It is first to be noted that Mark {18} and John know absolutely nothing of the story. Jesus appears suddenly, just as did Elijah in the Old Testament. He comes upon the scene as an adult. Matthew, as will be seen later, appears to be merely a new and enlarged edition of Mark specially prepared for a particular class of readers; while Luke is evidently the very much later romance (in all probability of a Greek physician) comparable, except for the quality of the Greek, to `Daphnis and Chloe', or the `Golden Ass'. He had presumably access to a manuscript of Mark or Matthew, but takes as many liberties with his text as Shakespeare did with "Macbeth".

As Mr. Shaw says, Paul knew nothing of the divine birth. In Romans, Chapter I, verse 3 and 4, he says, "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead". It seems likely, however, that Paul knew of the story and strongly objected to it, as likely to raise trouble in the Church; for in his first Epistle to Timothy he says in the first Chapter, the third and fourth verses, "As I besought thee to abide

still at Ephesus, when I went to Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith; so do." They could hardly have been squabbling about any other genealogy than that of Jesus himself.

This Epistle to Timothy was written from Laodicea, but after Paul had been some time in Rome, he may have thought that the story was good bait; for in the Epistle to the Hebrews, which was written {19} from Italy, he begins to hedge. The whole of the first chapter is a kind of ode upon Jesus as the Son of God, "the brightness of his glory, and the express image of his person, and upholding all things by the word of his power", as if he had to some extent adopted the metaphysical view of John. But of course there is nothing to show that he had heard the story of the virgin birth. We have seen that Mark and John do not mention it. The majority of scholars hold that Mark was the scribe of Peter, or in some way got his information from that source. Whether this be so or not, it is very remarkable that neither mentions what seems to us such a vitally important matter.

But they are not even aware that Jesus was born at Bethlehem! In the first Chapter of Mark, the ninth verse, it says simply that Jesus came from Nazareth of Galilee. John begins in the 29th verse of his 1st Chapter, "John seeth Jesus coming unto him," but does not say where he comes from. However, in the 45th verse, Philip, having been chosen by Jesus as a disciple, goes to Nathaniel and says to him, "we have found him, of whom Moses in the law , and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathaniel said unto him, can then any good thing come out of Nazareth? Philip saith unto him, Come and see.

In the 7th Chapter John speaks of the brethren of Jesus without any hint that there is a mystery in the matter, and in the same Chapter we find in verses 41 and 42, "Others said, This is the Christ. But some said, Shall Christ come out Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" And again in verse 52, the controversy again arises: "They answered and said {20} unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet."

The whole matter would have been settled in a moment by the explanation of how the birth took place at Bethlehem on account of Caesar taxing the world, and how, in consequence of the visit of the Wise Men, Herod massacred the innocents, a trifling circumstance which ought to have aroused remark even in those days, and one which (one would have thought) would cause trouble with the procurator. But they do not know the story, and they cannot set the Jews right on the point. It seems not altogether an unreasonable suggestion that this argument against Christianity so stuck in the gullet of every orthodox Jew that it became absolutely necessary to invent a story to controvert it.

Mr. Shaw sums up these first pages with the remark that, "With no more scholarly equipment than a knowledge of these habits of the human imagination, anyone may now read the four gospels without bewilderment, and without the contemptuous incredulity which spoils the temper of the modern atheists." We may remark that the temper of the modern atheists may have been spoiled not by their contemptuous incredulity, but by the systematic torture to which as children they were subjected in the name of Jesus. As to the bewilderment, Mr. Shaw says himself, "Let us admit that without the proper clues the gospels are, to a modern educated person, nonsensical and incredible, whilst the Apostles are unreadable. But with the clues, they are fairly plain sailing. Jesus becomes an intelligible and consistent person." Mr. Shaw seems to think that he has given us the clues in the pages which we have been reviewing. It is true that the reasons of Jesus for {21} permitting himself to be crucified were plain enough, but Mr. Shaw assumes without proof that this is the crux of the difficulty. To a certain extent, unquestionably, we have been helped by this preface to the preface. But one still feels a little sympathetic over Mr. Shaw's friend the "writer of distinguished intellectual competence", who was yet so simple that he had not even so much "Scholarly Equipment", as "a knowledge of these habits of the human imagination", now revealed to us by Mr. Shaw, the result being that "he found it all such nonsense that he

could not stick it". His position is exceedingly painful, and he must now be feeling it acutely. Worst of all, it sounds terribly as if it might be Mr. H.G. Wells. And it appears to a mind possibly dull of understanding, that there are still many contradictory and phantastielements to the stories, which need further clues to lead us to the heart of their labyrinth. At the end of this essay, when it has been demonstrated that Mr. Shaw's whole reading of the gospels has been as carefully selected as that of any other heretic, an endeavour will be made to put into the hands of the reader the true theory of the narrative, its sources, and reasons for its shape. It is a concatenation, and must be resolved into its links. But at present it is necessary to follow our laughing philosopher into his own analysis of the elements of the Testament.

"Matthew"
"The Annunciation: the Massacre; the Flight"

In this section it is unfortunately necessary once more to call attention to Mr. Shaw's carelessness. Matthew does not call the people who saw the star, Kings, but Wise Men. It is only in the Middle Ages that they developed into Kings. But even suppose that "Kings" was the word used, is there any difficulty? Mr. {22} Shaw's mistake is fortunate, for it permits us to point out, what will subsequently appear as an important factor in this criticism, that Mr. Shaw's ignorance of life in the East renders him entirely useless as an aid to realizing Jesus.

He says, "Matthew tells us that the Mother of Jesus was betrothed to a man of royal pedigree named Joseph, who was rich enough to live in a house in Bethlehem to which kings could bring gifts of gold without provoking any comment." He begins to cast ridicule, and it is ridicule in the wrong place. As it happens, I myself was rich enough to live in a seven-foot tent to which Kings could and did bring gifts of gold. They were quite genuine Kings, entitled to a salute of guns if they ever went to Calcutta; and I would touch the gold and remit it, bestowing moreover upon the said Kings some pocket handkerchiefs and perhaps a few rupees, or a watch. It is quite an ordinary ceremony. They merely wished to do homage, and offer tribute, to the British Government in my humble person.

This may seem a very small point, but to some it will appear cardinal. It is a principal contention of this essay, that intimate knowledge of the manners of the East is necessary even to a rudimentary understanding of the gospel story. It is a shameful thing to say, but one could wish that Mr. Shaw, for the purpose of writing this preface, had sought the collaboration of Mr. Rudyard Kipling. Besides, the episode in Matthew does `provoke comment'. In fact, it gets the Tetrarch all worked up, and he massacres all the children in the vicinity in the hope of catching the one he wants. But perhaps Mr. Shaw will plead that this is not "fair comment", like the plaintiff in a libel action! {23}

Mr. Shaw takes occasion to remark at the end of this section, "Nothing that interests us nowadays turns on the credibility of the massacre of the innocents and the flight into Egypt." Mr. Shaw is a secularist, and his placidity may be ascribed to the fact that he has long ago discarded all such points as obvious fictions. But it is necessary for us to make up our minds on this question. Mr. Shaw's claim, no less than that of Pope Benedict, is that Jesus was a unique character, far in advance of his time, who enunciated certain teachings which we should do well to follow.

To rebut this claim, it is desired to show the character of the documents on which he relies. If it be agreed that the statements of fact are all false, and if it be shown that the sayings recorded, instead of being original, are the common-places of all time, what becomes of the claim? Mr. Shaw ceases to be a thinker, if this be so. He becomes a rhetorician offering an ad captandun argument to the vulgar, just like the people who used to excuse themselves at table for picking chicken bones, without the use of a fork, on the ground that Queen Victoria and Mr. Gladstone did so. Once having introduced the names of those illustrious personages, it becomes pertinent to inquire whether in fact this was their custom,

while the bolder type of democrat may even ask whether, if they did so, they were right in so doing. Admit the possibility that they were wrong, and the introduction of their names has become superfluous to the argument. It may prove that Mr. Shaw has `dragged in Velasquez.' This matter of the credibility of the gospels will be discussed more fully under the section so headed. {24}

"John the Baptist"

Our only criticism of this section is that John does not for a moment suggest that circumcision should be discarded. There is no evidence that anything in the teaching of John particularly annoyed the Pharisees. It is perfectly usual, now as then, for any Eastern to set up as a wandering ascetic. It is only when some cardinal doctrine or practice is attacked, that the orthodox take offence. It is important to note this because of what Mr. Shaw says in the next section.

"Jesus Joins the Baptists"

Mr. Shaw now tells us how Jesus came to John and demanded baptism. "As far as established Jewry was concerned, he burnt his boats by this action, and cut himself off from the routine of wealth, respectability, and orthodoxy." This is altogether contradicted by the text in the third chapter of Matthew, verse 5,6,7, "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?" It is evident from this that John's teaching was not considered seriously heterodox, any more than a church of England Christian to-day would be necessarily excommunicated for playing at theosophy, or, as Mr. Shaw says himself, "as certain well-to-do young gentlemen forty years ago joined the socialists."

"The Savage John and the Civilized Jesus"

If Mr. Shaw had been fired with the ambition to improve the quality of his vital fluid by the introduction of seventy times {25} seven kinds of malaria germs, and to enrich the P. and O.S.S. Co. by some Pounds150, he would have recognized at once these two types of `holy man' as such. There are plenty of John the Baptists to-day in India. Take a dirty piece of cloth, a little tumeric, a lot of cowdung, and a pair of tongs; and you have him. He is a half crazy half savage individual, brusque and violent in speech, impossible in manner, who practices all kinds of austerity, feeds on refuse, and is usually in a condition of more or less maniacal excitement produced by fasting, or the use of such drugs as opium or hashish, or both.

Contrast with this type the man, often of excellent family, perhaps even a great king, who quits the world and its vanities as soon as he feels that he has performed his duty to mankind. This course of action is prescribed for everybody in the Sacred Books of Hindustan. Some feel the call more strongly, and take a chance by refusing to fulfil such duties as marriage, going out while still quite young men into the desert or jungle.

Such men are totally different from those described above, in nearly all respects. They are learned in the Scriptures. They do not inflict torture upon themselves except in the same way as a `blue' does when he is training for the boat race. Their manners are, however, much superior to those of the average `blue'. They care nothing for the conventions of society, but respect the feelings of others, though, if they are of the teaching kind, they will sometimes publicly perform some unconventional act to call attention to some point of their doctrine.

The main position of such men is not that the Scriptures are {26} wrong in

prescribing certain courses of action, but that formalism has destroyed the virtue of such teachings; just as any earnest clergyman to-day, without leaving his pulpit, might rebuke his flock for the shallowness of their religion.

It will be observed that this is exactly what Jesus did. Practically all of his attacks on the Pharisees are not directed against the strictness of their observance of the Mosaic law, but against their formalism, and sometimes even against their laxity. For example, we read in Matthew, chapter XII, verses 10, and 11 "And behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold of it, and lift it out?" He says that his mission is only to the lost sheep of the house of Israel, as is shewn in Matthew, chapter X, verses 5 and 6. "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel."

So far from being in any way a reformer as opposed to a mere revivalist, he says plainly (in Matthew Chapter V, verses 17, 18, 19, and 20) "Think not that I am come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in now wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same {27} shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven".

He evidently regards himself as a new Isaiah. There are other sides to his character which will be discussed later, but there was at least this side, and we cannot follow Mr. Shaw in stamping him plainly as unorthodox, for he is found dining with Pharisees as well as with publicans, and throughout the whole of the gospel we find that he is permitted to teach in the synagogues.

One point, however, mentioned by Mr. Shaw is so vital that it must be discussed at once. Mr. Shaw says: "When reproached, as Bunyan was for resorting to the art of fiction when teaching in parables, he justifies himself on the ground that art is the only way in which the people can be taught."

Here again Mr. Shaw's ignorance of the East betrays him. He quite misses the significance of the explanation given by Jesus, which is as follows: "And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to these it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not: and hearing they hear not, neither do they understand." (Matthew XIII. 10-13).

There is no question of art, but of mystery and initiation. In the East every teacher has his particular secrets, usually {28} received from some other teacher before him, which he guards with extreme jealousy, and communicates only to most carefully chosen disciples. It may be a simple matter like inducing the Apana-Vayu to move upwards into the Svadistthana-cakkra, or it may be something much more complicated; but whatever it is, he makes a great secret of it, and his claim to possess such secrets is his principal asset. Why should people leave all and follow him unless he has something to tell them which they can get from no one else?

We now see Jesus in a totally different light. He is not only and orthodox revivalist, but a leader of what we should call nowadays a secret society. The idea of the parables, which it seems absurd to tell if nobody is going to understand them, is to excite the curiosity of the hearer, to show him that the speaker is a mysterious person, who knows something wonderful, and thus to induce him to become a disciple.

"Jesus not a Proselytist"

It is hard to conceive how Mr. Shaw can make such a statement as now follows: "A point of considerable practical importance to-day is that he expressly repudiates the idea that forms of religion, once rooted, can be weeded out and replanted with the flowers of a foreign faith. `If you try to root up the tares you will root up the wheat as well'. Our proselytizing missionary enterprises are thus flatly contrary to his advice". Can Mr. Shaw explain away the following passage in Matthew, Chapter XXVIII, verses 18 and 19? "And Jesus came and spake unto them, saying All power is given unto me in heaven and on earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Mr. Shaw apparently relies upon the {29} parables of the tares and the wheat. But this is apparently no more than an injunction to make no attempt to root out the wicked before the Day of Judgment. That his plan was conversion is quite evident in the three other parables in the first part of the thirteenth chapter of Matthew.

Later in this section Mr. Shaw accepts the view set forward above that Jesus merely wished to add a superstructure to the Law of Moses, but he goes on to make a most extraordinary statement, which must be quoted in full. "To this day a Christian would be in religion a Jew initiated by baptism instead of circumcision, and accepting Jesus as the Messiah, and his teachings as of higher authority than those of Moses, but for the action of the Jewish priests, who, to save Jewry from being submerged in the rising flood of Christianity after the capture of Jerusalem and the destruction of the Temple, set up what was practically a new religious order, with new Scriptures and elaborate new observances; and to their list of the accursed added one Jeschu, a bastard magician, whose comic rogueries brought him to a bad end like Punch or Til Eulenspiegel: an invention which cost them dear when the Christians got the upper hand of them politically. The Jew, as Jesus, himself a Jew, knew him, never dreamt of such things, and would follow Jesus without ceasing to be a Jew."

Mr. Shaw appears to imply in this passage that the whole course of Christianity was determined by the action of the Jews subsequent to the destruction of the Temple, as if their hostility had been aroused only by the addition of the simple matters mentioned. Are we to understand that the Crucifixion of Jesus was intended only as a friendly admonition, or at most a paternal chastisement of {30} the kind that would hurt them more than it would hurt him? A first edition of "My Heart bleeds for Louvain?"

A word may be in season with regard to the Sepher Toldoth Jeschu, or "Book of the Doings of Jesus". By what right does Mr. Shaw assume that an official publication of this sort is as false as any official publication of to-day? It is a life of Jesus, possessing on the surface of it more authority than the gospels, and of earlier date. It will be said that it is full of absurdities, and is evidently an exparte statement full of animus. But the gospels also are full of absurdities, and are admittedly written as partisan statements. It may then be replied that modern Jews have thrown over the Sepher Toldoth Jeschu. But then modern Christians have equally thrown over the Gospels! There is really no reason in the world why we should take sides in the controversy.

"The Teachings of Jesus"

It is somewhat unfortunate that Mr. Shaw has not assisted the student of his excellent preface by always giving references to his authority, for one is sometimes at a loss as to what passage he may be honouring with his reliance. When Mr. Shaw says that Jesus advocates communism, one cannot tell what text he may be taking as his authority for the statement, to show that in many passages he strongly upheld the right of property. It is true that he tells the rich man, in

Matthew XIX, verse 21, "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: come and follow me". This remark is the ordinary commonplace of any Eastern religious teacher, when any one comes to him for salvation. {31}

He makes a religious merit of renunciation in the 29th verse of the same chapter. "And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall inherit everlasting life." This is again in perfect accordance with ordinary Eastern doctrine; but it has nothing to do with communism. He makes rules for his own community, which are the ordinary rules prescribed by any wandering yogi then or now

Now read Matthew, Chapter XX, verses 25 and 26. "But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister." This attitude is characteristic of all religious brotherhoods.

Now see the following passages in Matthew, chapter VI, verses 25, 26, 31, 32, 33, and 34. "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink: nor yet for your body, what ye shall put on. Is not life more than meat, and the body than raiment? Behold the fowl of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you, Take therefore no thought for the morrow: for the morrow shall {32} take thought for the things of itself. Sufficient unto the day is the evil thereof."

This is all very well as an instruction to a limited brotherhood. The Buddha had given identical instructions six hundred years before. You will wear three robes, he said to his disciples, you will pluck them from the corpses on the burning-ghat. You will take a bowl, and you will go around the village every morning and beg your rice.

Burma to-day is full of men who obey these precepts, though latterly their robes are usually furnished by the gift of persons who wish to `acquire merit'. But as advice to the whole world it is lunacy. It would not be communism, but suicide. The sowing of wheat and cotton is certainly taking thought for the morrow. No doubt the hardiest of humanity should be able to survive by adopting the life of their cousins the monkeys. But we cannot assume that Mr. Shaw would regard this as an ideal state of society, though few reasonable people would consider it very much worse than what we have at present!

It is evident from other passages that Jesus upheld the rights of property as firmly as the Duke of Wellington. It has already been shown that Jesus was quite whole-hearted in his support of the Mosaic law. He was annoyed, in fact, because they had set casuists to work upon it. In Matthew XV, verses 1-9, we read: "There came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the {33} commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, whosoever shall say to his father or his mother, It is a gift, by whosoever thou mightest be profited by me; and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Eseias prophesy of you saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."

Now the Mosaic law is extraordinarily individualistic. One cannot think of any provision of it which sounds like an approach to communism. In Matthew, chapter V,

verses 25 and 26, he says: "Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." This view of debt seems as stringent as the laws of England, in the times of the old Fleet Prison, or those of Massachusetts to-day. In the beginning of the sixth chapter he advocates the giving of alms in secret. Is it a misunderstanding of communism to suppose that almsgiving is incompatible with it? In the `Lord's Prayer', Matthew, chapter VI, verse 12, one of the petitions is "Forgive us our debts as we forgive our debtors." This passage certainly suggest that the elect should take a generous attitude, but it as {34} certainly contemplates the existence of such things as debts.

Mr. Shaw now tells us that Jesus advocates "the widening of the private family with its cramping ties into the great family of mankind under the fatherhood of God." Mr. Shaw here evidently relies on Matthew, Chapter XII, verses 46 and 50. "While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Here again, we have the normal attitude of the religious teacher of the East. There is no evidence that he intended this as general advice to the world.

In the matter of marriage, Jesus is quite as strict as the average Catholic or Church of England bishop. Read Matthew, chapter XIX, verses 3 to 12. "The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. That therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered {35} you to put away your wives: but from the beginning it was not so. And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. But he said unto them, All men cannot receive this saying, save they to whom it is given." This explanation is an expansion of another passage in the Sermon on the Mount, Matthew, chapter V, verses 31 and 32.

Here Jesus definitely says that he does not expect all men to adopt the happy-go-lucky, promiscuous existence which we call the religious life. He makes the welfare of a wife depend upon her fidelity as strictly as any other lawgiver. In fact, the theory is that the rights of the wife are so paramount, that she can only forfeit them by the one act of absolutely unpardonable treachery, in which case she becomes an outcast from humanity altogether. This is not `widening the private family', but tightening its bonds. Easy divorce is universally recognized, both by its friends and by its enemies, as a step toward socialism.

It is to be remembered also that even in the time of Jesus divorce was terrible punishment, when the cause was fornication, for the divorced woman had no means of livelihood. Under the Mosaic law the punishment was death for both parties offending; see Leviticus chapter XX, verse 10. "And the man that committeth adultery with another man's wife, even he that commiteth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death." The severity of this law had evidently been relaxed in favour of something like that which still obtains in Mohammedan {36} countries. And Jesus objected!

Mr. Shaw next says that Christ advocates the abandonment of revenge and punishment, apparently on the strength of Matthew, chapter V, verses 43 and 45.

"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." "That ye may be the children of your Father which is in Heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." This is a very fair statement of the ordinary rules for Hindu ascetics. The idea is that by becoming `ahimsa' or `harmless', by refusing to injure even a tiger or a snake, they will acquire the power of immunity from the savagery of others. Mr. Shaw's own Androcles seems to have been that kind of person. The doctrine is not to be taken any further than this. The `Father in Heaven', who in these verses is so impartial, is exhibited in a very different character in such passages as the following: Matthew VIII, 11, 12. "And I say unto you, That many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth".

Matthew, chapter X, 14, 15. "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city."

Matthew, XI, 21 to 24. "Woe unto them, Chorazin! woe unto {37} thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day."

Matthew XII, 31, 32. "Therefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

Matthew XVIII, 6 to 9. "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire."

Matthew XXII, 1 to 14, "And Jesus answered and spake unto them again by parable, and said, The Kingdom of Heaven is like unto a certain king, which made a marriage of his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, {38} Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth! and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants: The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into the outer darkness; there shall be weeping and gnashing of teeth."

Matthew XXIV 50 and 51. "The lord of that servant shall come in a day when he

looketh not for him, and in an hour that he is not aware of, and shall cut him assunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

Matthew XXV, 31 and 46. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them {39} on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, When saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee with a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he also say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me."

It is hard to suppose that Mr. Shaw thought that all the preachers of hell-fire from the apostles themselves all the way down through Turricremata and Calvin to Charles Spurgeon and Billy Sunday had no warrant for their doctrine in the actual words of Jesus! Mr. Shaw would have done better to have sought his authority in the works of Percy Bysshe Shelley. {40}

Mr. Shaw's next statement is that Jesus advocates "an organic conception of society in which you are not an independent individual, but a member of society." This statement is really too vague to rebutt. Even the Manchester School had some such conception. We think it certainly incumbent upon Mr. Shaw to quote some words of Jesus, which will allow us at least to compare him with Manu or Plato.

"The Parables"

(Note: This caption is an insertion of our own.)

It is to be observed that there is no marked distinction between the parables attributed to Jesus and those of the ordinary Eastern sage. Yet the latter usually illustrates some spiritual truth, or applaud some virtue; the former have no value but to induce the hearer to follow Jesus, or to illustrate some point of his salvationist theology. An analysis of them one by one will exhibit this quality in all due lucence.

(1) Matthew XIII.3-8 - The Sower and the Seed.
Moral (XIII.18-23) - Various classes of hearers are described.

(2) Matthew XIII.24-30 - The Wheat and the Tares.
Moral (XIII.37-43) - Jesus and Satan: Salvation or damnation in a furnace of fire, where shall be weaping and gnashing of teeth accordingly.

(3) Matthew XIII.31-32 - The Grain of mustard seed.
Moral . . . . . .- My doctrine will convert the whole world.

(4) Matthew XIII.33 - The leaven.
Moral . . . . . .- Same as no. 3.

(5) Matthew XIII.44 - The treasure in the field.
Moral . . . . . .- Give up everything for Jesus.

(6) Matthew XIII.45,46 - The Pearl of Great Price.
Moral . . . . . .- The same as no. 5.

(7) Matthew XIII.47-48 - The drawnet cast into the sea.
Moral (XIII.49,50) - Same as no. 2. {41}

(8) Matthew XVIII 23-34 - The king and his debtors
Moral (XVIII.35) - Unless you show generosity to men, God will show you none. (This is the first parable that has any moral value.)

(9) Matthew XX.1-16 - The labourers in the vineyard.
Moral . . . . . .- The greatest scoundrel shall be rewarded as well as the best of men, in my vineyard.

(10) Matthew XXI 28-30 - The two sons.
Moral (XXI.31-32) . .- Unless you believe in Me, you are worse than an harlot or a publican.

(11) Matthew XXI 33-41 - The wicked husbandman.
Moral . . . . . .- The Jews will be miserably destroyed for rejecting Jesus.

(12) Matthew XXII 1-14 - The Marriage of the King's Son.
Moral . . . . . .- Outer darkness, with weeping and gnashing of teeth for bad Christians; (V 13) destruction for the Jews (V 7).

(13) Matthew XXIV 33 - The Fig Tree.<<WEH NOTE: XXIV,32>>
Moral (XXIV 33) . . .- The second Advent is to be announced by various tribulations and miraculous events.

(14) Matthew XXIV 42-51 - The Servants. <<WEH NOTE: 45-51>>
Moral - in text. . . - Behave, or - weeping and gnashing of teeth, as usual.

(15) Matthew XXV 1-12 - The ten virgins.
Moral (Verse 13). . .- Watch for My return; or you will get left.

(16) Matthew XXV 14-30 - The talents.
Moral - in text. . . - Be faithful (apparently in Spreading the Gospel) or - more weeping and gnashing of teeth.

(17) Mark IV 1-20 - As No. 1.

(18) Mark IV 26-29 - The seed growing secretly.
Moral . . . . . .- Work, and heed not the event. (This is the second parable of any value.)

(19) Mark IV 30-32 - As No. 3.

(20) Mark XII 1-9 - As No. 11.

(21) Luke VIII 4-15 - As No. 1.

(22) Luke VIII 16-17 - The Candle
Moral (Verse 18). . . .- Be careful how you hear. (This moral does not fit the parable.) {42}

(23) Luke XII 16-21 - The Rich Man.
Moral (VV 22-34). . . .- Do not accumulate wealth, but live like ravens or lilies.

(24) Luke XII 41-48 - As 14.

(25) Luke XIII 18 - As No. 3.

(26) Luke XIII 19 - As No. 4.

(27) Luke XIV 16 - As No. 12, but with omissions.

(28) Luke XV 3-6 - The lost sheep.
Moral (Verse 7). . . . - The repentant sinner is of more value than 99 just persons.

(29) Luke XV 8-9 - The piece of Silver.
Moral (Verse 10) . . - As 28.

(30) Luke XV 11-33 - The Prodigal Son.
Moral - as 28. . . . . - All righteousness is worthless; repentance alone brings reward.

(31) Luke XVI 1-12 - The Unjust Steward.
Moral ? ? ? ?

(32) Luke XVI 19-31 - Dives and Lazarus.
Moral . . . . . - Resurrection would not convince anyone who did not hear Moses and the Prophets.

(33) Luke XVIII 1-6 - The Unjust Judge.
Moral (Verses 7-8) . - God will `avenge his elect'.

(34) Luke XVIII 10-14 - The PHarisee and the Publican.
Moral (Verse 9). . . - Do not be self-righteous, or despise others. (This is the third parable of any value.)

(35) Luke XX 9-18 - As No. 11.

(36) John X 1-6 - The Good Shepherd.
Moral (Verses 7-8) . - Beware all imitations; I am Unique.

Analysis has really left very little of these famous parables; only three have any signification apart from the Salvationist Theology.

"The Miracles"

Mr. Shaw begins this extremely important section with the following statement: "He has certain abnormal powers by which he {43} can perform miracles. He is ashamed of these powers, but, being extremely compassionate, cannot refuse to exercise them when afflicted people beg him to cure them, when multitudes of people are hungry, and when his disciples are terrified by storms on the lakes. He asks for no reward, but begs the people not to mention these powers of his."

I can find no authority for the statement that Jesus felt any shame in the matter, and as to his begging the people not to mention his powers, this (once again) is the ordinary attitude of the Eastern sage. It is difficult to explain what were (and are) the exact reasons of initiates for prescribing silence. There is a certain feeling of delicacy about it, which one would have to be an initiate in order thoroughly to understand.

Mr. Shaw does not mention this, but goes on as follows: "There are two obvious reasons for his dislike of being known as a worker of miracles. One is the natural objection of all men who possess such powers, but have far more important business in the world than to exhibit them, to be regarded primarily as charlatans, besides being pestered to give exhibitions to satisfy curiosity. The other is that his view of the effect of miracles upon his mission is exactly that taken later on by Rousseau. He perceives that they will discredit him and divert attention from his doctrine by raising an entirely irrelevant issue between his disciples and his opponents." These reasons are doubtless obvious to Mr. Shaw, but they would not be obvious to any Eastern except the sub-reason about being pestered. They were certainly not obvious to Jesus.

Mr. Shaw continues to elaborate this thesis: "Rousseau shows, {44} as Jesus foresaw, that the miracles are the main obstacle to the acceptance of Christianity. Jesus' teaching has nothing to do with miracles. If his mission had been simply to demonstrate a new method of restoring lost eyesight, the miracle of curing the blind would have been entirely relevant. But to say `You should love your enemies; and to convince you of this I will now proceed to cure this gentleman of cataract" would have been, to a man of Jesus' intelligence, the proposition of an idiot."

Now, on the contrary, Jesus seems to regard his thaumaturgical power as the sole and sufficient reason for accepting him and his mission. Read Matthew, XI, 2 to 6. "Now when John had heard in the prison the works of Christ, he sent two of his disciples, And said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them". Moreover, in the same chapter, verses 21 to 24, which have already been quoted in another connection, we see that Jesus expected every one to accept him on this ground, and on no other, and is very angry that they are not convinced.

He further specifically argues the point in the 12th chapter of Matthew, verses 22 to 28. "Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub, {45} the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand, And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub, cast out devils, by whom do your children cast them out? therefore they shall be your judges."

In other words, he says: "The fact that I am able to cast out devils is sufficient evidence that the spirit of God is in me. If it were not so, it would surly be more sensible for me to put devils into people rather than the reverse. If you admit this argument, the conclusion is obvious, the Kingdom of God is come, as I have told you. Therefore believe."

Mr. Shaw says that Christ expected the practical good sense of his proposals to convert people, but he does not quote a single text to support this view. Nor, indeed, would it have been any use. You cannot convince any Eastern by reason. The Eastern bows to authority. Proving anything to him is a waste of time. He enjoys argument, but does not guide his conduct accordingly. He bows to authority, and if you wish to make him act in any particular manner all you need do is to exhibit your authority. You can do this only by exhibiting your power, and you can exhibit your power in only one of two ways, firstly, by miracles, secondly, by sticks. Take the well known case of John Nicholson, who so impressed the natives of the Punjab by his executive power that some of them turned him into a god, and worshipped him. He, being a particularly pious Christian, tried to beat it out of them; but the more he beat them, the more godlike he appeared!

Once again Mr. Shaw's ignorance of the East has led him astray. {46} He has not realized the normal attitude of such people as those among whom Jesus lived. In the expedition which attempted to climb Chogo Ri in 1902, we had a Swiss doctor in the party, and at every halting place established a little clinic. Practically all the wordone was crude surgery, such as tooth-drawing, and tapping for dropsy. A great reputation was, however, acquired, and on the return journey he found the villages full of people, some brought from a great distance, waiting to be cured. But when the doctor brought out his instruments there was an immediate revulsion, or at the very least profound astonishment. They all expected to be cured by the laying-on of hands! Now, considering that these people, only a couple of months before, had seen with their own eyes the actual methods employed, the incident throws a search light on the workings of the Oriental mind.

Here then is the pitfall in which Mr. Shaw has become entrapped. These people would not only expect miracles, but create miracles out of anything that occurred which was in the least degree unusual. Not only the common people, but the most educated, believed absolutely in miracles. The whole `history' of the Jews was a succession of miracles; and the Pharisees of the period, as is shown in the passage quoted above, had regular exorcists. We read (for instance) a rather amusing account of some competing thaumaturgists of an entirely orthodox character in Acts, XIX, 13 to 16. "Then certain of the vagabond (`vagabond' is merely the rudeness of the translators: peripatetic would have been fairer. It means the same thing, but suggests Aristotle.) Jews, exorcists, took upon them to call over them which had evil spirits the name {47} of the Lord Jesus, saying, we adjure you by Jesus, whom Paul preacheth. And there were seven sons one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know: but who are ye?"

If any additional argument be required, as seems hardly credible, it is that Peter immediately upon the death of Christ bases his whole argument upon miracles. Acts II,22. "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know." Paul's trump card is always the resurrection. Mr. Shaw will doubtless reply that this merely shows the stupidity of the apostles; but that is no answer to the question as to whether miracles would or would not discredit any given teaching. The historical fact is that they did not do so. Witness the circumstance that those who call themselves Christians to-day still hang on to the miracles in spite not only of Rousseau's argument, but of those of all the free-thinkers. Is not Mr. Shaw aware that `Paley's Evidences' is still the text book for the `little-go' at Cambridge? When that is replaced by Tom Paine and Ingersoll, it may be admitted that the argument of Mr. Shaw had penetrated to the seats of light and learning. Mr. Shaw is perfectly right in saying that miracles would not convince him of the value of the doctrine of any man who performed them; but Mr. Shaw, like other philosophers, is too apt to think that all men are made in his image. When Immanuel Kant stated that there were certain things which every man thought, and must think, it was universally recognized that he must be a supreme genius on the ground that {48} he was the first man who had ever thought them!

The preface continues to say that "the intellectual energy of sceptics and

divines has been wasted for generations in arguing about the miracles on the assumption that Christianity is at stake in the controversy as to whether the stories of Matthew are false or true." Christianity "is" at stake. Remove the miracles, remove the prophecies, and nothing is left but a little doctrine, much of it contradictory, as has already been shown, and in any case explicable in a dozen ways beside that which appeals to Mr. Shaw. There are practically no incidents in the life of Jesus which are not miraculous, for the simple reason that the Evangelists thought anything natural not worth recording. The demolition demanded by Mr. Shaw reminds one of Berkeley's abstraction of the qualities from Hyle, or Buddha's analysis of the idea of Atman. In fact, Mr. Shaw's purpose appears to be to show that Jesus is only a name for a person who held the social, ethical, and political opinions of Mr. Shaw himself. But surely such ideas are the common property of most first-class minds.

"Matthew imputes Bigotry to Jesus"

The evidence on this point has already been given fully enough. No further comment is needed.

"The Great Change"

Mr. Shaw now takes us to the 16th chapter of Matthew, verses 13 to 23. "When Jesus came into the coasts of Ceasarea Phillippi, he asked his disciples saying, Whom do men say that I the Son of {49} man am? And they said, Some say that thou art John the Baptist: some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples that they should tell no man that he was Jesus the Christ. From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and raised again the third day. Then Peter took him, and began to rebuke him, saying Be it far from thee, Lord: this shall not be unto thee."

One small criticism is necessary at the outset. Mr. Shaw says: "And he accepts his destiny as a god, announcing that he will be killed when he goes to Jerusalem; for if he is really the Christ, it is a necessary part of his legendary destiny that he shall be slain." There is no trace of this John Barleycorn tradition in the Jewish hope of a Messiah. They merely expected an emancipator to restore the legendary glories of their race. Of course, there are some passages in the Hebrew Prophets which may be twisted to identify the Messiah with the `slain god', notably {50} the famous 53rd chapter of Isaiah. But the Jews as a class do not seem to have had any idea of this kind.

We regret that we are unable to see the `great change' in the character of Christ observed by Mr. Shaw. Many of the claims to supernatural power, and threats of divine vengeance on those who refuse him, which have been quoted above, come from earlier chapters in the gospel.

It is not the first time, either, that Jesus has been hailed as the Son of God. See Matthew XIV. 33: "Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God."

Nor is this the first time that Jesus has shown symptoms of what Mr. Shaw in his more secularist moments would call megalomania. See Matthew, XI, 27. "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father;

neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

In Matthew, IX, 6., he also claims the divine prerogative to forgive sins. The theological teaching of Jesus appears perfectly consistent from start to finish. It is really extraordinary, and it is painful beyond expression, to note how carelessly Mr. Shaw has read the gospel. In this section he says that Jesus "forgets his own teaching and threatens eternal fire and eternal punishment." If the reader will refer to the passages quoted above under the section, "The Teachings of Jesus", he will find the earlier curses identical in style, and in some cases identical in actual wording with the latter. {51}

"Jerusalem and the Mystical Sacrifice."

This section demands little comment; but it may be observed that Matthew says in chapter XXVII, verse 50, that `Jesus cried again with a loud voice' after the complaint that he was forsaken, as recorded by Mr. Shaw. It is not unreasonable to suppose that this last cry was the "It is finished" recorded by other evangelists. Now these words are not merely what they seem to be. They, or their equivalents "Konx Om Pax", were the technical cry of triumph used in the initiations of the ritual of the "slain god".

At the risk of tediousness and reiteration we must complain once more of the extraordinary bias shown by Mr. Shaw in his reading of the text. He is so determined to be not merely a secularist, but a secularist determined to read history into legend, that he omits altogether any incidents in the story of the Crucifixion which might upset that reading. It is really as bad criticism as that of the ingenious gentleman who quite correctly reported Jesus as having said (Matthew, XXII, 40) "Hang all the law and the prophets."

It is submitted that this method is utterly vicious. It would be just as reasonable to take an Arabian Night from the "Alf laylah wa laylah", remove all the evidently fabulous incidents, and conclude that "there is no reason to suppose that the remainder is not a true story." Quite right; it may be true, but there is no reason why we should suppose it to be so, and where, as in this case, there is really no particular point in the story except the fabulous elements, the universe of our discourse is, so to speak reduced to zero. Mr. Shaw is anxious to convert the world to the {52} belief that the Jesus of the Gospels was a socialist after Mr. Shaw's own heart, and his method is to take from a great mass of legend just those facts of the recorded life which suit his purpose, and just those recorded sayings which seem to bear out his contention. It would be possible to make a socialist out of Machiavelli or Hobbes, by a similar method of exegesis; and it might be rather amusing to go through the prefaces of Mr. Shaw and prove him a Tory. It would be quite easy.

"Not this Man but Barabbas."

Mr. Shaw says "The choice of Barabbas thus appears as a popular choice of the militant advocate of physical force as against the unresisting advocate of mercy." As Mr. Shaw admits, he has gained this conception of Barabbas not from Matthew, but from the other gospels. It, however, is not a `popular' choice! Read Matthew XVII, 20 <<WEH NOTE: XXVII,20>>: "But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. "And there seems no reason to suppose that Barabbas was chosen because he advocated physical force. It seems more likely that his name was taken simply as that of a wellknown man <<In this connection the reader is referred to Dr. J. G. Frazer's theory of the Book of Esther.>>, who happened to be popular in the way that brigands have always been from the beginning of the world. It is the romance of a brigand's life that commends him to the popular imagination. There is no reason why we should suppose that Barabbas was in any special sense an advocate of physical force. For there

has never been in any country until of very late years any person so equally degenerate and imbecile as to advocate anything else as the ultimate ratio. {53} And of course if any other plan were adopted, it would be instantly upset by the first man who chose to pick up a stick. Jesus himself is the strongest possible advocate of physical force. He boasts (Matthew XXVI, 53.) "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of Angels?" His reason for not mobilizing the angels is simply (verse 56) "that the Scriptures of the prophets might be fulfilled." It is a mere postponement of the exercise of warrior power, for he says to the high priest, in verse 64. "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." How are Satan and the unbelieving to be cast into the Lake of Fire except by superior force? It hardly seems the programme for the "Unresisting advocate of mercy."

The reader should get it entirely out of his head that Jesus is a forgiving kind of person. Even in the early part of his life he announces his mission in most uncompromising terms. In Matthew X, 34, 35, we read "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law." And on the Cross he says: "Forgive them, Father, for they know not what they do." Ignorance is the only excuse, He has a splendid chance to show nobility by forgiving Judas: and he missed it. {54} It is utterly incomprehensible to me how this superstition of `gentle Jesus' has endured. Even Shelley, a professed atheist, talks in "Prometheus Unbound" about `his mild and gentle ghost wailing for the faith he kindled,' though on a previous occasion he had written of the "Galilean Serpent". No strictures can be too severe for people who deliberately mutilate texts and emasculate characters. The hell-fire evangelists are a thousand times better as critics than the Renans. Bernard Shaw, by these remarks becomes intellectually inferior to Billy Sunday!

"The Resurrection"

No comment is here needed except as a further illustration of Mr. Shaw's carelessness. It is not said that Jesus was buried in the family vault of Joseph of Arimathaea. On the contrary it is (Matthew, XXVII, 60) "his own new tomb which he had hewn out in the rock." Which is a very different thing. It doesn't matter; but a man who drops eggs is not to be trusted to carry dynamite.

"The Date of Matthew's Narrative"

"One effect of the promise of Jesus to come again in glory during the lifetime of some of his hearers is to date the gospel without the aid of any scholarship. It must have been written during the lifetime of Jesus's contemporaries: that is, whilst it was still possible for the promise of his Second Coming to be fulfilled. The death of the last person who had been alive when Jesus said `There be some of them that stand here that shall in no wise taste death till they see the Son of man coming in his {55} kingdom' destroyed the last possibility of the promised Second Coming, and bore out the incredulity of Pilate and the Jews. And as Matthew writes as one believing in that Second Coming, and in fact left his story unfinished to be ended by it, he must have produced his gospel within a lifetime of the crucifixion. Also, he must have believed that reading books would be one of the pleasures of the kingdom of heaven on earth."

The whole argument of this paragraph appears to rest upon completely bad psychology, alike of the writer of the gospel and the readers for whom it was intended. If Matthew had been worrying about possibilities in the ordinary sense of the word, he would not have got very far with his gospel! The merest glance at Matthew's mind, the most casual and superficial appreciation of it, shows that he

would have been simply amazed had any one offered to him such an argument as Mr. Shaw presents. The difficulties with regard to the Second Coming of Jesus have been pointed out often enough; and I have yet to see the Christian who was in the least disturbed by them. Very few apologists have even gone so far as to take the trouble to explain away the promise of Jesus that he would return. Such an explanation in any case is fairly easy, either on the obvious mystical tack, or by showing that the Transfiguration fulfills the promise in part, the apparitions to Stephen and to Paul in part; and so on. (Mr. Shaw seems to forget that it was thousands of years before anybody doubted that Moses <<T NOTE: wrote?>> the Pentateuch, although his own death and burial are described in it.)

It is a very poor argument too. There is no reason at all {56} why a man should not describe his own death and burial. (Especially is this so with Moses, who was buried by God himself, so that no man knew where his tomb was!!! (Deut. XXXIV, 5,6.) As luck would have it, I did it myself some years ago in my "Book of Lies", chapter 65! Would Mr. Shaw quote this as a proof that the book was not written by me, and not until after my death? It never occured to religious writers of such periods to try to guard themselves against any rational criticism. The thing practically did not exist; and to this day the vast majority of Christians are absolutely incapable of understanding any such arguments, which they regard as mere blasphemy. They do not worry about it, even so much as to say that the text is corrupt or interpolated, or may be interpreted after another manner. They simply ride over it without seeing it. The most powerful arguments do not even rock the boat. The type of mind is different, the plane of thought is different. It is not possible to find a common ground for intellectual discussion between Charles Bradlaugh and Charles Sprugeon, because Bradlaugh bases everything upon the mind, and Spurgeon merely remarks "The carnal mind is enmity against God."

Moreover, all attempts of this kind to date documents are absolutely unscholarly. A document may be composite, and incorporate older elements. We might as well try to date Mark Twain's "Yankee at the Court of King Arthur" by saying that the author shows so much knowledge of the intimate life of the king that he must have been a contemporary, or at the very least have been informed by eye-witnesses. There are fifty possibilities of error in all documents of this class, and Mr. Shaw ignores them in a {57} way that can only be called beyond amazement.

The only real way to date a book is to possess a dated copy. If I possess among (or rather above) my treasures a "Leaves from the Journal of our life in the Highlands", and that copy contain an indubitable signature of King Edward VII, authenticated by comparison with that signature in the archives of the state, one might be justified in believing that the book was genuine. The mere date upon the title-page would prove nothing. The volume might be a piracy of many years later, and all sorts of liberties might have been taken with the editing of such a book.

Any one with any knowledge of bibliography knows that this is not only possible but even likely. Witness the adventures of Burton's "Arabian Nights". We have a codex of Matthew which certainly belongs to the third or fourth century, but there is no real evidence whatever that that codex is derived from any previous codex. It may have been the first time that the manuscript ever appeared in that form.

"Class Type of Matthew's Jesus."

Most of the points in this section have been dealt with previously in various places, but we must draw attention to Mr. Shaw's final admission. "All this shows a great power of seeing through vulgar illusions, and a capacity for higher morality than has yet been established in any civilized community; but it does not place Jesus above Confucius or Plato, not to mention more modern philosophers and moralists." `All this', as has been shown, is by no means admissable. But it leaves us to expect a further revelation {58} in some other gospel which will place Jesus above Confucius and Plato. We shall see later whether this expectation is to be realized, or whether it is in the same class of promises as that of the Second

Advent. We now turn to the gospel according to Mark.

Mark

"The Women Disciples and the Ascension"

There is little need of complaint in this section. Mark, as Mr. Shaw says, is brief, one may add mercifully brief; and Mr. Shaw also evidently agrees in the general opinion of scholars that Mark is on the whole a much more genuine document than Matthew. It is still composite, for the reasons already given in the case of Matthew. Most of the quotations which have been given above as evidence for this way of thinking have parallel passages in the older gospel.

We need only cavil at one point of interpretation. Mr. Shaw takes Mark's statement with regard to Joseph of Arimathaea, and not only misquotes it, but interprets it quite unjustifiably. Mr. Shaw says that Joseph is described by Mark as "One who also himself was looking for the kingdom of God" as if it were in the text; which however reads (Mark XV. 43) "An honourable counsellor which also waited for the kingdom of God". Why should this suggest to Mr. Shaw that he was an `independent' seeker? On the contrary, it is perfectly compatible with the statement of Matthew that he `also himself was Jesus' disciple'. Mr. Shaw in this preface is making a special point of distinguishing between the gospels, but it is evident that he has not been writing with his authority in front {59} of him. The phrase `also himself' is in Matthew XXVII, 57, and in Luke XXIII, 51. It is evident that Mr. Shaw is trusting an excellent but not quite perfect memory. It is an extremely small point; but it goes to prove a big one, that Mr. Shaw is careless again and again, and therefore an untrustworthy guide, where such extreme accuracy is required as is here the case.

Another example follows immediately in Mr. Shaw's very next paragraph. "Mark earns our gratitude by making no mention of the old prophecies, and thereby not only saves time, but avoids the absurd implication that Christ was merely going through a predetermined ritual, like the works of a clock, instead of living. In point of fact, the gospel begins with the fulfilment of a prophecy (Mark, 1, 2, to 4) "As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." There are also references to prophecy in Mark XII, 10, 35, and 36, and Mark XV, 27 28. Mr. Shaw's statement is generally true; but not as accurate as it ought to be in a work of this kind.

We must protest against a later statement in this paragraph of Mr. Shaw's. The ritual through which Jesus was going `like the works of a clock' is universal. It is not absurd at all. We are all going through this ritual at this hour. If it were not so, the ritual could never have taken hold of the imagination of man in every civilization in the way in which it has done. The ritual is merely a dramatic statement of the most evident and important facts of nature {60}

Mr. Shaw says that it is impossible to discover whether Jesus `means anything by a state of damnation beyond a state of error`. It is true that the passage quoted does not make this clear; but damnation in the regular Christian sense is constantly referred to in other parts of the gospel.

Mr. Shaw concludes "On the whole Mark leaves the modern reader where Matthew left him." It is not here, then, that we are to look for any facts which will `place Jesus above Confucius and Plato.' Perhaps we may have better luck with Luke.

"Luke."

"Luke the Literary Artist."

There is nothing to alter in Mr. Shaw's account of Luke. It may be helpful, however, to add that many biblical scholars surmise that Luke was a Greek physician. This Gospel is in fact very suggestive of the Greek romances of the decadence. The importance of this characterization of Luke is that one would justifiably reprimand even a servant girl who attached any historical value to such a work. The gospel was evidently retained because of its appeal to the Greek colonists of Asia Minor, where Christianity had made tremendous strides. We can agree with the ordinary scholar that Matthew primarily intended to convince Jews that Jesus was the Messiah who they had been expecting. Matthew starts from the crack of the pistol: "The Book of the Generations of Jesus Christ, the Son of David, the Son of Abraham." Luke has to explain to his readers in Chapter I, verse 5, that Herod was king of Judaea, and when he comes to genealogy does not stop at Abraham, but ends {61} (III, 38) "which was the son of Adam, which was the son of God." We also note that Luke's Gospel is addressed by name to a certain Theophilus, evidently a Greek.

"The Charm of Luke's Narrative."

Mr. Shaw might have emphasized even more than he does the extravagance of Luke's imagination. Not content with a miraculous birth for Jesus, he plagiarizes the story of Abraham and Sarah in Genesis (chapters XVII and XXI) in order to make a miracle out of the birth of John the Baptist! Mr. Shaw explains with admirable conciseness and clarity the difference in the characterization of Jesus given by Luke, but he does not tell his readers the reason, which is simply that given above, that it was addressed to a different audience.

This disposes of the cavil of the freethinker about `conflicting gospels', but it also disposes of the claim of the orthodox as to inspiration. It is perfectly comprehensible that a life of the Kaiser written by the court historian at Potsdam should differ markedly from that compiled in the office of the "Daily Mail". But if an argument of this sort is advanced to explain discrepancies, the canon of truth has been abrogated and that of expediency put in its place. When we find a cure-all advertising in the `Daily Cough-drop' that will cure consumption, and in the "Strand Mercury" that it will cure specific disease, sensible people begin to doubt whether it will cure anything at all. In the most favourable case, they pay no heed to the advertisement, but inquire into the matter by means of analysis and clinical {62} experiment. It is therefore absolutely unsafe for the orthodox to bring forward the explanation given above for the contradiction in the gospel narrative.

"The Touch of Parisian Romance."

If for `Parisian' Mr. Shaw had written `Greek' there would be a truer characterization. There is really nothing else to be said. But Luke has no sense of anything at all except his art, and art of any kind always bears the seed of mysticism within it. It is extraordinarily amusing to find James Thomson in the "City of Dreadful Night" indulging in qabalistic speculations in the second section of that magnificent poem, the greatest of its kind that was ever written<<The poet follows a man who goes to a church, where Faith dies, a villa, where Love dies, and a squalid house, where Hope dies: and repeats eternally this mournful cycle.

"I ceased to follow, for the know of doubt
Was severed sharply with a cruel knife:
He circled thus for ever tracing out
The series of the fraction left of Life;
Perpetual recurrence in the scope
Of but three terms, dead Faith, dead Love, dead Hope<<< Life divided by that persistent three = LXX = .210

 >>> >>. We should like, however, to add

one remark, Mr. Shaw here admits that Luke can record a mystical view of the kingdom, yet still thinks of it as entirely material. What then becomes of his argument about the date of Matthew's Gospel? {63}

"JOHN"

"A New Story, and a New Character."

Mr. Shaw's characterization of Jesus is a fairly sound one. He says that he "gives the impression of an educated not to sasophisticated mystic." The statement is, however, masked and overlaid by details of discrepancies.

He does not sufficiently emphasize the great discrepancy. John does not begin with Jesus at all. He begins with the Logos. The gospel starts in chapter I, verses 1-5. "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men." We learn the other half of the story later, Verses 9 to 14, "That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God".

Here are two main points. There is an eternal Light or Word which is capable of being made flesh. That is to say, John is concerned with an avatar, exactly like an Indian or a Gnostic. John's object is simply to prove that Jesus is that avatar. Hence John the Baptist is introduced to us entirely as a prophet, not in the least as a religious reformer. Read John, chapter I, verses 6 to 8. "There was a man sent from God, whose name was John. The {64} same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but he was sent to "bear witness of that Light."

John I, 15 to 16. "John bare witness of him and cried, saying, This is he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ."

John, I, 19 to 27. "And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No, Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not."

Immediately that John sees Jesus he bears witness that he is this avatar. John, I, 29 to 37. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel. {65} therefore am I come baptizing with water. And John bare record, saying, I saw the spirit descending from heaven like a dove, and it abode upon him. And I knew not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God. Again the next day after John stood, and two of his disciples: and looking upon Jesus as he walked, he saith, Behold the Lamb of God!"

One of these disciples who followed Jesus proceeds to spread this statement.

John, 1, 41. "He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is being interpreted, the Christ." This is a very remarkable verse. Two Jews are talking; one of them says that the Messiah has been found; naturally a Jew would have understood no other allusion. It is to be noted that John everywhere speaks of `the Jews' as an alien race. The author of his Gospel was certainly not a Jew himself. This fact alone is sufficient to dispose of the imbecile identification of him with `the beloved disciple'. The character of the latter was invented by John to please certain elements of psychology which were peculiarly dear to Greeks. But John immediately explains to his readers that Messiah merely means Christ, which is rather like explaining that the Prince of Wales is Balder the Beautiful. It is impossible in this brief essay to go into the entire story of the Christ idea, but it is as different from that of Messias as Parzival is from Horatio Nelson. The error has arisen from the etymological accident that both words mean `annointed'. {66} The Christ is a purely mystical conception, which is not only a person but a spiritual attainment. It comes from the Gnostics and then from Chaldea, India, and China. Even the most enlightened of the Jewish prophets, occupied as they were with the material prosperity of their country, show no glimmering of the Christ idea. The whole theology, philosophy, and eschatology connected with Christ are utterly different from anything in Judaism, except the high Qabalah, which was by no means accepted in a general way, some authorities (though not the best) going so far as to say that it had not yet been invented, but that it was a mediaeval forgery, or at the very best never antedated Rabbi Schimeon, who is credited with the Zohar, the date of which is given as the first century A.D. (Footnote: The date of the Qabalah. In the text of the Old Testa-ment (Gen. XVII 5. XVII. 15) the numerical value of the name Abram is increased by five, and it becomes Abraham, while that of Sarai is reduced by five to Sarah, in connexion with the promise of a son. Some sort of Qabalah, deriving mystic truths from numerical considerations, therefore certainly existed at the date of the writing of the Book of Genesis. Students will note that this sort of trickery with words is common. It can hardly be an accident of trickery that MITHRAS the sun-god adds to 300, and is later spelt MEITHRAS 365, as is also his secret name ABRAXAS. With regard to 360 and 365, consult the authorities on the ancient calenders.)

It is evident from all this that John was writing to an extremely specialized class of persons. A few of the old sayings and doings of Jesus are retained; but the characteristics of the Oriental `holy man' have practically vanished. The parables of {67} the Synoptics disappear completely, and are replaced by a single parable (John X, 1-6) which is hardly a parable at all, but a metaphor. The sayings of Jesus are totally different from those recorded by the synoptics. Even the `Sermon on the Mount' and the `Lord's Prayer' are omitted. Nor are there any practical injunctions as to life. The conversation of Jesus is plain Greek mysticism with hardly a tinge of anything else. He is almost as anti-semitic as Mr. Hilaire Belloc. He does not even keep the Jews' passover, as he does in other gospels. He has a perfectly ordinary supper. (John XIII, 1, 2,)

"John the Immortal Eyewitness"

Mr. Shaw takes it for granted that John is at least in part the writer of the gospel bearing his name, but the evidence for this view is almost comically indirect. It rests principally upon the 24th verse of chapter XXI: "This is the disciple which testifieth of these things, and wrote these things; and we know that his testimony is true." The identification of John is simply that the disciple who `testifieth of these things' is also the disciple whom Jesus loved. (John XXI, 20.) But there is no evidence whatever except ecclesiastical tradition that this disciple was John, unless we admit the minute literary point that the writer of the gospel is careful "not" to make the identification. This is presumed to be John's modesty. But the grounds for an actual identification are astonishingly small. The good folk of Georgia would hardly convict a negro of chicken-stealing on such

evidence.

It may be further remarked that this argument for John's authorship somewhat defeats itself. In the verse quoted above, it appears much more likely that the book was written by some one {68} claiming to be a disciple of John, and using in all probability both his conversation and manuscript in the preparation of the document. This gospel is composite from much more contradictory elements than the other gospels. For it attempts to combine with a more or less Jewish story not the sayings of a wandering ascetic, but the speculations of a Gnostic or an Essene.

The orthodox identify this John with the author of Revelation, and here again we are plunged into the most extraordinary whirlpool of contradiction. It is of course perfectly possible for a writer to develop from his earlier manner to his later manner, to alter his views, to increase his knowledge; but it is very rare to find such development in a simple fisherman. The extreme sophistication of intellect is essentially Greek or Phoenician. There is nothing at all like it in any Hebrew documents of this period. It is evidently of a piece with the Bruce Papyrus<<WEH NOTE: This "papyrus" is the Codex Brucianus, Bruce MS. 96. Bod. Lib. Oxford. It contains the principal surviving collection of Gnosticism of the Valintinian line, quite different from the descriptions found in Patristic sources. The Codex also contains magical and mystical works, including the attribution of the Greek alphabet to Astrology. Only parts of it have been translated from the Coptic and published, notably "A Coptic Gnostic Treatise contained in the Codex Brucianus", Charlotte A. Baynes, 1933. Crowley probably read of it in G.R.S.Mead.>>.

It seems perfectly clear that the gospel is a clumsy dovetailing of some manuscripts of the general character of Mark with a merely mystical treatise. The effect is that of using that charming book of extracts "The wisdom of Bernard Shaw", to fill up the dialogue of `Kipps'. It seems an impossibility, at least to such minds as mine, to regard this gospel in any other light.

Mr. Shaw disregards the views of the experts as to the date of the gospels on the ground that the experts quarrel among themselves. In agreeing with him, it appears sufficient to base one's amiability on the fact that, no matter how old any document may be, one cannot positively affirm that part of it may not have been copied from some earlier document, perhaps contemporary {69} with the events described in it. The only exception to this rule would be the case of a plain historical statement whose accuracy was confirmed in all points from other sources.

An amusing example of recent date is the `prophesy of the Abbot Johannes'. Here the course of the European war was described in simple symbolism. Down to the Battle of the Marne, the account exhibited praiseworthy accuracy. After that point it went off the rails. It was easy to conclude that the prophecy was not ancient, but had been written immediately after the Germans had been rolled back from Paris. There was less doubt in this case because the person responsible for the `prophesy' had been known for many years as a charlatan, and as a literary composer and jester of considerable ability. Something of the same sort of argument appears to underlie Mr. Shaw's contention as to the date of the gospel. His argument is rather long to quote verbatim, but it is mainly that John expected to live until the Second Coming of Christ; and he says "John was certainly not the man to believe in the Second Coming and yet give a date for it after that date had passed." The conclusion appears to be that John was alive and not dead when he wrote the gospel.

Mr. Shaw is naif enough to offer us his personal impression, as a student of literature, that this gospel was written by an eyewitness. He says: "John's claim to give evidence as an eyewitness whilst the others are only compiling history is supported by a certain verisimilitude which appeals to me as one who has preached a new doctrine and argued about it, as well as written stories. This verisimilitude may be dramatic art backed {70} up by knowledge of public life; but even at that we must not forget that the best dramatic art is the operation of a divinatory instinct for truth." Would it be too much to ask Mr. Shaw to trouble himself to dream the Derby Winner three times running? This remark may seem unduly indignant, but there is really little to choose.

Browning asks how we are to distinguish between "Washington's oracle and

Sludge's itch O' the elbow when at whist he ought to trump". How are we to distinguish between the story of an eyewitness and that of a clever literary artist, who is trying to persuade us that he is an eyewitness? How many war stories have been written in Fleet Street and in New York City by men who have never heard a shot fired? As a general rule `fake' stories read more convincingly than genuine ones because the liar is naturally at great pains to appear plausible. The `impression' of a literary critic is the very least argument that ought to be brought forward.

But we may go a little further than this. It may easily appear to some that the passage of which Mr. Shaw makes so much is to be interpreted in a precisely opposite sense. Let us quote it in full. (John XXI, 21 to 23) "Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me." It is at least possible to interpret this passage as an attempt to avoid the very consequences which Mr. Shaw fears. "I therefore assume as a matter of common sense that, interpolations apart, the gospels are derived from narratives written in the first century A.D. I include John, because though it may be claimed that he hedged his position by claiming that Christ, who specially {71} loved him, endowed him with a miraculous life until the Second Coming, the conclusion being that John is live at this moment, I cannot believe that a literary forger could hope to save the situation by so outrageous a pretension."

It may appear to some that all this is beating the air. Let us put up a perfectly simple and natural scene and look whether this is not almost inevitable. The scene is laid, let us suppose, in one of the Seven Churches that are in Asia, probably Ephesus. A fishing boat has come in from Patmos, and one of the sailors, who is a Christian, comes to the house of the `angel' of the church, stupefied and heartbroken. "I bring the most terrible news", he says to the `angel'". John is dead; and Christ has not yet returned!" All present are thunderstruck. Jesus has not fulfilled his promise. The whole of their faith has broken away from under them. It is a spiritual earthquake. "Falsus in uno, falsus in omni." The entire theory of Christianity has broken down. The hope in which they have all been living, for the sake of which they have endured ostracism and even martyrdom, is annihilated with a single blow. Fortunately there is a young man present, who in his worldly life has been trained by the sophists in the School of Retoric. "Be of good cheer, Brethren," he exclaims. "Jesus never said that John would tarry until he came again. Jesus said not unto him; `he shall not die' but if I will that he tarry till I come, what is that to thee?" Much virtue in If! The Brethren immediately cheer up. Instructions are given that the matter be explained on these lines to the whole church, and all goes merrily as before. Is not this an adequate explanation?{72}

Agree with the paleographers that John is a composite document of late date, and all the difficulty disappears. On the other hand, what adversary is there but Mr. Shaw's `hunch' that the gospel was written by an eyewitness?

Not but that Mr. Shaw at his initiation was taught to be cautious! "I therefore assume as a matter of common sense that, interpolations apart, the gospels are derived from narratives written in the first century A.D." Remove the interpolations, which may mean removing nearly everything, and it remains `common sense' to suppose that there was some sort of contemporary document used in the compilation.

Let us do the same thing with `Macbeth'. Macbeth and Banquo must obviously be discarded because they are mixed up with evidently fabulous elements such as witches; remove Lady Macbeth as a mere artistic attempt to give feminine interest to the story; remove Duncan and his thanes as `mere interpolations' only provided in order to give Macbeth somebody to murder, and conclude by saying that "A certain verisimilitude hints, and common sense declares, that Shakespeare was an eyewitness of the scenes which he describes."

"The Peculiar Theology of Jesus."

There is little to say on this section, which deals principally with the attitude of Jesus, though Mr. Shaw might have gone much further in emphasizing the constant quotation of the mystic commonplaces of that and every other period, which punctuate the reiterated claims of Jesus to be the Christ, the avatar of Vishnu, or whatever else you like to call the Father.{73}

But there is one astonishing statement. "John has no grip of the significance of these scraps which he has picked up; he is far more interested in a notion of his own that man can escape death and do even more extraordinary things than Christ himself; in fact he actually represents Jesus as promising this explicitly, and is finally let into the audacious hint that he, John, is himself immortal in the flesh. Still, he does not miss the significant sayings altogether." The overwhelming audacity of this statement makes one gasp for breath. John fills chapter after chapter with these sayings. He even interpolates them in the most unexpected places. Between the exit of Judas, for example, and the end of the Supper we have no less than four chapters, totalling 117 verses. Something like 20% of the whole gospel! And John has `no grip of the significance of these scraps which he has picked up'. One stands stupended.

It is perfectly true that these mystic passages are totally incompatible with the other ideas mentioned to such minds as Mr. Shaw's. But that is merely an argument for the composite nature of the gospel. There is a somewhat similar case however, observable today. We have the Tao Teh King, a mystical treatise at once abstruse and simple, the most admirable of all the ancient classics of mysticism. But in practise the Taoists of to-day are mere fetichists. It might be argued that John was such a person, that he quoted his classic as a matter of form without understanding it. But the document still remains in every reasonable sense of the word composite.{74}

"John Agreed as to the Trial and Crucifixion."

The substance of this section hardly justifies the title. Mr. Shaw is mostly concerned to ask why Jesus did not defend himself, and gives the evident reply that Jesus believed himself to be John Barleycorn. Mr. Shaw points out that all the gospels agree on this point. "The consensus on this point is important, because it proves the absolute sincerity of Jesus's declaration that he was a god. No impostor would have accepted such dreadful consequences without an effort to save himself. No impostor would have been nerved to endure them by the conviction that he would rise from the grave and live again after three days." Fortunately he saves himself by continuing "If we accept the story at all we must believe this.

But why should we accept the story at all? What is unnatural in a man, especially a militant man who drives money changers out of temples, is natural enough if applied to the Sun or to the Seed. If the words and deeds of Jesus are simply those of the principal actor in the drama of John Barleycorn, we need be no more surprised than we are when we hear a lady of doubtful reputation (and it is said there were no less than four such on the stage in the bad old days about one hundred years ago) explain to the villain that she prefers death to dishonour.

Mr. Shaw reiterates his view with regard to the date, "and I think it unreasonable to doubt that all four wrote their narratives in full faith that the other promise would be fulfilled too, and that they themselves might live to witness the Second Coming." But all four are by no means agreed about the Second Coming. Matthew (chapter XXIV) gives all sorts of premonitory symptoms, {75} evidently expanded from the account in Mark, and both say that "this generation shall not pass until all these things be done." But Luke's wording differs considerably. The word `generation' could, moreover be taken to mean `race' John omits this passage altogether. In any case it seems quite clear that if the church could accept the gospels despite this alleged difficulty, the evangelists, who are far less critical and sophisticated than those Fathers of the Church, many of them eminent Greek scholars well trained in dialectics, who made the canon of Scripture,

may have ignored it. There is no reason for supposing that the writers of the gospel were in any way conscious of the trouble that they were going to cause in the purlieux of the Tivoli, to say nothing of the shores of Lake Pasquaney N.H., U.S.A. some chiliads later! <<T NOTE: Crowley had an important mystical vision here which he referred to as the "Star-Sponge Vision." In this vision he saw the interconnectedness of all things and described the night sky as "nothingness with sparkles, but oh, what sparkles!.">>

Here we are, by the way, at the end of John, and we cannot find that Mr. Shaw has redeemed his promise to place Jesus above Confucius and Plato.

"Credibility of the Gospels"

In this section Mr. Shaw indulges in his characteristic whimsicality. He gives various examples of things generally believed which never happened, and things generally disbelieved which did happen. He points out quite admirably that life itself is the miracle of miracles, and concludes in a totally sceptic mood that there is no reason why any given person should believe any given thing. His section ends as follows: "I am convinced that ia dozen sceptics were to draw up in parallel columns a list of the events narrated in the gospels, which they consider credible <<Credible is a silly word. It only means `consonant with the main content of our knowledge of the Universe.' Hence any fact which when established requires an extension of that knowledge is antecedently incredible.

Now the canon of credibility varies widely because the knowledge of men varies widely. If I describe the fall of a man from a plank thirty feet above the street, and say `a second later his head struck the flagstones', not one person in ten thousand would see anything peculiar or surprising. Yet the truth of the statement would imply the uprooting of the whole banyan tree of metaphysics. I should have described a `miracle' of just the same kind as Joshua's prestidigitation of the Sun and the Moon. <<T NOTE: The rate of acceleration of a falling body is 32 feet per second per second.>> >> and {76} incredible respectively, their lists would be different in several particulars. Belief is literally a matter of taste."

Mr. Shaw's question is just like the famous `Have you left off beating your moth-in-law'? No sceptic with a grain of sense would fall into so silly a trap. All Mr. Shaw's writings show that he is totally incapable of understanding the scientific type of mind. Huxley has stated the Canon of Belief so admirably that it would be the grossest impudence on my part to attempt to better it. One must simply refer Mr. Shaw to the pages of that great man, in my opinion as eminent in philosophy as he was in science. But one may say briefly that the scientific mind is concerned entirely with the weighing of evidence. Mr. Shaw says "Belief is not dependent on evidence and reason." Every scientific man that ever weighed a precipitate would deny this flatly. It is true only of the belief of the vulgar and the untrained mind. {77}

He goes on to say "There is as much evidence that the miracle occurred as that the Battle of Waterloo occurred, or that a large body of Russian troops passed through England in 1914 to take part in the war on the western front." This statement (which is of course perfectly accurate) reveals a lamentable state of mind. It does not occur to Mr. Shaw for a single moment to inquire into the quality of the evidence. The Russian story was not believed for a second by any one who happened to know that Archangel is only served by a single line of railway. It was not believed by any one who was in a position to know the facts. It was believed by people whose minds were such that if they saw a railway carriage with the blinds drawn, it was a natural conclusion that the carriage contained several hundred thousand Russians.

In other parts of this paper are given examples of modern belief in miracles. Credulity is entirely a matter of education, incidentally, at times, of very specialized education. There were plenty of so-called educated people who thought aeroplanes impossible. But engineers who had studied the subject thoroughly were

not among them. So far as any such person was incredulous, it would be a very modified incredulity. He would say, "The problem cannot be solved unless we can get an engine developing a certain ratio of power to weight, and unless we can get a material of a certain proportion of strength to weight; and I rather doubt whether we shall be able to find such." This sort of incredulity is perfectly reasonable, and is immediately destroyed by new evidence. The common incredulity or credulity of the ignorant and prejudiced classes is simply not worth discussion. "Belief is {78} literally a matter of taste"; but only among people who are so intellectually inferior that they have never taught themselves to think.

"Fashions of Belief"

Mr. Shaw develops his thesis in an extremely amusing manner, doubly amusing, for thereby he illustrates yet another lacuna in his mind. He has not studied the Middle Ages, and he has not the key to the language in which they wrote. In order to elucidate this we must make a somewhat lengthy excursus on the subject of the science and philosophy of that period of history.

In the first instance, it should be mentioned that the system of what we may call numerical hieroglyphics, which is about to come under our consideration, dates very much further back than what we call the Middle Ages. Its origin is in fact lost in antiquity. The Book of Revelation is full of numerical symbolism. Witness the problem of `the number of the beast', over which so many people have gone mad. Note also the four beasts, and the seven seals, and four and twenty elders, and the seven heads, and the ten horns, and foursquare city of God with its twelve gates, and twelve foundations, its length and breadth, and height of twelve thousand furlongs, and its wall of cubits twelve by twelve. Any one who supposes that John meant these numbers as numbers knows nothing of numbers.

But John is after all much later than Daniel, who is almost as full of numbers. He too, has various beasts to correspond to the four quarters, and he too has mystical times like seventy weeks and three score and two weeks and one thousand, two hundred {79} and ninety days, and one thousand, three hundred and five and thirty days.

In profane history too, we have elaborate systems of numbers like that of Pythagoras, and we have the Jewish Qabalah and the Greek Qabalah, this last so important that no less an authority than Dr. S.H. Perry has said, "Nothing matters but the Greek Qabalah." The oldest book in the world, The Yi King, is based entirely upon what is really a numerical foundation, the combination of two things taken first three and then six at a time.

The imagination of the earliest philosophers was exercised by the question, What are Numbers? Simple numerical relations excited them tremendously. `Magic squares' were considered really magical. It struck them as enormously significant that the number nine should always remain the result of adding together the digits of any number which was divisible by nine. In one of the "Oracles of Zoroaster" it says, "The number nine is sacred, and attains the summit of perfection." and again, "The mind of the Father said `Into three'; and immediately all things were so divided."

Now then let us try to discover what the ancients meant by the number four. They noticed that you could not make a magic square of any four numbers, though you can of one, or nine, or sixteen, or twenty-five, up the series as far as you care to carry it. They also noticed the four quarters, and of course a hundred other things. From all these consideration [sic], they got the idea of four as expressing principally dominion and limitation and resistance and so on, until ultimately the number four became an extremely complex concept, of which its definition as one more than three and one less {80} than five was the smallest part; Consequently `four beasts about the throne of God' means that his power extended in every direction. It does not mean that there were four of them.

We have chosen an exceptionally simple case to illustrate a general truth. Mr. Shaw is only telling a fraction of the truth when he says that sevens were all the

rage. All the numbers were all the rage, but each had its special significance. Seven was considered the perfect number, or rather one of the perfect numbers, because it united the spiritual three, which was what may be called the first expansion or explanation of one, and the four, which represented the first expansion or explanation of two

One, of course, is the originally perfect number, because, however much you multiply it by itself it remains one, while two is the original imperfect number, because it implies conflict. One is therefore spirit, two represents matter; and seven consequently becomes a harmonization of spirit and matter, the number in which they again unite. Similarly twelve is `perfect', as another form of harmonizing three and four.

There was a bad aspect to seven, because ten was the completion of the units, and a map of the universe having been constructed on the basis of these ten numbers, and the first three being given to the Trinity, the remaining seven were called the Inferiors. Thus in the Qabalah we have `ten hells' grouped in seven palaces!

It is therefore to be understood that when a medieval philosopher spoke of seven anything or twelve anything, he did not mean that if you counted them there would be seven or twelve. He was characterizing them in an extremely elaborate and subtle manner, which no other words could have expressed. He was conveying {81} an idea beyond words, just as every great poet does. So also the criticisms levelled by Freethinkers at the Doctrine of the Trinity have been merely examples of ignoratio elenchi; and Christians were unable to defend it because they too had no idea of what the Fathers of the Church meant by it. Criticisms by Christians of other worships, with their strange rites, have been equally foolish for the most part. The founders wisely shrouded their truth in hieratic symbol.

The schoolmen were extraordinarily clever at these hieroglyphs. Instead of laughing at them, we should try to understand them. We may take for instance the lines beginning "Barbara, Celarent, Darii, Ferioque priores". Which are not even Latin, but which contain in themselves practically the whole of the laws of thought even as they are known to-day. Every single letter in the modern form of the verses stands for an important truth!<<WEH NOTE: These names and words form part of a set of mnemonics used by students of logic to memorize syllogism modes and structues. The vowels in the words signify the valid moods of each figure of the syllogism, and some of the consonants show how to reduce the modes of some syllogistic figures to the simple form. The "s", "p", "m" and "c" consonants show how to reduce imperfect moods to perfect moods. Crowleys' selection is known as the Ist Figure and modernly rendered: Barbara Celarent Darii Ferio. The other two figures are Cesare Camestres Festino Baroco and Darapti Felapton Disamis Datisi Bocardo Ferrison. For more information, see Osterle's "Logic", pp. 147-150.>> We are much too ready to assume that our ancestors were fools.

But to return to Mr. Shaw's `fashions of belief', he says to us; "The number seven is the stamp of superstition". It may be so among the superstitious, but it is not so among men of science, a class of persons with whom Mr. Shaw should really try to get acquainted. Has he never heard of the Periodic Law, which dates from 1828, the division of the elements on a sevenfold basis? He says that "We will believe in nothing less than millions." It is perfectly true that we have millions in astronomy and bacteriology, but we still have two arms and two legs. There are still seven holes in our heads, and the number of the main bodies of the solar system has not increased from seven to millions but {82} only from seven to nine.

"Credibility and Truth."

Mr. Shaw continues his diatribe in this section. He says, "The modern man who believes that the earth is round is grossly crediculous. Flat earth men drive him to fury by confusing him with the greatest ease when he tries to argue about it." Mr. Shaw's acquaintances do seem to be very unsophisticated people. The charm of their conversation must be amazing. Most schoolboys know the evidence of astronomy, the evidence of exploration, the evidence from eclipses, the evidence of

the disappearance of a ship at sea <<T NOTE:below the horizon>>, the evidence even perhaps from the Bedford Canal experiment <<WEH NOTE: I am not acquainted with this one, but the Bedford Canal was probably a dead-level and straight waterway. If one sighted a transit on the tip of the mast of a boat going away on it, the curvature of the earth would cause the mast tip to dip.>> Mr. Shaw continues, "The things he believes may be true, but that is not why he believes it: he believes it because in some mysterious way it appeals to his imagination." Imagination has nothing to do with it; if he knows it at all, it is because he has been taught it, and if he has been taught it properly he should remember the reasoning which ought to have been given him at the time.

Mr. Shaw admits that he "can laugh at the earlier estimates of the number of angels that can be accommodated on the point of a needle." This simply means that Mr. Shaw's knowledge of the subject is derived entirely from the report of some flippant journalist. If he had studied the question first-hand, he would have known that it was not only serious, but vitally important to philosophy. There is nothing in all this talk of credulity and incredulity. It is all a question of knowledge and ignorance. As Huxley pointed out, belief is a pathological state of mind. {83} Either you know or don't know, and if you don't know you had better say so. If it is necessary to speak at all on subjects where doubt exists, you should give the arguments on all sides fully and fairly, and if your judgement incline to one side rather than the other you should explain with the utmost care your reasons, and even then you should be very cautious.

Mr. Shaw admits later in this section, "A Mahometan Arab will accept literally and without question parts of the narrative which an English Archbishop has to reject or explain away." Can Mr. Shaw not see the reason for this? It is that the English Archbishop has been educated in certain ways which make it impossible for him to accept certain obvious fables for truth. The Mohammedan has not that knowledge, and therefore simply believes what he is told. We know that Joshua did not cause the sun to stand still in the valley of Ajalon. We cannot even hedge by saying that he caused the earth to stand still, because as Mr. Wells has admirably shown in the story of the man who could do miracles, to check the revolution of the earth would send everything on its surface flying into space, and even if another miracle prevented this, we should require a third miracle to prevent astronomers discovering the traces of the perturbation. But an Arab, knowing nothing of mechanics, is not in the least surprised. He can stop a camel; indeed, he often finds it hard to make it go; and he sees no reason why the sun should not be stopped in an equally simple manner.

It must be admitted that Mr. Shaw has whittled at the branch he is sitting on as much as he dare. His final paragraph is as follows: "Every reader takes from the Bible what he can get. In {84} submitting a precis of the gospel narratives I have not implied any estimate either of their credibility or of their truth. I have simply informed him or reminded him, as the case may be, of what these narratives tell us about their hero." The first sentence is splendid! He stumbles over his own toe, and admits that any other critic may be justified in proving Jesus to have been a Vedantist or a Thug, as he is himself trying to make him out a Socialist. The second sentence is admirably cautious; but Mr. Shaw is basing his argument on the truth of certain sections--carefully selected sections--of the Bible. It is useless to try to couch his statement in the form "This perhaps imaginary person is said by some unknown party to have said so and so." The cogency of his argument depends very much, at least in the minds of most people who will read him, upon the substantial truth of some part of the gospel story.

The last sentence in the passage quoted above is the one which we are principally at pains to deny. It has been our endeavor to show that Mr. Shaw has by no means given an accurate account of what the gospels tell us about Jesus.

"Christian Iconolatry and the Peril of the Iconoclast."

Mr. Shaw now asks, "Whether, if and when the medieval and Methodist will-to-

believe the Salvationist and miraculous side of the gospel narratives fail us, as it plainly has failed the leaders of modern thought, there will be anything left of the Mission of Jesus." He is himself one of the leaders of modern thought, and has evidently considered this question with extraordinary {85} care. He abandons the worship of Jesus, he abandons the stories about Jesus, and he argues that the aloofness produced by the idolatry given to him has made him unreal and unimportant. He proposes to play Pygmalion by turning this image into a political force, "a rallying centre for revolutionary influences".

It appears that here is a confusion of thought. Why not use Shelley or Karl Marx or Mr. Shaw himself? Here are real persons who really did suffer for the faith that was in them. Why then choose Jesus, simply on account of the prestige of Jesus, which depends entirely upon that worship of him, and those stories about him, which Mr. Shaw has expressly rejected in order to bring his image to life! To parallel: I admit that the advice of Polonius is neither better nor worse because I have discovered (being a crank) that Shakespeare did not write it; and when I am asked why I should bother my head about the advice, I say reverently "Shakespeare wrote it."

I hate to beat a dead horse--but if Mr. Shaw claims that it is Pegasus?

"The Alternative to Barabbas."

We have now reached a point when argument is thrown aside, and the petitio principii is in full swing. "Now those who, like myself, see the Barabbas social organization as a failure, and are convinced that the Life Force (or whatever you choose to all it) cannot be finally beaten by any failure, and will even supersede humanity by evolving a higher species if we cannot master the problems raised by the multiplication of our own numbers, {86} have always known that Jesus had a real message, and felt the fascination of his character and doctrine.

"Not that we should nowadays dream of claiming any supernatural authority for him, much less the technical authority which attaches to an educated modern philosopher and jurist. But when, having entirely got rid of Salvationist Christianity, and even contracted a prejudice against Jesus on the score of his involuntary connection with it, we engage on a purely scientific study of economics, criminology, and biology, and find that our practical conclusions are virtually those of Jesus, we are distinctly pleased and encouraged to find that we are doing him an injustice, and the nimbus that surrounds his head in the pictures may be interpreted some day as a light of science rather than a declaration of sentiment or a label of idolatry."

May we submit in reply to this firstly that there are quite a number of people (from Laotze to Charles Bradlaugh) who are quite sound about Barabbas and the Life Force, yet who have not know or felt what they are here asserted to have done? Nor do the vast majority of students of economics (and the rest of it) find that their practical conclusions are virtually those either of Jesus or of Mr. Bernard Shaw.

As to the fascination of his character and doctrine, I wish to call the very special attention of the reader to the fact that the purely literary value of a `gospel' of any kind or its translation is of as much importance as the brightness of a spoon bait in salmon fishing. The great classics of religion rarely travel beyond their own climate, as Frazer and fifty others have {87} shown; but they never travel far beyond their own language. The Qu'ran in English is mere ditchwater for the most part; in Arabic it is sublime poetry. The same is true of most Indian and Chinese Classics.

Hence Protestantism is due to the accident that the translation called the Authorized Version was done by scholars of that period of the marvellous flowering of English which not only gave us Marlowe and Shakespeare and Malory, but such masters of translation as North for Plutarch, Florio for Montaigne, Urquhart and Motteux for Rabelais, and a dozen more. Previous translations, like Wicklyffe's, possessing small literary value, never took hold of the hearts or imagination of the people. The German translation, it is said, is also exceedingly fine: which

accounts for the vogue of Lutheranism in that country.

Mr. Shaw imagines the Bible to be out of date, as he imagines himself to be superseding Shakespeare. How the twentyfirst century will laugh!

No; the Bible is great literature--in parts; and will stand as such while Shakespeare stands.

But its doctrine will never convince Islam, until a translator arises who can match Mohammed's sonorous and exquisitely balanced prose, with its internal rimes and its incomparable rhythm, that is at once like the thunder, and like the simoom, and like the whisper of the desert wind. And there is many an immoral and indecent book which lives by such virtue; we may admire the manner of such while we reprehend the matter.

Mr. Shaw goes on to announce in summary form the doctrines {88} which he has selected as being those of Jesus. We shall deal with these by the simple process of printing parallel passages, at the risk of recapitulation. It will be seen that nearly every statement made by Mr. Shaw is categorically contradicted by Jesus himself in one or other of his sayings.

1. "The kingdom of heaven is within you."

Matthew XIII 47 to 50. "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just." It is quite evident from this passage that the conception of the kingdom is that of the ordinary Protestant.

Luke XIII, 24 to 28. "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity."

John XIV, 2, 3. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there {89} ye may be also." There is no question whatever of any spiritual kingdom in either of these passages. Dozens of others could be quoted, but I picked in two instances such as contain the actual expression `kingdom of heaven'.

2. "You are the son of God; and God is the Son of man."

Matthew XXIII, 33. "Ye serpents, ye generation of vipers, how can we escape the damnation of hell?". If Mr. Shaw is right God is a viper.

Mark VII, 21 to 23. "For from within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, and evil eye, blasphemy, pride, foolishness." This can hardly be called compatible with either of Mr. Shaw's statements.

John III, 3<<WEH NOTE: Actually John III, 13>>. "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." Jesus here insists that he is the only son of God. There are plenty of other such passages.

John VIII, 23. "And he said unto them, Ye are from beneath: I am from above: ye are of this world; I am not of this world": another text on the same line, distinguishing Jesus from other men.

John VIII, 41, 42, and 44. "Ye do the deeds of you father. Then said they to him, We be not born of fornication; we have one Father, even God. Jesus said unto them, if God were your Father, ye would love me: for I proceed forth and came from God; neither came I of myself, but he sent me. Ye are of your father the devil, and the lusts of your father ye will do. He was a {90} murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of

it." No contradiction can be more categorical than this.

3. "God is a spirit, to be worshipped in spirit and in truth, and not an elderly gentleman to be bribed and begged from."

Matthew VI, 11. "Give us this day our daily bread."

Matthew VII, 11. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"

Mark II, 24.<<WEH NOTE: should be XI, 24>> "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

John XV, 7. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

John XVI, 23. "And in that day ye shall ask me nothing, Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you." Nothing much is said about bribery, but the implication is always that we have to keep on good terms with God. The bribe suggested is always belief in Jesus.

4. "We are members one of another; so that you cannot injure or help your neighbour without injuring or helping yourself."

Matthew VII, 23, "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

John XVII, 9. "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." It is to be noticed in the latter passage that Jesus is quite satisfied {91} with the `elect'. He will not even use his obviously great influence with the Father to save one other soul.

5. "God is your father: you are here to do God's work; and you and your father are one." This is little more than a paraphrase of sentence 2 above.

6. "Get rid of property by throwing it into the common stock."

Matthew XXVI, 9, 10. "For this ointment might have been sold for much, and given to the poor. When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me." Here we have a direct prohibition of the course recommended by the Shavian Jesus.

Mark X, 29, 30. "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, and the gospel's. But he shall receive an hundredfold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come eternal life."

Luke XVIII, 29, 30. "And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and the world to come life everlasting." These passages show clearly that material rewards were to be looked for by the disciples.

7. "Dissociate your work entirely from money payments." It is not clear upon what passage in the gospels Mr. Shaw relies.

8. "If you let a child starve you are letting God starve." {92} Again one is at loss to discover Mr. Shaw's authority

9. "Get rid of all anxiety about to-morrow's dinner and clothes, because you cannot serve two master: God and Mammon." This is partially contradicted by the texts quoted above in reference to material rewards. The passages from which Mr. Shaw gets this doctrine have been explained elsewhere as part of the regular formula of the wandering ascetic.

10. "Get rid of Judges and punishment and revenge."

Matthew XII, 36, 37. "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Matthew XVIII, 7, 8. "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them

from thee: it is better for thee to enter into life half or maimed rather than having two hands or two feet to be cast into everlasting fire."

Matthew XIX, 28. "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Mark III, 28, 29. "Verily I say unto you. All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." {93}

Mark XVI, 16. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Luke XI, 32. "The men of Nineve shall rise up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."

Luke XVIII, 7, 8. "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?"

John III, 36. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

John V, 26 to 29. "For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of Man. Marvel not at this: for the hour is coming, in which all that are in the grave shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

John IX, 39. "And Jesus said, For judgment I am come {94} into this world, that they which see not might see; and that they which see might be made blind."

John XII, 31. "Now is the judgment of this world; now shall the prince of this world be cast out."

John XII, 48. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." Mr. Shaw may object that these passages refer mostly to divine judgement, but surely that has proved a far more terrible weapon against the unfortunate than any merely human oppression and injustice.

11. "Love your neighbour as yourself, he being a part of yourself."

Matthew X, 14, and 15. "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." This is not loving your neighbours to any marked extent! Professor Huxley has dealt exhaustively with the Gadarene Swine, showing that if Jesus himself loved his neighbours, he was at least a little careless about their property, which was in this instance their sole means of livelihood.

12. "And love your enemies: they are your neighbours."

Luke XIII, 26, 27, and 28. "Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham and {95} Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." It is useless to urge that Jesus intended us to love our enemies in this world, while permitting their eternal damnation in another. The doctrine of supernatural punishment for one's enemies is but the invention <<As Jung shows, the unfulfilled wish of the slave manifests itself in his dreams, and actually in his myths.>> of the coward and the slave.

13. "Get rid of your family entanglements. Every mother you meet is as

much your mother as the woman who bore you. Every man you meet is as much your brother as the man she bore after you. Don't waste your time at family funerals grieving for your reltives: attend to life, not to death: there are as good fish in the sea as ever came out of it, and better. In the kingdom of Heaven, which as aforesaid, is within you, there is no marriage nor giving in marriage, because you cannot devote your life to two divinities: God and the person you are married to."

It is difficult to find passages to contradict Mr. Shaw's assertions, but he has subtly misrepresented the meaning of the passages on which he founds the doctrine. Take the obvious passage in Luke XIV, 26. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." It seems to follow from this that everybody is to be `loved as your neighbour' except yourself and your family. Such a statement can only be interpreted reasonably in light of Eastern asceticism. It is the characteristic formula of renunciation demanded of every disciple {96} by every `holy man'. Mr. Shaw, in his wildest moments would not seriously suggest that we should all kick our mothers out of doors, and ask the rest of the town to take her place. Moreover, we find that Jesus himself took pains to have his mother adopted by the beloved disciple (John XIX, 25-27). As to the general point of the supposed conflict between the interests of the individual and the state, we find that it was just those civilisations which Chrisianity corrupted which held the doctrine to which Mr. Shaw would unquestionably subscribe. We here quote the great authority of Dr. J.G. Frazer. "Greek and Roman society was built on the conception of the subordination of the individual to the community, of the citizen to the state; it set the safety of the commonwealth, as the supreme aim of conduct, above the safety of the individual whether in this world or in the world to come. Trained from infancy in this unselfish ideal, the citizens devoted their lives to public service and were ready to lay them down for the common good; Or if they shrank from the supreme sacrifice, it never occurred to them that they acted otherwise than basely in preferring their personal existence to the interests of their country. All this was changed by the spread of Oriental religions which inculcated the communion of the soul with God and its eternal salvation as the only object worth living for, in comparison with which the prosperity and even the existence of the state sank into insignicance [sic]. The inevitable result of this selfish and immoral doctrine was to withdraw the devotee more and more from the public service, to concentrate his thoughts on his own spiritual emotions, and to breed in him a contempt for the present life, which he regarded merely as a probation for a better and eternal. The saint and the recluse, disdainful of earth and rapt in ecstatic contemplation of heaven, became in popular opinion the highest ideal of humanity, displacing the old ideal of <<T NOTE: Page -97- of the typescript edition is in a different typeface. Perhaps the typing is a modern retyping of an illegible page of the original. The evidence for this lies in the fact that the last line is short 19 characters of a complete line, and the much clearer print. The right margin is also considerably larger than other pages.>> <<WEH NOTE: No, this page 97 was part of the first edition in this form. Probably it was simply found to be in error and replaced on a handy typewriter before mimeographing.>> {97} the patriot and he who, forgetful of self, lives and is ready to die for the good of his country. The earthly city seemed poor and contemptible to men whose eyes beheld the City of God coming in the clouds of heaven.<<WEH NOTE: This doctrine stems from Augustine's "City of God", introduced to compensate for the sack of Rome.>> Thus the centre of gravity, so to say, was shifted from the present to a future life, and however much the other world may have gained, there can be little doubt that this one lost heavily by the change. A general disintegration of the body politic set in. The ties of the state and the family were loosened: the structure of society tended to resolve itself into its individual elements and thereby to relapse into barbarism: for civilisation is only possible through the active cooperation of the citizens and their willingness to subordinate their private interests to the common good. Men refused to defend their country, and even to continue their kind. In their anxiety to save their own souls and the souls of others they were content to leave the material world, which

they identified with the principle of evil, to perish around them. This obsession lasted for a thousand years. The revival of Roman Law, of the Aristotelian philosophy, of ancient art and literature at the close of the Middle Ages, marked the return of Europe to native ideals of life and conduct, to saner, manlier views of the world. The long halt in the march of civilisation was over. The tide of Oriental invasion had turned at last. It is ebbing still." Dr. J.G. Frazer Attis, Adonis, Osiris, I.300.

We leave the matter here. We deny that the propositions given above are characteristic of Jesus, since we have been able to produce Jesus himself to refute them; but as they interest Mr. {98} Shaw, who finds `experience and science' driving him more and more to consider them favourably, we must take them as worthy of our most serious study.

Mr. Shaw tempers the wind to the shorn lamb saying, "We shall waste our time unless we give them a reasonable construction." He then says, "We must assume that the man who saw his way through such a mass of popular passion and illusion as stands between us and a sense of the value of such teaching was quite aware of all the objections that occur to an average stockbroker in the first five minutes."

There is nothing whatever in the sayings of Jesus to show that he saw his way through any mass of popular passion and illusion. Everything that he said was perfectly commonplace to those people of his time who knew any mysticism. But esoteric doctrine having more or less slept in the west, despite such people as Boehme and William O`Neill (in whom persons not genealogically inclined may be pleased to recognize William Blake) until the Great Revival, initiated by certain persons whom I will not specify, through the medium of Eliphaz Levi, Anna Kingsford, and H.P. Blavatsky, the whole world into which Mr. Shaw was born was undoubtedly in the material bondage of which he complains.

The man who saw through the milestones was then not Jesus but Mr. Shaw himself, and no doubt he is aware of all the objections that occur to the average stockbroker. But how does he deal with this matter? "It is true that the world is governed to a considerable extent by the considerations that occur to stockbrokers in the first five minutes; but as the result is that the world is so {99} badly governed that those who know the truth can hardly bear to live in it, an objection from an average stockbroker constitutes in itself a prima facie case for any social reform." This is not exactly answering the stockbroker, who after all is a man as Mr. Shaw is, and perhaps may know a different world, possibly a less pleasant world in some ways, than that which Mr. Shaw inhabits. However, in the next section some of these objections are specified.

"The Reduction to Modern Practice of Christianity."

In this section Mr. Shaw, in approved manner of all Utopians, spreads his wings and soars. One fears that on the hard ground of the facts of life he might seem as awkward as Baudelaire's albatross when it landed on the deck. Here, says Mr. Shaw, there are a few difficulties; and with one flap of his wings leaves them a million miles below him. "The disciple cannot have bread without money until there is bread for everybody without money; and that requires an elaborate municipal organization of the food supply, rate supported." I am not sure that Mr. Shaw's organization would not mean that somebody took some thought for the morrow.

"Even in Syria in the time of Jesus his teachings could not possibly have been realized by a series of independent explosions of personal righteousness on the part of the separate units of the population." On my reading of the gospels Jesus was not a fool, not a socialist; the only evidence I can find of any tendency to socialism is his objection to washing; and he never contemplated for a moment that the entire population should follow the religious life. He was perfectly familiar with the immemorial Eastern distinction between the householder and the ascetic, and if he had {100} heard Mr. Shaw's opinions he would have understood them as little as I do myself. When Mr. Shaw says that `a man who is better than fellows is a nuisance', he is merely a nuisance! No one was ever so obviously better than

his fellows than Mr. Shaw.

"Modern Communism."

The identification of the apotheosis of Capitalism with the Trust is a familiar fallacy. Co-operation is one thing and communism is another. The sole object of creating trusts is to secure greater inequality in the distribution of the common wealth, not less; and if this incentive were removed the whole fabric would fall to pieces. The object of concentrating power is not to give everyone a square deal. The little man is frozen out simply because he threatens to interfere with the game of despoiling the people. There is certainly economy in what Mr. Shaw misleadingly calls `communism in production'. But it is the economy of wolves who hunt in packs in order to pull down their quarry. It is such sophistries that make political economy the morass we know it. And it might further be observed that this `communism in production' over which Mr. Shaw gloats has been the very means by which the self-respecting apprentice, with a secure future, has been turned into what that brilliant young "Angel of the Revolution", Gerda von Kothek, calls `factory-fodder'.

"Redistribution."

In this section there is little to criticize but the rhetorical and exaggerated form of the statement made in it. {101}

"Shall He Who Makes, Own?"

In this section are repeated the elementary commonplaces of John Stuart Mill. One wonders that it was worth while to demolish the "maker's right" theory. The section ends as follows: "If God takes the dreadnought in one hand and a steel pen in the other, and asks Job who made them, and to who [SIC] they should belong by maker's right, Job must scratch his puzzled head with a potsherd and be dumb, unless indeed it strikes him that God is the ultimate maker, and that all we have a right to do with the product is to feed his lambs." Please, do not count me in among the lambs! My constitution, already impaired by the task of answering earlier objections, might be fatally affected by a protracted diet of either of the products in question!

"Labour Time."

In this section Mr. Shaw refers to the doctrines of the Manchester School as if they were inevitable. It is not possible to argue the whole question in so limited a space as is at our disposal. But it is anyhow obvious that some arrangement of state enforcement of a minimum wage is an alternative, though possibly not a wholly satisfactory one.

"The Dream of Distribution According to Merit."

Here Mr. Shaw becomes exceedingly humorous; and we are somewhat disposed to laugh with him. Life is not a Sunday School, but a battlefield; and the conflict between evolution and ethics has not yet been wholly decided in favour of the latter. Some {102} of us may even think that it can never be. For the progress which made ethics possible was the result of the variations brought about by evolution, and the result of ethics in checking the operations of evolution is in some ways to discourage variation, and so to cause the stagnation of society.

A secure social order inevitably favours mediocrity; and it further causes the atrophy of the manly virtues. War has to be artificially replaced by sport, which is a very poor substitute, just as religion lost its excitement and fascination when human sacrifice was replaced by symbolic offerings. However, sport is better than nothing; and when society is threatened, it is the sportsman (if any one) who saves it. The Battle of Waterloo was won on the playing fields of Eton; and the people who rushed to the colours in the war now raging were the cricketers and golfers and footballers--the amateurs, not the professionals. The people whose minds were full of money and trade and beer had to be conscripted.

"Vital Distribution"

"In the end you are forced to ask the question you should have asked at the beginning. What do you give a man an income for? Obviously to keep him alive. Since it is evident that the first condition on which he can be kept alive, without enslaving somebody else is that he shall produce an equivalent for what it costs to keep him alive, we may quite rationally compel him to abstain from idling by whatever means we employ to compel him to abstain from murder, arson, forgery, or any other crime". Would it be impertinent to ask Mr. Shaw to write a short essay upon the {103} differences in the meaning of his expression "We may compel him to abstain from idling", and this other "We may enslave him"? (Note: I am not arguing that some such process is avoidable; I am pointing out the confusion of thought of Mr. Shaw, the characteristic British quality of thinking that if you call whipping `paternal chastisement', it doesn't hurt.)

I am bound to say that personally I regard a leisured class as the only possible field for the highest types of wheat to grow. The socialistic idea that every one should work menially for an hour or so every day would check the entire race. Any mechanical labour degrades; it is necessary that it should be performed, and must therefore always produce a degraded class. To equalize men in this matter is to bring them all down to the level of the dock labourer.

My parents spent several thousand pounds on giving me a public school and University Education. On its completion I found that I knew nothing. I thereupon spent fifty thousand pounds of my own to pursue it; and I still know nothing. That is a good start, however; and I have great hopes. But certainly I never could have arrived even at my present stage if I had had to spend a couple of hours a day in cleaning out somebody's drains. For one thing, all the higher kinds of work require a fineness and delicacy both of manual and mental energy such that a life of leisure is absolutely necessary to their proper functioning. The surgeon's hands, or the pianist's would be ruined forever if he had to chop wood for a month. (How, by the way, is society to `compel' people without first `judging' them?) {104}

When it comes to the artistic element, and Mr. Shaw will be the first to agree that the artist is the salt of the earth, the case becomes extreme. Idling is actually necessary to a great many artists as a peculiar mental state which ultimately produces ideas. I am personally acquainted with one artist who can only be forced to work by the boredom of prolonged idleness. If you gave him some healthful employment he would be a perfectly commonplace man. All the subtler qualities of humanity depend on leisure. To `compel' artists to `work' would be as reasonable as to sow seed in a field and keep on plowing it all through the year.

These facts are perfectly familiar to Mr. Shaw. He says indeed "We all know as well as Jesus did that if we had to take thought for the morrow as to whether there shall be anything to eat or drink it will be impossible for us to think of nobler things, or live a higher life than that of a mole, whose life is from beginning to end a frenzied pursuit of food." One of the conditions, however, of thinking of nobler things is to abstain from thinking of ignoble things. It is impossible to appreciate literature if you rot your mind by habitually reading newspapers. Just as in currency the baser always ousts the better, so in life one must have an absolute gold standard, or one comes down to inconvertible notes in a terribly

short space of time. The aspirations of the mind must be continuous, unwearying, unsparing of self, and an hour lost can never be recovered.

Mr. Shaw apparently fails to recognize the extraordinary devotion to great things which is shown by nine in every ten of leisured men of good family. The parasites of whom he complains usually {105} spring from the Plutocracy; and the remedy is not to make it impossible for a man like Lord Dunsany to give up his whole time to his art, but to re-establish in the aristocracy the standard of honour and worthy ambition. Mr. Shaw says: "Until the community is organized in such a way that the fear of bodily want is forgotten as completely as the fear of wolves already is in civilized capitals, we shall never have a decent social life. Indeed, the whole attraction of our present arrangements lies in the fact that they do relieve a handful of us from this fear; but as the relief is effected stupidly and wickedly by making the favoured handful parasitic on the rest, they are smitten with the degeneracy which seems to be the inevitable biological penalty of complete parasitism, and corrupt culture and statecraft instead of contributing to them, their excessive leisure being as mischievous as the excessive toil of the labourers."

I made a little attempt of my own to solve the problem nine years ago in an essay entitled Thien Tao. May I be pardoned if egotism prevails upon me to quote the essential passages?

"The condition of Japan was at this time (What time? Here we are in trouble with the historian at once. But let me say that I will have no interference with my story on the part of all these dull sensible people. I am going straight on, and if the reviews are unfavourable, one has always the resource of suicide) dangerously unstable. The warrior aristocracy of the Upper House had been so diluted with successful cheesemongers that adulteration had become a virtue as highly profitable as adultery. In the Lower House brains were still esteemed, but they had been interpreted {106} as the knack of passing examinations.

The recent extension of the franchise to women had rendered the Yoshiwara the most formidable of the political organizations while the physique of the nation had been seriously impaired by the results of a law which, by assuring them in case of injury or illness of a lifelong competence in idleness which they could never have obtained otherwise by the most laborious toil, encouraged all workers to be utterly careless of their health. The training of servants indeed at this time consisted solely of careful practical instruction in the art of falling down stairs; and the richest man in the country was an ex-butler who, by breaking his leg on no less than thirty-eight occasions, had acquired a pension which put that of a field-marshal altogether into the shade.

As yet, however, the country was not irretrievably doomed. A system of intrigue and blackmail, elaborated by the governing classes to the highest degree of efficiency, acted as a powerful counterpoise. In theory all were equal; in practice the permanent officials, the real rulers of the country, were a distinguished and trustworthy body of men. Their interest was to govern well, for any civil or foreign disturbance would undoubtedly have fanned the sparks of discontent into the roaring flame of revolution.

And discontent there was. The unsuccessful cheesemongers were very bitter against the Upper House; and those who had failed in examinations wrote appalling diatribes against the folly of the educational system

The trouble was that they were right; the government was {107} well enough in fact, but in theory had hardly a leg to stand on. In view of the growing clamour, the official classes were perturbed for many of their number were intelligent enough to see that a thoroughly irrational system, however well it may work in practise, cannot forever be maintained against the attacks of those who, though they may be secretly stigmatized as doctrinaires, can bring forward unanswerable arguments. The people had power, but not reason; so were amenable to the fallacies which they mistook for reason, and not to the power which they would have imagined to be tyranny. An intelligent plebs is docile; an educated canaille expects everything to be logical. The shallow sophisms of the socialist were intelligible; they could not be refuted by the profounder and therefore unintelligible

propositions of the Tory.

The mob could understand the superficial resemblance of babies; they could not be got to understand that the circumstances of education and environment made but a small portion of the equipment of a conscious being. The brutal and truthful `You cannot make a silk purse out of a sow's ear' had been forgotten for the smooth and plausible fallacies of such writers as Ki Ra Di.

So serious had the situation become, indeed, that the governing classes had abandoned all dogmas of Divine Right and the like as untenable. The theory of heredity had broken down, and the ennoblement of the cheesemongers made it not only false, but ridiculous.

We consequently find them engaged in the fatuous task of defending the anomalies which disgusted the nation by a campaign of glaring and venal sophistries. These deceived nobody, and {108} only inspired the contempt, which might have been harmless, with a hate which threatened to engulph the community in an abyss of the most formidable convulsions."

Now attend to the solution!

"What," said Juju, "O great Tao, do you recommend as a remedy for the ills of my unhappy country?"

The sage replied as follows: "O mighty and magniloquent Daimio, your aristocracy is not an aristocracy because it is not an aristocracy. In vain you seek to alter this circumstance by paying the noxious vermin of the Dai Li Pai Pur to write fatuous falsehoods maintaining that your aristocracy is an aristocracy because it is an aristocracy.

As Heracleitus overcame the antinomy of Xenophanes and Paramenides, Melissus and the Eleatic Zeno, the Ens and the Non-Ens by his Becoming, so let me say to you; the aristocracy will be an aristocracy by becoming an aristocracy.

"Ki Ra Di and his dirty-faced friends wish to level down the good practice to the bad theory; you should oppose them by levelling up the bad theory to the good practise

"Your enviers boast that you are no better than they; prove to them that they are as good as you. They speak of a nobility of fools and knaves; show to them wise and honest men, and the socialistic ginger is no longer hot in the individualistic mouth."

Juju grunted assent. He had gone almost to sleep, but Kwaw, absorbed in his subject, never noticed the fact. He went on with the alacrity of a steam-roller, and the direct and purposeful {109} vigour of a hypnotized butterfly. "Man is perfected by his identity with the great Tao. Subsidiary to this he must have balanced perfectly the Yang and the Yin. Easier still is it to rule the sixfold star of intellect; while for the base the control of the body and its emotions is the easiest step.

"Equilibrium is the great law, and perfect equilibrium is crowned by identity with the great Tao."

He emphasized this sublime assertion by a deliberate blow upon the protruding abdomen of the worthy Juju.

"Pray continue your honourable discourse!" exclaimed the half-awakened Daimio.

Kwaw went on, and I think it only fair to say that he went on for a long time, and that because you have been fool enough to read thus far, you have no excuse for being fool enough to read farther.

"Phenacetin is a useful drug in fever, but woe to that patient who shall imbibe it in collapse. Because Calomel is a dangerous remedy in appendicitis, we do not condemn its use in simple indigestions.

"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 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 understand the holiness of sex. Unchastity forms part of that training, {110} 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 and 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; 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.

"I have been taxed with assaulting what is commonly known avirtue. True; I hate it, but only in the same degree as I hate what is commonly known as vice.

"So it must be acknowledged that one who is but slightly unbalanced needs a milder correction than who so is obsessed by prejudice. There are men who make a fetish of cleanliness; they shall work in a fatter's shop, and learn that dirt is the mark of honourable toil. There are those whose lives are rendered wretched by the fear of infection; they see bacteria of the deadliest sort in all things but the actual solutions of carbolic acid and mercuric chloride with which they hysterically combat their invisible foeman; such would I send to live in the bazaar at Delhi, where they shall haply learn dirt makes little difference after all.

"There are slow men who need a few month's experience of the hustle of the stockyards; there are business men in a hurry, and {111} they shall travel in Central Asia to acquire the art of repose.

"So much for the equilibrium, and for two months in every year each member of your governing classes shall undergo this training under skilled advice.

"But what of the Great Tao? For one month in every year each of these men shall seek desperately for the Stone of the Philosophers. By solitude and fasting for the social and luxurious, by drunkenness and debauch for the austere, by scourging for those afraid of physical pain, by repose for the restless, and toil for the idle, by bullfights for the humanitarian, and the care of little children for the callous, by rituals for the rational, and by philosophy for the credulous, shall these men, while yet unbalanced, seek to attain to unity with the Tao. But those whose intellect is purified and co-ordinated, for those whose bodies are in health, and whose passions are at once eager and controlled, it shall be lawful to choose their own way to the One Goal: videlicet, identity with that great Tao which is above the antithesis of the Yang and Yin."

"Even Kwaw felt tired, and applied himself to sake-and-soda. Refreshed, he continued: "The men who are willing by this means to become the saviours of their country shall be called the Synagogue of Satan, so as to keep themselves from the friendship of the fools who mistake names for things. There shall be masters of the Synagogue, but they shall never seek to dominate. They shall most carefully abstain from inducing any man to seek the Tao by any other way than that of equilibrium. They shall develop individual genius without considering whether in their {112} opinion its fruition will tend to the good or evil of their country or of the world; for who are they to interfere with a soul whose balance has been crowned by the most holy Tao?

"The masters shall be great men among men; but among great men they shall be friends

"Since equilibrium will have become perfect, a greater than Napoleon shall arise, and the peaceful shall rejoice thereat; a greater than Darwin, and the minister in his pulpit give open thanks to God.

"The instructed infidel shall no longer sneer at the church-goer, for he will have been compelled to go to church until he saw the good points as well as the bad; and the instructed devotee will no longer detest the blasphemer, because he will have laughed with Ingersoll and Saladin.

"Give the lion the heart of the lamb, and the lamb the force of the lion; and they will lie down in peace togeather [sic]."

Kwaw ceased, and the heavy and regular breathing of Juju assured him that his words had not been wasted; at last that restless and harried soul had found supreme repose."

There is of course another solution to the problem of human sorrow, and that is

indeed one which the wandering ascetics of the world have known. Whoever said "The kingdom of heaven is within you" certainly knew it.

Man is only a very little lower than the angels. He is far more independent of circumstance than most people are aware. Happiness is not so utterly beyond his reach as those who do not climb mountains are sometimes apt to suppose. {113}

But there are remedies nearer than the mighty pyramid of Chogo Ri, and the tented pavilion of the massif of Kangchenjanga. You have only to draw a little of the hypochloride of cocaine into your nostrils, and you become full of intense virility and energy, a devourer of obstacles; to smoke a few pipes of opium, and you rise to the cloudless and passionless bliss of the philosopher; to swallow a little hashish, and you behold all the fantastic glories of fable, and them a thousandfold; or to woo a flask of ether, breathing it as if it were the very soul of the Beloved, and you perceive all Beauty in every vulgar and familiar sight.

Every one of these drugs gives absolute forgetfulness of all misfortune; nay, you may contemplate the most appalling catastrophes imminent or already fallen upon you: and you care no more than Nature Herself.

The only drawback to the use of drugs is that toleration is so soon set up, and the effect diminished; while for weaklings there is always the danger of the formation of a habit, when the treacherous servant becomes master, and takes toll for the boon of his ephemeral heavens by the bane of an abiding hell. These remarks have only been introduced to emphasize that happiness is an interior state; for every one of these drugs gives happiness supreme and unalloyed, entirely irrespective of the external circumstances of the individual. It would be folly to fill the apartment of an opium-smoker with the masterpieces of Rembrandt or Sotatsu, when a dirty tower or a broken chair suffices to flood his soul with more glories than it can bear, when he realizes that light itself is beautiful, no matter on what it may {114} fall, and when, if you asked him what he would do if he were blind, he would condescend from heaven to reply that darkness was more lovely still, that light was but a disturbance of the serenity of the soul, a siren to seduce it from the bliss of the contemplation of its own ineffable holiness.

But why should we talk of drugs? They are only counterfeit notes, or at best the Fiat notes of a discredited government, and we are seeking gold.

This pure gold is ours for the asking; its name is mysticism.

We may begin by reassuring ourselves. The gold is really in the vaults of the Treasury. The mystic quest is not a chimaera. The drugs assure us of that. They have not put anything supernatural into us; they have found nothing in us that was not already there. They have merely stimulated us. All the peace, the joy, the love, the beauty, the comprehension, they gave us; all these things were in us, bone of our bones, and flesh of our flesh, and soul of our soul. They are in our treasury, safe enough; and the chief reason why we should not burglariously use such skeleton keys as morphia is that by so doing we are likely to hamper the lock.

We see then that we are but so very little lower than angels that the most trifling stimulus raises us to a plane where we enjoy without consideration even of what it is that we enjoy. Raise humanity by a matter of five per cent, and the problem is solved! Our trouble is due entirely to the law that action and reaction are equal and opposite. We have to pay for the pleasure with pain. We sat up all last night, and now we must go to bed early; we {115} drank too much champagne, and now it is the turn of Vichy.

The question then has always been whether we can overcome this law of duality, whether we can reach--one step--to that higher plane where all is ours. Mysticism supplies the answer.

The mystic attainment may be defined as the Union of the Soul with God, or as the realization of itself, or--there are fifty phrases for the same experience. The same, for whether you are a Christian or a Buddhist, a Theist or (as I am myself, thank God!) an Atheist, the attainment of this one state is as open to you as is nightmare, or madness, or intoxication. Religious folk have buried this fact under mountains of dogma; but the study of comparative religion has made it clear. One has merely to print parallel passages from the mystics of all ages and religions to see that they were talking of the same thing: one gets even verbal

identities, such as the "That Tao which is Tao is not Tao" of the Chinese, the "Not That, Not That" of the Hindu, the "Head which is above all Heads, the Head which is not a Head" of the Qabalist, the "God is Nothing" of the Christian, and the "That is not which is" of a modern atheistic or pantheistic mystic <<T NOTE: Crowley himself, presumably>>.

Mysticism, unless it be a mere barren intellectual doctrine, always involves some personal religious experience of this kind; and the real strength of every religion is consequently in its mystics. The conviction of truth given by any important spiritual experience is so great that although it may have lasted for a few seconds only, it does not hesitate to pit itself against the experience of the lifetime in respect of reality. The mystic doubts whether he the man exists at all, because he is so certain {116} of the existence of him the God; and the two are difficult to conceive intellectually as coexistent! <<T NOTE: Refer to Crowley's article "Berashith" in Collected Works vol. II.>>

Now the extreme state of Being, Knowledge, and Bliss which characterizes the intermediate stages of mystic experience, is a thousandfold more intense than any other kind of happiness. It is totally independent of circumstance. We could bring a cloud of witnesses from the ends of all the earth; but one, the Persian bard Al Qahar <<WEH NOTE: Crowley under one of his pen names>>, whose masterpiece is the Bagh-i-Muattar, must suffice.

"Whether Allah be or be not is little odds so long as His devotees enjoy the mystic rapture. ----Whether He exists or no, whether He love him or no, Al Qahar will love Him and sing His praises."

"The perfect lover is calm and equable; storms of thunder, quakings of the earth, losses of goods, punishment from great men, none of these things cause him to rise from his divan, or to remove the silken tube of the rose-perfumed huqqa from his mouth."

It is therefore unnecessary to fret over social problems and the rest of it; the root of the cause is duality, the antithesis of the Ego and the Non-Ego; and the cure is Realization of the Unity. Why treat symptoms, when we can eradicate the disease, especially as in this case the symptoms are sheer hullucinations [sic] on the part of the patient?

It is the old story of the man in the railroad car with a basket, and the importunate stranger. "Say, stranger, `scuse me, but may I ask what you have in that basket?" "Mongoose," "What `n Hades is a mongoose?" "Mongoose eats snakes." "But what do you want with a mongoose?" "My brother sees snakes." (A pause) "But, say, {117} stranger, them ain't no real snakes." "This ain't a real mongoose."

Socialism, and religion, and love, and art, are all phantastic things, good to lull the ills of life, dreams pitted against dreams. But the only cure is to attack the cause of all the trouble, the illusion of duality.

Now to do this is a matter of common knowledge: or if not, it is no fault of mine, for I have written two million words or more upon the subject, and this is no place to add to their number; but it is very decidedly the place to observe that both the goal and the means are constantly advocated not only by the Jesus of John, but even here and there by him of the Synoptics. Most of His instructions to his disciples to `take no thought for the morrow' to `abandon father and mother and all other things', `not to have two cloaks', `not to resist evil', are the ordinary rules of every eastern and western mystic. He must have nothing whatever to divert his mind from its concentration.

The whole secret of `Yoga' is given in Matthew VI, 22. "The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light." This is a perfectly simple statement of the virtue of what the Hindus call "Ekagrata", "one-pointedness".

The gospel of John, too, is full of dithyrambs expressing the results of mystic practice. "I and my Father are one"; "I am the Way, the Truth, and the Life"; "I am in my Father, and ye in me, and I in you." Kappa Tau Lambda. <<T NOTE: k.t.l.>>

It may be remarked incidentally that a great deal more can be made out on this line by studying the Greek original, when {118} the technical value in mystical phraseology of the words employed is noted. (See the Commentaries on Matthew and

John of the Hon. P. Ramanthan C.M.G., whose mystic name is Sri Parananda.)

The Evangelists have been very stupidly accused of copying such passages from Chinese and Indian classics, on the grounds of absolute identity of idea, and even close verbal parallelism. It might be difficult to rebut the charge if all this were talk in the air. If I happen to begin a poem, "The purple pigs lament the music of Madrid; They cook the nightingale with limping eyes of kid" it is fair to assume that I am plagiarizing Missinglinck's "Les cochons rouges pleurent un musique espan~ol; leurs yeux de suede boitent a cuire le rossignol", because it is unlikely that two such complex pieces of pure nonsense should occur to two independent thinkers--unless, indeed, they were German metaphysicians. But fifty men may observe independently that still water reflects images, and record it; no question of copying arises.

There is, it is true, an universal tradition of the means and of the end of mysticism, and we may perhaps think that Jesus, like other mystics, had his teacher; but there is no necessity for any such supposition. During an experiment made by me with a certain drug in a certain hospital in the English Midlands, the matron, who was one of the subjects, had not even a smattering of the history or even of the terminology of mysticism; yet she passed through trance after trance in the traditional order, and described her experiences in the very same language as Laotze and Boehme, and Sri Sabhapaty Swami, and all the rest, of whom she had never heard so much as the names. {119}

One remedy for the ills of life is therefore by dealing with the subjective mind, by training it to independence of the senses, by cleansing the soul of the contamination of illusion; and whether we think that this is the best way, or the only way, or regard it in its turn as mere delusion, there can be no reasonable doubt in the mind of any student of comparative religion that this way is the way pointed out by at least one of the figures in the Gospels who is included in the comprehensive word Jesus.

The root of the trouble is the standardization of the common good or wealth, in the minds of the vulgar. This illusion is produced principally by the efforts of the cheap press, which works always on the assumption that the possession of purchaseable treasures is the only good desirable by men. Thus the poor have been taught to envy the bilious and atrabilious millionaire, instead of the artist, the saint and the athlete.

The cure for the whole misery of poverty is the development of the appreciation of those things that are really worth while.

The Greeks and Chinese throve--the latter still thrive--because having attended to necessaries such as the production of corn and wine, they devoted their surplus energies not to the production of that kind of luxury which can only be enjoyed by few, but to the creation of beauty. Beauty is at the door of every man who can appreciate it: and with that comes happiness.

O foolish men! who hath bewitched you? Wish no more to have, but will to be!

"Equal Distribution."

It is impossible to treat Mr. Shaw's conclusion that the share of every member of the community must be equal, at all seriously. It would simply mean that most rare and beautiful things would cease to exist. Even assuming (what is enormous exaggeration) that the income of each person would work out at five hundred pounds a year, who is to wear a pearl necklace worth a hundred thousand pounds? The interest on the money comes to more than the total share. The necklace would have to be broken up or put in a museum, {120}
and all its value lost to mankind.

Similarly there could be no private ownership of pictures of any value, there could be no beautiful houses, or gardens, no parks except public parks, which produce (in me at least) nothing but a sense of dreary dissatisfaction, and are not even enjoyed by the people they are intended to benefit. Battersea Park, for

instance, is within three minutes' walk of innumerable slums; but the children play in the slums, not in the park.

There is also the obvious point that people will not work exceptionally unless they get exceptional payment. If there were no possibility of in some way improving my position--if only by making myself more infamous even than I am (Matthew V, 11,12) by writing this essay, I should certainly not trouble to do it. Men will work themselves to death to advance in the world, or to make the lives of those they love happier. But if everything is to be on the dead level, they will not `put themselves out', they will not take risks. Humanity will become stagnant.

"The Captain and the Cabin Boy."

Mr. Shaw's argument for equalizing the income of these two persons, is as follows: "Nothing, therefore, is really in question, or ever has been, but the differences between class incomes. Already there is economic equality between captains, and economic equality between cabin boys. What is at issue still is whether there shall be economic equality between captains and cabin boys. What would Jesus have said? Presumably he would have said that if your only object is to produce a Captain and a cabin boy for the purpose of transferring you from Liverpool to New York, or to manoeuvre {121} a fleet and carry powder from the magazine to the gun, then you need give no more than a shilling to the cabin boy, for every pound you give to the more expensively trained captain. But, if in addition to this you desire to allow the two human souls which are inseparable from the captain and the cabin boy, and which alone differentiate them from the donkey--engine, to develop all their possibilities, then you may find the cabin boy costing rather more than the captain, because cabin boy's work does not do so much for the soul as the captain's work. Consequently you will have to give him at least as much as the captain unless you definitely wish him to be a lower creature, in which case the sooner you are hanged as an abortionist the better. That is the fundamental argument."

It is really good to hear the fundamental argument at last! The only explanation of it appears to be that Mr. Shaw is making the common error of confusing money and money's worth. If a man has everything he wants, he does not care, unless he happens to be a money maniac, in what terms his wealth is expressed. Suppose (for example) that I wish to achieve a gigantic and highly desirable feat, such as the codification of the Laws of England. For me to do that I must be trained from childhood in an extremely special way. I must always have servants to attend to food and clothing so that I never have to think about them. I must have secretaries to save me manual labour, to look up my references, and to do a thousand other services of the kind. I must have a comfortable house, an enormous library, and a thousand other things which are expressions of wealth, and which certainly everybody cannot have. In these circumstances I should not mind whether you called my {122} income a cent a year or a dollar a minute. And since I am enjoying these special advantages, they cannot be equally enjoyed by all those who are working under me. It is not obvious how they can be compensated spiritually for the inferior character of their tasks merely by giving them a larger income than mine. If it achieved anything at all, it would tend to unfit them for the work for which they are fitted. <<T NOTE: Crowley obviously intends that a butler who received a salary equivalent to his master would not remain long a butler!>>

I do not know whether Mr. Shaw really wishes to hang me as an abortionist. I do not `definitely wish one person to be a lower creature than another', but I do recognize that there are bound to be vast differences between the different people. It is simply a fact of nature that Mr. Shaw is not equal to the average native of Dahomey. He would probably be entirely nonplussed if he were asked to cut up and cook a plump young woman.

The grand error of all social idealists is in their definition of equality. The Indian caste system, and even to a certain extent the Church of England ideal, is

much more sensible. The Indians recognize that there must be thieves, prostitutes, murderers, and even judges; and each class has its special honour. A man can develop his soul perfectly in his own orbit of life provided that he does his duty in `that station to which it has pleased God to call him'.

The judge is not `lower' than the prostitute; he is only a different kind<<T NOTE: Note Crowley's obvious irony towards judges.>>; and a self-respecting judge does not complain of his disabilities. He makes up his mind to get the best out of his situation by increasing the gaiety of nations through the absurdity of his decisions. He affords matter for the jests of Swift, {123} Gilbert, and Mr. Shaw himself, and on his death-bed he can say just as cheerfully as Wainwright or Crippen, "I have finished the work which thou gavest me to do."

What is needed is self-respect, whether your business is to dig drains or to command armies. You should realize that you are performing a service to the community. Your government should help you to do this. The Germans, with their common sense and sound grasp of psychology, have already gone far in this direction, so that we have Mrs. Butcher Schmidt, and Mrs. Baker Meyer and Mrs. Candlestick-maker Ringler. Happiness comes with pride in what you are, unhappiness with wanting to be something that you are not. The discontent in England is principally the result of the intense social snobbery which prevails in every circle.

"The Political and Biological Objections to Inequality"

What Mr. Shaw says about democracy in this section is perfectly true, but he omits to offer any proof that the cause of the corruption against which he exclaims is "class stratification of income". The objections which he advances are objections to democracy. The troubles of which he complains hardly exist in Germany on the one hand and in many native Indian States on the other.

"Jesus as Economist."

In this section Mr. Shaw goes a little backward. By equal income he really means that everyone should be assured of the bare necessities of life. That is a more reasonable proposal. The objections to it are chiefly practical, and the average {124} stockbroker will certainly be able to think of them in five minutes, so that it is unnecessary to labour the point.

But now we come back to Jesus, whose advice is crystallized in the following paragraph: "In other words, that we should all be gentlemen and take care of our country because our country takes care of us, instead of the commercialized cads we are, doing everything and anything for money, and selling our souls and bodies by the pound and the inch, after wasting half the day haggling over the price." To some minds the omission to formulate a practical scheme of carrying this excellent programme into effect may appear a slight drawback. The section concludes: "Decidedly, whether you think Jesus was God or not, you must admit that he was a first-rate political economist." Praise from Sir Hubert Stanley is praise indeed, and one cannot resist the temptation to try to earn it so easily; so here goes. I think we should all be kings like Charlemagne, with minds like Newton, hearts like Shelley, souls like Goethe and bodies combining Hercules with Antinous. Decidedly, whether you think I am God or not, I am some kind of a very fine fellow!

"Jesus as Biologist."

It is impossible to understand why Mr. Shaw should say, "He was also as we now see a first-rate biologist." All the evidence offered is the statement that "We and our Father are one" which Jesus never made at all, and one or two other phrases of a similar kind, which, as has been shown above, do not in the least represent

the doctrine of Jesus.

Mr. Shaw may be reminded that from days long before Jesus even {125} to this hour the ordinary greeting of two Hindus who meet is to place the palms of their hands togeather [sic], by which they signify a denial of duality, and say, "Thou art That", the word `That' meaning supreme existence far beyond and above any personal and creative God. The actual statements of Jesus, "I and my Father are One, ye are of your Father the Devil", are not at all in keeping with this line of thought.

The feat of interpreting megalomaniac egotism and sectarian bigotry as mystic monism gives cards and spades to the folks of half a century ago, who tried to read Modern Science into the Book of Genesis. And anyhow I do not quite see what Mystic monism has to do with bigotry.

"Money, the Midwife of Scientific Communism."

Mr. Shaw comes back to the earth a little. He perceives that the extreme variety of possessions demanded by different men involves, for convenience, a medium of exchange. Advanced thinker as he is, he flashes upon us the discovery that the system of barter has its drawbacks.

But having paid tribute to this perspicacity, we must regret that it does not also extend to seeing that most of the things--at any rate, the new things--which are really desireable, and even useful to humanity, are produced by persons who have a very great deal of money to spare. Any one who has had any experience in dealing with governments knows that it is quite impossible to get them to experiment. Does Mr. Shaw suppose for a moment that we should ever have had railways or aeroplanes, if the matter had {126} been left to government? The state knows only too well, apart from the question of finding the money for elaborate improvements, there is always the vested interest<<In this phrase I wish to include the conservatism of the stupid and the old. Under communism, though it would make no financial difference to the flint-chipper to be turned into a bronze-caster, he would still object to undergo the fatigue of learning a new trade. And all selfish incentive would be denied him; he would therefore be just as obstinate as the stage coachman was when we introduced the steam-engine.>> to fight.

Practically all inventions of any size or importance have had to force their way to acceptance through a thousand obstacles. How could the motor car have been introduced but by the faith of capitalists? These men were not working in the least to benefit humanity; they saw a fortune in it, and they threw away their money by the hundred thousand in the hope of getting it back many times over, like the man in the parable of the Talents. The late Isaac Rice, for example, submitted to a yearly loss which came near to crippling him rich man as he was, in order to perfect the Holland submarine. The inventor (if he is lucky) may find one man or even a half a dozen to believe that what he proposes is possible. But to convince a state department would be a greater miracle than any of those recorded in the gospels. Even when an invention has been working satisfactorily for years, the state remains the Old Guard of the sceptics. This is another reason why humanity would stagnate under communism. It is true that the inventor would not be troubled by the impossibility of his finding money for his experiments for the simple reason that he would not take the trouble to invent, when he could get no good for it. {127}

"Why Jesus did not Marry."

The first point to notice is another example of Mr. Shaw's carelessness in reading the Bible. He says "The disciples, like Jesus himself, were men without family entanglements." We find in Matthew VIII, 14. "And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of fever." Of course Peter's wife may have been dead, but we are not told so, and anyhow a wife's mother

is the worst family entanglement that any one can have, on the evidence of any vaudeville comedian in the world. But Mr. Shaw speaks further of the bachelordom of Jesus, and it is therefore worth our while to examine the precise meaning of this superficially fascinating phrase.

We cannot doubt, in fact, we have absolute knowledge, that in one curious respect Jesus differed from all other `holy men' of the East. One of the regular functions of the prophet or ascetic is to remove the curse of sterility, for his sanctity tends to bring him into close relationship with a creative deity, and his mode of life conduces to physical vigour. Such men are always followed by all classes of women, and it is considered no disgrace to them; for in Judaea and the East generally it is more shame to be a barren woman than to be a harlot; and therefore any means are justifiable to remove the stigma. There is usually a thin veil thrown over the transaction; it is a shrine of dead saints' bones, or a hot spring which works the miracle. (Footnote. There was such a place within recent years, near Nice; Frank Harris has written an amusing story on the subject.)

Dr. Frazer give endless instances of the custom, and it survives {128} all over the East to-day.

If we think of the conditions of life in Syria two thousand years ago, we must admit that it would be impossible for women to follow a prophet unless on some such excuse of pilgrimage or what not. They would be utterly lost to all shame; for the Eastern harlot is much more modest in her demeanour than the English or American virgin; and they could not, even at that, earn their livelihood. It was women of position, as well as `sinners', that followed Jesus, and `ministered' to him of their substance', as Luke tells us.

We cannot doubt then that the object of all these women was to repair the deficiencies of their husbands; and we cannot doubt that in this case they were disappointed. Jesus of course could hardly have failed to understand their desires; but he knew how to soothe their feelings without yielding to their wishes, for they never ceased to follow him.

It is curious that legend should have anticipated this fact in the case of the Buddha, who was also a wandering ascetic, and also chaste, though in this case he had abandoned a harem and his chldren to follow the religious life. But his chastity was assured by divinely-ordained anatomical precautions; for from his birth "membrum ejus membrano quodam continebatur, ne copulare poset" as an early biographer assures us, failing however to explain the chldren previously referred to.

It is then certain beyond all doubt that Jesus was an exception to the prophetic rule.

Should a freethinker of no propriety demand our authority {129} for this conviction, it will be useless to seek it in Holy Scripture, for the gospels give no hint of any sort that this was so; but they will confidently rely in this matter upon the opinion of my Uncle Tom, who is President of the Children's Special Service Mission, and therefore in a position to know.

Still less attention should be paid to those critics who claim that the Greek words `agape' (love or charity) and `agapao' should be interpreted in any other than a strictly spiritual sense; for the word is used of the relation between Jesus and John, who is also described as `qedesh' or holy, a technical phrase applied to certain temple servants in Judaea <<T NOTE: Crowley is making a veiled allusion to his XIth degree O.T.O. practice of homosexual sodomy. The masonic title of this magickal degree is described with the appellation of Qadesh, which is translated also as `holiness unto the lord.' Apparently Crowley is insinuating that Jesus buggered John.>><<WEH NOTE: Although the XIth degree is often thought to be homosexual and is in fact apart from the primary structure of O.T.O., there is no historical basis for equating XIth degree and homosexual practice. The evidence relies on what Crowley said and did when he coincidently styled himself XIth degree O.T.O. in a very few instances. Most of the Libers marked "Baphoment ... XIth" have to do with heterosexual symbolism or nonsexual matters entirely, e.g. Liber XV and others in the "Blue Equinox". As to John, yes, it is possible that Crowley suggests a homosexual relationship, but it is equally plausible that John was a

"sacred prostitute" and stand-in for a sexually impotent Jesus. This latter view can also be read into Crowley's hint, and it carries more of the context. If we stroll down that lane a bit, we come to another interpretation of "the beloved disciple", not beloved by Jesus so much but by all the Jesus groupies. Ambling quite around the bend, we might suggest that the slang "John", meaning the client of a prostitute, has a sound New Testament base! After all, homosexual friendships in biblical times and places were ubiquitous to the point of being unremarkable. This preposterous arch western taboo is relatively recent. Heterosexual irregularity was much more spicy in biblical times. In any event, the context suggests impotence for Jesus; and it is therefore more correct to suggest "John buggered Jesus" than the other way `round.>> and grossly mistranslated in Deuteronomy XXIII, 17, I Kings XIV, 24, XV, 12, XXII 46 and II Kings XXIII, 7; it is doubtless better rendered as `the divine'. Such conjecture, supported as it may be by profane scholarship so-called, makes in this instance the most abominable nonsense. Such interpretation as scholars have suggested may be, as they say, perfectly usual and natural in the East; but in the case of Jesus we have absolute knowledge that it was not so.

It is useless to urge that we have no ground whatever for that knowledge; knowledge of this exalted kind needs no basis in fact; it is for this very reason that it is unshakeable. Such facts as we may have all point in a precisely opposite direction; in all men of proper spirit this should strengthen instead of weakening their conviction. What better test is there of faith than that it should be utterly opposed to reason?

It has been necessary to violate one's feelings by mentioning these utterly unfounded and repugnant conjectures, because Mr. {130} Shaw has taken the curatical view of the celibacy of Jesus; and it appears necessary to point out that this view is not based on anthropology or theology or on any other branch of science or of reason; and it is not based on any statement whatever in the Gospels; it is founded on that wondrous gift of faith--the evidence of things not seen--which is our sole true guide in Life.

It may however be observed in this place that chasitity has been from the first a matter of priestly forethought. The first genius that caught the idea of living withough work--he got the idea from the village idiot, who was supposed to be divinely possessed--said to villagers: I too am inspired; you must let me wander about all day and do as I like; and you must feed me." "What," they indignantly exclaimed, "You are a holy man too? Where does the holiness come in? "Oh," replied the aspirant to Holy Orders, "that's all right. I'm not at all like you are. You eat pig and dog; I will touch nothing but chicken and gazelle. You have wives; I never degrade myself to the level of an animal. For shame!" In other words, his holiness was proved by his refusing to do the orthodox thing, just as in the case of plucking ears of corn on the Sabbath day, in the gospels.

It is the natural and even the necessary formula. How else is he to prove his holiness, and get free meals?

The alternatives are prophecy and thamaturgy; and the best holy men have always combined these methods. As Solomon says, "A threefold cord is not quickly broken."

Of course, the priest soon saw how to indulge himself secretly under the cloak of his sanctity; if he were actually seen in adultery, it was only necessary to explain that it was not he, {131} but a demon who had taken his shape in order to destroy his reputation. A man who so excited the malice of the Evil One must be holy indeed!

So celibacy began; later, it was organized, and came to mean sexual freedom without sexual responsibility, as it does to-day. <<WEH NOTE: See the ancient oath of the Crusading Order of the Knights of Malta to the effect that they forswore marriage in return for the pledge of their Order to insure inheritance and protection for any future children.>>

"Inconsistency of the Sex Instinct."

The whole of this section is founded upon the gravest error. "In our sexual natures we are torn by an irresistible attraction and an overwhelming repugnance and disgust. We have two tyrannous physical passions; concupiscence and chastity. We become mad in pursuit of sex: we become equally mad in the persecution of that pursuit. Unless we gratify our desire the race is lost: unless we restrain it we destroy ourselves." <<T NOTE: Crowley will attack this point from his thelemic standpoint that Christianity is the accursed and unnatural source of the so-called `chastity instinct' which conflicts with the natural sexual drive.>>

This is not the sex-instinct at all. It is sexual degeneracy gross, morbid, and revolting. If the above passage were read to an Afghan he would not understand it; after about three weeks' explanation he would grasp the purport sufficiently to exclaim, that it was a ridiculous lie. It is the exacerbation to madness of the fact which the Latins expressed in the phrase `post coitum animal triste', a fact, by the way, which itself depends on ignorance of sexual technique and hygiene.

And what exaggerated this mild malaise into the melancholia which Mr. Shaw seems to think common to humanity? The very influence of Christianity itself. The doctrine of `sin' is the root of all evil. It was indeed time that a prophet should come forth to declare: "The word of Sin is Restriction." "Do what thou wilt shall be the whole of the Law." {132]

"For Better, for Worse."

This section is extremely profound and well worth study. It appears to lead to the conclusion that kindness and conscientousness and altruism are really drawbacks to the progress of humanity. As Nietzsche said this, and I too agree with him, there is little more to be said. The way out does indeed seem to be that word of Jesus "To him that hath shall be given, and from him that hath not shall be taken away even that he seemeth to have." It is curious, by the way, that Mr. Shaw did not quote this text in his argument for communism and equality! What is needed is quite obvious; the great man will make his greatness felt, and will draw to himself a crowd of lesser people utterly willing to sacrifice their own advantage and development by devotion to his, or, as I should prefer to put it, by finding their own advantage and development through that devotion. This is really a Christian doctrine, by the way: "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." (Matthew X, 39.)

"The Remedy"

Mr. Shaw's remedy for the trouble outlined in the preceding paragraph is economic independence. The argument is here expressed in what are to me almost unintelligible terms. The love of power is the strongest instinct of humanity, beyond mere appetites, and if one weapon were removed another would be quickly forged. It is here permissible to quote one of the most admirable parables ever written. It is in one of the lesser known books of Robert Louis Stevenson. {133}

"THE HOUSE OF ELD."

From "Fables", by Robert Louis Stevenson.

So soon as the children began to speak, the gyve was riveted; and the boys and girls limped about their play like convicts. Doubtless it was more pitiful and more painful to bear in youth, but even the grown folk, besides being very awkward on their feet, were often sick with ulcers.

About the time when Jack was ten years old, many strangers began to journey through that country. These he beheld going lightly by on the roads, and the thing amazed him. "I wonder how it comes," he asked, "that all these strangers are so quick afoot, and we must drag about our fetter."

"My dear boy," said his uncle, the catechist, "do not complain about your fetter, for it is the only thing that makes life worth living. None are happy, none are good, none are respectable, that are not gyved like us. And I must tell you besides, that it is very dangerous talk. If you grumble at your iron, you will have no luck; if ever you take it off, you will be instantly smitten by a thunderbolt."

"Are there no thunderbolts for the strangers?" asked Jack.

"Jupiter is long suffering to the benighted," returned the catechist.

"Upon my word, I could wish I had been less fortunate," said Jack, "For if I had been benighted, I might now be going free, and it cannot be denied the iron is inconvenient, and the ulcer hurts."

"Ah!" cried his uncle, "do not envy the heathen! Theirs is {134} a sad lot! Ah, poor souls, if they but knew the joys of being fettered! Poor souls, my heart yearns for them. But the truth is they are vile, odious, insolent, ill-conditioned stinking brutes not truly human--for what is a man without a fetter?--and you cannot be too particular not to touch or speak with them."

After this talk, the child would never pass one of the unfettered on the road but what he spat at him and called him names, which was the practice of the children in that part.

It chanced one day, when he was fifteen, he went into the woods and the ulcer pained him. It was a fair day, with a blue sky; all the birds were singing; but Jack nursed his foot. Presently another song began; it sounded like the singing of a person, only far more gay; at the same time there was a beating on the earth. Jack put aside the leaves; and there was a lad of his own village, leaping and dancing, and singing to himself in a green dell; and on the grass beside him lay his iron.

"Oh!" cried Jack, "you have your fetter off!"

"For God's sake don't tell your uncle!" cried the lad.

"If you fear my uncle," returned Jack, "why do you not fear the thunderbolt?"

"That is an old wives' tale," said the other. "It is only told to children. Scores of us come here among the woods, and dance for nights together, and are none the worse."

This put Jack in a thousand new thoughts. He was a grave lad; he had no mind to dance himself; he wore his fetter manfully, and tended his ulcer without complaint. But he loved the less to be deceived or to see others cheated. He began to lie in wait {135} for heathen travellers, at covert parts of the road, and in the dusk of day, so he might speak with them unseen; and these were greatly taken with their wayside questioner and told him things of weight. The wearing of gyves (they said) was no command of Jupiter's. It was the contrivance of a white-faced thing, a sorcerer that dwelt in that country in the Wood of Eld. He was one like Glaucus, that could change his shape, yet he could always be told; for when crossed, he gobbled like a turkey. He had three lives; but the third smiting would make an end of him indeed, and with that his house of sorcery would vanish, the gyves fall, and the villagers take hands and dance like children.

"And in your country?" Jack would ask.

But at this the travellers with one accord, would put him off, until Jack began to suppose that there was no land entirely happy. Or, if there were, it must be one that kept its folk at home; which was natural enough.

But the case of the gyves weighed upon him. The sight of the children limping stuck in his eyes. The groans of such as dressed their ulcers haunted him. And it came at last in his mind that he was born to free them.

There was in that village a sword of heavenly forgery, beaten upon Vulcan's anvil. It was never used but in the temple, and then the flat of it only. And it hung on a nail by the catechist's chimney. Early one night, Jack rose, and took the sword, and was gone out of the house and the village in the darkness.

All night he walked at a venture, and when day came he met strangers going to the fields. Then he asked after the Wood of Eld and the house of sorcery; and one said north and one south, {136} until Jack saw that they deceived him. So then, when he asked his way of any man, he showed the bright sword naked; and at that the

gyve at the man's ankle rang, and answered in his stead; and the word was still "Straight on". But the man, when his gyve spoke spat and struck at Jack, and threw stones at him as he went away so that his head was broken.

So he came to that wood, and entered in. And he was aware of a house in a low place, where funguses grew, and the trees met, and the steaming of the marsh arose about it like a smoke. It was a fine house, and a very rambling; some parts of it were ancient like the hills, and some but of yesterday, and none finished; and all the ends were open, so that you could go in from every side. Yet it was in good repair, and all the chimneys smoked.

Jack went in through the gable; and there was one room after another, all bare, but all furnished in part so that a man could dwell there; and in each there was a fire burning where a man could warm himself, and a table spread where he might eat. But Jack saw nowhere any living creature; only the bodies of some stuffed.

"This is a hospitable house," said Jack, "But the ground must be quaggy underneath, for at every step the building quakes."

He had gone some time in the house, when he began to be hungry. Then he looked at the food, and at first he was afraid; but he bared the sword, and by the shining of the sword it seemed the food was honest. So he took the courage to sit down and eat, and he was refreshed in mind and body.

"This is strange," thought he, "that in the house of sorcery there should be food so wholesome." {137}

As he was yet eating, there came into that room the appearence of his uncle, and Jack was afraid because he had taken the sword. But his uncle was never more kind, and sat down to meat with him, and praised him because he had taken the sword. Never had these two been more pleasantly together, and Jack was full of love to the man.

"It was very well done," said his uncle, "to take the sword and come yourself into the House of Eld; a good thought, and a brave deed. But now you are satisfied; and we may go home to dinner arm in arm."

"O, dear, no!" said Jack. "I am not satisfied yet."

"How!" cried his uncle. "Are you not warmed by the fire? Does not this food sustain you?"

"I see the food to be wholesome," said Jack, "and still it is no proof that a man should wear a gyve on his right leg."

Now at this the appearanace of his uncle gobbled like a turkey.

"Jupiter!" cried Jack, "is this the sorcerer?"

His hand held back, and his heart failed him for the love he bore his uncle; but he heaved up the sword and smote the appearence of his uncle on the head; and it cried out aloud with the voice of his uncle; and fell to the ground; and a little bloodless, white thing fled from the room.

The cry rang in Jack's ears, and his knees smote together, and conscience cried upon him: and yet he was strengthened, and there woke in his bones the lust of the enchanter's blood.

"If the gyve's are to fall" cried he, "I must go through with this; and when I get home, I shall find my uncle dancing." {138}

So he went after the bloodless thing. On the way he met the appearance of his father; and his father was incensed and railed upon him, and called to him upon his duty, and bade him to be home while there was yet time. "For you can still," said he, "be home by sunset, and then all will be forgiven."

"God knows" said Jack, "I fear your anger; but yet your anger does not prove that a man should wear a gyve on his right leg."

And at that the appearance of his father gobbled like a turkey.

"Ah, heaven," cried Jack, "the sorcerer again!"

The blood ran backward in his body, and his joints rebelled against him for the love he bore his father; but he heaved up the sword, and plunged it in the heart of the appearance; and the appearance cried out aloud with the voice of his father; and fell to the ground; and a little bloodless white thing fled from the room.

The cry rang in Jack's ears, and his soul was darkened; but now rage came to him. "I have done what I dare not think upon," said he, "I will go to an end with

it, or perish. And when I get home, I pray god this may be a dream, and I may find my father dancing."

So he went on after the bloodless thing that had escaped; and in the way he met the appearance of his mother, and she wept. "What have you done? O, come home (where you may be by bed-time) ere you do more ill to me and mine; for it is enough to smite my brother and your father."

"Dear mother, it is not these I have smitten," said Jack, "it is but the enchanter in their shape. And even if I had, it should not prove that a man should wear a gyve upon his right leg." {139}

And at this the appearance gobbled like a turkey.

He never knew how he did that; but he swung the sword on the one side, and clove the appearance through the midst; and it cried out aloud with the voice of his mother; and fell to the ground--and with the fall of it the house was gone from over Jack's head, and he stood alone in the woods, and the gyve had fallen from his leg.

"Well," said he, "the enchanter is now dead and the fetter gone." But the cry rang in his soul, and the day was like the night to him. "This has been a sore business," said he, "Let me go forth out of the wood, and see the good that I have done to others."

He thought to leave his fetter where it lay, but when he turned to go, his mind was otherwise. So he stooped and put the gyve in his bosom, and the rough iron galled him as he went, and his bosom bled.

Now when he was forth of the wood upon the highway, he met folk returning from the field; and those he met had no fetters on the right leg, but behold! they had one upon the left. Jack asked them what it signified, and they said, "that was the new wear, for the old was found to be a superstition." Then he looked at them nearly, and there was a new ulcer on the left ankle, and the old one on the right was not yet healed.

"Now may God forgive me!" cried Jack, "I would I were well home.

And when he was home, there lay his uncle, smitten on the head and his father pierced through the heart, and his mother cloven through the midst. And he sat in the lone house and wept beside {140} the bodies.

"MORAL

Old is the tree, and the fruit good,
Very old and thick the wood.
  Woodman, is your courage stout?
  Beware! the root is wrapped about
Your mother's heart, your father's bones....
And like the mandrake comes with groans.

"The Case for Marriage."

At last this admirable preface admits that for which we have been contending. The existence of domestic virtue is no longer denied. But there is still a good deal of confusion: for example, Mr. Shaw speaks of "Self-denial, which is not a virtue at all." The root of the whole trouble is this infernal consiciousness of sin, which has been the ruin of mankind, and has its root in the grossest animism and fetichism. The crops will not grow, unless we sacrifice seventy-seven virgins every month. We did not smear the image of Mumbo-Jumbo with the proper kind of blood, and that accounts for the thunder storm.

There is no such thing as self-denial. Self-denial is merely the self-indulgence of self-denying people. There is an old, old story of an old-old woman, very benighted, who had not heard of Christianity till the Scripture reader came and read her the story of the Crucifixion, at which she wept copiously; but she soon dried her tears, remarking: "after all, it was `is `obby". Do what thou wilt

shall be the whole of the Law; or, as Mr. Shaw himself once said, "The golden rule is that there is no golden rule."

"Celibacy no Remedy." {141}

Mr. Shaw is really very unfortunate; he seems deliberately to make the worst of life. "Not only is marriage intolerable but its alternatives are intolerable; "and yet we get on very well! The grim humour of Sir Richard Burton's remark about women, "We can do neither with them nor without them", is a much bigger statement of the case.

It does appear, however, that whether Mr. Shaw is right in thinking that economic independence would assist or no, he is dimly aware that the mischief lies principally in the sense of sin; or so at least one interprets the following passage. "The practical solution is to make the individual economically independent of marriage and the family, and to make marriage as easily dissoluble as any other partnership; in other words, to accept the conclusions to which experience is slowly driving both our sociologists and our legislators. This will not instantly cure all the evils of marriage, nor root up at one stroke its detestable traditon of property in human bodies. But it will leave Nature free to effect a cure; and in free soil the root may wither and perish."

"After the Crucifixion."

We now return to the New Testament narratives. Mr. Shaw says that "Christianity as a specific doctrine was slain with Jesus, suddenly and utterly. He was hardly cold in his grave, or high in his heaven (as you please), before the apostles dragged the tradition of him down to the level of the thing it has remained ever since. And that thing the intelligent heathen may study, if they would be instructed in it by modern books, in Samuel Butler's novel, {142} The Way of All Flesh."

We need hardly reiterate that the Christianity to which Mr. Shaw objects is in the gospels just as much as that of which he approves. All that he has praised is the regular routine of any Eastern ascetic, a splendid rule for the individual of exceptional temperament, but utterly inapplicable to society as a whole.

As to the other Christianity, every one has not read the Way of All Flesh or even Edmund Gosse's Father and Son, which is their fault and not mine, and one which they should take pains to remedy. But I can forgive them for not having read a book called the World's Tragedy, <<T NOTE: An extended dramatic poem by Crowley which tells the story of the world before the birth of Christ and after in an exceedingly blasphematory form. There is a long prose introduction which is, as Crowley says here, autobiographical. The blatant homosexuality and anti-clerical attitude caused the book to be quickly banned (and burned). It is currently (as of 1988) in print from Falcon Press.>> for it is somewhat rare and difficult to obtain, so I will quote a section of the author's autobiographical preface, which has the merit of being cold-drawn fact without evasion, equivocation or any mental reservation whatever.

"A Boyhood in Hell."

"The Revd. H. d'Arcy Champney M. A. of Corpus Christi College, had come out of sect.

He had voted at the Parlieamentary elections by crossing out the names of the candidates and writing: "I vote for King Jesus."

He has started a school for the Sons of Brethren at 51, Bateman Street, Cambridge. May God bite into the bones of men the pain that hell on earth (I have prayed often) that by them it may be sowed with salt, accursed for ever! May the

maiden that passes it be barren, and the pregnant woman that beholdeth it abort! May the birds of the air refuse to fly over it! May it stand as a curse, as a fear, as an hate, among men! May the wicked dwell {143} therein! May the light of the Sun be withheld therefrom, and the light of the Moon not lighten it! May it become the home of the shells of the dead, and may the demons of the pit inhabit it! May it be accursed, accursed, accursed -- accursed for ever and ever!

And still, standing as I stand in the prime of early manhood, free from all the fetters of the body and the mind, do I curse the memory thereof unto the ages.

It was a good enough school from the point of examiners, I dare say. Morally and physically it was an engine of destruction and corruption. I am just going to put down a few facts haphazard as they come to my memory; you may form your own judgment.

1. We were allowed to play cricket, but not to score runs, lest it should excite the vice of `emulation'.
2. Champney told me, a child of not twelve years old, that he had never consummated his marriage, (Only the very acute verbal memory which I possess enables me, years after, to recall and interpret his meaning. He used a coarser phrase).
3. We were told that `the lord had a special care of the school, and brought to light that which was done in darkness', etc., etc., ad nauseam. `The instrument was on this occasion so-and-so, who had nobly come forward, etc., etc. In other words, hyprocrisy and sneaking were the only virtues.

Naturally, one of several boys who might be involved in the same offence would take fright, and save his skin by sneaking. The informer was always believed implicitly, as against probability, or even possibility, with complete disregard of the testimony of other and independent witnesses. {144}

For instance, a boy named Glascott, with insane taint, told Mr. Champney that he had visited me (12 years old) at my mother's house during the holidays --- true so far, he had --- and found me lying drunk at the bottom of the stairs." My mother was never asked about this; nor was I told of it. I was put into `Coventry' i.e., nor master nor boy might speak to me, or I to them. I was fed on bread and water; during work-hours I walked solitary around the playground. I was expected to `confess' the crime of which I was not only innocent, but unaccused.

This punishment, which I believe criminal authorities would consider severe on a prisoner, went on for a term and a half. I was, at last, threatened with expulsion for my refusal to `confess', and so dreadful a picture of the horrors of expulsion did they paint me -- the guilty wretch, shunned by his fellows, slinks on through life to a dishonoured grave, etc. that I actually chose to endure my torture, and to thank my oppressor.

Physically, I broke down. The strain and the misery affected my kidneys<<WEH NOTE: Renal failure is a common issue of malnutrition>>; and I had to leave school altogether for two years. I should add in fairness that were were other accusations against me, though, as you shall hear, almost equally silly.

I learnt at last, through the intervention of my uncle, in a lucid interval, what I was supposed to have done. I was said to have tried `to corrupt Chamberlain' -- not our great patriotic statesman, shifty Joe -- but a boy. (I was 12 years old, and quite ignorant of all sexual matters till long after). Also I had `held a mock prayer meeting'. This I remembered. I had strolled up to a group of boys in the playground, who were indeed holding one. As {145} they saw me one said `Brother - - - - will now lead lead us in prayer.' Brother - - - - - was too wary, and walked away. But instead of doing what a wise boy would have done; gone straight to the head and accused them of forty-six distinct unmentionable crimes, I let things slide. So, fearing that I might go, they hurried off themselves, and told him how that wicked - - - - had tried to lead them away from Jesus.

Worse, I had called Page 1 a pharisee. That was true; I had said it. Dreadful of me! And Page 1, who `walked very close to Jesus', of course went and told.

Yes, they all walked close to Jesus -- as close as Judas did.

4. A boy named Barton was sentenced to 120 strokes of the cane on his bare shoulders, for some petty theft of which he was presumably innocent.

Superb was the process of trial. It began by an extra long prayer-time, and Joshua's account of the sin of Achan, impressively read. Next, an hour or two about the Lord's care of the school, the way he brought sin to light. Next, when well worked up, and all our nerves on the jump, who stole what? Silence. Next. the Lord's care in providing a witness -- like the witnesses against Naboth! Then the witness and his story, as smooth as a policeman's. Next, sentence. Last, execution with intervals of prayer!

Champney's physique being impaired, one may suppose by his excessive devotion to Jesus, he arranged to give 50 strokes one day, and 60 the next.

My memory fails -- perhaps Barton will one day oblige with his reminiscences -- but I fancy the first day came so near killing him {146} that he escaped the second.

I remember one licking I got -- on the legs, because flogging the buttocks excites the victim's sensuality! -- 15 minutes prayer, 15 more strokes -- and more prayer to top it!

5. On Sunday the day was devoted to `religion'. Morning prayers and sermon (about 45 Min.). Morning `Meeting' (1 1/2 to 2 hours). Open-air preaching on Parker's Piece (say 1 hour). Bible reading and learning by heart. Reading of the few books `sanctioned for Sunday' (say 2 hours). Prayer-meeting (called voluntary, but to stay away meant that some sneak in the school would accuse you of something next day), (say 1 hour). Evening prayer and sermon (say 30 minutes). Preaching of the Gospel in the meeting-roon (1 1/2 hours). Ditto on Parker's Piece (say 1 hour). Prayer before retiring (say 1/2 hour).

6. The `Badgers' Meeting'. Every Monday night the school was ranged round the back of the big schoolroom, and the scourings of Barnswell (Cambridge's slums) let in, fed, preached to, and dismissed.

Result, epidemics of ringworm, measles and mumps. Oh no! not a result; the Lord's hand was heavy upon us because of some undiscovered sin.

I might go on for a long while, but I will not. I hope there are some people in the world happy enough to think that I am lying, or at least exaggerating. But I pledge my word to the literal truth of all I have said, and there are plenty of witnesses alive to confirm me, or to refute me. I have given throughout the actual names, addresses and other details. {147}

Too ill with albuminaria brought on by the savage treatment of Champney to do any regular work, I was sent away with various tutors, mostly young men from Cambridge, members of the unspeakable C.I.C.C.U.

I remember in my first term at Cambridge how I was in the rooms of a leading light of the C.I.C.C.U., the Revd. Something Doddridge.

I remember how eloquently he held forth on the courage to stop any `impure conversation'. I remember how impressed we were; how a gentleman with `honourable' in front of his name, destined to be celebrated in the world of motors and balloons,<<He was a pioneer of the aeroplane, and killed at Bournemouth during an exhibition flight. In gloria requiescat!>> walked into the room and told us rather a lively story. The Reverend Something Doddridge thought of the `honourable' and laughed pleasantly.

I remember how, boys as we were, we filed austerely from the rooms without farewell. Oh, you must know the C.I.C.C.U.!

I remember too how this Doddridge, while in charge of my morals, aided and abetted me in extinguishing street lamps; and how when a policeman pounced upon me, heforsook me and fled! A true disciple of Jesus!

I had no playmates; my morals might be corrupted! Only the `children of brethren' were eligible, and these were as a rule socially impossible.

I was always being watched for signs of masturbation, and always being warned and worried about it. It says something for human innocence that after four years of this insane treatment I was still absolutely ignorant, though on fire in every nerve to learn the practice that people made so much fuss about. {148}

But really -- my tutors! Of all the surpassing prigs! I was so mentally shattered by the disease and torture -- for both continued -- that I remember practically nothing of the next two years.

But at least I shall take care that this book comes into the hands of the Very Reverend Armitage Robinson Esq., M.A., D.D., Dean of Westminster; for through I suppose he knows how his missionary brother Jack seduced to sodomy his missionary brother Fred, he may still be ignorant of how that brother Fred (one of my tutors) attempted to seduce me in his own mother's house at Maze Hill. This came a little later; and I knew exactly what he was doing, as it happened. I let him go as far as he did, with the deliberate intention of making sure on that point.

I think my readers will agree --- enough of my tutors!

(Footnote re this passage: This short passage is too shocking to reprint in a book intended for general circulation, with regard to the conduct of one tutor with unusually high clerical connections, is here omitted.)<<WEH NOTE: This "footnote" carried in place in text and not at the page foot in the Ist edition.>>

I ought to make an honourable exception of one Archibald Douglas, an Oxford man and a traveller. He taught me sense and manhood, and I shall not easily forget my debt to him. I hear he is dead -- may earth lie light upon him!

Of course my Mother and her brother my uncle couldn't stand him. (I must excuse my mother and my uncle. The former was the best of all possible mothers, only marred beyond belief by the religious monomania which perhaps started in what one may call `Hysteria of Widowhood'; the latter a typical sexual degenerate.) They stole his letters and faked up some excuse for getting rid of {149} him. And if `an orphan's curse can drag to hell a spirit from on high', what of the curse of a child on those who betrayed him in their bigotry and meanness to such tortures as I have described?

My whole soul cramped; society denied me; books debarred me, with the rare ecception of Scott, Ballantyne, and some of Dickens, with a few even worse!

To illustrate the domestic principles of literary criticism:

I was forbidden David Copperfield because of `little Em'ly'. Emily being my Mother's name, I might cease to respect her. For the same reason she proscribed the Bab Ballads, recommended by a rash tutor, because `Emily Jane was a nursery maid'! Coleridge's Ancient Mariner was condemned because of the water-snakes whom he `blessed unaware'; snakes being cursed in Genesis!

As it happened, however, I had a backbone in me somewhere. I had always refused to join the sneaking hypocrite gang at Champney's; now I accepted the war, and began to fight for my freedom. I went long walks in the mountains, where my tutors could not follow me, and where delightful peasant girls could and did follow me -- God bless them!

One day I had a difference of opinion with a tutor, in the course of which he fell from a rock into a loch (whose name I forget) near Forsinard. Memory fails to recall the actual cause of dispute; but I think I had thrown his fishing-rod into the loch, and thought that it was expedient for him to try and retrieve it.

The same night he found me in the heather with Belle Mc.Kay the local beauty (God bless her!) and gave me up as a bad job.

So I fought the swine! They sent me to Malvern, where my {150} weakness made me the prey of every bully, and saved me from the attention of every budding Eulenburg. Sodomy was the rule at Malvern; my study-companion used even to take money for it. I cunningly used my knowledge of the fact to get away from the school.

It must not be supposed that we had no other amusements. There was `pill-ragging'; a form of fight whose object was to seize and hurt the opponent's testicles; and `greasing'; i.e., spitting either in each other's faces or secretly so the victim could not detect the act. In my time this had died out of the other houses; but still flourished in my own house `Huntingdon's, No.4. There was bullying, too; and now and then cricket and football.

They sent me to Tonbridge; my health broke down; partly, one may say, through what would have been my own fault or misfortune if I had been properly educated; but, as it was, was the direct result of the vile system that, not content with torturing me itself, handed me over bound and blindfold to the outraged majesty of Nature.

I escaped from Tonbridge. They sent me to Eastbourne to a P.B. family where I

had more liberty, and could have been happy; but the revolting cruelties which they inflicted on the only pretty and decent member of the family, my dear `sister' Isabelle, caused me one day to knock their heads together and walk out of the house.

They sent me to Cambridge. I found myself my own master, and settled down to lead a righteous, sober and Godly life; and to make up for lost time in the matter of education.

Outside purely scholastic subjects, they had taught me to fight, to love the truth, to hate oppression, -- and by God! I think they taught me well. {151}

On my soul, I should thank them."

"The Vindictive Miracles and the Stoning of Stephen"

"Of Jesus alone of all the Christian miracle workers there is no record, except in certain gospels that all men reject, of a malicious or destructive miracle. A barren fig-tree was the only victim of his anger. Every one of his miracles on sentient subjects was an act of kindness."

That is perfectly true as far as it goes. But Jesus constantly approves vindictive miracles. The destruction of the whole earth by the flood, and that of Sodom and Gomorrah, by fire do not make him bat an eyelid. Furthermore, he gives in the parable of the wheat and the tares his reason for not destroying the wicked in detail. He prefers to wait until the end of the world and make one tremendous holocaust.

It must appear to the ordinary reader a very poor kind of mercy to leave people alone on these terms, and the Inquisition, in burning men alive in order to save their souls, is by comparison no more to be reckoned cruel than a surgeon. At the same time, all this apart, there is admittedly a distinct difference in the flavour of the miracles. It almost lends verisimilitude to an otherwise bald and unconvincing narrative. It does suggest that the fountain of authority was gone, and that his successors had to take practical steps to assure their succession. It would be a natural step to take in the circumstances.

Yet Mr. Shaw's phrase contains one caveat. He talks of `certain gospels that all men reject.' But seeing that `all men' of {152} whom it is here spoken were not `all men' at all -- for surely the writers of these gospels did not reject them -- but only partisans determined to allow nothing to pass the censor, may not this fact have been a reason for the rejection? The excellence of a biography is not to be determined by its amiability or the reverse, according to our personal ideas of what we should like the truth to be. That is carrying pragmatism a little too far!

We have, for example, in the past few years no less than five biographies or `gospels' of Oscar Wilde in English. Those extremely stupid persons who cannot believe that the dramatist was anything but a combination of all virtues with all the graces indignantly reject the Gospel according to Frank Harris. But we, who do not care twopence whether Wilde was a second Prince Consort or a second Caligula, but want to know exactly what kind of man wrote An Ideal Husband, take the opinions of such people with a grain of salt. The very partisanship displayed tends to make us incredulous. We accept, in a word, Frank Harris's account of Wilde for this reason, above many, that he says the best and worst of the man with the most absolute carelessness as to what any one may think.

There are some persons who regard loyalty as entirely superior to truth. It is a noble attitude; but it is not a critical attitude. Certainly judgment is far from such people, and the fact that they reject certain gospels would if anything incline the unbiassed person to close examination of them.

"Paul."

We may now approach a section of this preface which is in many {153} ways the heart of the whole argument, without wishing to deprive the author of a single

laurel, it is only fair to the memory of Anna Kingsford to remind the reader that the theory of Paul's character presented in this preface is due to her, and was one of the principal features of her attempt to reconstruct Christianity on the basis of what Jesus taught.<<She seems to have possessed a subconscious knowledge that Jesus was a synthesis of the Pagan gods. It is a very significant demonstration of the occasional accuracy of intuition; for her conscious mental equipment was but mediocre.>> We do not know enough about Paul to be perfectly sure from what bodily infirmity he suffered. But there is a great deal of evidence in his treatment of the sex question to make us suspect that he was some kind of sexual degenerate. Any man who is Abnormal sexually, if he should combine with this defect a powerful intellect and some degree of personality, is a far more dangerous wild beast than any dragon of fable. Paul was evidently a monster of this type.

Mr. Shaw more or less admits this, though he does not put it quite so plainly. The ordinary rationalist adds epilepsy to this diagnosis on the ground of the phenomena recorded of his conversion. But epilepsy is a dangerous weapon. People who talk too much of it are usually themselves moral epileptics. Was it Lombroso or some other lunatic who proved that Mohammed, Caesar, Goethe and most other great men of the world were epileptics? The specialist is always trying to prove that ninetyfive per cent of humanity suffer from the disease he is studying. It would be easy to call a convocation of doctors to prove that everybody had everything.

The purpose, however, of these pages must be to show that the Pauline doctrine is perfectly consonant with that of Jesus. {154} "Paul reconstructed the old Salvationism from which Jesus had vainly tried to redeem him, and produced a fantastic theology which is still the most amazing thing of the kind known to us. Being intellectually an inveterate Roman Rationalist, always discarding the irrational real thing for the unreal but ratiocinable postulate, he began by discarding Man as he is, and substituted a postulate which he called Adam. And when he was asked, as he surely must have been in a world not wholly mad, what had become of the natural man, he replied `Adam is the natural man.'"

We have shown earlier by the quotation of innumerable passages the Jesus taught Salvationism in the plainest terms. We will take moreover, in this instance, one of the most famous passages in the gospels. It is the first discourse of Jesus given by John, and is a discourse with a Pharisee named Nicodemus. It occurs in the third chapter of John, verses 14 to 21. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone that doeth evil hateth the light, neither cometh to the {155} light, lest his deeds should be reproved."

This discourse begins in the following way, in the same chapter, verses 1 to 6. "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him. Rabbi we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

From these passages we learn that `a man', that is any man, or if you like, `the world', that is, all men, are in an unregenerate condition. They cannot see the kingdom of God. They were ready to perish, and Jesus came into the world especially to redeem them from this condition. The change is symbolized by a new birth. It is perfectly clear that this operation is to be accomplished by believing in Jesus. That this belief is not a pure matter of free will is evident

from John VI, 28, 29, 27, 44. "Then said they unto him, what shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast cut. No man can come to me, except the Father which hath sent me to draw him: and I will raise him up at the last day." It is rather {156} amusing to read in verse 60 of the same chapter the comment of the disciples. "This is an hard saying: who can hear it?" It is an evident statement of the doctrines of election and predestination.

However, the main point is that man as such is unregenerate and needs salvation, which is practically Paul's doctrine. The only point at which Mr. Shaw cavils is the identification of the `man' of Jesus with the `Adam' of Paul. But Jesus did not say `man'; he was talking Hebrew, or a dialect of it, and said `Adam' If Mr. Shaw will be good enough to draw a clear distinction between the doctrine of Paul and that of Jesus, he will certainly earn the thanks of humanity.

It is further to be observed that Adam means mankind, and is not merely the name of the first man. It is the German `mensch'. The enlightened or mystical school of commentators upon the Hebrew Scriptures did not believe in the story of Genesis in the crude way sanctioned by ancient savages and modern so-called literalists. It was man's disobedience to God, his fallen nature, which was recorded in a sort of parable in the book of Genesis. The commentators took a piece of popular folk lore, and read a philosophical meaning into it, just as one draws universal morals from plays and novels without in the least believing that they have any historical foundation.

This section continues with an identification of sin with sex. "Paul's theory of original sin was to some extent idiosyncratic. He tells us definitely that he finds himself quite well able to avoid the sinfulness of sex by practising celibacy; {157} but he recognizes, rather contemptuously, that in this respect he is not as other men, and says that they had better marry than burn, thus admitting that though marriage may lead to placing the desire to please wife or husband before the desire to please God, yet preoccupation with unsatisfied desire may be even more ungodly than preoccupation with domestic affection. This view of the case inevitably led him to insist that a wife should be rather a slave than a partner, her real function being, not to engage a man's love and loyalty, but on the contrary to release them for God by relieving the man of all preoccupation with sex, just as in her capacity of house-keeper and cook she relieves his preoccupation with hunger by the simple expedient of satisfying his appetite. This slavery also justifies itself pragmatically by working effectively; but it has led to many foolish surmises about Paul's personal character and circumstances, by people so enslaved by sex that a celibate appears to them a sort of monster."

The boot is entirely on the other leg. It is Paul who is obsessed by sex, and to such an extent that he makes `sin' of it; instead of regarding it as a perfectly natural human appetite like eating or drinking. A celibate "is" a sort of monster. The sexual process is connected so closely with consciousness (or, if you prefer it, subconsciousness<<The psychoanalysts now call this `unconsciousness', an awkwardly ambiguous word.>>) that any departure from the normal colours not only the mind but the character in the most fantastic ways. We have only to think of the notorious cruelty of eunuchs, {158} the peculiar modifications of character noticeable in old maids, and the actual changes in physical appearance determined by these limitations. One may think of the extremely common insanities associated with puberty on the one hand, and on the other the occurence of the menopause in women, and of impotence in men, to see that modern medical opinion is perfectly right in holding that any variation from the normal healthy exercise of these functions is exceedingly dangerous to mental stability. The average man, if deprived of proper care in this matter, may become a dangerous lunatic for the time being.

Where there is congenital incapacity we almost always find fanaticism. The very cases quoted by Mr. Shaw of men who "have defied the tyranny of sex"<<A man born blind can hardly be described as `defying the tyranny' which compels other men to see what is under their eyes.>>. Carlyle and Ruskin, are examples of the very

great mental damage which is almost invariably caused by sex-abnormality. He also quotes "whole priesthoods"; one can only remark that the priests of Attis can hardly he said to be eminently quotable as examples of the harmlessness of interference with the most important functions of life! It is possible for people engaged in violent athletic exercise involving real hardship and bodily emaciation, such as explorers, to be perfectly undisturbed by long privation. But any one with any knowledge of schools and universities is acquainted with the lack of mental balance caused by this kind of disturbance. Religious hysteria at the age of puberty is an almost universal phenomenon. We do not find the averge {159} man of the world is in any way obsessed by sex. It is the abnormal people who talk, and talk, and talk about it in a way which is nauseating even though it be so pitiful!

"The Confusion of Christendom."
"The Secret of Paul's Success."
"Paul's Qualities."

Mr. Shaw keeps on repeating his original statement, that Christianity as we know it has no foundation in the words attributed to the gospel. It is rather like the Bellman in the "Hunting of the Snark". "What I tell you three times is true". As for me, I am prepared to deny it unto seventy times seven, and find fresh texts every time. In this section, however, Mr. Shaw rather gives himself away by saying "There is not one line of Pauline Christianity in the characteristic utterances of Jesus." That seems rather like confessing that he is aware of the size of his petitio principii. The whole subject of the dispute is as to what the "characteristic" utterances of Jesus were. Suppose, pray, that I were to find half a dozen statements of Mr. Shaw's, which were errors of fact. (It is human to err, and I doubt whether any one ever got through such a life's work as his without some error.) Suppose I were then to quote these sentences, and say, "There is not one word of sense or truth in the `characteristic' utterances of Bernard Shaw." Mr. Shaw might be forgiven for thinking me unfair, particularly as it is the usual method employed by his critics, especially those who do not trouble to look for error, or have the capacity to know one when they see it.

In this section Mr. Shaw takes us into the controversy about {160} Faith and Works. But certainly the passages quoted above from the third and sixth chapters of John, and an hundred others, show that Luther was justified in saying that salvation depends entirely on faith, and Calvin in maintaining that faith was not a matter of free will, but of election. It is true that Jesus adds in John XIV, 15. "If you love me, keep my commandments." But it is evident that such keeping of commandments is merely evidence of faith. St. James says in this epistle, the second chapter and the 17th verse to the end. "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without work is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also."

For this reason Luther wished to remove the Epistle of James from the Canon, knowing as he did that works merely meant Tetzel, and the sale of indulgences. This, however, rests solely on the statement that by works a man is justified, and not by faith only. {161} But the word `justified' is not identical with the word `saved'. You may be a naughty child, but you do not cease to be a child, and if he that believeth on Jesus hath everlasting life, it is not obvious how he is to lose

it merely through failing to manifest the evidences of life.

The general tenor of the passage in James, which is after all a mere instruction to the church in practical matters, as is evident from a perusal of the whole epistle, is that saving faith is an invisible quality. The Catholics are perfectly right to excommunicate a person who does not give evidence of the faith which is in him. The Penitent Thief had no time to do any works. It is perfectly natural and right in the practical government of a church to say, with the poet; "It was all very well to dissemble your love, but why did you kick me downstairs?" If a man is elected to be saved, saved he is. But only God knows whether he is elected or not. God knoweth the heart; we can only judge the tree by its fruits.

Paul is perfectly in line with Jesus on this matter of Faith and Works. His doctrine is perfectly clear in such passages as the following: Romans VI, 12 to 23. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace? What then? Shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants {162} ye are to whom ye obey; whether of sin unto death, or of obedience, unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infermity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righeousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

Romans VI, 1 to 4. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"

God, who has elected us from all eternity to escape the damnation of our fellows, appeals to our generosity and gratitude. But he will never go back on his word, except in the case of the `Son of Perdition'. That is Paul, and that is Jesus, Mr. Shaw can never evade it.

"The Acts of the Apostles."

The only remark in this section which calls for comment is as follows: "The author of The Acts, though a good story-teller, {163} like Luke, was (herein also like Luke) much weaker in power of thought than in imaginative literary art. Hence we find Luke credited with the authorship The Acts by people who like stories and have no aptitude for theology." It may be observed that these people include practically all orthodox theologians. Mr. Shaw's argument appears to be that The Acts is full of salvationist theology; but so is Luke, as we have shown abundantly. Even if it were not so, there would be no reason for doubting that one man wrote both books. All works of theology are full of contractions; besides, Luke may have changed his mind. But we cannot see any particular contradiction. Even if we could, it would not weigh with us against the plain statement with which The Acts of the Apostles begins.

Acts I, 1 to 4 and 8 to 9. "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach. Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things

pertaining to the kingdom of God. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

Compare this with Luke, 1 to 4. "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us. Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; It seemed good to me also, having had perfect {164} understanding of all things from the very first, to write unto thee in order, most excellent Theophilus." Luke XXIV, 49 to 51. "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands and blessed them."

There are slight discrepancies as to the actual last words of Jesus, but nothing that would make any reasonable person doubt that the one narrative is the continuation of the other by the same hand.

"The Controversy on Baptism and Transubstantiation."

This section again is fairly accurate, except that we cannot agree that there was any dispute about baptism and circumcision as `means of salvation'. These were merely `outward and visible signs of the inward and spiritual grace.'

"The Alternative Christs"

Under this heading it appears fitting to clarify still further. Mr. Shaw says, "Let us now clear up the situation a little. The New Testament tells two stories for two different sorts of readers. One is the old story of the achievement of our salvation by the sacrifice and atonement of a divine personage who was barbarously slain and rose again on the third day: the story as it was accepted by the apostles. And in this story the political, economic, and moral views of the Christ have no importance: the atonement is everything; and we are saved by our faith in it, and not by works or opinions (other than that particular opinion) {165} bearing on practical affairs.

The other is the story of a prophet who, after expressing several very interesting opinions as to practical conduct, both personal and political, which are now of pressing importance, and instructing his disciples to carry them out in their daily life, lost his head; believed himself to be a crude legendary form of god; and under that delusion courted and suffered a cruel execution in the belief that he would rise from the dead and come in glory to reign over a regenerated world. In this form, the political, economic and moral opinions of Jesus, as guides to conduct, are interesting and important; the rest is mere psychopathy and supersitition. The accounts of the resurection, the parthenogenetic birth, and the more incredible miracles are rejected inventions; and such episodes as the conversation with the devil are classed with similar conversations recorded of St. Dunstan, Luther, Bunyan, Swedenborg, and Blake."

Part of this is exceedingly amusing. Mr. Shaw has picked out a dozen passages from the whole gospel, misinterpreted them and misapplied them, and remarks that the rest is mere psychopathy and superstition. It reminds one of the famous way to cook an olive. Stuff a lark with the olive, a quail with the lark, a fowl with the plover, a goose with the fowl, a turkey with the goose; roast, throw the birds out of the window, and eat the olive. I am perfectly in agreement with him in those passages, which he calls valuable as guides to conduct. I only object to his imagining that any teacher from the East was ever silly enough to suppose that the excellent rule devised for the freedom of the recluse {166} from all disturbances of material anxieties or desires could be made into a rule for the community at large.

And now, we may try to put the whole question of the life of Jesus in the light

of what we know of the religions of the East from the `Yoga" of Patanjali to the worship of Dionysus and Attis.

"The Yogi Jesus."<<This, and the following seven section-headings, are mine, and not Mr. Shaw's.>>

The life of Jesus, omitting the mystical birth and death, is altogether characteristic of the `holy man' of the East. The only record of his childhood is given in Luke II, 42 to 52. "And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him: son, why hast thou dealt with us? Behold, thy father and I have sought thee sorrowing. And he said unto them. How is it that ye sought me? Wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came {167} to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart." This is the natural sort of incident which one remembers and thinks worthy of mention in the early life of a teacher. He was a very clever and even precocious boy; and he behaved well to his parents. (It would spoil the author's purpose to make him a miraculous boy; for his object is to prove how mystic practices can convert a commonplace person into a genius) We hear nothing of the life of Jesus from the time he was twelve to the time he was thirty. There is no evidence whatever that he worked as a carpenter. During the dispute about whether he came from Galilee or not, which has been quoted previously, it is asked, is he not the carpenter's son? And are these not his brethren? Nobody says `Is he not the carpenter?' It is as if there was some slight mystery in regard to what he was doing before the age of thirty.

There is no mystery to any one acquainted with the religious life of the East. It is evident (any such person will say) that Jesus felt the call of the religious life as a young man, found a guru or teacher, and became his disciple. Either he became a fullfledged Adept, or the old man died, and he came forth into the world from his concealment ready to take disciples of his own. With these he wanders about the country, living, as is customary with such people, on the bounty which is always assured by the piety of the vulgar to men who have given up the world. He picks up disciples in different places; a chosen few he keeps with him for special and secret instruction in spiritual development, others he sends out as sort of advance agents with a simple message {168} to prepare people for his coming.

It is also exceedingly characteristic of the Eastern `holy man' to shine in dialogue with the `Zahid' or orthodox. He begins by doing something unconventional, and confutes those who reproach him. There are endless examples in the writings of the Sufis and dervishes as well as in Indian accounts of the lives of their `holy men'. It is unnecessary to labour this point further.

Now those sayings of Jesus which Mr. Shaw approves are all characteristic of this form of life. Let us take a few of the ancient aphorisms of Patanjali. "Yoga is restraining the mindstuff from taking various forms." That is the whole definition of `Yoga'. The mind is supposed to be concentrated on `the effulgent one which is beyond all sorrow', or something of the kind; and if one `takes thought for the morrow', it is a disturbance. We are to control the mind-stuff `by practice and non-attachement', which is defined later in these terms: `that effect which comes to those who have given up their thirst after objects either seen or heard, and which wills the to control the objects, is non-attachemnt'. This is identical with the advice not to allow the affections and passions to disturb the

concentration of the mind.

We learn further that `grief, mental distress, tremor of the body, irregular breathing accompany non-retention of concentration'. Compare the sayings of Jesus, `let the dead bury their dead, but come thou and follow me.' Further, `friendship, mercy, gladness, indifference being thought of in regard to subjects happy, unhappy, good and evil respectively, pacify the mind'. Compare this with the instruction of Jesus to love your neighbour as yourself. {169} You must have no unkind thoughts and yet no passionate thoughts, for all these disturb the mind.

We are also to note the following phrase of Patanjali. `the pain-bearing obstructions are ignorance, egotism, attachment, aversion and clinging to life. Ignorance is taking that which is not eternal, impure, painful, and non-self for the eternal, pure happy self. Egoism is the identification of the seer with the instrument of seeing (that is, the body of the mind). Attachment is that which dwells on pleasure. Aversion is that which dwells on pain. Flowing through its own nature, and established even in the learned, is the clinging to life.' This is he very teaching of Jesus as approved by Mr. Shaw in every respect.

Much more could be said, but this appears to me to be enough as a clear identification of the teaching of Jesus with the universal and much more ancient doctrine. There is no new item.

With regard to the manner of the life of Jesus we should also note that he frequently goes `apart into the desert place to pray'. This is a common practice of all Eastern Yogis: it is essential that they should not be disturbed during meditation. We may quote the Kshurika Upanishad which recommends `a noiseless place', and the S'vetasvatara which says,

> "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 power of working various miracles is also given by `Yoga'. Patanjali says, `By making the Samyama on the form of the body {170} the power of perceiving forms being obstructed, the power of manifestation in the eye being separated, the Yogi's body becomes unseen." This explains perfectly the miracle recorded in the gospels where "they took up stones to stone him, but he passing through the midst of them Went his way."

Patanjali continues, "Karma is of two kinds, soon to be fructified, and late to be fructified. By making Samyama on that, or by the signs called Aristha, portents, the Yogis know the exact time of separation from their bodies.' This explains how Jesus foretold the time of his death.

We learn further from Patanjali that `concentration on the well of the throat' causes hunger to cease, which explains how Jesus was to resist the temptation of Satan to turn stones into bread.

We next read that the Yogi, `by the conquest of the current Saman, is surrounded by blaze', which accounts for the Transfiguration; and again: `by making Samyama on the relation between the Akasa and the body' the Yogi, becoming light as cotton wool, goes through the skies; from which the ascension becomes the most natural thing in the world.

We need not continue. All writers on Yoga tell us of other powers as that of the ability to walk on the surface of the water, to multiply food, and to heal diseases. Any one who is conversant with the literature of the subject is absolutely bound to read the story of Jesus the thaumaturgist as the account of a `holy man', who had succeeded in all these practices and attained all these powers. {171}

They are really all one power, by the way. On the theory, all material things are illusions caused by ignorance, and one who has conquered ignorance by the realization of the truth "I and my Father are one", (by realization we do not here

mean the mere formulation of the mental conception that it is so, but something far deeper) knows the mediate causes, which are `fine' as opposed to gross, and spiritual in their nature, so that, by modifying by the power of the mind that mental state which causes the illusion of gravitation or the impermeability of matter, he can suspend these phenomena and rise through air or pass a brick wall,<<In order to prevent a person from hearing a bell which is struck close to him, it is only necessary to place the bell in vacuo. All phenomena depend on certain conditions; and if we can remove the conditions with which they occur, we can prevent them. All material things "are" `illusions caused by ignorance'. Professor Elihu Thomson wrote to me recently that our ideas of all phenomena must be based on `a sort of something which we know exists, but which we cannot quite describe', and all phenomena are to be subject -- ultimately -- to electrical laws. The electrical current is itself therefore an example of `matter passing through matter' to use the old and yet more ignorant term; and for us to pass through brick walls is only a question of knowing how to place our bodies and the walls in such electrical conditions that the phenomenon occurs. Words like `solid', `heavy', `material', are only formulae of the credo of ignorance.>> The above discussion of the subject is extremely summary; but we trust that it will be found conclusive.

"The Jewish Prophet Jesus."

This element in the character of Jesus needs no elaboration. It is evident from many of the passages quoted previously in this essay that he was merely carrying on the tradition of Isaiah, Jeremiah {172} and Ezekiel in such passages for example as Matthew XI, 21 to 24, which have been quoted above as evidence of the inclination of Jesus to use threats. Compare with Isaiah XVII, 1. "The burden of Damascus, Behold, Damascus is taken away from being a city, and it shall be a ruinous heap." and twenty other passages.

The woes pronounced against the Scribes and Pharisees are exactly paralleled by Jeremiah XXIII, 1 to 4. "Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will gather the remnant of my flock out of all countries whither I have driven them and will bring them again to their folds; and they shall be fruitful and increase," and innumerable other passages.

The long passage in the twenty fourth chapter of Matthew, and repeated in the other synoptics, is precisely in the style of Daniel XII, 1 to 3. "And at that time shall Michael stand up, the great prince, which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust shall awake, some to everlasting life, and some to shame and everlasting contempt."

Jesus even acknowledges Daniel in Matthew XXIV, 15 as his authority. The return to God, the repentance of the people, and the restoration of the kingdom, are practically the sole theme of Jesus the patriotic Hebrew prophet. Sufficit. {173}

"Jesus as the typical god of Asia. (with contributions from Egypt, Greece, and Rome.)"

In the opening of this subject, it is desirable to glance for a moment at history. Asia at this time was being thrown open to the western world. Alexander the Great had invaded India, and the wars of Greece and Persia had ceased, just about long enough for things to settle down to commerce, and the interchange of ideas. As to Egypt, the fall of the Ptolemies was within the memory of living men, Alexandria was still the storehouse of learning, in spite of the destruction wrought by Caesar.

Syria was geographically an absolute focus of these three main currents.

Rome was spreading civilization, enforcing the Pax Romana on the nomadic tribes and savage settlers, making the lives of merchants comparatively safe, and their property secure. Men began to travel widely, and new ideas became possible and even inevitable. We see something not dissimilar to-day; the British conquest of India was the means of orientalizing European thought, and the result is now, as it was then, that a synthetic religion has once more become possible.

These three main influences were at work, then, upon Syria. Against them was the invincible prejudice and obstinacy of orthodox Jews, who clung to Moses and the Prophets with dogged tenacity. But Judaism had never really taken root in Israel. The `lost ten tribes', and even Judah and Benjamin, were always `whoring after strange gods', insisting the Jehovah was best worshipped under his title of King or `Moloch', by passing their {174} children through the fire to him, building `groves' and `high places', with sacred prostitutes complete, both male and female, and even indulging in sheer idolatry, the worship of graven or molten images. One has only to read the prophets to be bored stiff with their eternal diatribes against all these practices. Most of them talk of nothing else -- one cannot quote them; one would have to reprint them.

We have Ezekiel besieging a tile with the city of Jerusalem portrayed upon it, and building a fort against it, and casting a mount against it, and setting a camp against it, and setting battering rams against it round about, with an iron pan between it and the real city, all on the best principles of sympathetic magic. (Ezekiel IV, 1-2.) And in chapter V he burns hair, and chops it, and scatters it, with a similar object; and (again in chapter IV) he cooks his food with dung, so as to cause the Jews to eat their defiled bread among the Gentiles.'

Hosea is commanded by God to take "a wife of whoredoms" on whom he begets a whole series of illegimite children, and calls them by `unlucky' names, in order to make still more trouble for his unhappy countrymen.

Even the records of the Kings show that, beyond a few foreign wars, they did nothing but do righteousness in the sight of the Lord by taking away `abominations', or evil in the sight of the Lord by putting them back again, just as later on the apostles spend half their time reproaching the Christians for all manner of hideous crimes, to say nothing of mere vice.<<(Rom. XIII, 13. I.Cor. V, 1. VI, 18. XI, 20, 21. Eph. IV, 25, 28. V, 3-5, 18. Phil. III, 17-19. Col. III, 8, 9. I.Thess. IV, 3-7. I.Tim. I, 6-10. Titus I, 10. II, 16<<WEH NOTE: possibly Titus III, 1 is intended here. There is no II, 16.>>. II, 1-3. I.Peter II, 11. II.Peter, 11, 13, 114<<WEH NOTE: possibly II.Peter, II, 13-14 is intended>>. III.John 9, 10. Jude, 4, 12, 13. Rev. II, 14, 20-22 --- etc. etc. etc. I expect all apostles have similar trials!>> {175}

It is evident throughout, that the Children of Israel as a whole never lived up to their prophets, whom indeed they stoned and sawed asunder, and otherwise zepped.

But the time of Herod was worse than all others previous. There had been a small revival through the rebuilding of the temple, but a perusal of the Books of Maccabee will show what a very small remnant the Jews really were. Even within a few days' journey of Jerusalem itself was Samaria, with whose people the Jews had `nothing in common', while within the precincts of the temple itself were warring sects of Pharisees and Sadducees and many more.

Conceive now the three currents above referred to clashing at this focus of the temple, under the protection of the Roman government, which was as sensible in the matter of religious toleration as the British Empire of to-day. These currents must be now studied in more detail.

Let us therefore take a cursory survey of various Asiatic religions; we shall find many essential features practically universal, with no graver differences than unimportant local variations.

I trust that I shall not go too far astray from the teaching of Dr. J.G. Frazer -- I am proud to be the humblest member of the college of which he is so honourable a boast -- if I try to summarize corn-worships, wine-worships, sun-worships, moon-worships, phallic-worships, and the rest, by indicating one point in which all agree; namely in possessing a periodic cycle.

Nature repeats herself, like history. Whatever in Nature we {176} most cherish, whatever we regard as most necessary to our life and joy, we celebrate; thus, all celebration being lyrical or dramatic, we choose the moment of the triumph of our `hero' over death, whether that be the renewal of the earth in spring, or the renewal of the sun at dawn.

In all such dramas, then, the central point is the death and resurrection of whatever it is that saves us (from starvation or what not), in a word, of "Our Savior".<<I do not here wish to imply adherence to any particular doctrine of the original reason for such celebration; on any basis the facts stand.>>

It is also to be remembered that these celebrations were not originally merely such; the early peoples of the earth, with their history and geography limited to a few years and a few miles, had not our present certainty that nature would repeat herself, and the approach of winter may have seemed to such as a catastrophe. At first the savage sowed no seed; he simply noticed that things grew again. When some genius grasped the idea of cause and effect deeply enough to induce him to till the earth, it was a sort of magic, a direct conspiracy of man to conquer nature -- and so it was. He therefore sowed his seed with all kinds of formalities intended to propitiate the unknown powers that presided over the destinies of the earth.

When, therefore, we find the rising of the Nile attributed to the tears of Isis, and when we know that Isis, the great Mother of Nature, wept on the death of Osiris, the reaping of the corn, we can understand that corn would be thrown into the Nile, as it were to {177} give her something to weep for! But Osiris being personified later as a man or man-god, the rite would soon develop into the hewing asunder of a man as the representative of Osiris, and casting his limbs into the Nile, instead of the actual corn. And the King of the country being responsible for the prosperity of the people, what more natural than to sacrifice the King himself? In hundreds of tribes this was actually done; the King had to suffer in person. This was true even of daily sacrifice in some cases. But the savage more often tried to fool Nature by dressing up a common man as the King, rendering him worship, and then slaying him.

The above is not an actual example in all details, but it will suffice to show part of the general reasoning which led to the custom of a periodic sacrifice of a man dressed as a King. The reader may study the subject in elaborate (and even rather overwhelming) detail in The Golden Bough. Associate with this main idea of ritual a few obvious points of ceremonial like preliminary dedication to the powers of Nature by purification by water and consecration by fire, and we are ready to study the magical life of Jesus the typical Asiatic god. We are to note that in this character Jesus does no miracles (except the doubtful case of the healing of the ear of Malchus, only recorded in one Gospel, and that the least reliable and most obviously doctored, that of Luke) but while he boasts of his mighty powers makes no effort to exercise them. The story is wholly miraculous, but the wonders are performed upon Jesus, not by him. The real exception to this rule is after the resurrection, where in spite of the demonstration to Thomas (John XX) and his willingness to eat, he behaves rather like the Cheshire {178} Cat in "Alice in Wonderland", appearing and disappearing in a ghostlike manner.

Now at last we are ready to compare the stories told of the life of Jesus with those of similar deities; and we shall anticipate slightly by heading our section:

"The Lesser Mysteries."

1. The Virgin Birth.

Practically all heroes of antiquity were said to be born of divine fathers, or occasionally of divine mothers.

Hercules was the son of Zeus, who made the night last fortyeight hours in order to `mak' siccar'; Romulus and Remus were sons of Mars; Alexander of Apollo and so on. More definite demi-gods than these were equally fortunate in their parentage; Nana, the mother of Attis, conceived miraculously without commerce with the male. But we wish to call very particular attention to the story of Dionysus. Semele became

pregnant by Zeus in the form of a lightning flash. Hera (a name curiously like Herod) sought to destroy the child, but Zeus hid it in his `thigh' to use the Scriptural expression.

Now a flash of lightning is the `divine fire'; we read in Acts II.3.4 "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost...." This symbolism is no accident. The Hebrew letter Shin is shaped like a triple flame; it means a tooth; its numerical value is 300, which is identical with that of the words Ruach Alhim, the Spirit of God, or of the Gods.<<In Jewish mysticism this fact makes it possible to use the letter as a hieroglyph of the divine name numerically corresponding to it.>> Now the name Jesus or Jeheshuah {179} in Hebrew is spelt by placing this letter Shin in the midst of the four letters of the name Jehovah,<<WEH NOTE: Not true. This is a qabalistic spelling popularized by P. Riccius in the 16th century as an argument for conversion of the Jews. It is interesting, and useful; but it is not the proper spelling of the name Jeheshuah or Joshua>> and represents the mitigation of that terrible deity by the influence of the Spirit. Hence Jesus is also made equivalent to Joshua, `saviour', "for he shall save his people from their sins."

To put this story in dramatic form it is then only necessary to represent a virgin as impregnated by this flame of fire.

There is here no space to pursue the significance of the name Mary, connected with `mare' the sea,<<This is a good pun in Hebrew as well as Latin, Miriam, the word for Mary, being Maim the See, with the letter R, the Hieroglyph of the Sun, in her womb. Similarly Shamaim, heaven is formed by putting The Shin before the Maim; "The Spirit of God brooded upon the Waters.">><<WEH NOTE: True, but Miriam as a name translates from Hebrew as "Rebellious">> and thus making the nativity result from the mystic wedding of fire with water. Volumes have been written on the subject.

2. The flight into Egypt.

Egypt in Hebrew symbolism nearly always means `darkness'. We now see the flight as symbolical of the hiding of the seed in the earth, thus saving it from the terrible forces of winter.

3. The Baptism of Jesus.

Omitting any elaborate analysis of the symbolism of the name John, we only point out the marriage of fire and water, the sun and rain that conspire to the growth of corn and wine, for in John I, 32, we read "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him." The dove is the common symbol of the creative force, both male and female. This was later symbolized in initiation ceremonies and the like by `purification by water and consecration by fire' before {180} a man could enter the temple, that is, become the neophyte new-born, or the hero of the mysteries therein celebrated.

4. The hailing.

(John I. 47-49.) "Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathaniel saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel."

Here we see the hero proclaimed king and God, just as in Carnival to-day, just as in the rites of Osiris and Saturn and Marduk and Tezcatlipoca three thousand years ago, just as in those of every nature-god, almost without exception. The intended victim must be identified as the King-god formally by his being acknowledged as such by some person of importance, John, too, and various disciples, make this acknowledgement, and no one who does not do so is mentioned.

5. The miracle of Cana.

Dionysus reappears; the first miracle done by Jesus was the turning of water into wine, which is exactly what Dionysus does; the vine is the alchemist that transmutes the rain of heaven into the juice of the grape. And Jesus said "I am the vine." John writes (II,11) "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him." It is

certainly an excellent reason!

Now in John's gospel, which is in many ways the best for our purpose, save that there is no mention of the virgin birth,<<As will be seen immediately, there is no birth-story in the corresponding mysteries at the end of life. John's ritual lacked this particular feature.>> this {181} miracle is immediately followed by the cleansing of the temple.

6. The cleansing of the temple.

John II, 13-16. "And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those what sold oxen and sheep and doves, and the changers of money sitting".

With this we must compare the mysteries of Attis, where the priests in their excitement would dash through the town, lashing everybody with whips, in some cases with the very knives which they had just used to mutilate themselves, none daring to resist them. There may be some connection with the use of the flail in threshing; or, more likely, the waving of the whip is a symbol of the motion of reaping; but I only offer this as a conjecture. The reader will agree that it is hardly probable that the merchants in the temple, a numerous body of persons surrounded by active slaves of great physical strength, would have permitted a single man armed only with a "scourge of small cords" to drive them all out. As a history the story is absurd; as part of a sacred custom it falls into line at once. Just in the same way, one would instantly knock down a man who threw paper at one in the street; but, at Mardi Gras, one only laughs, and throws a lot more back.<<Every carnival has a `Lord of Misrule', `Bishop of fools', or `Abbot of Unreason', who enjoys just this license. See Frazer, The Scapegoat p. 251, p. 331. sqq etc.>>

And we see immediately the close connection of this rite of scourging the people with the great central mystery of the whole life of the God. The very next verses explain it. Jesus does {182} "these things" for a very good reason.

7. The prophecy of death and resurrection.

John II, 18-21. "Then answered the Jews and said unto him, what sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?"

Now there is no connection at all between the scourging and the `sign'. No sign is given; no excuse made. But if we take it symbolically as part of a ritual all becomes clear. "Why do you whip these people?" "I am the god who is to die and rise again." It is a sufficient answer. It is all part of the play.

The temple cannot be destroyed and raised again until the other part of the formula has been fulfilled. I cannot go into the whole history of flagellation -- that most popular of British sports -- but besides the explanation offered above, there is that of the "Hekas Hekas Este Bebeloi", the warning of the profane to depart from the vicinity. In New Guinea a bull-roarer is whirled around the head, and all uninitiate flee from the sound. This seems to me the most probable explanation, if the other be rejected.

A moment's pause. Let us go over these points again. We have

1. A birth) not given
2. A hiding in `darkness') in John
3. A baptism with water and fire.
4. A hailing, thrice repeated.
5. A supper where water becomes wine. {183}
6. A scourging.
7. A death and resurrection foretold.

Now all this occurs on the very first appearance of Jesus; for in John 1 and 2 are missing.

The Baptism takes place, then, "the next day after" (John I, 35) John and two disciples proclaim him King and god; "The day following (John I, 43) Phillip and Nathaniel follow suit. "The third day" there is a marriage, and Jesus makes wine; and then, after "not many days" John II, 12. as soon in fact as "The Jews' passover

was at hand" (John II, 13 comes the final scene.)

There are therefore seven incidents in John's `ritual';

1. The baptism.
2. The first hailing.
3. The second hailing.
4. The third hailing.
5. The making of the wine.
6. The scourging.
7. The prophecy of death.

To any one acquainted with ritual there is a formal feeling about this. It was usual in the ancient mysteries to have a sort of prologue which played the drama in petto, as it were to prepare the mind of the candidate for the real thing. Or the mysteries were played beneath a deeper veil for the postulants to lesser grades. (The High grade mason will note that the third degree is a veil for the eighteenth; and the 18th for the 30th.)

Now if we were to find these same stage directions, as we must now call them, repeated on a larger scale later on, it would confirm {184} our view mightily.

I particularly beg the reader to observe the crowding of these symbolic incidents together, beginning a few days before the passover and ending at that date; and to note well also that nothing of this kind takes place at all for the whole of the Gospel, until the last Passover is at hand, in Chapter XII. In the interval Jesus is the conventional worker of miracles, and dispenser of discourses; there is nothing in any way to suggest ceremonial. But the events at the end of his life are crowded into a few days, just like those which we have considered above.

"The Greater Mysteries."

(Just as John omits the Virgin Birth, he also omits the Transfiguration which corresponds with it in intention in the end of the matter.)

1. The anointing. (Six days before the Passover)

John XII, 1-3, 7. "Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then said Jesus, Let her alone: against the day of my burying hath she kept this."

It is the custom to wash the newborn child (neophyte); it is the custom to anoint the dying with oil. It is also the custom to annoint a king with oil before proclaiming and crowning him.

2. The Proclamation. (Five days before the Passover.)

John XII, 12-15. "On the next day such people that were come {185} to the feast, when they heard that Jesus was coming to Jerusalem, Took branches of the palm tree, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written."

The reader will observe how closely this corresponds to the `hailing' in John 1; but it is more ceremonial.

Compare Frazer (Adonis (Attis) Osiris, 3rd edition, Vol. 1. 266) "Certainly the Romans were familiar with the Galli, the emasculated priests of Attis, before the close of the Republic. These unsexed beings, in their Oriental costume, with little images suspended on their breasts, appear to have been a familiar sight in the streets of Rome, which they traversed in procession, carrying the image of the goddess and chanting their hymns to the music of cymbals and tambourines, flutes and horns, while the people, impressed by the fantastic show and moved by the wild strains, flung alms to them in abundance, and buried the image and its bearers under showers of roses."

Dionysus, too, came from Syria and India riding upon an ass, attended by satyrs and nymphs in triumphal procession who hailed him Saviour and God.

Now comes a further proclamation. John XII, 28. "Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." (If Jesus had really made an entry of this sort into Jerusalem where a small Roman garrison was terrorizing a seditious and fanatical populace, Pilate would have needed no {186} urging to crucify Jesus, and a few score of the ringleaders as part of an annual carnival, it would be harmless.)

Here heaven as well as earth is made to bear witness to the divinity of Jesus (Compare the record of fire and water in the Virgin Birth and in the Baptism. Fire represents heaven, water earth, in ancient symbolism.)

3. The Last Supper. John XIII, 4, 5. "He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded."

Here ritualism is evidently in full swing. The new King accepts office by performing this menial function.

Jesus himself then gives the cue to Judas to betray him (John XIII, 21, 26, 30.) "When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the Son of Simon. He then having received the sop went immediately out: and it was night."

It is an amazing fact that John makes no mention whatsoever of the "institution of the Eucharist" as given in the Synoptics, but replaces it by this bewitchment of Judas, and that though he is very minute in detail, filling five of his twenty one chapters with the account of the supper.

The account in Mark is a follows: (Mark XIV, 22-25.) "And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body. And he took {187} the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, this is my blood of the new testament, which is shed for many."

Here we have the Greater Mystery corresponding to the Lesser Mystery told in the supper at Cana.

The story now becomes very confused in many ways; its main points are familiar to all readers, and one may forbear to quote in detail.

4. The Scourging. (Mark XIV, 65, XV, 15, 19, John XVIII, 22, XIX, 1, etc.)

Note that Dionysus was tried, insulted, and scourged by Pentheus. This whole scene in the Bacchae is extraordinarily like the trial of Jesus.

Jesus is also led before the religious and royal authorities -- the persons in fact whose godship and kingship he has taken on himself that he may die in their place -- and they condemn him to death. Here we must refer again to the magical reason of the sacrifice, which is to renew the powers of the king, or of the corn. The sham King is therefore condemned, and at the same time the executive officer (in this case Pilate) whether or not he realizes that this magic is rather a cruel business, ceremonially washes his hands of it lest the ghost of the victim should get back at him.

We must now pass to the ceremonial robing and crowning of the mock King, already explained, and to the final scene of crucifixion. In this latter we get the solar symbolism introduced almost for the first time, for previously there has been little to suggest it but the twelve disciples, one of them a traitor and accurst, {188} which recall the twelve signs of the Zodiac which surround the Sun, one of them (Scorpio) being astrologically considered treacherous and fatal. The bar of the crucifix is the equator, which the Sun surmounts at the Vernal Equinox when Jesus is said to have died.

We must here really quote Frazer; "Attis, Adonis, Osiris"<<WEH NOTE: Should be "Adonis Attis Osiris", Vol I.>>, pp. 301-310. "Among the gods of eastern origin who in the decline of the ancient world competed against each other for the allegiance of the West was the old Persian deity Mithra. The immense popularity of his worship is attested by the monuments illustrative of it which have been found scattered in profusion all over the Roman Empire. In respect both of doctrines and

of rites the cult of Mithra appears to have presented many points of resemblance not only to the religion of the Mother of the Gods but also to Christianity. The similarity struck the Christian doctors themselves, and was explained by them as a work of the devil, who sought to seduce the souls of men from the true faith by a false and insidious imitation of it. So to the Spanish conquerors of Mexico and Peru many of the native heathen rites appeared to be diabolical counterfeits of the Christian sacraments. With more probability the modern student of comparative religion traces such resemblances to the similar and independent-<<An alternative theory is that these are the ruins of older civilizations. It has the advantage of leaning less heavily upon coincidence; and if it should appear that such stories as that of Atlantis have a basis in fact, becomes not improbable>> workings of the mind of man in his sincere, if crude, attempts to fathom the secret of the universe, and to adjust his little life to its awful mysteries. However that may be, there {189} can be no doubt that the Mithraic religion proved a formidable rival to Christianity, combining as it did a solemn ritual with aspirations after moral purity and a hope of immortality. Indeed the issue of the conflict between the two faiths appears for a time to have hung in the balance. An instructive relic of the long struggle is preserved in our festival of Christmas, which the Church seems to have borrowed directly from its heathen rival. In the Julian calendar the twenty-fifth of December was reckoned the winter solstice, and it was regarded as the Nativity of the Sun, because the day begins to lengthen and the power of the sun to increase from that turning-point in the year. The ritual of the nativity, as it appears to have been celebrated in Syria and Egypt, was remarkable. The celebrants retired into certain inner shrines, from which at midnight they issued a loud cry, "The Virgin has brought forth! The light is waxing~!" The Egyptians even represented the newborn sun by the image of an infant which on his birthday, the winter solstice, they brought forth and exhibited to his worshippers. No doubt the Virgin who thus conceived and bore a son on the twenty-fifth of December was the great Oriental goddess whom the Semites called the Heavenly Virgin or simply the Heavenly Goddess; in Semitic lands she was a form of Astarte. Now Mithra was regularly identified by his worshippers with the Sun, the Unconquered Sun, as they called him; hence his nativity also fell on the twenty-fifth of December. The gospels say nothing as to the day of Christ's birth, and accordingly the early Church did not celebrate it. In time, however, the Christians of Egypt came to regard the sixth of January as the date of the Nativity, and the custom of {190} commemorating the birth of the Saviour on that day gradually spread until by the fourth century the Western Church, which had never recognized the sixth of January as the day of the Nativity, adopted the twenty-fifth of December as the true date, and in time its decision was accepted also by the Eastern Church. At Antioch the change was not introduced till about the year 375 A.D.

What considerations let the ecclesiastical authorities to institute the festival of Christmas? The motives for the innovation are stated with great frankness by a Syrian writer, himself a Christian. "The reason", he tells us, "why the Fathers transferred the celebration of the sixth of January to the twenty-fifth of December was this. It was a custom of the heathen to celebrate on the same twenty-fifth of December the birthday of the Sun, at which they kindled lights in token of festivity. In these solemnities and festivities the Christians also took part. Accordingly when the doctors of the Church perceived that the Christians had a leaning to this festival, they took counsel and resolved that the true Nativity should be solemnized on that day and the festival of the Epiphany on the sixth of January. Accordingly, along with this custom, the practice has prevailed of kindling fires till the sixth." The heathen origin of Christmas is plainly hinted at, if not tacitly admitted, by Augustine when he exhorts his Christian brethren not to celebrate that solemn day like the heathen on account of the sun, but on account of him, who made the sun. In like manner Leo the Great rebuked the pestilent belief that Christmas was solemnized because of the birth of the new sun, as it was called, and not because of the nativity of Christ. {191}

Thus it appears that the Christian Church chose to celebrate the birthday of its

founder on the twenty-fifth of December in order to transfer the devotion of the heathen from the Sun to him who was called the Sun of Righteousness. If that was so, there can be no intrinsic improbability in the conjecture that motives of the same sort may have led the ecclesiastical authorities to assimilate the Eastern festival of the death and resurrection of their Lord to the festival of the death and resurrection of another Asiatic god which fell at the same season. Now the Easter rite still observed in Greece, Sicily, and southern Italy bear in some respects a striking resemblance to the rites of Adonis, and I have suggested that the Church may have consciously adapted the new festival to its heathen predecessor for the sake of winning souls to Christ. But this adaptation probably took place in the Greek-speaking rather than in the Latin-speaking parts of the ancient world; for the worship of Adonis, while it flourished among the Greeks, appears to have made little impression on Rome and the West. Certainly it never formed part of the official Roman religion. The place which it might have taken in the affections of the vulgar was already occupied by the similar but more barbarous worship of Attis and the Great Mother. Now the death and resurrection of Attis were official celebrated at Rome on the twenty-fourth and twenty-fifth of March, the latter being regarded as the spring equinox, and therefore as the most appropriate day for the revival of a god of vegetation who had been dead or sleeping throughout the winter. But according to an ancient and widespread tradition Christ suffered on the twenty-fifth of March, {192} and accordingly some Christians regularly celebrated the crucifixion on that day without any regard to the state of the moon. This custom was certainly observed in Phrygia, Cappadocia, and Gaul, and there seem to be grounds for thinking that at one time it was followed also in Rome. Thus the tradition which placed the death of Christ on the twenty-fifth of March was ancient and deeply rooted. It is all the more remarkable because astronomical considerations<<The fact the Easter is a moveable feast, depending on the moon, is conclusive proof that it is not the anniversary of an historical event. This view does not contradict that of Dr. Frazer; it shows that a solar was conjoined with a lunar festival.>> prove that it can have no historical foundation. The inference appears to be inevitable that the passion of Christ must have been arbitrarily referred to that date in order to harmonize with an older festival of the spring equinox. This is the view of the learned ecclesiastical historian Mgr. Duchesne, who points out that the death of the Saviour was thus made to fall upon the very date on which, according to a widespread belief, the world had been created. But the resurrection of Attis, who combined in himself the characters of the divine Father and the divine Son, was officially celebrated at Rome on the same day. When we remember that the festival of St. George in April has replaced the ancient pagan festival of the Parilia; that the festival of St. John the Baptist in June has succeeded to a heathen Midsummer festival of Water; that the festival of the Assumption of the Virgin in August has ousted the festival of Diana; that the feast of All souls in November is a continuation of an old heathen feast of the dead; and that the Nativity of Christ himself was assigned to the winter solstice in {193} December because that day was deemed the Nativity of the Sun; we can hardly be thought rash or unreasonable in conjecturing that the other cardinal festival of the Christian Church -- the solemnization of Easter -- may have been in like manner, and from like motives of edification, adapted to a similar celebration of the Phrygian god Attis at the vernal equinox.

At least it is a remarkable coincidence, if it is nothing more, that the Christian and the heathen festivals of the divine death and resurrection should have been solemnized at the same season and in the same places. For the places which celebrated the death of Christ at the spring equinox were Phygia, Gaul, and apparently Rome, that is, the very regions in which the worship of Attis either originated or struck deepest root. It is difficult to regard the coincidence as purely accidental. If the vernal equinox, the season at which in the temperate regions the whole face of nature testifies to a fresh out-burst of vital energy, had been viewed from of old as the time when the world was annually created afresh in the resurrection of a god, nothing could be more natural than to place the resurrection of the new deity at the same cardinal point of the year. Only it is

to be observed that if the death of Christ was dated on the twenty-fifth of March, his resurrection, according to Christian tradition, must have happened on the twenty-seventh of March, which is just two days later than the vernal equinox of the Julian calender and the resurrection of Attis. A similar displacement of two days occurs in the festivals of St. George and the Assumption of the Virgin. However, another Christian tradition, followed by Lactantius and perhaps by the practice of the {194} church in Gaul, placed the death of Christ on the twenty-third and his resurrection of the twenty-fifth of March. If that was so, his resurrection coincides exactly with the resurrection of Attis.

In point of fact it appears from the testimony of (an) anonymous Christian, who wrote in the fourth century of our era, that Christians and pagans alike were struck by the remarkable coincidence between the death and resurrection of their respective deities, and that the coincidence formed a theme of bitter controversy between the adherents of the rival religions, the pagans contending that the resurrection of Christ was a spurious imitation of the resurrection of Attis, and the Christians asserting with equal warmth that the resurrection of Attis was a diabolical counterfeit of the resurrection of Christ. In these unseemly bickerings the heathens took what to a superficial observer might seem strong ground by arguing that their god was older and therefore presumably the original, not the counterfeit, since as a general rule an original is older than its copy. This feeble argument the Christians easily rebutted. They admitted, indeed, that in point of time Christ was the junior deity, but they triumphantly demonstrated his real seniority by falling back on the subtlety of Satan, who on so important an occasion had surpassed himself by inverting the usual order of nature.

Taken together, the coincidences of the Christian with the heathen festivals are too close and too numerous to be accidental. They mark the compromise which the church in the hour of its triumph was compelled to make with its vanquished yet still dangerous rivals."

This passage is extremely illuminating on the whole question of dates, and has the further merit of explaining the interpolation {195} of the story of the Virgin Birth.

With regard to the eating of the god after his adornment and murder, see again Frazer "The Dying God" page 55. "Among the Jaintias or Syntengs, a Khasi tribe of Assam, human sacrifices used to be annually offered on the Sandhi day in the month of Ashwin. Persons often came forward voluntarily and presented themselves as victims. This they generally did by appearing before the Rajah on the last day of Shravan and declaring that the goddess had called them to herself. After due enquiry, if the would-be victim was found suitable, it was customary for the Rajah to present him with a gold anklet and to give him permission to live as he chose and do what he liked, the royal treasury undertaking to pay compensation for any damage he might do in the exercise of these remarkable privileges. But the enjoyment of these privileges was very short. On the day appointed the voluntary victim, after bathing and purifying himself was dressed in a new attire, daubed with red sandal-wood and vermilion, and bedecked with garlands. Thus arrayed, he sat for a time in meditation and prayer on a dais in front of the goddess; then he made a sign with his finger, and the executioner, after uttering the usual formulas, cut off his head, which was thereafter laid before the goddess on a golden plate. The lungs were cooked and eaten by such Kandra Yogis as were present, and it is said that the royal family partook of a small quantity of rice cooked in the blood of the victim."

With regard to the reason why it must be that the `first-be-gotten son of the Father' of all should thus be slain, we refer once more to the same great authority in The Dying god, the whole {196} section on the Sacrifice of the King's son, of which we take the liberty of quoting a few short passages only. Page 160. "A point to notice about the temporary kings described in the foregoing chapter is that in two places (Cambodia and Jambi) they come of a stock which is believed to be akin to the royal family. If the view here taken of the origin of these temporary kingships is correct, we can easily understand why the king's substitute should sometimes be of the same race as the king. When the king first succeeded in

getting the life of another accepted as a sacrifice instead of his own, he would have to shew that the death of that other would serve the purpose quite as well as his own would have done. Now it was a god or demigod that the king had to die; therefore the substitute who died for him had to be invested, at least for the occasion, with the divine attributes of the king. This, as we have just seen, was certainly the case with the temporary kings of Siam and Cambodia; they were invested with the supernatural functions, which in an earlier stage of society were the special attributes of the king. But no one could so well represent the king in his divine character as his son, who might be supposed to share the divine afflatus of his father. No one, therefore, could so appropriately die for the king and, through him, for the whole people as the king's son."

Page 176-177. "The one thing that looms clear through the haze of this weird tradition is the memory of a great massacre of firstborn. This was the origin, we are told, both of the sanctity of the firstborn and of the feast of the Passover. But when we are further told that the people whose firstborn were slaughtered on that occasion were not the Hebrews but their enemies, we are at {197} once met by serious difficulties. Why, we may ask, should the Israelites kill the firslings of their cattle for ever because God once killed those of the Egyptians? and why should every Hebrew father have to pay God a ransom for his firstborn child because God once slew all the firstborn children of the Egyptians? In this form the tradition offers no intelligible explanation of the custom. But it at once becomes clear and intelligible when we assume that in the original version of the story it was the Hebrew firstborn that were slain; that in fact the slaughter of the firstborn children was formerly, what the slaughter of the firstborn cattle always continued to be, not an isolated butchery but a regular custom, which with the growth of more humane sentiments was afterward softened into the vicarious sacrifice of a lamb and the payment of a ransom for each child. Here the reader may be reminded of another Hebrew tradition in which the sacrifice of the firstborn child is indicated still more clearly. Abraham, we are informed, was commanded by God to offer up his firstborn son Isaac as a burnt sacrifice, and was on the point of obeying the divine command, when God, content with this proof of his faith and obedience, substituted for the human victim a ram, which Abraham accordingly scarified instead of his son. Putting the two traditions together and observing how exactly they dovetail into each other and into the later Hebrew practice of actually sacrificing the firstborn children by fire to Baal or Moloch, we can hardly resist the conclusion that, before the practice of redeeming them was introduced, the Hebrews, like the other branches of the Semitic race, regularly sacrificed their firstborn children by the fire or the knife. The Passover, {198} if this view is right, was the occasion when the awful sacrifice was offered; and the tradition of its origin has preserved in its main outlines a vivid memory of the horrors of these fearful nights."

Page 178-179. "If this be indeed the origin of the Passover and of the sanctity of the firstborn among the Hebrews, the whole of the Semitic evidence on the subject is seen to fall into line at once. The children whom the Carthaginians, Phoenicians, Canaanites, Moabites, Sepharvites, and probably other branches of the Semitic race burnt in the fire would be their firstborn only, although in general ancient writers have failed to indicate this limitation of the custom. For the Moabites, indeed, the limitation is clearly indicated, if not expressly stated, when we read that the King of Moab offered his eldest son, who should have reigned after him, as a burnt sacrifice on the wall. For the Pheonicians it comes out less distinctly in the statement of Porphyry that the Phoenicians used to sacrifice one of their dearest to Baal, and in the legend recorded by Philo of Byblus that Cronus sacrificed his only-begotten son. We may suppose that the custom of sacrificing the firstborn both of men and animals was a very ancient Semitic institution, which many branches of the race kept up within historical times; but that the Hebrews, while they maintained the custom in regard to domestic cattle, were led by their loftier morality to discard it in respect of children, and to replace it by a merciful law that first born children should be ransomed instead of sacrificed."

Page 194-195. "With the preceding evidence before us we may safely infer that a

custom of allowing a king to kill his son, as {199} a substitute or vicarious sacrifice for himself, would be in now way exceptional or surprising, at least in Semitic lands, where indeed religion seems at one time to have recommended or enjoined every man, as a duty that he owed to his god, to take the life of his eldest son. And it would be entirely in accordance with analogy if, long after the barbarous custom had been dropped by others, it continued to be observed by kings, who remain in many respects the representatives of a vanished world, solitary pinnacles that topple over the rising waste of waters under which the past lies buried. We have seen that in Greece two families of royal descent remained liable to furnish human victims from their number down to a time when the rest of their fellow countrymen and country women ran hardly more risk of being sacrificed than passengers in Cheapside at present run of being hurried into St. Paul's or Bow Church and immolated on the altar. A final mitigation of the custom would be to substitute condemned criminals for innocent victims. Such a substitution is known to have taken place in the human sacrifices annually offered in Rhodes to Baal, and we have seen good grounds for believing that the criminal, who perished on the cross or the gallows at Babylon, died instead of the king in whose royal robes he had been allowed to masquerade for a few days."

Further evidence with regard to the custom of hanging the god upon a tree is given in "Attis, Adonis, Osiris."<<WEH NOTE: Vol. I>> We again quote. (Page 289-291.) "We may conjecture that in old days the priest who bore the name and played the part of Attis at the spring festival of Cybele was regularly hanged or otherwise slain upon the sacred tree, and that this barbarous custom was afterwards mitigated into the form in which it is known to us in later times, {200} when the priest merely draw blood from his body under the tree and attached an effigy instead of himself to its trunk. In the holy grove at Upsala men and animals were sacrificed by being hanged upon the sacred trees. The human victims dedicated to Odin were regularly put to death by hanging or by a combination of hanging and stabbing, the man being strung up to a tree or a gallows and then wounded with a spear. Hence Odin was called the Lord of the Gallows or the God of the Hanged, and he is represented sitting under a gallows tree. Indeed he is said to have been sacrificed to himself in the ordinary way, as we learn from the weird verses of the Havamal, in which the god describes how he acquired his divine power by learning the magic runes:

> `I know that I hung on the windy tree
> For nine whole nights,
> Wounded with the spear, dedicated to Odin,
> Myself to myself.'

The Bagobos of Mindanao, one of the Philipine Islands, used annually to sacrifice human victims for the good of the crops in a similar way. Early in December, when the constellation Orion appeared at seven o'clock in the evening, the people knew that the time had come to clear their fields for sowing and to sacrifice a slave. The sacrifice was presented to certain powerful spirits as payment for the good year which the people had enjoyed, and to ensure the favour of the spirits for the coming season. The victim was led to a great tree in the forest; there he was tied with his back to the tree and his arms stretched high above his head, in the attitude in which ancient artists portrayed Marsyas hanging on the fatal tree. While he thus hung by the arms he was slain by a spear thrust through his body at the level of the armpits." {201}

We need hardly proceed. Every detail of the death of Jesus appears as the essential in some ritual or other of some earlier faith. We need not trouble the reader with similar parallels to the resurrection: we trust that the tests which we have offered him will induce him to make the Golden Bough the chief cornerstone of this religious library.

It will be objected that we have proved almost too much, that we have had to mingle the rites of Attis with those of Osiris; we have traced one incident to the worship of Dionysus, another to that of Mithras or the Sun.<<WEH NOTE: the following is an extended footnote by Crowley. Regular text resumes after the note concludes on page 204:>>

<< As an alternative answer to this criticism, may I briefly point out that the story of the Crucifixion is already told in the romance called The Book of Esther?

There is a king Ahasuerus who has seven chamberlains (? The sun and the planets?) His queen Vashti (The Elamite goddess Mashti) refuses to show herself to the people, as any modest woman in the East would do. Ahasuerus was `merry with wine'. There are seven princes who propose to punish Vashti, who is accordingly deposed.

The king then chooses a virgin named Esther (Ishtar or Ashtoreth or Asteria or Astarte, the regular name of the Goddess of those countries) adopted daughter of her cousin Mordecai (the local god Marduk) to be queen.

Mordecai, doing a service to the king by revealing a conspiracy against him, on the part of two chamberlains, obtains favour through Esther; but he has a rival in Haman (The Elamite god Human) who is made `prince minister'. Haman tries to destroy all the Jews; Mordecai persuades Esther to come to the rescue. She orders all the Jews to fast and mourn for three days. At the end of this time Esther, pleasing the king, asks him and Haman to a banquet. Meanwhile Haman has prepared a gallows for Mordecai.

The king, sleepless on the night before the banquet, reads history, and remembers that he has neglected to reward Mordecai for the service rendered him.

Now comes the `comedy'.

The king asks Haman what shall be done to the man whom the king delighteth to honour. Haman, thinking himself to be meant, recommends that the man should be dressed in the royal and crown, set on the king's own horse, and led through the city and proclaimed. The king orders Haman to do this to Mordecai; an excellent jest.

Now comes the banquet, and Esther pleads for the Jews to be spared, accusing Haman. The king is angry and goes into the garden to walk it off. Haman, taking occasion by the hand to make {202 -- note continues} the bounds of freedom yet wider pleads for his life with Esther by attempting to violate her. At this he is caught by Ahasuerus, who forthwith orders Haman to be hanged on the gallows that he had built for Mordecai.

The king gives the ring of office to Mordecai; the Jews slay all the regular subjects of Ahasuerus, instead of those subjects slaying them; and they all live happy ever after.

In commemoration of these events the Jews established the feast of Purim.

This story is evidently a romance in which myth is adapted to, and incorporated in an historical background. We have the same materials as for our Columbine, Harlequin, and Pantaloon. (Note especially the costume of Harlequin.)

The essential features of it are much older than the romance; they -- are derived from the Babylonian Sacaea.

Dio Chrystostom describes this festival in the following terms: "They take one of the prisoners condemned to death and seat him upon the king's throne, and give him the king's raiment, and let him lord it and drink and run riot and use the king's concubine's during these days, and no man prevents him from doing just what he likes. But afterwards they strip and scourge and crucify him." Compare this with the events of "Holy Week."

There is in short no doubt that among the Jews themselves there was a festival of the `slain god', adopted during the Babylonian captivity. For the main features of the crucifixion we have not therefore even to assume the influence of a foreign current. Purim, though a month earlier in the year, may have become assimilated in this respect with Passover, whose doctrine of the substituted sacrifice of a lamb for the firstborn is so similar to that of the substituted king. For those who object to seek any materials for the Gospels outside of Syria, it may be suggested that the gospel story was an attempt to fortify Judaism by an identification of the Babylonian and Hebrew festivals, just as people in recent years have tried to make `Empire Days' and such out of Sir John Lubbock's purely humanitarian `Bank Holidays'.

It may possibly be objected that the important figure of Ishtar is lacking in the Jewish festival; but the revival of monotheism after the return from the

captivity explains how this was dropped. The priests would see little harm in acquiescing in a mere `mock king' ceremony, of which the religious import was obsolescent, or even not only kept alive the memory of a fabled racial glory, but was closely connected with their own old annual festival of the scapegoat.

In Leviticus XVI, 1 we read: "And the Lord spake unto Moses after the death of the two sons of Aaron, when they offered before the Lord and died. And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. And he shall take the two goats and present them before the Lord, at the door of the Tabernacle of the congregation. And Aaron shall cast lots upon the two goats, one lot for the Lord, and the other lot for the scapegoat. And Aaron shall bring the goat, upon which the Lord's lot fell, and offer him for a sin offering. But the goat, on which the lot {203 --- note concludes and text resumes} fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness.

Purim means lots, and the reference is evidently to the expiation here described. Here one goat is Haman, the other Mordecai; one Jesus, the other Barabbas.

I am indebted to Dr. J.G. Frazer for the outlines of this note, and would refer the reader to his full and most able discussion of the whole subject in the `Scapegoat' volume of The Golden Bough; but I have been bold enough to make several independent suggestions which it is hoped may do away with some of the difficulties of the subject.>>

The point is excellent; but it proves our contention. Recall now what was said at the beginning of this section with regard to the political condition of the period. The local gods did very well while travel was rare; but as their devotees began to wander upon the face of the earth a clash was imminent.

The priests took counsel together, in `the way they have in the' priesthood! They decided upon the only possible course, to devise a composite rite, with a composite story to suit it. Each priest, by the slightest modification of his own ritual, could join the `trust', and keep or even increase his revenues. Quod erat faciendum.

It may be observed that a precisely similar process was carried out in ancient Egypt in circumstances of a like kind. The corn-nymph was identified with the moon-goddess and the Nile goddess and the Mother-goddess, and labelled Isis, all to her advantage. "Not only does Isis ripen your wheat", the priest would explain, "it is her tears that swell the Nile; it is her light that guides you in the night; it is she that gives you children." Hence the formation of groups of `thirty-three superior gods', presently `enneads', then `triads', and finally the resolution of the three into one, while yet keeping them separate, by the doctrine of {204} the Trinity.

We now see, then, Jesus as a harmonizer between all these conflicting cults.

The reader will naturally remark that all this is very fine, but it is only an hypotheses, and he would like some evidence that it was actually carried out. Fortunately we have something of the sort to offer.

In the first place the silence of John and Mark with regard to the birth of Jesus is explained in the simplest manner. We have only to suppose that these were the earlier gospels and failed to satisfy certain sects, whose central celebration involved the legend of a mysterious birth. In order to secure the adhesion of these people, it would only be necessary to incorporate their rite; and instructions would immediately be given to insert these into the gospels, or into some subsidiary religious documents such as the calender.

Now we have actual examples that this was done. Frazer says, in the first volume of The Golden Bough. "We can hardly doubt that the Saint Hippolytus of the Roman Calendar who was dragged by horses to death on the thirteenth of August, Diana's own day, is no other than the Greek hero of the same name, who after dying twice over as a heathen sinner has been happily resuscitated as a Christian saint."

This is by no means the only example. We find in the same volume: "Perhaps then the images of cattle found in Diana's precinct at Nemi were offered to her by

herdsmen to ensure her blessing on their herds. In Catholic Germany at the present time the great patron of cattle, horses, and pigs is St. Leonhard, and {205} models of cattle, horses, and pigs are dedicated to him, sometimes in order to ensure the health and increase of the flocks and herds through the coming year, sometimes in order to obtain the recovery of sick animals. And curiously enough, like Diana of Aricia, St. Leonhard is also expected to help women in travail and bless barren wives with offspring. Nor do these points exhaust the analogy between St. Leonhard and Diana or Aricia; for like the goddess the saint heals the sick; he is the patron of prisoners, as she was of runaway slaves; and his shrines, like hers, enjoyed the right of asylum."

These are only two of very many cases. Even gods like Bacchus and Priapus were turned into saints. Not only do we find identity or similarity of name, but also of legend. If the god was accompanied by twenty-four nymphs, there would be twenty-four virgins to minister to the saint. If he had a company of fauns the saint would have a corresponding number of martyrs. If he was represented as the patron of some particular fish the saint would do some miracle, with regard to that fish, which would suggest the pagan story.

When therefore we see in quite a historical way, despite the obvious interests of the church in concealing or masking the transaction, that the lesser religions were deliberately incorporated in Christianity by slightly editing their legends and their rites, it is quite a reasonable corollary that this was merely an extension of the original process.

But why Jesus? the reader still queries. Because the Jesus whom Paul preached was popular with the democracy. Christianity was at first the religion of criminals and slaves. Its salvation {206} was dirt cheap. In the gradual decay of the Roman Empire the sacred priesthood had no choice but to attach the name and tradition of Jesus to their already modified rites. Only by this means could they refill their emptying temples, replenish their depleted coffers, and re-establish their waning power and influence. As Mr. Shaw says, Faith without Works, in the sense of payment to the priests, did the trick.

It was the people, not the enemy, whom Constantine feared; it was them that he conquered `in this sign'. Even so it was long before the new Empire of the Papacy built up its power. The arts, the sciences, learning, literature, all fell into darkness; men knew no longer whence Jesus had arisen; they became so ignorant that they accepted the phantastic miracle story, with all its absurdities and contradictions, literally; and even the Renaissance, with its return to Pagan light and leading, the foundation of all that is good in modern civilization, left the Teutonic savages of Prussia and England still in the gloom, lit only by rare flashes of those who loved the Greeks, of that charnel where the mass of the people pullulate --- unto this day.

"The Fabrication of the Final Canon of the Gospel."

In this (I fear) somewhat over lengthy disquisition the reader may have lost the sense of the proportions of the argument. It will now be convenient to reweave the threads more closely, summarizing the positions taken, and surveying the field of battle as a whole.

If the reader will take his Testament in hand, and make a synopsis {207} of the statements recorded, he will find a very striking circumstance. There are three main sections, and three only, of the Life of Jesus. First comes the birth-story; we have already discarded this as an evident interpolation, since even Paul (and probably Peter and John) were either totally ignorant of the existence of any such fable, or utterly incredulous of, and hostile to, it. Next comes the life of the wandering preacher, and finally, like a thunderclap, the tragedy, from "Palm Sunday" to the Resurrection. These two do not dovetail at all well and a study of their sources will explain why. Also we shall see how they came to be pieced together. We may call them the Life, and the Death, of Jesus; and we will analyse them seriatim.

"The Life of Jesus."

The whole misunderstanding of the Bible is due to the fact that it is an Eastern Vine planted in a Western garden. If Mr. Shaw (with all his ability and learning) is in the same quagmire as the most ignorant peasant in Lincolnshire, it is due to the fact that he has never been to the East to live. The incidents -- the simplest incidents -- of the Gospel are as strange to him as fairy tales.

People in Eastern cities remove their shoes or sandals on entering a house; not because of any weird superstition, but because no provision is made by sanitary authorities for removing the excreta of animals from the streets. The city of Yunnan-Fu is many feet above the surface of a perfectly flat plain. It is not on a hill, but on its centuries of refuse. There is no `strange Eastern religion' about Sati or, as Englishmen usually spell it Sutee; {208} it is common sense. Hindu `wives cook their husbands', and the only way to prevent a woman from poisoning her good man is to prevent her from surviving his funeral.

If you wish to shock a Christian very badly indeed, get him to picture -- to visualize -- Jesus at meat, his hands unwashed (Matthew VII, 2<<WEH NOTE: not Matthew, Mark VII,2>>, Luke XI, 38) Yogis will not wash, because the ceremonial Law of the orthodox is so strict they should do so; this being universal in the east, it is also universal for dirt to be a sign of sancitity. Now imagine Jesus dipping one of the said hands in the dish with eleven other "very imperfect ablutioners." If this fail, give him a few more intimate Eastern details; explain exactly why cleanliness in cooking and eating is so vitally important in such countries as Syria.

The understanding of Eastern customs is imperative, if the life of Jesus is to be truly imagined and realized. A few years travel in India and North Africa familiarizes one with the atmosphere, and it is to smile when people talk of the `wonderful life' of Jesus. By every roadside in India you may find a holy man today -- you might have found me in 1901! -- who is living exactly the life recorded of Jesus. He begs his food, or else `women minister to him of their substance' (Luke VIII, 3.) just as happens to the idle and vicious rascals who come out of India to America and England to pose as `yogis' at the expense of lazy and good-for-nothing society women in search of a new fad. Only, in India, the support of yogis is decent and honourable. The men are really saints, and demand nothing but a little rice and curry. You can support one for a year on the price of a lunch at the Claridge. {209}

Most yogis in India are solitaries. Very likely they have a vow of silence. But in some few the itch of teaching works, and they wander from place to place picking up disciples. Now and then they go mad under the strain of the life, or the use of drugs, or the abuse of religious ecstasies, become ferocious run `amok' perhaps do murder, perhaps attack the temple of a rival sect on some pretext, or try to reform their own temples in some such violent way as Jesus took with the money-changers. Sometimes they get politically drunk, and start a campaign against the powers that be. Every Indian official will tell you what a plague such men often become; half the raids on the frontier are due to some such `exalte'. England at large (even) has heard of the Madhi, and the Mad Mullah, and the Senussi, and perhaps even in older days of the Druses and the Old Man of the Mountain, with his Hashish-maddened disciples, from whom we have our word `assassin'. The good people of England may be shocked to hear that there is not a penny to choose between such men and their idolized Jesus. But it is the fact.

All these men have their disciples, and their following of women -- usually loose women, hermits and holy men having a great reputation everywhere for sexual prowess. They have their sayings, they make up their parables and fables to amuse their followers by the camp-fire at nightfall, they do their miracles, and fulfil the ancient prophecies in exactly the same way as Jesus did. The complaints of the Pharisees against Jesus are the stock complaints of the Orthodox in India to-day against the Yogis. They omit ceremonial washings; they eat filthy food; they take

no heed of religious festivals or of the prescriptions of the Rishis and {210} other great teachers. They care nothing for caste; they are shiftless, idle, and vagabond; they pray instead of working; and so on. Similarly, nine-tenths of the injunctions of Jesus are aimed at the most cherished rules or fads of the Pharisees; and so are most of the Wise sayings of the `holy man' of India and all Islam to-day.

+ The little dialogues in which Jesus refutes the Scribes and Pharisees are extremely characteristic. The Oriental loves to have his `darwesh' outwit the heckler. Every Eastern story-teller has (a) hundred such in his repertoire. Here is a sample. A certain king asks a darwesh: "How is it possible that Iblis (Satan), who is made of fire, should be tormented by fire?" The holy man picks up a clod of earth and throws it at the king, who howls. "What! impossible!" exclaims the darwesh, "you who are made of earth cannot be hurt by earth." Here the saint has the right end both of the argument and of the brick. The type of story is as common as the desert sand itself.

What Mr. Shaw calls the `comic miraculous overdraught of fishes' is also an absolutely universal story. The greedy man tries to exploit the powers of the thaumaturgist, and has his prayer granted to his own confusion. There is hardly a book of Fairy Tales in the world that has not some such story. One need only mention Ingoldsby's tale of Laybrother Peter and the beer.<<WEH NOTE: The "Ingoldsby Legends" were written under the name of Thomas Ingolsby by Rev. Richard Harris Barham (1788 to 1854). These delightful comic stories and poems were published in the mid 19th century. They revolve about the follies of the clergy, commoners and high born, ghosts, devils and witches (always done up as figures of fun), gluttony and excess of drink. If anything deserves to be reprinted in this too serious age, it's `Ingolsby. In over a thousand non-indexed pages, the tale of Laybrother Peter is a bit hard to find, but here's a quote from "A Lay of St. Nicholas":

"There was no lack of old Sherris sack,
Of Hippocras fine, or of Malmsey bright;
And aye, as he drain'd off his cup with a smack,
He grew less pious and more polite.

"She pledged him once, and she pledged him twice,
And she drank as Lady ought not to drink;
And he press'd her hand `neath the table thrice,
And he wink'd as Abbot ought not to wink.

"And Peter the Prior, and Francis the Friar,
Sat each with a napkin under his chin;
But Roger the Monk got excessively drunk,
So they put him to bed, and they tuck'd him in.

(The Lady gets dashed with a pint and a quarter of holy water later in the evening and turns into a great hoary Devil).>> It is of the very root of the tree of primitive comicality; greed or pride or some such quality o'erleaping itself and falling on the other, the engineer hoist with his own petard. It is better than a true story; it is a story of All Truth, to use the admirable distinguish of Hermes Trismegistus. {211}

But there is no reason why we should pick out one set of miracles, one set of parables, one set of dialogues, and yell "Unique!" It is not even worth our while to prove that the Sermon on the Mount is stolen from the Talmud; it might have been stolen from anywhere. Go now to any holy man from Marrakesh to Tali-Fu, and get him talking. Inquire further concerning his miracles from the villagers, `take thy pen, sit down quickly and write' another gospel like Luke's or John's according to your literary ability.

It will not be material that is lacking. Show me any collection of the sayings of such men, and I will show you the ideas, even the very phrases, of your Jesus.

Read the Tao Teh King on nonresistance, the Bhagavad-Gita on faith and devotion, the Dhammapada on right conduct, the questions of King Milinda on metaphysical puzzles, the Jataka for parables, the Upanishads for high theology; then find a saying of Jesus which is not explicit in some one or more of them! More, take an anthology of the whole collection; ask some person unfamiliar with religion to pick out the sayings of Jesus, and to build up a coherent and consistent system of philosophy, theology, and ethics from them. It would be easier to spin ropes of sand.

The Bible itself testifies to the universality of the wandering `holy man', and his aptitude for the founding of sects and communities. (Acts XXI, 38, and elsewhere) The evidence that Jesus was such a `holy man' or `yogi' has been worked out in the utmost detail by another of the same guild, known to the initiated as Shri Parananda, and to the profane as the Hon. P. Ramanathan C.M.G. Solicitor General of Ceylon, in two commentaries, one on Matthew {212} and one on John. These books are unquestionably the most illuminating ever written on the life of Jesus, being written, as it were, from inside information. Any doubt of the truth of the theory put forward in this essay that may remain in the mind of any unprejudiced thinker must immediately be dispelled forever by a study of these two books.

This thesis being accepted, we may formulate it thus: Jesus was the most popular of the `holy men' of Syria of his time, and his sayings were already being collected by a scribe. In the case of John's gospel, we have another `holy man', this time of the Essene persuasion. There is also what is to my mind a very minor portrait in the group, that of the orthodox Jew who wished merely to restore the strict law of Moses, or even to tighten its bonds. This is compatible either with Yogi, or with Essene. Finally, there is the attempt to identify Jesus with the Messiah, which has no basis in any of the stories recorded of the sayings or doings of Jesus.

"The Death of Jesus."

At the age of ten I was ambitious. I had gained a prize for `distinction in Religious Knowledge, Classics, and French', and already felt myself a marked man. Now I perceived a difficulty in the Scriptures. The beginning of my fall? I could not see how any one could be three days and three nights in the grave between Friday night and Sunday morning. I took my trouble to one of the masters, who admitted his own perplexity upon the point. It never occurred to him to doubt the story at all; he simply {213} said that no one had been able to explain it. Then and there I resolved to astonish the world. Alas for boyish ambitions; the problem is still unsolved, though I think that it might be tackled by the aid of Christian mathematics, beginning with the famous Trinitarian Equation.

But make one assumption, and the difficulty disappears. Suppose that the whole story of the Crucifixion is not a record of fact, but the scenario of a sacred drama or ritual of initiation. Have we any grounds for making such an assumption? The reader must be referred to Dr. J.G. Frazer, Herbert Spencer, Grant Allen, and J.M. Robertson for the general analogy between the crucifixion story and those of Egypt, India, Mexico, Peru and a dozen other places. But Mr. Robertson argues the case specifically in this matter of "Unity of Time". He shows how absurd it is to suppose that the Procurator held his courts at midnight: all Eastern cities being still after sunset, except on certain festivals, for festival purposes of music and dancing. He shows how incident is crowdedupon incident, without reason, all with the evident necessity of getting the drama confined to a given number of hours. It is impossible to quote his proof in detail, for it is as elaborate as it is cogent.

It is permissible however to call attention to several very astonishing facts. The entire symbolism of the Jesus who died and rose again is astrological and mystic in its minutest points. The incident of the anointing, which is a regular part of any ritual, like the ceremonial purification elsewhere recorded; the "man bearing a pitcher of water" (Luke XXII, 10) which suggests {214} the Zodical sign

of Aquarius; the command of Jesus (Luke XXII, 36-38); to furnish swords which were not to be used, however (Luke XXII, 50, 51); the ceremonial robings and crownings and scourgings; all these things suggest a drama and not a history; a symbolic representation of John Barleycorn; not at all the record of what happened to any one man, but of what happens to all men.

The mere facts of the Nativity at the Winter Solstice, and the Crucifixion at the Equinox of Spring, suggest the birth of the year and the elevation of the Sun above the equator, which was pictorially represented exactly in this way long before the time of Pilate.

The reader can find in a Dictionary of Antiquities many pre-Christian pictures of a crucified man or a slain bull. Sometimes he is between two `thieves', one saved and the other damned, as shown by the one being represented anatomically and in a state of joy and excitement, the other as depressed and gloomy. Sometimes he is between the Sun and Moon also, or in their stead. Usually, at the foot of the cross, is a skull (Golgatha, see Mark XV, 22.) Sometimes, the equivalent of the thieves is given by a palm tree and a cornucopia; sometimes, the figure of the crucified is replaced by an egg about which a snake is twined, or a cross on which a snake hangs. (Numbers XXI, 8). The original Calvary, a tree on a hill, goes back to the cave-man himself. Compare, too, Exodus XVII, 11, 12, where, to prevail against Amalek, the hands of Moses were held up by a man on either side of him.

There are dozens of variations upon this theme, but the symbols are always equivalent. The subject of the picture or the story is always the same; it is the eternal miracle of abounding life, ever self-restored, triumphant over death, the return {215} of the Sun and the resurrection of the Seed, which makes even George Bernard Shaw, professional sceptic, iconoclast of romance, scourge of poets, break out into lyrical prose "he will not resist you nor reproach you, but will rise again in golden beauty amidst a great burst of sunshine and bird music, and save you and renew your life." It is indeed a triumph for Solar-Phallic worship to add to the names of General Forlong, Sir Richard Burton, Sir R. Payne Knight, Messrs. Hargrave Jennings, Godfrey Higgins, Gerald Massey and Theodor Reuss the name of Bernard Shaw!

It has been impossible in so few brief words even to glance at the evidence for this view that the Story of the Death of Jesus is merely a variation intended to epitomize many older variations of a ritual of commemoration of the mysterious activities of the Father of All in Macrocosm and in Microcosm. To present the evidence at all fully mean(s) the reproduction of many thousands of buildings, monuments, sculptures, pictures -- everything in short `movable or immoveable under the Canopy of Heaven', whereon the Master Mason has written, indited, carved, marked, engraved, or otherwise there delineated', and thousands of pages of parallel passages from the rituals of Dionysus and Attis to those of Set and Quetzlacoatl. The work has been done, and the conclusions are as certain as anything can be in human knowledge; and despite the Spanish proverb "De las cosas mas seguras, mas seguro es duvidar", the reader may rely on them.

Every new fact that comes under his notice will enlarge and confirm his confidence. Enough then of the death of Jesus; he dies and is reborn in the life of man and the life of the year; {216} and he was wrong when he said "The poor ye have always with you, but me ye have not always", and a thousand times right when he said "Lo I am with you always even unto the end of the world. Amen."

"The Unnatural Wedding."

A few words upon the psychology of the people. In Syria 2000 years ago, as in London to-day, there were people who go to church like sheep, not knowing so much as the nature of the doctrines they are supposed to hold, and others who were like those modern Christians who think a little, and prefer the Rev. R.J. Campbell to the Rev. F.B. Meyer, or the `Gloomy Dean' to the `Boisterous Bishop'. In India to-day there are many who pay strict reverence to custom, and have only vague and distant admiration (sometimes, indeed, contempt) for the `holy men' who

deliberately violate convention in order to prove superior sanctity.

Jesus, the Jesus of Mr. Shaw, appealed naturally to the rarer class that knows a little of Yoga, and appreciates it. Now, when Paul came to the throne he found these people, and these people only, already `Christians'. His dream of world-dominion asked for more. He needed orthodox Jews, and he needed Gentiles. Having himself been an orthodox Jew, he at first regarded the idea of converting them as chimerical, called them all the bad names he could lay his tongue to, went out with a gun loaded exclusively for Gentiles, proved himself a Roman citizen free-born, broke with Peter because he avoided dining with Gentiles when certain visitors from James came to see him (Galatians XI, 11-14<<WEH NOTE: There is no Chapter XI, Galatians. Crowley probably intended Galatians II, 6-8>>) and generally acted as though he hoped never to see a Jew again. {217}

But whether the Gentile campaign went badly, or whether he found some unexpected Jews in the bag, he suddenly changed front. He found a community of real Hebrews large enough to write to, and devoted an epistle to the most passionate endeavour to persuade them that Jesus was the real High Priest of Israel "after the order of Melchisedec."

This policy of pleasing everybody was successful; and when it came to be desirable to issue histories of the movement, those in charge simply classified the world as they knew it, the Roman world, and saw to it that something was put in to suit everybody. Contradictions might arise, but who minds contradictions? Germany and the Critical Spirit were in their infancy.

So, as there were patriotic Jews, they must be told that Jesus was the Messiah, of the seed of David; Talmudic Jews, who must be told that Jesus came not to destroy the law but to fulfill it; mystical and Qabalistic Jews, Gnostics and Pythagoreans and Platonists, who must have Jesus identified with the Logos, and the Wisdom by whom God made the world; Pagans, who must be made happy by the story of the Virgin Birth; worshippers of Attis, Adonis, and Osiris, who must see the eternal sacrifice and resurrection of Nature crystalized in Jesus; ascetics who must be told of renunciation, and voluptuaries who must be comforted with the doctrines of atonement; slaves who must have freedom preached to them, and masters who must be reassured that Caesar shall always have the things that are Caesar's; primitive folk such as loving hearing stories of miracles and prophecies fulfilled; metaphysical folk, who must be tickled with abstruse theological dogmas; literary folk, who enjoy witty {218} dialogues, and people with conviction of sin who want a Saviour. Whosoever will may come! The Gospels have something to please every single one of you. Matthew, Mark, Luke, and John, Bless the bed that I lie on; and it doesn't matter who made the bed!

The whole hotch-potch of the Testament is now explained in the simplest manner. Everything becomes natural and probable.<<I am happy to find myself in agreement with scholars of such eminence as Jung, Drews, and Kalthoff in considering Christ as a synopsis of contemporary myth. When I wrote the above, I was not aware of this fact.>>)

(We have the main story of the wandering `holy man' grafted with the story of John Barleycorn; St. John takes care of the Gnostic, metaphysical Platonist department of the business; add a few condiments for the minor sects; and there are the documents of a world-religion.) Additional elements of confusion are negligibly small, and such as would naturally have crept into manuscripts copied carelessly or ambitiously by scribes at any time in the presumed three centuries between the original writings of "Mark" and the first codex yet discovered. Such alleged earlier documents as the Logia help the present theory of exhibiting one of the two main sources of the legend apart from the other. The Gospels are therefore, in that sense of the word which most implies moral turpitude, forgeries; the legend has been deliberately pieced together of incongruous elements, like a mermaid at a country fair, in order to defraud the lieges. Backed by the power of the priests of the various religions in the `merger', the plan could not fail of success. Christianity spread by the very convenience of its {219} international character in a world whose keynote was becoming daily more that word of Horace: Luctantem Icarius fluctibus Africum Mercator metuens, otium, et oppidi, Laudat rura

sui; mox reficit rateis Quassas, indocilis pauperim pati. It only remained to lasso Caesar; and once this was done, the husbandman could return in peace, bringing his sheaves with him. The history of Christianity from that time on is but the account of how the robbers quarrelled among themselves over the spoils.

Let us now try to summarize our conclusions still further, by the adoption of tabular form. The main elements of religion in the Roman Empire, and the corresponding Jesus.

1. The orthodox Jew, satisfied by Jesus the Messiah, of the fulfilment of the prophecies.

2. The `protestant' Jew, satisfied by Jesus the Isaiah-like prophet.

3. The Essene)
)
4. The Gnostic) satisfied by the Jesus of the discourses
) given in John.
5. The Greek Philosopher)
)
6. The Mystic.)

7. The ascetic or Gymnosophist: satisfied by Jesus of the Sermon on the Mount, of the parables and miracles, and of the practical rules of life.
of Yogi.
8. The Pagan. satisfied by the Jesus of the Virgin birth. and him of the Crucifixion, Resurrection, and Ascension.
9. The Slave. satisfied by the Jesus of Salvation by faith for himself, and Damnation for his neighbour.

"The Solution of the Enigma according to the Plymouth" "Brethren."

Enough of these profane speculations, which have been inspired {220} by the devil himself, (permitted to act in this manner in order to lead the ungodly into yet further darkness) soaring rather to those unsullied realms of faith where nothing so vulgar as a fact has a card of admission, where all is miracle, all simplicity of light and peace, where an instant reply is found to every question. Let this essay be my filial offering to the "manes" of my sire; let me be empowered by the Holy Ghost to silence every objection to the New Testament as John Nelson Darby would have done himself.

The main argument is a follows: The actual working of the authorized version of the Scriptures bears the Imprimatur and the Nihil Obstat and the Ne Varietur of the Holy Ghost. The translators of 1611 were as directly inspired as the authors. (It is not `inspired', really; a stronger word is requested. People like Matthew and Isaiah were not authors, but stenographers (like mine, God bless her!) incapable of error. The Holy Ghost is the author. Any `difficulty' is therefore placed exactly as it stands by the Holy Ghost himself for a particular purpose.

To illustrate the idea: fifty years ago (it sounds like a bad mad sad impossible nightmare) quite serious people were arguing as to whether the universe (not merely this planet) was made in six days 6000 years ago. Geikie, a bold bad geologist, proving ad nauseam that the chalk alone would have required more than 6000 years to deposit, was met by a thousand subterfuges. There were arguments as to what a day was, and how there could have been days at all before the creation of the sun and moon, and so on -- arguments which make Alice in Wonderland read like a text-book of plumbing {221} by a German! The whole literature is worth reading for its sheer fantastic folly. And these were the people who laughed at St. Thomas and the

schoolmen!

In the end Geikie, driven absolutely to bay, turned savagely on his assailants with the outburst "I will not believe that God has written a lie upon the rocks!" The passion and force of the appeal silenced most of his adversaries without convincing them; but the Plymouth Brethren, by the mouth of Mr. Philip Gosse (the father of the well-known man of letters, Edmund Gosse) saw the opening, and struck the supreme blow. "God shall send them strong delusion that they may believe a lie." God "had" written a lie upon the rocks, for the purpose of making absolutely sure that Archibald Geikie should be damned to all eternity! On some child of the Evil One remarking that Jesus said "I am the Way, the Truth, and the Life", and that it was a little hard on Geikie that he should roast eternally for his love of Truth, the reply was equally a thunderbolt. "All our righteousness is as filthy rags." "Shall not the judge of the whole earth do right?"

Mr. Gosse further condescended, however, and pointed out that God was Love, "Not willing that any sinner should perish, but that all should come to repentance", and that he had not by any means predestined Professor Geikie to be damned. He had, on the contrary, "separated the sheep from the goats", divided man-kind into two classes, the saved and the damned, predestined, chosen, and called the saved, but had carefully abstained from predestining, choosing, and calling the damned to that election. He had picked one apple out of ten, but had not left the other nine. (I feel {222} it absolutely incumbent upon me, at this stage, to pledge my personal honour as a gentleman and a man of letters that these "arguments" are stated with absolute fairness and accuracy. I have heard them almost every day for years. And if any man yet doubt, let him hunt up the nearest Plymouth Brother, and ask him if it be not as I have said.)

In all argument the same principles applied. The Bible is full of contradictions? the reply is, in the first instance, No; in the second, Yes; they are put there to try our faith. Argue any point, basing your position on the literal words of Scripture. The reply is firstly quotation of that passage of Holy Writ which contradicts the one you have quoted, and secondly a reference to the Temptation on the Mount, which gives us an illustration of the fact that the Devil can quote Scripture. (You are the Devil, of course.) Reply that the Plymouth Brother himself has been quoting Scripture, and that for all you know he may be the Devil, by his own argument, and you get a mixture of Uriah Heep and Calvin. He is an unworthy sinner saved by grace, putting humbly his trust in the efficacy of the Blood of Jesus, and you are one of those `dogs and sorcerers and whoremongers and murderers, and idolaters, who loveth and maketh a lie referred to in the Apocalypse, and it was mistaken kindness on the part of St. John that he did not mention you by name.

It will be seen that this position is entirely unassailable. Every cannon of morality, or of thought itself, is a definite engine of the devil, if you aim it at a Plymouth Brother. While the Catholic Church maintained an almost identical position, centralized in patristic authority and culminating in Papal infallibility; {223} refusing to discuss the question whether any Papal remark was ex cathedra or merely a personal opinion, denying reason and logic, she remained unshaken, and the gates of hell did not prevail against her. To open religion to discussion is to destroy it.

The Plymouth Brethren must then be regarded as the only true Christians, if the foundation of Christianity be admitted to be the Bible. They obey each text as it is quoted; and as you cannot quote two texts at once, no possibility of contradiction can arise.

Is instrumental music allowable in the "meeting", No; for the Bible says "I will sing with the Spirit, and I will sing with the understanding also", and makes no mention of an harmonium! Point out that musical instruments of all kinds, pshawn, sackbut, dulcimer, and psaltery, were used in the Old Testament; the Plymouth Brother placidly explains that this was the "Old Dispensation", and continues to sing out of tune. (I quote the actual argument, as always.) "Shall I buy railway shares?" No; railways are not mentioned in the Bible. Or, if one thinks it is good business to buy them: "Whatsoever thy hand findeth to do, do it with all thy

might!" Plunge, plunge, my brother! It is a perfect system; the Plymouth Brother can do no wrong; the other man can do no right.

If the Bible be the Word of god, Mr. Shaw is damned, and I am damned myself. May I hope that we may be permitted to argue in hell? For this small attempt on earth has been exceedingly amusing.

On the other hand; if the New Testament be the composite document which it is here maintained to be in this essay, I am the truest of all Christians. I agree with practically every word {224} reported of the Yogi Jesus, and nearly every word of the Essene. True, I reject Salvationism, and the Jewish element of prophecies fulfilled, and the praise of the Law of Moses; but trust humbly that any deficiency in these respects may be more than made up by superfulity in another. For not only do I hold the cult of John Barleycorn to be the only true religion, but have established his worship anew; in the last three years branches of my organisation have sprung up all over the world to celebrate the ancient rite. So mote it be.

"Credulity no Criterion."

(NOTE). - This section-heading, and those following, are once more those of the Preface to Androcles and the the Lion. The foregoing eight sections are really sub-sections of "The Alternative Christs.")

Mr. Shaw now makes a somewhat fatal admission. "This arbitrary acceptance and rejection of parts of the gospel is not peculiar to the secularist view." Of course, it is not, but it is open to any other critic to reply: "How dare you? `A fool is more wise in his own conceit than seven men that can render a reason.'" Every heretic has begun by discarding the passages that did not suit him, and his only reason is that they did not suit him. Now no one has any objection to Mr. Shaw arising in his might and saying "This is "my" gospel", but it is monstrous that he should try to palm off his gospel on us as that of Jesus. Incidentally, one is a little puzzled by the title of the section, which appears to have little to do with its substance. Any criterion of what? {225}

"Belief in Personal Immortality no Criterion"

The difficulty mentioned above persists.

It is impossible to agree with Mr. Shaw that Huxley was anything but what he said he was. If Huxley had been furnished with proof of the efficacy of the Crucifixion, he would have believed it at once.

"The Secular View Natural not Rational, therefore" "Inevitable."

Here Mr. Shaw condescends to give us his sitoriacal view of Jesus, which is that he was a socialist who went mad. Unfortunately, as indicated in the comment on previous sections, many of the megalomaniac speeches of Jesus come earlier in his life than the communistic ones. It has also been shown how the supposed communism is to be explained, that it was nothing of the sort, that when Jesus dealt with politics at large he had no notion of reform, but advised his disciples and the people generally not to meddle with government, but to mind their own business.

"The Higher Criticism"

Mr. Shaw in this section tries to excuse himself for not having given any account of the gospels based on anthropology and paleography. He says: "I should be the most exasperating of triflers and pedants if I were to digress into a

criticism of some other belief or no-belief which my readers might conceivably profess if they were erudite Scriptual paleographers and historian(s), in which case, by the way, they would have to change their views so frequently that the Gospel they received in their childhood would {226} dominate them after all by its superior persistency."

Mr. Shaw's mind is incapable of understanding two things: the one is sex,<<Mr. Shaw's remark that marriage affords the maximum of temptation combined with the maximum of opportunity is probably the silliest thing ever said on the sex question.>> the other is science. He does not understand how science progresses, which is by the continual corrections of errors, and the gradual narrowing of their limits. He observes a terrible controversy between two astronomers as to whether the sun is ninety-two or ninety-three million miles away, and all he gathers of the controversy is that, since they disagree, very likely both are wrong, and consequently (for all any one knows) the sun may be within an easy morning walk from Adelphi Terrace. He seems to have no idea of the differential calculus in particular or mathematics in general. He seems to think that because opinion varies from time to time in matters of detail that the main body of doctrine is invalidated, which is like arguing that if a tree bears ten leaves more or ten leaves less on two successive springs there is no tree there at all.

He claims to have made a synthesis of his subject; in reality he has only made an extremely sectarian analysis. He has not even tried to analyze the Bible in an unbiassed way; he has only been concerned to pick out the bits that suited him and label them `the Essence of Christianity'. He has in short wished to found a new heresy, and to popularize his own political views by attributing them to Jesus, just as a dishonest tradesman might try to thrust his biscuits on the public by stamping them with the name of Huntley {227} and Palmer.

Here let me voice my own objection to his method. It is pernicious because his opponents will not play fair. They will misrepresent him, as they have always done to every one who has not come out against them with fire and sword as did Voltaire. Better to be damned out and out with him than to suffer what Bernard Shaw will suffer! The Christian will wipe the slate clear of all that he has said about `psychopathy and superstition!, and say "Even Bernard Shaw admitted that in Jesus lay the one hope of the whole world. In the name of Bernard Shaw, therefore, I say unto thee, Sell that thou hast and give it all to me!"

Mr. Shaw knows this as well as I do. He thought (I doubt not) to make his preface a subtle sidelong thrust at Jesus; but the weapon will turn in his hand. He had better have trusted to the broadsword of Bradlaugh. However, in the next sections his blow rings truer; let us pass on!

"The Perils of Salvationism."

"The Importance of Hell in the Salvation Scheme."

In these two sections we have the real objection to Christianity, the moral objection.

"The Right to refuse Atonement."

"Consequently, even if it were mentally possible for all of us to believe in the Atonement, we should have to cry off it, as we evidently have a right to do. Every man to whom salvation is {228} offered has an inalienable natural right to say `No, thank you: I prefer to retain my full moral responsibility: it is not good for me to be able to lead a scapegoat with my sins: I should be less careful how I committed them if I knew they would cost me nothing'. Then, too, there is the attitude of Ibsen: that iron moralist to whom the whole scheme of salvation was only an ignoble attempt to cheat God; to get into heaven without paying the price. To be let off, to beg for and accept eternal life as a present instead of earning

it, would be mean enough even if we accepted the contempt of the Power on whose pity we were trading: but to bargain for a crown of glory as well! that was too much for Ibsen; it provoked him to exclaim, "Your God is an old man whom you cheat', and to lash the deadened conscience of the XIX century back to life with a whip of scorpions."

There is yet another form of this argument, one based on humanitarian grounds. We may perhaps be permitted to quote it.

"So not one word derogatory
To your own version of the story!
I take your Christ, your God's creation,
Just at their own sweet valuation.
For by this culminating scene,
Close of that wondrous life of woe
Before and after death, we know
How to esteem the Nazarene. ...

"You see, when I was young, they said:
`Whate'er you ponder in your head,
Or make the rest of Scripture mean,
You can't evade John III, 16.'

"Exactly! Grown my mental stature,
I ponder much: but never yet
Can I get over or forget
That bitter text's accursed nature,
The subtle devilish omission,
The cruel antithesis implied,
The irony, the curse-fruition,
The calm assumption of Hell's fevers {229}
As fit, as just, for unbelievers ---
These are the things that stick beside
And hamper my quite serious wish
To harbour kind thoughts of the `Fish'." ...

"Hence I account no promise worse,
Fail to conceive a fiercer curse
Than John' third chapter (sixteenth verse).

"But now (you say) broad-minded folk
Think that those words the Master spoke
Should save all men at last. But mind!
The text says nothing of the kind!
Read the next verses!" ...

"This is my point; the world lies bleeding: ---
(Result of sin?) --- I do not care;
I will admit you anywhere!
I take your premisses themselves
And, like the droll despiteful elves
They are, they yet outwit your plan.
I will prove Christ a wicked man
(Granting him Godhead) merciless
To all the anguish and distress
About him --- save to him it clung
And prayed. Give me omnipotence?
I am no fool that I should fence
That power, demanding every tongue
To call me God --- I would exert

That power to heal creation's hurt;
Not to divide my devotees
From those who scorned me to the close:
A worm, a fire, a thirst for these;
A harp-resounding heaven for those!

"And though you claim Salvation sure
For all the heathen --- there again
New Christians give the lie to plain
Scripture, those words which must endure!
(The Vedas say the same!) and though
His mercy widens ever so,
I never met a man (this shocks,
what I now press) so heteredox,
Anglican, Roman, Methodist,
Peculiar Person --- all the list! ---
I never met a man who called
Himself a Christian, but appalled
Shrank when I dared suggest the hope
God's mercy could expand its scope,
Extend, or bend, or spread, or straighten
So far as to encompass Satan
Or even poor Iscariot. {230}

"Yet God created (did he not?)
Both these. Omnisciently, we know!
Benevolently? Even so!
Created from Himself distinct
(Note that! --- it is not meet for you
To lead me Schelling and his crew)
These souls, foreknowing how were linked
The chains in either's Destiny.
`You pose me the eternal why?'
Not I? Again, `Who asks doth err.'
But this one thing I say. Perchance
There lies a purpose in advance
Tending to a final bliss --- to stir
Some life to better life, this pain
Is needful: that I grant again.
Did they at last in glory live,
Satan and Judas might forgive
The middle time of misery,
Forgive the wrong creation first
Or evolution's iron key
Did them --- provided they are passed
Out of this universe accurst.
But otherwise! I lift my voice,
Deliberately take my choice
Promethean, eager to rejoice,
In the grim protest's joy to revel
Betwixt Iscariot and the Devil,
Throned in their midst! No pain to feel,
Tossed on some burning bed of steel,
But theirs: My soul of love should swell
And, on those piteous floors they trod,
Feel, and make God feel, out of Hell,
Across the Gulf impassable,
That He was damned and I was God.'

"Ay! Let him rise and answer me,
That false creative Deity,
Whence came his right to wrack the Earth
With pangs of death, disease, and birth:
No joy unmarred by pain and grief:
Insult on injury heaped high
In that quack-doctor infamy,
The Panacea of --- Belief!
Only the selfish soul of man
Could ever have conceived a plan
Man only of all life to embrace,
One planet of all stars to place,
Alone before the Father's face;
Forgetful of creation's stain,
Forgetful of creation's pain,
Not dumb! --- forgetful of the pangs
Whereby each life laments and hangs,
(Now as I speak a lizard lies
in wait for light-bewildered flies)   {231}
Each life bound ever to the wheel ---   <<WEH NOTE: "over" - GBS,
Ay, and each being! --- we may guess   but "ever" in TSS original>>
Now that the very crystals feel! ---
For them no harp-resounding court,
No palm, no crown, but none the less
A cross, be sure! The worst man's thought
In hell itself, bereft of bliss,
Were less unmerciful than this!
No! for material things, I hear,
Will burn away, and cease to be ---
(Nibbana! Ah! Thou shoreless Sea!)
Man, man alone, is doomed to fear,
To suffer the eternal woe,
Or else, to meet man's subtle foe,
God --- and oh! infamy of terror!
Be like him --- like him! And for ever!
My soul must utterly dissever
Its very silliest thought, belief,
From such a God as possible,
Its vilest from his worship. Never!
Avaunt, abominable chief
Of Hate's grim legions; let me well
Gird up my loins and make endeavour,
And seek a refuge from my grief,
O never in Heaven --- but in Hell!"

(From "The Sword of Song", Aleister Crowley
Benares 1904)

"The Teachings of Christianity."

There is little in this section which has not already been discussed. But we must call attention once more to Mr. Shaw's incapacity to estimate the value and seriousness of arguments. "When Hume said that Joshua's campaigns were impossible, Whately did not wrangle about it: he proved, on the same lines, that the campaigns of Napoleon were impossible."

It never seems to occur to Mr. Shaw that Whately was only trying to score off Hume. He was making "A college joke to cure the dumps". His book is an academic squib, highly amusing to the Fellows of Trinity at the High Table over their port.

It is not a serious argument. {232}

Besides, it is entirely bad logic. The proof that Napoleon's campaigns were impossible does not disprove the existence of Napoleon; it only proves the error of the historian. Hume did not wish to disprove the existence of Joshua, he only wished to show that the account given in the Bible was inaccurate; and this was the point at issue, because the contention of Christianity was that the book of Joshua had been dictated verbally by the Holy Ghost, so that there could not possibly be even the minutest error of fact in it. Whately's argument was therefore really on Hume's side. He gave one more instance of the fact that historians can err; and by drawing a parallel between Napoleon and Joshua, he implicitly admitted the error in both accounts, which was all that Hume desired to prove.

It is to be noted that Mr. Shaw anticipated that Christianity will continue to be taught. I do not think that he is in his prophetic mood in making this statement. I think that the next generation<<The war was made by senile dribblers who had survived Queen Victoria by accident. Young men would never have been so stupid and obstinate as these Strulbrugg remnants of the age of Tennyson and John Stuart Mill.>>) will have a great deal to say with regard to the European War. I think that the war will be followed everywhere by revolution. I think that humanity will have had the facts of life presented to it with such soul-shaking violence that the pitiful pretense which some of us still make will fall at last by its own weight. I think that the controversy of the future will be between the law of nature or of Nietzsche, and that of compassion or of Shelley. It think that supernaturalism has received the mercy-stroke. I think that Christianity will be studied by {233} everybody (who has the leisure and inclination) just as it is to-day by antropologists, is in the due relation to other religions of the world. I think that the use of Christianity as an engine of oppression of the poor is ended. I think that the tyrants of humanity will have to think up something new: ---

Or it may be that a brighter day is in store for us! The author<<Aleister Crowley.>> of "The world's Tragedy" has presented his Jesus as the willing tool or rather the blind tool of oppression. He consents to his death in order to carry out the scheme of destroying the Golden Age. On the cross he attains humanity. We venture to quote the dialogue between him and the great magician whose power is directed to turn the tragedy to final good. We shall quote the passage at some length.

"Scene. --- The thick darkness of the Emptiness of Things.
Yet in the midst appears a certain glory veiling the figure
of a tall stern man, the king Alexander. In his hand is a black
rod clothed with twin glittering snakes, the royal Uraeus
Serpents of ancient Khem; at its point gleams faint and blue
A star of six rays, whose light now illumines the pale and
tortured features of a man, with outstretched arms, who is
hanging (apparently) in space. It is Issa, but the weariness
is gone; and noble-strong is the scarred brow of his agony.

Alexander.
In the puissance of my will,
Issa, I uphold thee still.

Issa.
Thou art?

Alexander
Keeper of the Way.

Issa
I am?

Alexander

Man, at mine essay.
By the balance reaching forth
To the south and to the North {234}
Have I consecrated thee
Co-victim with humanity.
O Mis-begotten, miscreate
Dwarf as thou wast, the child of hate;
Thou who hast felt the sordidness
Of thine own effect on thine own distress;
Art comest hereby to the stature of man
By my power, who am Pan.
And by this death shalt laugh to know
Thy father's final overthrow.

My soul the heights and depths has spanned.
I hold the star-streams in mine hand.
I am the master of life and death
And of every spirit that quickeneth.
Yea! in the light of knowledge, Pan
Hath grasped at the blackness of the ban:
And thus do I crush it. As the storm
Whirls shrieking round thy ghastly form,
Thy spirit's torture shall abate
The bodily pangs of thy fearsome fate.
Weak fool! The fate of Arcady
And the whole world --- that hung on thee!
Hadst thou but made thee Emperor,
And led thy legions into war!
Thou broken reed --- a birth unclean,
A life sucked up in sordid spleen,
A death absurd, most foully wrought
To the shape of thy father's leper-thought.
This be thy doom, that thou shalt see
The curses that are born of thee!
Thou black bat that hast barred the sun
From the sight of man, thou minion
Of death and disease, of toil and want,
Of slavery, knavery, greed and cant,
Of bigotry, murder, hypocrisy
--- Speak thou the things that are seen of thee!

Issa

Canst thou not save me, Pan,
And balk the bestial plan?

Alexander

I too have died to Pan, and he
Hath begotten upon me
A secret wonder that must wait
For the hour of the falling of thy fate.
Nineteen centuries shalt thou
Plague earth with that agonizing brow,
And then that age of sordid strife
Give place to the aeon of love and life.
A lion shall rise and swallow thee,
Bringing back life into Arcady. {235}
So strong shall he roar that the worlds shall quake
And the waters under the heaven break,
That the earth, of thy father's hate accurst,

Shall be greener and gladder than at first.

Issa

I shall endure then, if the Ultimate
Be reached through the black fate.

Alexander

Let that sustain thee --- yet this hour
I put forth all my torture-power
To grind thee in the mills of martyrdom,
That at last thy spirit may fully come
To understand and to repent ---
Else might thy new-born strength relent
And all thy father's hate corrode
Thy will, as the breath of a bloat toad
Might rot the lungs of a young child.
Then were indeed the earth defiled
And the sole seedlings that must lurk
In the desert world --- waste by thy work ---
Itself its loveliness transplant
To a flawless field whose grace should grant
Life to that bright inhabitant.

Issa

These eyes are blind with blood and tears;
They strain across the doubtful years;
They search the stars: the earth they scan;
All, all spells Misery to Man.

Of whom I am. First, fables gross and foul
Hooted and hissed by human snake and owl
About me, twisted into doleful engines
Of greed, hate, envy, jealousy and vengeance.
Next, scythes laid to the root of every flower
That asks but sunshine for its brief glad hour.
Next, axes at the root of every tree
That strains its top to immortality.
Yea, o thou terrible magician,
I see the black wings of suspicion
Fanning each ear with tales of spite,
Blasting each bud with bitter blight.
I see the poisonous upas-tree,
Its shade the ghastly trinity
--- Religion, law, morality ---
Sicken with its stifling breath
Human loveliness to death.
I myself the tool of priests,
Tyrants, merchants, hags and beasts, {236}
Lawyers, doctors, artizans,
Whores and theologians!
All my live misunderstood
Built in slime and nursed with blood!
This my death divinely hallows
Boot and rack, stake and gallows.
Strong men crushed beneath my domes,
Children tortured in my homes,
Women tricked and raked and herded
In the stinking stye bemerded
With the putrid excrement

Of the marriage sacrament.
Every scourge and sore and shame
Blest in mine accursed name!
Love and beauty under ban!
Wit and wisdom barred to man!
Nature smirched by hideous lies!
Meanness lauded to the skies!
Pain and ruin and disease
Praised, as if they made mine ease.
Dead be dance and dream and revel!
Thought and courage, things of evil!
Corn and milk, wine and oil,
The guerdon of degrading toil!
Life's bright draught of honied leisure
Soured to sick and tasteless pleasure.
All the gracious grape degraded,
To a fatuous foulness faded;
Ecstasy divinely deep
Bartered for a brutal sleep
In whose grunting crapulence
They may forget the glory whence
They came, and hide in a stinking slum
The beastliness they have become.
     Wealth complaining in its stye!
Stark starvation standing by!
Poet, painter, sculptor, sage
Prostituted to their age;
Or starved or tortured, should they hold
To the clear sunlight and the age of gold,
--- Scarce a tithe of all I see,
Yet --- thou dost not pity me?

Alexander
Thou art near death: thy corpse light dawns on us.
See! the tenebrous glare and venomous
And all it shews. Enough! I leave thee, man
To hide me in the secret place of Pan
Beneath the fallen groves Arcadian.
          He fades away, as if the new light, making
          the filth visible, made him invisible.

          After the death of Jesus Alexander re-appears,
          and ends the tragedy upon a ray of hope. {237}

Alexander
The flood sweeps on
From horizon to horizon.
Beauty, strength, virtue, all are gone.
                    (the eclipse passes.)
Now sudden springs the natural face
Of all the earth's old grace.
The broad sun smiles, as if that fatal close
Of the revel in the garden of Eros
Had never been.
Yet to this keen
Sight, to this sleuth-hound scent for subtle truth,
The essential youth
Of all things is corrupt. I will away
Into the mystic palaces of Pan

Hidden from day,
Hidden from man,
Awaiting there the coming of the Sphinx
Whose genius drinks
The poison of this pestilence, and saves
The world from all its lords and slaves.
Ho! for his chariot-wheels that whirl afar!
His hawk's eye flashing through the silver star!
Upon the heights his standard shall be plant
Free, equal, passionate, pagan, dominant,
Mystic, indomitable, self-controlled,
The red rose glowing on its cross of gold ...

Yea! I will wait throughout the centuries
Of the universal man-disease
Until the morn of his titanic birth ...
The Saviour of the Earth!

"Christianity and the Empire."

I prefer to leave this essay in the key of hope just stated; Christianity and the Empire do not concern me; for the plainest sound to be heard on the planet at this moment is the death-rattle of just these two things.