

THE TEMPLE OF SOLOMON
THE KING (*Continued*)

A.: A.:
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THE PRIEST

IN opening this the most important section of Frater P.'s career, we may be met by the unthinking with the criticism that since it deals with his relation to others than with his personal attainment, it has no place in this volume.

Such criticism is indeed shallow. True, the incidents which we are about to record took place on planes material or contiguous thereto; true, so obscure is the light by which we walk that much must be left in doubt; true, we have not as yet the supreme mystical attainment to record; but on the other hand it is our view that the Seal set upon Attainment may be itself fittingly recorded in the story of that Attainment, and that no step in progress is more important than that when it is said to the aspirant: "Now that you are able to walk alone, let it be your first care to use that strength to help others!" And so this great event which we are about to describe, an event which will lead, as time will show, to the establishment of a New Heaven and a New Earth for all men, wore the simplest and humblest guise. So often the gods come clad as peasants or as children; nay, I have listened to their voices in stones and trees.

However, we must not forget that there are persons so sensitive and so credulous that they are convinced by anything. I suppose that there are nearly as many beds in the world as there are men; yet for the Evangelical every bed conceals its Jesuit. We get "Milton composing baby rhymes," and "Locke reasoning in gibberish," divine revelations which would shock the intelligence of a sheep or a Saxon; and we find these upheld and defended with skill and courage.

Therefore since we are to announce the divine revelation made to Fra. P., it is of the last importance that we should study his mind as it was at the time of the Unveiling. If we find it to be the mind of a neurotic, of a mystic, of a person predisposed, we shall slight the revelation; if it be that of a sane man of the world, we shall attach more importance to it.

If some dingy Alchemist emerges from his laboratory, and proclaims to all Tooting that he has made gold, men doubt; but the conversion to spiritualism of Professor Lombroso made a great deal of impression on those who did not understand that his criminology was but the heaped delusion of a diseased brain.

So we shall find that the A.: A.: subtly prepared Fra. P. by over two years' training in rationalism and indifferentism for Their message. And we shall find that so well did They do Their work that he refused the message for five years more, in spite of many strange proofs of its truth. We shall find even that Fra. P. had to be stripped naked of himself before he could effectively deliver the message.

The battle was between all that mighty will of his and the Voice of a Brother who spoke once, and entered again into His silence; and it was not Fra. P. who had the victory.

* * * * *

We left Fra. P. in the autumn of 1901, having made considerable progress in Yoga. We noted that in 1902 he did little or nothing either in Magic or Mysticism. The interpretation of the occult phenomena which he had observed occupied him exclusively, and his mind was more and more attracted to materialism.

What are phenomena! he asked. Of phenomena I know and can know nothing. All I know is, as far as I know, a mere modification of the mind, a phase of consciousness. And thought is a secretion of the brain. Consciousness is a function of the brain.

If this thought was contradicted by the obvious, "And what is the brain? A phenomenon in mind!" it weighed less with him. It seemed to his mind as yet unbalanced (as all minds are unbalanced until they have crossed the Abyss), that it was more important to insist on matter than on mind. Idealism wrought such misery, was the father of all illusion, never led to research. And yet what odds? Every act or thought

is determined by an infinity of causes, is the resultant of an infinity of forces. He analysed free will, found it illusion. He analysed God, saw that every man had made God in his own images, saw the savage and cannibal Jews devoted to a savage and cannibal God, who commanded the rape of virgins and the murder of little children. He saw the timid inhabitants of India, races continually the prey of every robber tribe, inventing the effeminate Vishnu, while under the same name their conquerors worshipped a warrior, the conqueror of demon Swans. He saw the flower of the earth throughout all time, the gracious Greeks, what gracious gods they had invented. He saw Rome, in its strength devoted to Jupiter and Hercules, in its decay turning to emasculate Attis, slain Adonis, murdered Osiris, crucified Christ. He could even trace in his own life every aspiration, every devotion, as a reflection of his physical and intellectual needs. He saw, too, the folly of all this supernaturalism. He heard the Boers and the British pray to the same Protestant God, and it occurred to him that the early successes of the former might be due rather to superior valour than to superior praying power, and their eventual defeat to the circumstance that they could only bring 60,000 men against a quarter of a million. He saw, too, the face of humanity mired in its own blood that dripped from the leeches of religion fastened to its temples.

In all this he saw man as the only thing worth holding to; the one thing that needed to be "saved," but also the one thing that could save it.

All that he had attained, then, he abandoned. The intuitions of the Qabalah were cast behind him with a smile at his youthful folly; magic, if true, led nowhere; Yoga had become psychology. For the solution of his original problems of the universe he looked to metaphysics; he devoted his intellect to the cult of absolute reason. He took up once more with Kant, Hume, Spencer, Huxley, Tyndall, Maudsley, Mansel, Fichte, Schelling, Hegel, and many another; while as for his life, was he not a man? He had a wife; he knew his duty to the race, and to his own ancient graft thereof. He was a traveller and a sportsman; very well, then, live it! So we find that from November 1901 he did no practices of any kind until the Spring Equinox of 1904, with the exception of a casual week in the summer of 1903, and an exhibition game of magic in the King's Chamber of the Great Pyramid in November 1903, when by his invocations he filled that chamber with a brightness as of full moonlight,¹ only to conclude, "There, you see it? What's the good of it?"

We find him climbing mountains, skating, fishing, hunting big game, fulfilling the duties of a husband; we find him with the antipathy to all forms of spiritual thought and work which marks disappointment.

If one goes up the wrong mountain by mistake, as may happen, no beauties of that mountain can compensate for the disillusionment when the error is laid bare. Leah may have been a very nice girl indeed, but Jacob never cared for her after that terrible awakening to find her face on the pillow when, after seven years toil, he wanted the expected Rachel.

So Fra. P., after five years barking up the wrong tree, had lost interest in trees altogether as far as climbing them was concerned. He might indulge in a little human pride: "See, Jack, that's the branch I cut my name on when I was a boy"; but even had he seen in the forest the Tree of Life itself with the golden fruit of Eternity in its branches, he would have done no more than lift his gun and shoot pigeon that flitted through its foliage.

Of this "withdrawal from the vision" the proof is not merely deducible from the absence of all occult documents in his dossier, and from the full occupation of his life in external and mundane duties and pleasures, but is made irrefragible and emphatic by the positive evidence of his writings. Of these we have several examples. Two are dramatisations of Greek mythology, a subject offering every opportunity to the occultist. Both are markedly free from any such allusions. We have also a slim booklet in which the joys of pure human love are pictured without the faintest tinge of mystic emotion. Further, we have a play in which the Origin of Religion, as conceived by Spencer or Frazer, is dramatically shown forth; and lastly we have a satire, hard, cynical, and brutal in its estimate of society, but careless of any remedy for its ills.

It is as if the whole past of the man with all its aspiration and attainment was blotted out. He saw life (for the first time, perhaps) with commonplace human eyes. Cynicism he could understand, romance he could understand; all beyond was dark. Happiness was the bedfellow of contempt.

As to miracles and prophecies, he was as sceptical as the famous Pope of Rome who "didn't believe in them; he had seen too many." If an angel had appeared to him, he would have explained him away as

cheerily as the late Frank Podmore. He was as ready to acquiesce in the unhistoricity of Gotama as in that of Jesus. If he called himself a Buddhist, it was the agnostic and atheistic philosophy and the acentric nominalist psychology that attracted him. The precepts and practices of Buddhism earned only his dislike and contempt.

We learn that, late in 1903, he was proposing to visit China on a sporting expedition when a certain very commonplace communication made to him by his wife caused him to postpone it. "Let's go and kill something for a month or two," said he, "and if you're right, we'll get back to nurses and doctors."

So we find them in Hambantota, the south-eastern province of Ceylon, occupied solely with buffalo, elephant, leopard, sambhur, and the hundred other objects of the chase.

We here insert extracts from the diary, indeed a meagre production—after what we have seen of his previous record in Ceylon.

Whole weeks pass without a word; the great man was playing bridge, poker, or golf!

The entry of February 19th reads as if it were going to be interesting, but it is followed by that of February 20th. It is, however, certain that about the 14th of March he took possession of a flat in Cairo—in the Season!

Can bathos go further?

So that the entry of March 16th is dated from Chiro.

[Our notes given in round brackets.]

FRATER P.'S DIARY

(This diary is extremely incomplete and fragmentary. Many entries, too, are evidently irrelevant or "blinds." We omit much of the latter two types.)

"This eventful year 1903 finds me at a nameless camp in the jungle of Southern Province of Ceylon; my thoughts, otherwise divided between Yoga and sport, are diverted by the fact of a wife . . ."

(This reference to Yoga is the subconscious Magical Will of the Vowed Initiate. He was not doing anything; but, on questioning himself, as was his custom at certain seasons, he felt obliged to affirm his Aspiration.)

Jan. 1. . . . (Much blotted out) . . . missed deer and hare. So annoyed. Yet the omen is that the year is well for works of Love and Union; ill for those of Hate. Be mine of Love! (Note that he does not add "and Union").

Jan. 28. Embark of Suez.

Feb. 7. Suez.

Feb. 8. Landed at Port Said.

Feb. 9. To Cairo.

Feb. 11. Saw b. f. g.
b. f. b.

(This entry is quite unintelligible to us.)

Feb. 19. To Helwan as Oriental Despot.

(Apparently P. had assumed some disguise, probably with the intention of trying to study Islam from within as he had done with Hinduism.)

Feb. 20. Began golf.

March 16. Began INV. (invocation). IAΩ.

March 17. Θωορθ appeared.

March 18. Told to INV. (invoke) ἕωορμ as ⊙ by new way.

March 19. Did this badly at noon 30.

March 20. At 10 p.m. did well—Equinox of Gods—οὐ μὴ Nev (? new) C.R.C. (Christian Rosy Cross, we conjecture.) Hoori now Hpnt (obviously "Hierophant").

March 21. ⊙ in γ. I.A.M. (? one o'clock.)

March 22. X.P.B. 

(May this and the entry March 24 refer to the Brother of the A.: A.: who found him?)

E.P.D. in 84 m.

(Unintelligible to us: possibly a blind.)

March 23. Y.K. done ("?" His work in the Yi King.)

March 24. Met  again.

March 25.

8	2	3
4	6	1
2	1	8

 Thus
" " = p f l y 2 b z

(Blot) wch trouble with ds.

(Blot) P.B. (All unintelligible; possibly a blind.)

April 6. Go off again to H, taking A's p.

(This probably a blind.)

Before we go further into the history of this period we must premise as follows.

Fra. P. never made a thorough record of this period. He seems to have wavered between absolute scepticism in the bad sense, a dislike of the revelation, on the one hand, and real enthusiasm on the other. And the first of these moods would induce him to do things to spoil the effect of the latter. Hence the blinds and stupid meaningless cyphers which deface the diary.

And, as if the Gods themselves wished to darken the Pylon, we find that later, when P.'s proud will had been broken, and he wished to make straight the way of the historian, his memory (one of the finest memories in the world) was utterly incompetent to make everything certain.

However, nothing of which he was not certain will be entered in this place.

We have one quite unspoiled and authoritative document "The Book of Results," written in one of the small Japanese vellum note-books which he used to carry. Unfortunately, it seems to have been abandoned after five days. What happened between March 23rd and April 8th?

THE BOOK OF RESULTS

March 16th. Die ☉, I invoke IAΩ.

(Fra. P. tells us that this was done by the ritual of the "Bornless One,"² merely to amuse his wife by showing her the sylphs. She refused or was unable to see any sylphs, but became "inspired," and kept on saying: "They're waiting for you!")

W. says "they" are "waiting for me."

17. ☿.

It is "all about the child." Also "all Osiris."

(Note the cynic and sceptic tone of this entry. How different it appears in the light of Liber 418!)

Thoth, invoked with great success, indwells us. (Yes; but what happened? Fra. P. has no sort of idea.)

18. ☿. Revealed that the waiter was Horus, whom I had offered and ought to invoke. The ritual revealed in skeleton. Promise of success ☽ or ☉ and of Samadhi.

(Is this "waiter" another seer? We are uncertain.) The revealing of the ritual (by W. the seer) consisted chiefly in a prohibition of all formulae hitherto used, as will be seen from the text printed below.

It was probably on this day that P. cross-examined W. about Horus. Only the striking character of her identification of the God, surely, would have made him trouble to obey her. He remembers that he only agreed to obey her in order to show her how silly she was, and he taunted her that "nothing could happen if you broke all the rules."

Here therefore we insert a short note of Fra. P.

How W. knew R.H.K. (Ra Hoor Khuit).

1. Force and Fire (I asked her to describe his moral qualities).
2. Deep blue light. (I asked her to describe the condition caused by him. This light is quite unmistakable and unique; but of course her words, though a fair description of it, might equally apply to some other.)
3. Horus. (I asked her to pick out his name from a list of ten dashed off at haphazard.)
4. Recognised his figure when shown. (This refers to the striking scene at the Boulak Museum, which will be dealt with in detail.)
5. Knew my past relations with the God. (This means, I think, that she knew I had taken his place in

temple, etc., and that I had never once invoked him.)

6. Knew his enemy. (I asked, "Who is his enemy?" Reply, "Forces of the waters—of the Nile." W. knew no Egyptology—or anything else.)

7. Knew his lineal figure and its colour. (A 1/8 chance.)

8. Knew his place in temple. (A 1/4 chance, at the least.)

9. Knew his weapon (from a list of 6).

10. Knew his planetary nature (from a list of 7 planets.)

11. Knew his number (from a list of the 10 units).

12. Picked him out of (a) Five. } Indifferent, *i.e.* arbitrary
(b) Three. }

symbols. (This means that I settled in my own mind that say D of A, B, C, D, and E should represent him, and that she then said D.)

We cannot too strongly insist on the extraordinary character of this identification.

We had made no pretension of clairvoyance, nor had P. ever tried to train her.

P. had great experience of clairvoyants, and it was always a point of honour with him to bowl them out. And here was the novice, a woman who should never have been allowed outside a ballroom, speaking with the authority of God, and proving it by unhesitating correctness.

One slip, and Fra. P. would have sent her to the devil. And that slip was not made. Calculate the odds! We cannot find a mathematical expression for tests 1, 2, 4, 5, or 6. But the other 7 tests give us

$$\frac{1}{10} \times \frac{1}{84} \times \frac{1}{4} \times \frac{1}{6} \times \frac{1}{7} \times \frac{1}{10} \times \frac{1}{15} = \frac{1}{21,168,000}$$

Twenty-one millions to one against her getting through half the ordeal!

Even if we suppose what is absurd, that she knew the correspondences of the Qabalah³ as well as Fra. P., and had knowledge of his own secret relations with the Unseen, we must strain telepathy to explain test 12.

But we know that she was perfectly ignorant of the subtle correspondences, which were only existing at that time in Fr. P.'s own brain.

And even if it were so, how are we to explain what followed—the discovery of the Stélé of Revealing?

To apply test 4, Fra. P. took her to the museum at Boulak, which they had not previously visited. She passed by (as P. noted with silent glee) several images of Horus. They went upstairs. A glass case stood in the distance, too far off for its contents to be recognized. But W. recognised it! "There," she cried, "There he is!"

Fra. P. advanced to the case. There was the image of Horus in the form of Ra Hoor Khuit painted upon a wooden stélé of the 26th dynasty—and *the exhibit bore the number 666!*

(And after that it was five years before Fra. P. was forced to obedience.)

This incident must have occurred before the 23rd of March, as the entry on that date refers to Ankh-f-n-khonsu.

Here is P.'s description of the stele.

"In the museum at Cairo, No. 666 is the stele of the Priest Ankh-f-n- khonsu.

Horus has a red Disk and green Uraeus.

His face is green, his skin indigo.

His necklace, anklets, and bracelets are gold.

His nemyss nearly black from blue.

His tunic is the Leopard's skin, and his apron green and gold.

Green is the wand of double Power; his r.h. is empty.

His throne is indigo the gnomon, red the square.

The light is gamboge.

Above his are the Winged Globe and the bent figure of the heavenly Isis, her hands and feet touching earth."



A PARAPHRASE OF THE INSCRIPTIONS UPON
THE OBVERSE OF THE STÉLÉ OF REVELLING

Above, the gemmèd azure is
The naked splendour of Nuit;
She bends in ecstasy to kiss
The secret ardours of Hadit.
The wingèd globe, the starry blue
Are mine, o Ankh-f-n-Khonsu.

I am the Lord of Thebes, and I
The inspired forth-speaker of Mentu;
For me unveils the veilèd sky,
The self-slain Ankh-f-n-Khonsu
Whose words are truth. I invoke, I greet
Thy presence, o Ra-Hoor-Khuit!

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

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

The Light is mine; its rays consume
Me: I have made a secret door
Into the House of Ra and Tum,
Of Khephra, and of Ahathoor.
I am thy Theban, o Mentu,
The prophet Ankh-f-n-Khonsu!

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

A PARAPHRASE OF THE HIEROGLYPHS OF THE
11 LINES UPON THE REVERSE OF THE STÉLE

Saith of Mentu the truth-telling brother
Who was master of Thebes from his birth:
O heart of me, heart of my mother!
O heart which I had upon earth!
Stand not thou up against a witness!
Oppose me not, judge, in my quest!
Accuse me not now of unfitness
Before the Great God, the dread Lord of the West!
For I fastened the one to the other
With a spell for their mystical girth,
The earth and the wonderful West,
When I flourished, o earth, on thy breast!

The dead man Ankh-f-n-Khonsu
Saith with his voice of truth and calm:
O thou that hast a single arm!
O thou that glitterest in the moon!
I weave thee in the spinning charm;
I lure thee with billowy tune.

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

Handwritten text in a stylized, cursive script, possibly a form of shorthand or a specific dialect. The text is arranged in 12 horizontal lines on a rounded rectangular background. The characters are black ink on a light-colored surface, with some red horizontal lines separating the rows. The script is highly stylized and difficult to decipher without a key.

[We print the most recent translation of the Stéle, by Messrs Alan Gardiner, Litt.D., and Battiscombe Gunn. It differs slightly from that used by Fra.: P., which was due to the assistant-curator of the Museum at Bulak.]

STÉLÉ OF ANKH-F-NA-KHONSU.

OBVERSE.

Topmost Register (under Winged Disk).

Behdet (? Hadit ?), the Great God, the Lord of Heaven.

Middle Register.

Two vertical lines to left:—

Ra-Harakhti, Master of the Gods.

Five vertical lines to right:—

Osiris, the Priest of Montu, Lord of Thebes, Opener of the doors of Nut in Karnak, Ankh-f-na-Khonsu, the Justified.

Below Altar:—

Oxen, Geese, Wine, (?) Bread.

Behind the god is the hieroglyph of Amenti.

Lowest Register.

(1) Saith Osiris, the Priest of Montu, Lord of Thebes, the Opener of the Doors of Nut in Karnak, Ankh-f-na-Khonsu, (2) the Justified:—"Hail, Thou whose praise is high (the highly praised), thou great-willed, O Soul (ba) very awful (lit. mighty of awe) that giveth the terror of him (3) among the Gods, shining in glory upon his great throne, making ways for the Soul (ba), for the Spirit (yekh) and for the Shadow (khabt). I am prepared, and I shine forth as one that is prepared. (4) I have made way to the place in which are Ra, Tôm, Khepri and Hathor." Osiris, the Priest of Montu, Lord of Thebes, (5) Ankh-f-na-Khonsu, the Justified; son of MNBSNMT⁴; born of the Sistrum-bearer of Amon, the Lady Atne-sheh.

REVERSE.

Eleven lines of writing.

(1) Saith Osiris, the Priest of Montu, Lord of Thebes, Ankh-f-(2)na-Khonsu, the Justified:—"My heart from my mother, my heart from my mother, my heart⁵ of my existence (3) upon earth, stand not forth against me as a witness, drive me not back (4) among the Sovereign Judges,⁶ neither incline against me in the presence of the Great God, the Lord of the West.⁷ (5) Now that I am united with Earth in the Great West, and endure no longer upon Earth. (6) Saith Osiris, he who is in Thebes, Ankh-f-na-Khonsu, the Justified:—"O Only-(7)One, shining like (or in) the Moon; Osiris Ankh-f-(8)na-Khonsu has come forth upon high among these thy multitudes. (9) He that gathereth together those that are in the Light, the Underworld (duat) is [also] (10) opened to him; lo, Osiris Ankh-f-na-Khonsu, cometh forth by (11) day to do all that he wisheth upon earth among the living."

There is one other object to complete the secret of Wisdom—or,⁸ it is in the hieroglyphs.

(This last paragraph is, we suppose, dictated by W.)

We now return to the "Book of Results."

19. †' The ritual written out and the invocation done—little success.

20. ☉ Revealed⁹ that the Equinox of the Gods is come. Horus taking the Throne of the East and all rituals, etc., being abrogated.

(To explain this we append the G.D. ritual of the Equinox, which was celebrated in the spring and autumn within 48 hours of the actual dates of Sol entering Aries and Libra.)

FESTIVAL OF THE EQUINOX

(Temple arranged as for 0 = 0)

Ht. (knocks). Fratres and Sorores of all grades of the Golden Dawn in the Outer, let us celebrate the Festival of the { Vernal
Autumnal } Equinox!

All rise.

Ht. Frater Kerux, proclaim the fact, and announce the abrogation of the present Pass Word.

K. (going to Ht.'s right, saluting, and facing West). In the Name of the Lord of the Universe, and by command to the V.H.Ht., I proclaim the { Vernal
Autumnal } Equinox, and declare that the Pass Word — is abrogated.

Ht. Let us, according to ancient custom, consecrate the return of the { Vernal
Autumnal } Equinox.

Light.

Hs. Darkness.

Ht. East.

Hs. West.

Ht. Air.

Hs. Water.

Hg. (knocks). I am the Reconciler between them.

All give signs.

D. Heat.

S. Cold.

D. South.

S. North.

D. Fire.

S. Earth.

Hg. (knocks). I am the Reconciler between them.

All give signs.

Ht. (knocks). One Creator.

D. One Preserver.

Hs. (knocks). One Destroyer.

S. One Redeemer.

Hg. (knocks). One Reconciler between them.

All give signs.

Each retiring Officer in turn, beginning with Ht., quits his post by the left hand and goes to foot of Throne. He there disrobes, placing robe and lamen at foot of Throne or Dais. He then proceeds with the Sun's course to the Altar, and lays thereon his special insignia, viz.:—Ht., Sceptre: Hs., Sword: Hg., Sceptre: K., Lamp and Wand: S., Cup: D., Censer: repeating out-going Password as he does so.

Ht., taking from the Altar the Rose, returns with the Sun to his post:

Hs. takes Cup of Wine:

Hg. waits for the Kerux and takes his Red Lamp from him:

K. takes nothing:

S. takes platter of Salt:

D. takes emblem of Elemental Fire:

Returning each to his place.

All Officers except K. now keep their places.

The remaining members form a column in the North and, led by Kerux, proceed to the East; when all

are in column along East side each turns to left and faces Hierophant.

Ht. Let us adore the Lord of the Universe.

Holy art Thou, Lord of the Air, who hast created the Firmament.

(Making with the Rose the Sign of the Cross in the Air towards the East.)

All give signs. Procession moves on to the South, halts, and all face South.

D. (facing South). Let us adore the Lord of the Universe.

Holy art Thou, Lord of the Fire, wherein Thou hast shown forth the Throne of Thy Glory.

(Making with the Fire the sign of the Cross toward the South.)

All give signs. Procession moves on to the West, halts, and faces West.

Hs. (facing West). Let us adore the Lord of the Universe.

Holy art Thou, Lord of the Waters, whereon Thy Spirit moved at the Beginning.

(Making with the Cup the sign of the Cross in the Air before him.)

All give signs. Procession passes on to the North. All halt and face North."

S. (facing North). Let us adore the Lord of the Universe.

Holy art Thou, Lord of the Earth, which Thou hast made Thy footstool.

(Making with the platter of Salt the sign of the Cross toward the North.)

All give signs.

All resume their places and face the usual way.

Hg. Let us adore the Lord of the Universe.

Holy art Thou, Who art in all things, in Whom are all things;

If I climb up into Heaven, Thou art there;

If I go down into Hell, Thou art there also;

If I take the Wings of the Morning and remain in the uttermost

parts of the Sea, even there shall Thy hand lead me and Thy right

hand shall hold me;

If I say "Peradventure the Darkness shall cover me," even the

Night shall be Light unto Thee;

Thine is the Air with its Movement,

Thine is the Fire with its flashing Flame,

Thine is the Water with its Flux and Reflux,

Thine is the Earth with its Eternal Stability.

(Makes the sign of the Cross with Red Lamp.)

All give signs.

Ht. goes to Altar and deposits the rose.

Imperator meanwhile assumes the Throne.

Ht. returns to a seat on immediate left as Past Hierophant.

Each old Officer now proceeds in turn to the Altar and places upon it the ensign he had taken therefrom, returning to places of their grade, not their Thrones, with nothing in their hands: they sit as common members, leaving all offices vacant."

Imperator. By the Power and Authority in me vested, I confer upon you the new Password. It is —.

The Officers of this Temple for the ensuing half-year are as follows:—

(Reads list of new Officers.)

New Officers come up in turn and are robed by the Imperator.

Each new Officer in turn passes to the Altar and takes his insignia therefrom, repeating aloud:—

By the Password — I claim my —.

S., after claiming his Cup, purifies the Hall and the Members by Water, without a word spoken by the Ht. unless he fails in this duty.

D., after claiming his Censer, consecrates the Hall and the Members by Fire, without unnecessary word from the Ht.

THE MYSTIC CIRCUMAMBULATION

This should take place in Silence, but if the Members be unprovided with Rituals, the Ht. may order it as follows:—

All form in North, K., Hg., Members, Hs., S., D.

Each member as he passes the Throne repeats the Password aloud.

Ht. Let us invoke the Lord of the Universe.

Lord of the Universe, Blessed by Thy Name unto the Eternal Ages.

Look with favour upon this Order, and grant that its members may at length attain to the true
Summum Bonum, the Stone of the Wise, the Perfect Wisdom and the Eternal Light,
To the Glory of Thine Ineffable Name, AMEN.

All salute.

Ht. Frater Kerux, in the Name of the Lord of the Universe, I command you to declare that the {Vernal
Autumnal }
Equinox has returned and that — is the Password for the next six months.

K. In the Name of the Lord of the Universe and by command of the V.H.Ht. I declare that the Sun has
entered {Aries
Libra }, the Sign of the {Vernal
Autumnal } Equinox, and that the Password for the ensuing half-year
will be —.

Ht.	Khabs.	Pax.	In.
Hs.	Am.	Konx.	Extension.
Hg.	Pekht.	Om.	Light.

20. (*contd.*)—Great success in midnight invocation. (The other diary says 10 P.M. "Midnight" is perhaps a loose phrase, or perhaps marks the climax of the ritual.)

I am to formulate a new link of an order with the solar force.

(It is not clear what happened in this invocation; but it is evident from another note of certainly later date, that "great success" does not mean "Samadhi." For P. writes: "I make it an absolute condition that I should attain Samadhi, in the god's own interest." His memory concurs in this. It was the Samadhi attained in October 1906 that set him again in the path of obedience to this revelation.

But that "great success" means something very important is clear enough. The sneering sceptic of the 17th of March must have had a shock before he wrote those words.)

21. ♃. ☉ enters ♃,

22. ♄. The day of rest, on which nothing whatever of magic is to be done at all. ♀ is to be the great day of invocation.

(This note is due to W.'s prompting, or to his own rationalising imagination.)

23. ♀. The Secret of Wisdom.

(We omit the record of a long and futile Tarot divination.)

At this point we may insert the Ritual which was so successful on the 20th.

INVOCATION OF HORUS ACCORDING TO THE DIVINE VISION OF W. THE SEER

To be performed before a window open to the E. or N. without incense. The room to be filled with jewels, but only diamonds to be worn. A sword, unconsecrated. 44 pearl beads to be told. Stand. Bright daylight at 12.30 noon. Lock doors. White robes. Bare feet. Be very loud. Saturday. Use the Sign of Apophis and Typhon.

The above is W.'s answer to various questions posed by P.

* * * * *

Preliminary. Banish. L.B.R. Pentagram. L.B.R. Hexagram. Flaming Sword. Abrahadabra. Invoke. As before.

[These are P.'s ideas for the ritual. W. replied, "Omit."]

The MS. of this Ritual bears many internal marks of having been written at white heat and left unrevised, save perhaps for one glance. There are mistakes in grammar and spelling unique in all MSS. of Fra. P.; the use of capitals is irregular, and the punctuation almost wanting.]

CONFESSION

Unprepared and uninvoking Thee, I, οὐ μὴ, Fra. R. R. et A. C., am here in Thy Presence—for Thou art Everywhere, O Lord Horus!—to confess humbly before Thee my neglect and scorn of Thee.

How shall I humble myself enough before Thee? Thou art the mighty and unconquered Lord of the Universe: I am a spark of Thine unutterable Radiance.

How should I approach Thee?—but Thou art Everywhere.

But Thou hast graciously deigned to call me unto Thee, to this Exorcism of Art, that I may be Thy Servant, Thine Adept, O Bright One, O Sun of Glory! Thou hast called me—should I not then hasten to Thy Presence?

With unwashen hands therefore I come unto Thee, and I lament my wandering from Thee—but Thou knowest!

Yea, I have done evil!

If one¹⁰ blasphemed Thee, why should I therefore forsake Thee? But thou art the Avenger; all is with Thee.

I bow my neck before Thee; and as once Thy sword was upon it,¹¹ so am I in Thy hands. Strike if Thou wilt: spare if Thou wilt: but accept me as I am.

My trust is in Thee: shall I be confounded? This Ritual of Art; this Forty and Fourfold Invocation; this Sacrifice of Blood¹²—these I do not comprehend.

It is enough if I obey Thy decree; did thy fiat go forth for my eternal misery, were it not my joy to execute Thy Sentence on myself?

For why? For that All is in Thee and of Thee; it is enough if I burn up in the intolerable glory of Thy presence.

Enough! I turn toward Thy Promise.

Doubtful are the Words: Dark are the Ways: but in Thy Words and Ways is Light. Thus then now as ever, I enter the Path of Darkness, if haply so I may attain the Light.

Hail!

α Ι κ

Strike, strike the master chord!
Draw, draw the Flaming Sword!
Crowned Child and Conquering Lord,
Horus, avenger!

1. O Thou of the Head of the Hawk! Thee, Thee, I invoke! [*At every "Thee I invoke," throughout whole ritual, give the Sign of Apophis.*]

A. Thou only-begotten-child of Osiris Thy Father, and Isis Thy Mother. He that was slain; She that bore Thee in Her womb, flying from the Terror of the Water.

Thee, Thee, I invoke!

2. O Thou whose Apron is of flashing white, whiter than the Forehead of the Morning!

Thee, Thee, I invoke!

B. O Thou who hast formulated Thy Father and made fertile Thy Mother!

Thee, Thee, I invoke!

3. O Thou whose garment is of Golden glory, with the azure bars of sky!

Thee, Thee, I invoke!

C. Thou who didst avenge the Horror of Death; Thou the slayer of Typhon! Thou who didst lift Thine arms, and the Dragons of Death were as dust; Thou who didst raise Thine Head, and the Crocodile of

Nile was abased before Thee!

Thee, Thee, I invoke!

4. O Thou whose Nemyss hideth the Universe with night, the impermeable Blue!

Thee, Thee, I invoke!

D. Thou who travellest in the Boat of Ra, abiding at the Helm of the Aftet boat and of the Sektet boat!

Thee, Thee, I invoke!

5. Thou who bearest the Wand of Double Power!

Thee, Thee, I invoke!

E. Thou about whose presence is shed the darkness of Blue Light, the unfathomable glory of the outmost Ether, the untravelled, the unthinkable immensity of Space. Thou who concentrest all the Thirty Ethers in one darkling sphere of Fire!

Thee, Thee, I invoke!

6. O Thou who bearest the Rose and Cross of Life and Light!

Thee, Thee, I invoke!

The Voice of the Five.

The Voice of the Six.

Eleven are the Voices.

Abrahadabra!

β Ι Ϸ

Strike, strike the master chord!

Draw, draw the Flaming Sword!

Crowned Child and Conquering Lord,

Horus, avenger!

1. By thy name of Ra I invoke Thee, Hawk of the Sun, the glorious one!

2. By thy name Harmachis, youth of the Brilliant Morning, I invoke Thee!

3. By thy name Mau, I invoke Thee, Lion of the Middy Sun.

4. By thy name Tum, Hawk of the Even, crimson splendour of the Sunset, I invoke Thee!

5. By thy name Khep-Ra I invoke Thee, O Beetle of the hidden Mastery of Midnight!

A. By thy name Heru-pa-Kraat, Lord of Silence, Beautiful Child that standest on the Dragons of the Deep, I invoke Thee!

B. By thy name of Apollo, I invoke Thee, O man of strength and splendour, O poet, O father!

C. By thy name of Phoebus, that drivest thy chariot through the Heaven of Zeus, I invoke Thee!

D. By thy name of Odin I invoke Thee, O warrior of the North, O Renown of the Sagas!

E. By thy name of Jeheshua, O child of the Flaming Star, I invoke Thee!

F. By Thine own, Thy secret name Hoori, Thee I invoke!

The Names are Five.

The Names are Six.

Eleven are the Names!

Abrahadabra!

Behold! I stand in the midst. Mine is the symbol of Osiris; to Thee are mine eyes ever turned. Unto the splendour of Geburah, the Magnificence of Chesed, the mystery of Daath, thither I lift up mine eyes. This have I sought, and I have sought the Unity: hear Thou me!

γ III λ

1. Mine is the Head of the Man, and my insight is keen as the Hawk's.
By my Head I invoke Thee!

A. I am the only-begotten child of my Father and Mother. By my Body I invoke Thee!

2. About me shine the Diamonds of Radiance white and pure. By their brightness I invoke Thee!

B. Mine is the Red Triangle Reversed, the Sign¹³ given of none, save it be of Thee, O Lord!
By the Lamén I invoke Thee!

3. Mine is the garment of white sewn with gold, the flashing abbai that I wear.
By my robe I invoke Thee!

C. Mine is the sign of Apophis and Typhon!
By the sign I invoke Thee!

4. Mine is the turban of white and gold, and mine the blue vigour of the intimate air!
By my crown I invoke Thee!

D. My fingers travel on the Beads of Pearl: so run I after Thee in thy car of glory.
By my fingers I invoke Thee!

[On the Saturday the string of pearls broke: so I changed the invocation to "My mystic sigils travel in the Bark of the Akasa, etc. By the spells I invoke Thee!—P.]

5. I bear the Word of Double Power in the Voice of the Master—Abrahamadabra!
By the Word I invoke Thee!

E. Mine are the dark-blue waves of music in the song that I made of old to invoke thee—

Strike, strike the master chord!
Draw, draw the Flaming Sword!
Crowned Child and Conquering Lord,
Horus, avenger!

By the Song I invoke Thee!

6. In my hand is thy Sword of Revenge; let it strike at Thy Bidding!
By the Sword I invoke Thee!

The Voice of the Five.
The Voice of the Six.
Eleven are the Voices.
Abrahamadabra!

δ IV τ

[This section merely repeats α I λ in the first person. Thus it begins:

1. "Mine is the Head of the Hawk! Abrahamadabra!", and ends:

6. "I bear the Rose and Cross of Life and Light! Abrahamadabra!" giving the Sign at each Abrahamadabra.
Remaining in the Sign, the invocation concludes:]

Therefore I say unto Thee: Come Thou forth and dwell in me; so that every my Spirit, whether of the Firmament, or of the Ether, of the Earth or under the Earth; on dry land or in the Water, or Whirling Air or of rushing fire; and every spell and scourge of God the Vast One may be THOU. Abrahamadabra!

The Adoration—impromptu.

Close by banishing. [I think this was omitted at W.'s order.—P.]

* * * * *

During the period March 23rd—April 8th, whatever else may have happened, it is at least certain that work was continued to some extent, that the inscriptions of the stélé were translated for Fra. P., and that

he paraphrased the latter in verse. For we find him using, or prepared to use, the same in the text of Liber Legis.

Perhaps then, perhaps later, he made out the "name-coincidences of the Qabalah" to which we must now direct the reader's attention.

The MS. is a mere fragmentary sketch.

Ch = 8 = Ch I Th = 418 = Abrahadabra = RA-HVVR (Ra-Hoor).

Also 8 is the great symbol I adore.

(This may be because of its likeness to ∞ or because of its (old G.: D.:) attribution to Daath, P. being then a rationalist; or for some other reason.)

So is 0.

0 = A in the Book of Thoth (The Tarot).

A = 111 with all its great meanings, \odot = 6.

Now 666 = My name.

= the number of the stele.

= the number of the Beast. (See Apocalypse.)

= the number of the Sun.

The Beast A Ch I H A = 666 in full. (The usual spelling is ChIVA.)

(A = 111 Ch = 418 I = 20 H = 6 A = 111.)

HRV-RA-HA.

211 + 201 + 6 = 418.

(This name occurs only in L. Legis, and is a test of that book rather than of the stélé.)

ANKH-P-N-KHONS/V-T = 666.

(We trust the addition of the termination T will be found justified.)

Bes-n-maut B I Sh-NA-MAVT } = 888

Ta-Nich TA-NICH. } = Ch x A.

Nuteru NVThIRV = 666.

Montu MVNTV = 111.

Aiwass AIVAS = 78, the influence or messenger, or the Book T.

Ta-Nich TA-NICH = 78. Alternatively, Sh for Ch gives 370, O Sh, Creation.

So much we extract from volumes filled with minute calculations, of which the bulk is no longer intelligible even to Fra. P.

His memory, however, assures us that the coincidences were much more numerous and striking than those we have been able to reproduce here; but his attitude is, we understand, that after all "It's all in Liber Legis. 'Success is thy proof: argue not; convert not; talk not overmuch!' " And indeed in the Comment to that Book will be found sufficient for the most wary of inquirers.

Now who, it may be asked, was Aiwass? It is the name given by W. to P. as that of her informant. Also it is the name given as that of the revealer of Liber Legis. But whether Aiwass is a spiritual being, or a man known to Fra. P., is a matter of the merest conjecture. His number is 78, that of Mezla, the Channel through which Macroprosopus reveals Himself to, or showers His influence upon, Microprosopus. So we find Fra. P. speaking of him at one time as of another, but more advanced, man; at another time as if it were the name of his own superior in the Spiritual Hierarchy. And to all questions Fra. P. finds a reply, either pointing out "the subtle metaphysical distinction between curiosity and hard work," or indicating that among the Brethren "names are only lies," or in some other way defeating the very plain purpose of the historian.

The same remark applies to all queries with regard to V.V.V.V.V.; with this addition, that in this case he condescends to argue and to instruct. "If I tell you," he once said to the present writer, "that V.V.V.V.V. is a Mr Smith and lives at Clapham, you will at once go round and tell everybody that V.V.V.V.V. is a Mr Smith of Clapham, which is not true.

V.V.V.V.V. is the Light of the World itself, the sole Mediator between God and Man; and in your present frame of mind (that of a poopstick) you cannot see that the two statements may be identical for the Brothers of the A.: A.:! Did not your great-grandfather argue that no good thing could come out of Naz-

areth? "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him."

Similarly, with regard to the writing of Liber Legis, Fra. P. will only say that it is in no way "automatic writing," that he heard clearly and distinctly the human articulate accents of a man. Once, on page 6, he is told to edit a sentence; and once, on page 19, W. supplies a sentence which he had failed to hear.

To this writing we now turn.

It must have been on the 7th of April that W. commanded P. (now somewhat cowed) to enter the "temple" exactly at 12 o'clock noon on three successive days, and to write down what he should hear, rising exactly at 1 o'clock.

This he did. Immediately on his taking his seat the Voice began its Utterance, and ended exactly at the expiration of the hour.

These are the three chapters of Liber Legis, and we have nothing to add to the comment prepared by Fra. P. himself while the sun was in the sign of the Virgin, Anno V from this first revelation.

Note, however, the 65 pages of MS., and the 220 verses.

The reproduction of Liber Legis has been done thus minutely in order to prevent the casual reader from wasting his valuable time over it.

The full title of the book is

LIBER L vel LEGIS
svb figvrâ CCXX
as delivered by LXXVIII to DCLXVI

and it is the First and Greatest of those Class A publications of A.: A.: of which is not to be altered so much as the style of a letter.

Cover Sheet

9201

Liber
+
L.
val
Legis.

quies from the mouth of Airass to the ear of
The Beast
 on April 8, 9, 10, 1904.

[Handwritten notes:]
 This is a highly interesting example of...
 I believe that this is a study...

Page 1

Had! The manifestation of Nuit
 The undulating of the company of heaven
 Every man and every woman is a star
 Every number is infinite. There is no difference
 Help me, O warrior lord of Phobos, in my
 undulating before the children of men
 Be Thou Hadit, my secret center, my
 heart & my tongue.
 Behold! it is revealed by Airass the
 minister of Hor-pour-brant
 The Khabos is in the blue, and the blue in
 the Khabos
 Worship them the Khabos, and behold my
 light shed over you.

Page 2

Let my servants be few & secret. They shall
 rule the many & be known.
 These are fools that men adore; both their
 gods & their men are fools.
 Come folk, 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 you joy.

v. l. of Spell called the key.

Now ye shall know that the chosen
 priest & apostle of a private space is
 the prince-priest the Beast and in

Page 3

his woman, called the Scarlet Woman, is
 all power given. They shall gather my
 children into their fold. They shall bring the
 glory of the stars into the hearts of men.
 For he is even a sun, and she a moon. But
 to him is the winged secret flame and to
 her the stopping starlight.
 But ye are not so chosen
 Be upon their towers, O plentiful serpent!
 O anyone-cuddled woman, bend upon them!
 The key of the rituals is in the secret word
 which I have given unto him

4

With the God & the known I am nothing: they do not see me. They see as upon the earth I am Heaven, and there is no other God than me, and my Lord Hadit.

Now therefore I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me

Since I am Infinite Space and the Infinite Stars therefore do ye also thus. Build nothing! Let there be no difference made among ye between any one thing & any

5

other thing; for surely there could be but one. But whose will it be in this, let him be the chief of all!

I am Nuit and my word is 500 and fifty. Divide, add, multiply and understand. Then saith the prophet and slave of the beautiful one, Who am I, and what shall be the sign. So she answered him, bending down, a lambent flame of blue, all-touching all penetrant, her lovely bands upon the black earth she lit the body arched for love and her soft feet not touching the

6

little flowers than harvest! And the sign shall be my ecstasy, the consciousness of the continuity of existence, ^{the unbroken} ~~the unbroken~~ ^{comprehension of my body} ~~the unbroken~~ ^{has at once part of my unbroken body}

(Write this in white words) | One letter is above.

(But go forth on)

Then the first woman said unto the Queen of Space, bowing her lovely brows and the dew of her light falling in whole body in a sweet-smelling perfume of sweet O Nuit, continuous one of Heaven, let it

7

be ever thus that men speak not of thee as One but as None and let them speak not of thee at all since thou art continuous.

None, shed red the light, faint of sea, of the stars, and two. For I am divided for love's sake, for the done of union.

This is the creation of the world that the pain of ^{division} ~~division~~ is as nothing and the joy of dissolution all.

For these jobs of men and their

8
 lives are not there at all! They feel
 little; what is, is balanced by need
 joy's: but ye are my chosen ones.
 Obey my prophet! follow out the
 ordeals of my knowledge! seek me
 why! Then the joys of my love will
 redeem ye from all pain. This is
 so: I swear it by the bounty of my
 Body; by my sacred heart and tongue;
 by all I can give, by all I desire of
 ye all.
 Then the priest fell into a deep trance or

9
 swoon & said unto the Queen of Heaven
 Write unto us the ordeals write unto
 us the rituals write unto us the Law.
 But she said the ordeals I write not
 the rituals shall be half known and
 half concealed: the Law is for all
 Thus that thou write it is The Purefold
 Book of Law
 My scribe Malchep me knowen the
 priest of the princes shall not in me
 better change this book; but lest these
 be folly, he shall comment thereupon
 by the wisdom of Ra-Hoor-Khramit.

10
 Also the mantras and spells; the
 oaths and the waya; the work of
 the wand and the work of the
 sword: these he shall learn and teach.
 He must teach; but he may make swears
 the ordeals.
 The word of the Law is Deity.
 Who calls us Netherites will do us
 wrong, if he look but close unto the
 word. For there we possess three
 Grades, the Hermit and the Lover and
 the man of Earth. O, what thou wilt

11
 shall be the whole of the Law.
 The word of Sin is Restriction. O man!
 refuse not thy wife if she will. O
 lover, if thou wilt, depart. There is
 no bond that can unite the divided but
 love: all else is a curse. Accursed!
 Accursed! be it to the seas, Hell.
 Let it be that state of many hood
 bond and hooding. So with thy all
 thou hast no right but to do thy will
 O, Past and us after shall say nay.
 For pure will, messenger of purpose,

12
 delivered from the last of result, is
 every way perfect
 The Perfect and the Perfect are one
 Perfect and not two; nay, are more!
 Nothing is a secret key of his law
 Sixty-one the Jews call it; I call it
 Eight, eighty, hundred & eighty
 But they babble the holy: unite by this
 at so that all do happen.
 My prophet is a fool with his one one
 one: are not they the Ox and use
 by the Book.

13
 Abrogate^{all} all rituals, all deeds, all
 words and signs. Re-Hoor-Ki-hitt hath
 taken his seat in the east at the Equinox
 of the Gods and let Hoor be with her
 who also are one. But they are not of
 me let Hoor be the servant, her the
 sufferer; Hoor in her secret name and
 splendour is the Lord in it being.
 There is a word to say about the Hierophantic
 task. Behold! there are three ordeals in
 one, and it may be given in three ways.
 The gross must pass through fire; let the

14
 fire be tried in intellect, and the
 lofty those & ones in the lay test. Thus
 ye have star & star system system
 let not one know well the other.
 There are four gates to one palace,
 the floor of that palace is of silver and
 gold, lapis lazuli & Jasper are there, and
 all rare seats of garnet & rose, and the
 cushions of leather. Let him enter in from
 or at once the fountains; let him stand
 on the floor of the palace. Will he
 not sink? Ah! woe! woe! if thy
 servant sink? But there are means

15
 and means. Be goodly therefore: dress ye
 all in fine apparel set rich foods and
 drink sweet wines and wines that foam.
 But also, take your fill and will of
 love as ye will, when, where and with
 whom ye will. But always unto me.
 If this be not enough; if ye understand
 the signs - marks, saying: They are one
 or saying They are many; if the ritual
 be not unto me: I do expect
 the direful judgments of Re-Hoor-Ki-hitt
 this shall regenerate the world, the little

16

would my sister, my heart & my tongue,
 into whom I send this kiss. Also, &
 scribe and prophet though thou be of the
 princes it shall not assuage thee we
 absolve thee. But rest thy be peace and
 joy of earth: eva To me To me.
 Change not as much as the style
 of a letter; for behold thou a prophet
 shalt not behold all these my staves
 hidden therein.
 The child of thy Ravens, he shall behold
 them.
 Expect him not from the East nor from

17

the West, for from us expected have
 come that child. Amen! All words we
 scribed and all prophets true; save only that
 they understand a little; & he the first
 half of the signification, leave the second
 unspoken. But thou hast all in the
 clear light, and some things not all unto
 each.
 I wrote me under my stars. Love is the
 law, love under will. No let the folk
 mistake love; for there are love and love.
 There is the dove and there is the serpent.
 Choose ye well! He, my prophet, hath

18

chosen, knowing the law of the fortress
 and the great mystery of the House of God.
 All these old letters of my Book are
 aught; but I trust the star. This
 also is secret: my prophet shall reveal
 it to thee.
 I give unimagined joys in earth: certainty,
 rest, faith, while in life, after death; peace
 unalterable, rest, ecstasy: nor do I demand
 aught in sacrifice.
 My increase is of reservoirs woods & gums
 and there is no blood therein: because of
 my hair the trees of Eternity.

19

My number is 11, as all their numbers
 who are of us. ^(Christ) My colour is black (The
 The Jews promised stars, which are
 Church in the Middle of the circle of God
 Church, but the blue & gold are signs of the
 seeing. Also I have a secret glory for
 them that love me.
 Best to love me is better than all things: if
 under the night-stars in the desert thou
 presently hastest mine increase before me
 in loving me with a pure heart and the
 serpent have therein, then shalt come
 a little to lie in my bosom. For he has
 not seen them be willing to give all:

20

But whoso gives me part of his
 shall lose all in that hour. Ye shall
 gather goods and store of women and
 spices; ye shall wear rich jewels; ye
 shall exceed the nations of the earth
 in splendour & pride; but always in the
 love of me, and so shall ye come to
 my joy. I charge you earnestly to come
 before me in a royal robe and crown
 with a high headress. There you I came to
 you. Pale or purple, veiled or unveiled,
 who are all pleasure and purple

21

and drunkenness of the innermost flesh
 desire you. Put on the wings and arouse
 the coiled splendour within you: come unto me
 At all my meetings with you shall the
 justness say - and her eyes shall burn
 with desire in the strands here and rejoicing
 in my secret temple - To me! To me!
 calling forth the ^{king of the} hearts of all in her
 love - chant.
 Sing the rapturous love-song unto me!
 Burn to me perfumes! Wear to me jewels!
 Breathe to me, for I love you! I love you!

22

I am the blue-biddled daughter of sunset, I am
 the naked brilliance of the white towers in the
 sky
 To me! To me!
 The Mantrestara of What is at an
 end.

1

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 Khabal is the name of my Horse.
 3. In the splendour I am everywhere, the centre, &
 she, the circumference, is nowhere found.
 4. Yet she shall be known & loved.
 5. Behold! the rituals of the old (time are black,
 let the evil men be cast away, let the
 good men be purged by the prophet! Then shall
 the knowledge go right.
 6. I am the flame that burns in every heart &
 man, and in the eye of every stone. I am

2

Life, and the giver of Life; yet therefore is
the knowledge of me the knowledge of death.

7. I am the Mystic and the Exorcist. I am the
sake of the wheel, and the axle in the axle.

"Save unto me" is a foolish word; for it is I that
go.

8. Who worshipped them-for-breath have
worshipped me; ill, for I am their overthrower.

9. Remember all ye that existence is true joy;
that all the sorrows are but as shadows; they
pass away ere they are; but there is that which
remains.

10. I prophesied: "There hast thou will to learn this
writing."

11. I see thee hold the hand of the pen; but I am

3

Stranger.

12. Because of me in thee which thou knowest not.

13. For why? Because thou hast the knowers,
and me.

14. Nor let there be a veiling of this shine: nor
let thee light devout men and cut them
up with bladders.

15. For I am perfect, being Not; and my number
is mine by the fools; but with the just I am
eight, and me 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 of the Hierophant. Thus
eleven, as my bride is eleven.

4

17. Hear me, ye people of sighing!
The sorrows of pain and regret
Are left to the dead and the dying,
The folk that not know me as yet.

18. These are dead, these fellows; they feel not. We
are not for the poor and sad: the lords of the
earth are our kind folk.

19. Is a God to live in a dog? No! had the
highest one of us. They shall rejoice, our chosen:
who sorroweth is not of us.

20. Beauty and strength, deeping laughter and
delicious liquor, peace and peace, are of us.

5

21. We have nothing with the outcast and the unfit:
let them die in their misery: for they feel
not. Confession is the vice of kings: stand
down the rebel and the weak: thus is the
law of the story: this is our law and the
joy of the world. Think not, oh king, of me that
lie: That Thou Must Die: verily thou shalt
not die, but live! Nor let it be understood:
If the body of the King do soke, he shall remain
-Tomeastay, for ever Nist Handit Ra-Horn-
Kant. The Sun, Strength, Light, these
are for the servants of the Star and the Snake

6
 22 I am the Snake that with knowledge & delight
 and light & joy, and in 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
 know ye at all. It is a lie, this folly
 against self. The exposure of in no sense
 is a lie. Be strong, O man, lust, enjoy
 all things of sense and rapture: see 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 these
 are lies of my friends who be hermits. Now

7
 think not to find them in the forest or on the
 mountain; but in beds of purple, caressed by
 magnificent beasts of women with long 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 annies, at all the joy; and these
 shall be with them a joy a million times
 greater than this. Beware lest any
 force another, King against King! Love one
 another with burning hearts; or be low me
 to triumph in the piece best of your pride

8
 in the day of your wrath.
 25 Ye are against the people, O my chosen!
 26 I am the secret Serpent coiled about to
 spring: in my coiling there is joy. If I
 lift up my head, I and my Nint 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 things shall make
 a great mess. He shall fall down into
 the pit called Because, and there he shall

9
 perish with the dogs of Reason.
 28 Now a curse upon Because and his kin!
 29 May Because be cursed for ever!
 30 If Will stir and cries Why, in asking
 Because, then Will stir & does no light.
 31 If Power asks why, then is Power weaker.
 32 Also reason is a lie; for there is a
 factor in finite substance; & all these
 words are skew-wise.
 33 Enough of Because! Be he damned for a dog!
 34 But ye, O my people, rise up & awake!
 35 Let the rituals be rightly performed with
 joy & beauty!

- 10
- 36 There are rituals of the elements and parts
of the trees.
- 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 Taluti and the child of the
Prophet - sanct, O Prophet!
- 40 A feast for the Supreme Ritual, and a
feast for the Equinox of the Gods.
- 41 A feast for fire and a feast for water; a
feast for life and a greater feast for death.

- 11
- 42 A feast every day in your hearts in the
joy of my soft time.
- 43 A feast every night unto Night, and the
pleasure of utmost delight.
- 44 Rejoice! feast! rejoice! There is no dread
hereafter. There is the revolution, and
eternal ecstasy in the horse of Man.
- 45 There is death for the dogs.
- 46 Dost thou fail? Art thou sorry? Is pain
in thine heart?
- 47 Where I am these are not.

- 12
- 48 Pity not the fallen! I never knew them.
I am not for them. I console not. I hate
the wretched & the insolent.
- 49 I am neither superior. 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 & there am I
as a scale in an eye.]
- 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 in the

- 13
- from any sight.
- 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. I can know that lying spectre of
the centuries: veil not your vices in
vicious 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
unflinchingly my chosen; and blessed are

14

the eyes, that thou shalt look upon with
gladness. But I will hide thee in a
mask of sorrow: they that see thee shall
fear thee at full: but I lift thee up.

54 Now shall they who cry aloud their folly
that thou warest wrought away: thou
shalt reveal it: thou wilt say: they are
the slaves of because: they are not of
me. The stops as thou wilt; the letters
change them not in style or value!

55 Thou shalt obtain the order & value of
the English Alphabet; thou shalt find

15

new symbols to attribute them unto.

56 Begone! ye wakers; when I laugh ye laugh
in my honour ye shall laugh not long: then
when ye are sad know that I have
forgotten 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 king of
the world shall be King for ever: these trees
shall serve. There is none that shall
be cut down or lifted up: all is ever

16

as it was. Yet thou art washed me my
servants: it may be that gonderbeggan is
a King. A King may choose his garment as
he will: there is no certain test: but a
beggan cannot hide his poverty.

59 Beware therefore! Love all, best performance is a
King exceeded! Say ye so? Fool! If he
be a King, thou canst not hunt him.

60 Therefore strike hard & slow, and to hell
with him, master!

61 There is a light before thine eyes, & prophet,
a light undecid'd, most desirable.

17

be I am uplifted in mine tent; and the horses
of the stars rain blood upon thy body.

63 Thou art exhaust in the voluptuous fullness
of the aspiration: the aspiration is sweeter
than death, more rapid and lengthful than
a cress of Hell's own worm.

64 O! Thou art overcome: we are upon thee;
our delight is all one thee: hail! hail!
prophet of Na! prophet of Had! prophet of
Ra - How - He - he! Now rejoice! now come in
our splendour & rapture! Come in our possession
peace, & write sweet words for the King!

18

65 I am the Master: from all the Holy Ghosts be.
 66 Write, & find writing in writing! Work, &
 be on bed in working! This will be
 joy of life & death! Ah! My death shall
 be lovely: whose seek it shall be glad. My
 death shall be the seal of the promise of
 an eternal love. Come! lift up thine heart
 & rejoice! We are one; we are one.
 67 Hold! Hold! Be up in my spirit;
 fall not in snore of the excellent horses!
 68 Hander! Hold up thyself! Lift thine head!

19

would not so deep - die!
 69 Ah! Ah! What dost feel? / The word
 exhausted?
 70 There is help, & hope in other spells. Vision
 says: be strong! Then canst thou have more
 joy. Be not animal; refine thy spirit!
 If thou drink, drink by the right and sweet
 rules of art: if thou love, exceed by
 delicacy; and if thou do ought for me, let
 there be subtlety therein!
 71 But exceed! exceed!
 72 Strive ever to more! and if thou art truly

20

mine - and doubt it not, as if thou art
 ever joy me! - death is the way 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 loves long & desires
 death much is ever the King among the Kings.
 75 Hye! listen to the numbers & the words:
 76 4638 ABK 24 ALB 40 R 3 V
 x 24 29 R P S T O V A L. What
 meant this, O prophet? Thou knowest
 not, wouldst thou know ever. There
 cometh one to follow thee: he shall

21

is found it. But remember, O chosen
 one, to be me; to follow the love of
 Mine in the starlit heaven; to look forth
 upon men, to tell them this of old 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 statue shall
 surpass the stars they shall worship thy
 name, forsgone, mystic, wonderful, the
 number of the man; and the name of

22

My house 418.

79. The end of the history of Hadit; and
 blessing worship to the prophet of
 the lovely Star.

1

1 Ahaadabra! The sword of Ra-Hoor-Khuit.

2 There is divination hidden here; 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 just understood that I am
 a god of War and of Playance. I shall
 deal handsly with them.

4 Choose ye an island!

5 Fortify it!

6 Dey it about with engines of war!

7 I will give you a war-cry.

8 With it ye shall smite the peoples and

2

none shall stand before you.

9 Lark! Withdraw! Upon them! This
 is the Law of the Battle of Conquest: there
 shall my worship be about my secret house.

10 Get the stilet of revealing itself; set it
 in my secret temple - and that temple
 is already aught disposed - & it shall be your
 Kiblah for ever. It shall not fade, but
 miraculous alone 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

3

to you the abstraction from the ill-ordered
 house in the Victorious City. You shall
 myself convey it with worship, & prophet;
 though you listest it not. You shall have
 danger & trouble. Ra-Hoor-Khuit is with
 thee. Worship me with fire & blood; worship
 me with swords & with spears. Let the woman
 be quit with a sword before me: let blood
 flow to my name. Trouble down the head of him;
 for him, a warrior, I will give you of their
 flesh to eat!

12 Sacrifice cattle, little and big: after a child.

4

- 13 But not now.
- 14 Ye shall see that hour, & bleed Beest, and
Then the scullt outline of his beise!
- 15 Ye shall be sad theeff.
- 16 Been got too eagerly to catch the promise, & pen
not to undergo the curses. Ye, even ye, know not
this meaning all.
- 17 Ken not at all; ken neither men, nor Fates,
nor gods, nor anything. Nay, ken not, nor
laughter of the folk folly, nor any other power
in heaven or upon the earth or under the
earth. Who is your refuge as Hadit you

5

- light; and I am the strength, & the me of
your arms.
- 18 Mercy let be off: damn them who pity.
Kill and torture; spare not; be spare them.
- 19 That still they shall call the Abominat in
of Desolation; count well its name, & it shall
be to you as 718.
- 20 Why? Because of the fall of Beause, that
he is not here again.
- 21 Set up my image in the East: then shall by
three an image which I will show thee, especially
not unlike the one thou knowest. And it shall
be suddenly easy for thee to do this.

6

22. The other images group around me to support
me: let all be worshipped, for they shall
desire to exalt me. I am the visible object
of worship; the others are secret; for the Beest
his Bride are they: and for the winners of
the Order &c. What to this? Thou shalt know.
- 23 For perfume mix meal & honey & pink berries
of red wine: then oil of Abramelin and
olive oil, and afterward soft tinc & smooth
them with rich pearl blood!
- 24 The best blood is of the moon, most holy: then
the pearl blood of a child, or dropping from the

7

- hoor of heaven: then of enemies; then
of the part of the worshippers: best of
some beest, no matter what.
- 25 This hum: of this make cakes & eat unto
me. Thou hadst also another use; let it be
laid before me, and kept thick with perfumes
of your own: it shall become full of beetles
as it were and crawling 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 entry thereof.
- 28 Also ye shall be strong in war.

- 8
- 29 Moreover, be they lay left, it is betwixt;
 they smell with my face. All before me.
- 30 My altar is of open brass work: burn incense
 in silver or gold.
- 31 There cometh a rich man from the West who
 shall pour his gold upon thee.
- 32 From gold pure 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
 in its old house there standeth and
 shall stand until the fall of the great

- 9
- Equinox, when Humachis shall arise and
 the double-wounded one assume my throne and
 place. Another prophet shall arise, and bring
 fresh power from the skies; another woman shall
 wake the last sorceries of the snake, and the
 soul of god and beast shall unite 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 Kern-se-he, called
 Hor-ra-kant and Ra-Hor-Khent.

- 10
- 36 Then said the prophet unto the God.
- 37 I adore thee in the song
 "I am the Lord of Thebes" &c from vellum book
 which fill me
- 38 So that thy light is in me & its red flame
 is as a sword in my hand to smite thy
 order. There is a secret door that I shall
 make to establish thy way in all the quarters
 (There are the adventures, as thou hast written)
 as it is said
 "The light is mine &c
 from vellum book to Ra-Hor-Khent"

- 11
- 39 All this and a book to say how thou
 didst come hither and a reproduction of
 this with and paper for seal - 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 die 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 moment? That is my joy;

12

Hadit being in my heart shall make swift
and leave my pen.

41. Establish at my Kheba ^{house} a ~~clerk~~
all must be done well and with business
way.

42. The oracles thou shalt oversee thyself, and only
the blind ones. Refuse none, but thou
shalt know & destroy the traitors. I am
Ra - Hor - Khuit and I am powerful to protect
my servant. Success is thy proof: argue not:
convert not: talk not overmuch. Then
that seek to contradict me, to mock me, then
attack without pity or quarter & destroy them
utterly. Swift as a trodden serpent thou

13

and strike! Be thou yet healthier than he!

42. Drag down their souls to woful torment: laugh
at their tears: 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
diminate her heart: I will cast her out
from men: as a stinking and despised shall
shall she crawl through dark wet streets, and
die cold and un-buried.

14

44. But let her raise herself in pride. Let
her follow me in my way. Let her
work the work of wickedness! Let her kill
her heart! let her be loud and adulterous;
let her be covered with jewels, and rich
garments, and let her be shameless before
all men!

45. Then will I lift her to pinnacles of power:
then will I breed from her a child my sister
from all the living of the earth I will fill
her with joy: with my force shall she see
& strike at the works of Me. she shall
achieve Hadit.

15

46. I am the warrior Lord of the Forties: the
Forties' power before me, & are abased
I will bring you to victory & joy: I will be
at your arms in Fort 66 & 90 shall
delight to slay. Success is your proof:
courage is your armour: go on, go on, in
my strength eye 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 stroke of the letters and their
 position to me and thee: 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 \oplus in its failure is a
 key also. And Abrahamah. It shall
 be his child & that truly. 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 broken place.
 49 I am in a secret purpled word, the flesh heavy against
 all gods of men.
 50 Curse them! Curse them! Curse them!
 51 With my Ham's head I peck at the eyes of
 Jews 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, Egypt and
 'Din.
 54 Babel's! Duplehda! I spit on you

capulous creeds.
 55 Let Many inviolate be torn upon wheels:
 for he saith let all chaste women be
 utterly despised among you.
 56 Here for beauty's sake and love's.
 57 Despise all towards; professional Abbots
 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

62
 61 enthroned in Ras's seat, lighting the guides
 of the soul.
 62 To be do ye reverence; come come ye
 through tribulation of ordeal, which is
 bliss.
 63 The fool readeth the Book of the Law, and
 its comment she understandeth it not.
 64 Let him come through the first ordeal &
 it will be to him as ivory
 65 Through the second gold
 66 Through the third, stores of precious water
 67 Through the fourth, ultimate sparks of the
 intimate fire.

68 Yet to all it shall be beautiful. Its
 enemies who say not so, are mere liars.

69 There is success

70 I am the Hawk-headed Lord of Skill
 of Strength; my wings shroud the
 light-blue sky.

71 Hail! ye tower warriors about the pillars of
 the world! for your time is nigh at hand

72 I am the Lord of the Double Hand of Power
 the wound of the ^{force of Coph} ~~father~~ ^{mea-} ~~but~~ my
 left hand is empty, for I have conquered.

an Universe & wrought 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 midday that is
 we the son

75 The ending of the words is the Word
 Abrahadabra.

The Book of the Law is written
 and concealed
 Ann. Ha.

LIBER LEGIS

THE COMMENT¹⁴

I

1. Compare II. 1, the complement of this verse.

In Nu is Had concealed; by Had is Nu manifested.

Nu being 56 and Had 9, their conjunction results in 65, Adonai, the Holy Guardian Angel.

See the Sepher Sephiroth and "The Wake-World" in "Konx Om Pax" for further details on 65.

Note, however, the sixty-five pages of the MS. of Liber Legis.

Or counting NV 56 HAD 10, we get 66, which is $\Sigma (1 - 11)$.

Had is further the centre of the Key-Word Abrahadabra.

2. This book is a new revelation, or unveiling of the holy ones.

3. This should not be understood in the spiritualistic sense. It means that in each person is the sublime starry nature, a consciousness to be attained by the prescribed methods.

[Yet it may mean some real connection between a given person and a given star. Why not? Still, this is not in my knowledge. See Lib. 418.]

4. The limited is a mere mask; the illimitable is the only truth.

5. Nu, to unveil herself, needs a mortal intermediary, in the first instance.

It is to be supposed that Ankh-f-n-khonsu, the warrior lord of Thebes, priest of Men Tu, is in some subtle manner identical with either Aiwass or the Beast.

6. The recipient of this knowledge is to identify himself with Hadit, and thus fully express the thoughts of her heart in her very language.

7. Aiwass—see Introduction. He is 78, Mezla the "influence" from the Highest Crown, and the number of cards in the Tarot, Rota, the all-embracing Wheel.

Hoor-paar-Kraat. See II. 8.

Aiwass is called the minister of Hoor-paar-Kraat, the God of Silence; for his word is the Speech in the Silence.

8. Here begins the text.

Khabs is the secret Light or L.V.X.; the Khu is the magical entity of a man.

I find later (\odot in \mathfrak{M} , An VII.) that Khabs means star. In which case *cf. v. 3*.

The doctrine here taught is that the Light is innermost, essential man. Intra (not Extra) Nobis Regnum Dei.

9. That Khabs is declared to be the light of Nu. It being worshipped in the centre, the light also fills the circumference, so that all is light.

10. This is the rule of Thelema, that its adepts shall be invisible rulers.

This, it may be remarked, has always been the case.

11. "The many and the known," both among Gods and men, are revered; this is folly.

12. The Key of the worship of Nu. The uniting of consciousness with infinite space by the exercise of love, pastoral or pagan love. But *vide infra*.

13. This doctrine implies some mystic bond which I imagine is only to be understood by experience; this human ecstasy and that divine ecstasy interact.

A similar doctrine is to be found in the Bhagavad Gita.

14. This verse is a direct translation of the first section of the stele. It conceals a certain secret ritual, of the highest rank, connected with the two previous verses.

15. The authority of the Beast rests upon this verse; but it is to be taken in conjunction with certain later verses which I shall leave to the research of students to interpret. I am inclined, however, to believe

that "the Beast" and "the Scarlet Woman" do not denote persons, but are titles of office, that of Hierophant and High Priestess (ⲁ and ⲓ), else it would be difficult to understand the next verse.

16. In II. 16 we find that Had is to be taken as 11 (see II. 16, comment). Then Hadit = 421, Nuit = 466.

421 - 3 (the moon) = 418.

466 + 200 (the sun) = 666.

These are the two great numbers of the Qabalistic system that enabled me to interpret the signs leading to this revelation.

The winged secret flame is Hadit; the stooping starlight is Nuit; these are their true natures, and their functions in the supreme ritual referred to above.

17. "Ye" refers to the other worshippers of Nuit, who must seek out their own election.

18. The serpent is the symbol of divinity and royalty. It is also a symbol of Hadit, invoked upon them.

19. Nuit herself will overshadow them.

20. This word is perhaps Abrahadabra, the sacred word of 11 letters.

21. Refers to the actual picture on the stele. Nuit is a conception immeasurably beyond all men have ever thought of the Divine. Thus she is not the mere star-goddess, but a far higher thing, dimly veiled by the unutterable glory.

This knowledge is only to be attained by adepts; the outer cannot reach to it.

22. A promise—not yet fulfilled. [Since (⊙ in ♁, An V.) fulfilled.]

A charge to destroy the faculty of discriminating between illusions.

23. The chief, then, is he who has destroyed this sense of duality.

24. Nu ⲁ = 6 + 50 = 56.

25. Dividing 6/50 = 0.12.

0 the circumference, Nuit.

. the centre, Hadit.

1 the Unity proceeding, Ra-Hoor-Khuit.

2 = the Coptic H, whose shape closely resembles the Arabic figure 2, the Breath of Life, inspired and expired. Human consciousness. Thoth.

Adding 50 + 6 = 56, Nu, and concentrating 5 + 6 = 11, Abrahadabra, etc.

Multiplying 50 x 6 = 300, ⲱ and Ruach Elohim, the Holy Spirit.

I am inclined to believe that there is a further mystery concealed in this verse; possibly those of 418 and 666 again.

26. The prophet demanding a sign of his mission, it is promised: a Samadhi upon the Infinite.

This promise was later fulfilled—see "The Temple of Solomon the King," which proposes to deal with the matter in its due season.

27-31. Here is a profound philosophical dogma, in a sense possibly an explanation and illumination of the propositions in "Berashith."

The dyad (or universe) is created with little pain in order to make the bliss of dissolution possible. Thus the pain of life may be atoned for by the bliss of death.

This delight is, however, only for the chosen servants of Nu. Outsiders may be looked on much as the Cartesians looked on animals.

32. The rule and purpose of the Order: the promise of Nuit to her chosen.

33. The prophet then demanded instruction: ordeals, rituals, law.

34. The first demand is refused, or, it may be, is to be communicated by another means than writing.

[It has since been communicated.]

The second is partially granted; or, if fully granted, is not to be made wholly public.

The third is granted unconditionally.

35. Definition of this book.

36. The first strict charge not to tamper with a single letter of this book.

The comment is to be written "by the wisdom of Ra-Hoor-Khuit," *i.e.* by open, not by initiated wisdom.

37. An entirely new system of magic is to be learnt and taught, as is now being done.

38. The usual charge in a work of this kind.

Every man has a right to attain; but it is equally the duty of the adept to see that he duly earns his reward, and to test and train his capacity and strength.

39. Compare Rabelais. Also it may be translated, "Let Will and Action be in harmony."

But *θελημα* also means Will in the higher sense of Magical One-pointedness, and in the sense used by Schopenhauer and Fichte.

I suggest—

The the essential \aleph , Azoth, etc., = $\theta\varepsilon$.
Word Chokmah, Thoth, the Logos, the Second Emanation.
of the Partitive, Binah the Great Mother.
the Chesed, the paternal power, reflection of the "The" above.
Law Geburah, the stern restriction.
is Tiphereth, visible existence, the balanced harmony of the worlds.
θελημα The idea embracing all this sentence in a word.

Or—

θ the = υ the Lion, "Thou shalt unite all these symbols into the form of a Lion."

ε Word = η the letter of Breath, the Logos.

λ of = \beth the Equilibrium.

η the = π 418, Abrahadabra.

μ Law = ρ the Hanged Man, or Redeemer.

α is = \aleph the 0 (zero, Nuit, which is Existence).

θελημα the sum of all.

40. $\theta\varepsilon$, the Hermit, \imath invisible, yet illuminating. The A.: A.:

$\lambda\eta$, the Lover, \imath visible as is the lightning flash. The College of Adepts.

$\mu\alpha$, the Man of Earth, ρ the Blasted Tower. The 3 Keys add up to 31 \aleph Not and $\beth\aleph$ God. Thus is the whole of *θελημα* equivalent to Nuit, the all-embracing.

See the Tarot Trumps for further study of these grades.

$\theta\varepsilon$ = 14, the Pentagram, rule of Spirit over ordered Matter. Strength and Authority (υ and η) and secretly $1 + 4 = 5$, the Hierophant \imath . V. Also: Leo Aries, the Lion and the Ram. "Cf." Isaiah. It is a "millennial" state.

$\lambda\varepsilon$ = 38, the Key-word Abrahadabra, 418, divided by the number of its letter, 11. Justice or Balance and the Charioteer or Mastery. A state of progress; the church militant.

$\mu\alpha$ = 41, the Inverted Pentagram, matter dominating spirit. The Hanged Man and the Fool. The condition of those who are not adepts.

"Do what thou wilt" need not only be interpreted as licence or even as liberty. It may for example be taken to mean Do what thou (Ateh) wilt; and Ateh is 406 = $\tau\eta$ = T, the sign of the cross. The passage might then be read as a charge to self-sacrifice or equilibrium.

I only put forward this suggestion to exhibit the profundity of thought required to deal even with so plain a passage.

All the meanings are true, if only the interpreter be illuminated; but if not, they are all false, even as he is false.

41, 42. Interference with the will of another is the great sin, for it predicates the existence of another. In this duality sorrow consists. I think that possibly the higher meaning is still attributed to "will."

43. *No other* shall say *may* may mean—

No-other (= Nuit) shall pronounce the word No, uniting the aspirant with Herself by denying and so destroying that which he is.

44. Recommends "non-attachment." Students will understand how in meditation the mind which attaches itself to hope of success is just as bound as if it were to attach itself to some base material idea. It is a bond; and the aim is freedom.

I recommend serious study of the word "unassuaged" which appears not very intelligible.

45. Perhaps means that adding perfection to perfection results in the unity and ultimately the Negativity.

But I think there is much more than this.

46. 61 = $\aleph\imath$. But the True Nothing of Nuit is 8, 80, 418. Now 8 is η , which spelt fully, $\eta\eta$, is 418. And

47. Let us, however, add the Jewish half 61.

$8 + 80 + 418 = 506$. Cf. verses 24, 25.

$506 + 61 = 567 = 27 \times 21 = ?$

But writing 506 qabalistically backwards we get

605, and $605 + 61 = 666$.

$666 = 6 \times 111$, and $111 = \aleph = 0$ in Taro

$= 1 + 2 + \dots + 36$, the sum of the numbers in the Magic Square of Sol.

= the Number of the Beast

Or, taking the keys of 8, 80, 418, we get vii., xvi., vii., adding to 30.

$30 + 61 = 91 = \aleph \aleph$, Amen.

This may unite Nuit with Amon the negative and concealed. Yet to my mind she is the greater conception, that of which Amoun is but a reflection.

48. See above for 111.

"My prophet is a fool," *i.e.* my prophet has the highest of all grades, since the Fool is \aleph .

I note later (An V., Sun. in Aquarius) that ν . 48 means that all disappears when $61 + 8, 80, 418$ are reduced to 1. And this may indicate some practical mystic method of annihilation. I am sure (Sun in \sphericalangle , An VII.) that this is by no means the perfect solution of these marvellous verses.

49. Declares a New System of Magic and initiation.

Asar—Isa—is now the Candidate, not the Hierophant.

Hoor—see Cap. III.—is the Initiator.

50. Our system of initiation is to be triune.

For the outer, tests of labour, pain, etc.

For the inner, intellectual tests.

For the elect of the A.: A.:, spiritual tests.

Further, the Order is not to hold lodges, but to have a chain-system.

51. The candidate will be brought through his ordeals in divers ways.

The Order is to be of freemen and nobles.

52. But distinctions must not be made before Nuit, either intellectually, morally, or personally.

Metaphysics, too, is intellectual bondage; avoid it!

Otherwise one falls back to the Law of Hoor from the perfect emancipation of Nuit. This is a great mystery, only to be understood by those who have fully attained Nuit and her secret Initiation.

53. The prophet is retained as the link with the lower.

Again the word "assuage" used in a sense unintelligible to me.

54, 55, 56 to the word "child."

A prophecy, not yet (May 1909 O.S.) fulfilled, so far as I know. I take it in its obvious sense.

56 from the word "Aum."

All religions have some truth.

We possess all intellectual truth, and some, not all, mystic truth.

57. Invoke me,—etc.—I take literally. See Liber NV for this ritual.

Love under will—no casual pagan love; nor love under fear, as the Christians do. But love magically directed, and used as a spiritual formula.

The fools (not here implying \aleph fools, for III., 57 says, All fools despise) may mistake.

This love, then, should be the serpent love, the awakening of the Kundalini. The further mystery is of \sphericalangle and unsuited to the grade in which this comment is written.

The last paragraph confirms the Tarot attributions as given in 777. With one secret exception.

58. The Grace of our Lady of the Stars.

59. "Because," etc. This mystical phrase doubtless refers to some definite spiritual experience connected with the knowledge of Nuit.

60. Nu = 56 and $5 + 6 = 11$.

The Circle in the Pentagram? See Liber NV.

The uninitiated perceive only darkness in Night: the wise perceive the golden stars in the vault of azure.

Concerning that Secret Glory it is not here fitting to discourse.

61. Practical and literal, yet it may be doubted whether "to lose all in that hour" may not refer to the supreme attainment, and that therefore to give one particle of dust (perhaps the Ego, or the central atom Hadit her complement) is the act to achieve.

62, 63. Again practical and literal. Yet the "Secret Temple" refers also to a knowledge incommunicable—save by experience.

64. The supreme affirmation.

65. The supreme adjuration.

66. The end.

II

1. Cf. I. 1. As Had, the root of Hadit, is the manifestation of Nuit, so Nu, the root of Nuit, is the hiding of Hadit.

2. Nuit is Infinite Extension; Hadit Infinite Contraction. Khabs is the House of Hadit, even as Nuit is the house of the Khu, and the Khabs is in the Khu (I, 8). These theologies reflect mystic experiences of Infinite Contraction and Expansion, while philosophically they are the two opposing Infinities whose interplay gives Finity.

3. A further development of higher meaning. In phrasing this verse suggests an old mystical definition of God: "He Whose centre is everywhere and Whose circumference nowhere."

4. The circumference of Nuit touches Ra-Hoor-Khuit, Kether; but her centre Hadit is for ever concealed above Kether. Is not Nu the *Hiding* of Hadit, and Had the *Manifestation* of Nuit? [I later, ☉ in \ominus , An VII., dislike this note; and refer the student to Liber XI. and Liber DLV.]

5. A reference to certain magical formulae known to the scribe of this book. The purification of said rituals is in progress at this time, An V.

6. Hadit is the Ego or Atman in everything, but of course a loftier and more secret thing than anything understood by the Hindus. And of course the distinction between Ego and Ego is illusion. Hence Hadit, who is the life of all that is, if known, becomes the death of that individuality.

7. Hadit is both the Maker of Illusion and its destroyer. For though His interplay with Nuit results in the production of the Finite, yet His withdrawing into Himself is the destruction thereof.

"The axle of the wheel," another way of saying that He is the Core of Things.

"The cube in the Circle." Cf. Liber 418, "The Vision and the Voice," 30th Æthyr.

"Come unto me" is a foolish word; for it is I that go.

That is, Hadit is everywhere; yet, being sought, he flies. The Ego cannot be found, as meditation will show.

8. He is symbolised by Harpocrates, crowned child upon the lotus, whose shadow is called Silence.

Yet His Silence is the Act of Adoration; not the dumb callousness of heaven toward man, but the supreme ritual, the Silence of the supreme Orgasm, the stilling of all Voices in the perfect rapture.

9. Hence we pass naturally and easily to the sublime optimism of Verse 9. The lie is given to pessimism, not by sophistry, but by a direct knowledge.

10. The prophet who wrote this was at this point angrily unwilling to proceed.

11. He was compelled to do so,

12. For the God was in him, albeit he knew it not.

13. For so long as any knower remains, there is no thing known. Knowledge is the loss of the Knower in the Known.

"And me" (not "and I"), Hadit was the passive, which could not arise because of the existence of the Knower; "and" implying further the duality—which is Ignorance.

14. Enough has been said of the Nature of Hadit, now let a riddle of L.V.X. be propounded.

15. I am perfect, being Not (31 אָל or 61 אֵין).

My number is Nine by the fools (IX. the Hermit of \mathfrak{M} and \mathfrak{Q}).

With the just I am Eight. VIII., Justice \mathfrak{M} Maat \mathfrak{L} , and One in Eight, \mathfrak{X} .

Which is Vital, for I am None indeed, \mathfrak{L} .

The Empress \mathfrak{T} III., the King \mathfrak{H} IV., are not of me. III. + IV. = VII.

16. I am the Empress and the Hierophant (י V.) III. + V. = VIII., and VIII. is XI., both because of the 11 letters in Abrahadabra (= 418 = תת = ח = 8), the Key Word of all this ritual, and because VIII. is not Leo, Strength, but Libra, Justice, in the Tarot (see Tarot Lecture and 777).

17-21. This passage was again very painful to the prophet, who took it in its literal sense.

But "the poor and the outcast" are the petty thoughts and the qliphothic thoughts and the sad thoughts. These must be rooted out, or the ecstasy of Hadit is not in us. They are the weeds in the Garden that starve the Flower.

22. Hadit now identifies himself with the Kundalini, the central magical force in man.

This privilege of using wine and strange drugs has been confirmed; the drugs were indeed revealed.

Follows a curse against the cringing altruism of Christianity, the yielding of the self to external impressions, the smothering of the Babe of Bliss beneath the flabby old nurse Convention.

23. The Atheism of God.

"Allah's the Atheist! He owns No Allah." Bagh-i-Muattar.

To admit God is to look up to God, and so not to be God. The curse of duality.

24. Hermits—see v. 15.

Our ascetics enjoy, govern, conquer, love, and are not to quarrel (but see vv. 59, 60—Even their combats are glorious).

25. The cant of democracy condemned. It is useless to pretend that men are equal; the facts are against it. And we are not going to stay, dull and contented as oxen, in the ruck of humanity.

26. The Kundalini again. The mystic Union is to be practised both with Spirit and with Matter.

The importance of failing to interpret these verses. Unspirituality leads us to the bird-lime of Intellect. The Hawk must not perch on any earthly bough, but remain poised in the ether.

28-31. The great Curse pronounced by the Supernals against the Inferiors who arise against them. Our reasoning faculties are the toils of the labyrinth within which we are all caught. Cf. Lib. LXV. V. 59.

32. We have insufficient data on which to reason.

This passage only applies to "rational" criticism of the Things Beyond.

33. We pass from the wandering in the jungle of Reason to

34. The Awakening.

35. Let us be practical persons, not babblers of gossip and platitude.

36-43. A crescendo of ecstasy in the mere thought of performing these rituals; which are in preparation under the great guidance of V.V.V.V.V.

44. Without fear rejoice; death is only a dissolution, a uniting of Hadit with Nu, the Ego with the All, י with א. (Note י 10 + א 1 = 11, Abrahadabra, the Word of Uniting the 5 and the 6.)

45. Those without our circle of ecstasy do indeed die. Earth to earth, ashes to ashes, dust to dust.

46. The prophet was again perplexed and troubled; for in his soul was Compassion for all beings.

But though this Compassion is a feeling perhaps admirable and necessary for mortals, yet it pertains to the planes of Illusion.

47. Hadit knows nothing of these things; He is pure ecstasy.

48. Hadit has never defiled His purity with the Illusions of Sorrow, etc. Even love and pity for the fallen is an identification with it (sympathy, from *συν παθειν*), and therefore a contamination.

49. Continues the curse against the slave-soul.

"Amen." This is of the 4, i.e. should be spelt with 4 letters (the elements), אמת not אמן. The fifth, who is invisible, is ע, 70, the Eye. Now אמת = 741 + 70 = 811 = IAO in Greek, and IAO is the Greek form of יהוה, the synthesis of the 4 elements HB: אמת.

(This ע is perhaps the O. in N.O.X., Liber VII. I. 40.)

50 Cf. I. 60.

51. Purple—the ultra-violet (v. 51), the most positive of the colours.

Green—the most negative of the colours, half-way in the spectrum.

The Magical Image of Hadit is therefore an Eye within a coiled serpent, gleaming red—the spiritual red of *ψ* and not mere \triangle —at the apex of the Triangle in the half circle of Nuit's Body, and shedding spangles as of the spectrum of eight colours, including the ultra-violet but not the ultra-red; and

52. Set above a black Veil.

This verse is very difficult for anyone, either with or without morality. For what men nowadays call

"Vice" is really virtue—virtus, manliness—and "Virtue"—cowardice, hypocrisy, prudery, chastity, and so on are really vices—vitia, flaws.

53. But the prophet again disliked the writing. The God comforted him.

Also he prophesied of his immediate future, which was fulfilled, and is still being fulfilled at the time (An V., ☉ in 20° ♁) of this writing. Even more marked now (An VII., ☉ in ♎), especially these words, "I lift thee up."

54. The triumph over the rationalists predicted.

The punctuation of this book was done after its writing; at the time it was mere hurried scribble from dictation.

See the MS. facsimile.

55. Done. See Liber Trigrammaton, Comment.

56. The God again identifies himself with essential ecstasy. He wants no reverence, but identity.

57. A quotation from the Apocalypse. This God is not a Redeemer: He is Himself. You cannot worship Him, or seek Him—He is He. And if thou be He, well.

58. Yet it does not follow that He (and His) must appear joyous. They may assume the disguise of sorrow.

59. Yet, being indeed invulnerable, one need not fear for them.

60. Hit out indiscriminately therefore. The fittest will survive.

This doctrine is therefore contrary to that of Gallio, or of Buddha.

61. At the ecstasy of this thought the prophet was rapt away by the God. First came a new strange light, His herald.

62. Next, as Hadit himself, did he know the athletic rapture of Nuit's embrace.

63. Each breath, as he drew it in, was an orgasm; each breath, as it went out, was a new dissolution into death.

Note that throughout these books death is always spoken of as a definite experience, a delightful event in one's career.

64. The prophet is now completely swallowed up in the ecstasy. Then he is hailed by the Gods, and bidden to write on.

65, 66. The division of consciousness having re-arisen, and been asserted the God continues, and prophesies—of that which I cannot comment. The ecstasy rekindles,

67, 68. So violently that the body of the prophet is nigh death.

69. The prophet's own consciousness re-awakens. He no longer knows anything at all—then grows the memory of the inspiration past; he asks if it is all.

[It is evidently his own interpolation in the dictation.]

70. Also he has the human feeling of failure. It seems that he must fortify his nature in many other ways, in order that he may endure the ecstasy unbearable of mortals.

There is also a charge that other than physical considerations obtain.

71. Yet excess is the secret of success.

72. There is no end to the Path—death itself crowns all.

73, 74. Yet death is forbidden: work, I suppose, must be done before it is earned; its splendour will increase with the years that it is longed for.

75, 76. A final revelation. The revealer to come is perhaps the one mentioned in I. 55 and III. 47. The verse goes on to urge the prophet to identify himself with Hadit, to practise the Union with Nu, and to proclaim this joyful revelation unto men.

77, 78. Though the prophet had in a way at this time identified himself with the number 666, he considered the magic square drawn therefrom rather silly and artificial, if indeed it had yet been devised, on which point he is uncertain.

The true Square is as follows:

[It follows when it is discovered!]

The House of the Prophet, not named by him, was chosen by him before he attached any meaning to the number 418; nor had he thought of attaching any importance to the name of the House. He supposed this passage to be mystical, or to refer to some future house.

Yet on trial we obtain at once

79. So mote it be!

III

1. Abrahadabra—the Reward of Ra-Hoor-Khuit. We have already seen that Abrahadabra is the glyph of the blending of the 5 and the 6, the Rose and the Cross. So also the Great Work, the equilibration of the 5 and the 6, is shown in this God; fivefold as a Warrior Horus, sixfold as the solar Ra. Khuit is a name of Khem the Ram-Phallus-two-plume god Amon; so that the whole god represents in qabalistic symbolism the Second Triad ("whom all nations of men call the first").

It is the Red descending Triangle—the sole thing visible. For Hadit and Nuit are far beyond. Note that Ra-Hoor ראהוור = 418.

2. Suggested by a doubt arising in the mind of the prophet as to the unusual spelling. But the "I" makes a difference in the qabalistic interpretation of the name.

3.—end. This whole book seems intended to be interpreted literally. It was so taken by the scribe at the time. Yet a mystical meaning is easy to find. Exempli gratia; vv. 4-9.

4. An Island = one of the Cakkrams or nerve-centres in the spine.

5. Fortify it! = Concentrate the mind upon it.

6. = Prevent any impressions reaching it.

7. = I will describe a new method of meditation by which

8. Ye shall easily suppress invading thoughts.

9. May mystically describe this method [*e.g.*, Liber HHH, Section 3].

But the course of history will determine the sense of the passage.

10. The stele of revealing—see illustration.

That temple; it was arranged as an octagon; its length double its breadth; entrances on all four quarters of temple; enormous mirrors covering six of the eight walls (there were no mirrors in the East and West or in the western halves of the South and North sides).

There were an altar and two obelisks in the temple; a lamp above the altar; and other furniture.

Kiblah—any point to which one turns to pray, as Mecca is the Kiblah of the Mahometan.

"It shall not fade," etc. It has not hitherto been practicable to carry out this command.

11. "Abstruction." It was thought that this meant to combine abstraction and construction, *i.e.*, the preparation of a replica, which was done.

Of course the original is in "locked glass."

12-15. This, ill-understood at the time, is now too terribly clear. The 15th verse, apparently an impossible sequel, has justified itself.

16. Courage and modesty of thought are necessary to the study of this book. Alas! we know so very little of the meaning.

17. The infinite unity is our refuge, since if our consciousness be in that unity, we shall care nothing for the friction of its component parts. And our light is the inmost point of illuminated consciousness.

And the great Red Triangle is as a shield, and its rays are far-darting arrows!

18. An end to the humanitarian mawkishness which is destroying the human race by the deliberate artificial protection of the unfit.

19. 718 is *ὑπομονη*, the abstract noun equivalent to Perdurabo. (☉ in 3° ̄̄̄, An. VII.)

20. In answer to some mental "Why" of the prophet the God gives this sneering answer. Yet perhaps therein is contained some key to enable me one day to unlock the secret of verse 19, at present (☉ in 20° ̄̄̄, An. V.) obscure. [Now (☉ in ̄̄̄, An. VII.) clear.]

21. This was remarkably fulfilled.

22. This first charge was accomplished; but nothing resulted of a sufficiently striking nature to record.

The Ordeal "X" will be dealt with in private.

23-25. This incense was made; and the prediction most marvellously fulfilled.

26, 27, 28, 29. These experiments, however, were not made.

30. Not yet accomplished (☉ in 20° ̄̄̄, An. V.)

31. Not yet accomplished (☉ in 20° מן, An. V.)

32, 33. Certainly, when the time comes.

34. This prophecy, relating to centuries to come, does not concern the present writer at the moment. Yet he must expound it.

The Hierarchy of the Egyptians gives us this genealogy: Isis, Osiris, Horus.

Now the "pagan" period is that of Isis; a pastoral, natural period of simple magic. Next with Buddha, Christ, and others there came in the Equinox of Osiris; when sorrow and death are the principal objects of man's thought, and his magical formula is that of sacrifice.

Now, with Mohammed perhaps as its forerunner, comes in the Equinox of Horus, the young child who rises strong and conquering (with his twin Harpocrates) to avenge Osiris, and bring on the age of strength and splendour.

His formula is not yet fully understood.

Following him will arise the Equinox of Ma, the Goddess of Justice, it may be a hundred or ten thousand years from now; for the Computation of Time is not here as There.

35. Note Heru-ra-ha = 418.

36-38. Mostly translations from the stele.

39. This is being done; but quickly? No. I have slaved at the riddles in this book for nigh on seven years; and all is not yet clear (☉ in מן 20°, An. V.). Nor yet (☉ in אב, An VII.).

40. I do not think it easy. Though the pen has been swift enough, once it was taken in hand. May it be that Hadit hath indeed made it secure! [I am still (An VII., ☉ in אב), entirely dissatisfied.]

41. This shall be done as soon as possible.

42. This shall be attended to.

43-45. The two latter verses have become useless, so far as regards the person first indicated to fill the office of "Scarlet Woman." In her case the prophecy of

v. 43 has been most terribly fulfilled, to the letter; except the last paragraph. Perhaps before the publication of this comment the final catastrophe will have occurred (☉ in 20° מן, An. V.). It or an even more terrible equivalent is now in progress (☉ in אב, An VII.). [P.S.—I sealed up the MSS. of this comment and posted it to the printer on my way to the Golf Club at Hoylake. On my arrival at the Club, I found a letter awaiting me which stated that the catastrophe had occurred.]

Let the next upon whom the cloak may fall beware!

46. I do not understand the first paragraph.

47. These mysteries are inscrutable to me, as stated in the text. Later (☉ in ו, An V.) I note that the letters of the Book are the letters of the Book of Enoch; and are stars, or totems of stars. (See 15th Aire in Lib. 418.) So that he that shall divine it shall be a Magus, 9 = 2.

48-62. Appears to be a plain instruction in theology and ethics. I do not understand "Din." Bahlasti = 358, and Ompehda perhaps 210.

63. A fact.

64-67. This too shall be proven to him who will and can.

68. A fact.

69. I take this as a promise that the Law shall duly be established. 70-72. A final pronouncement of His attributes. I do not know the exact meaning of v. 71. [Later, ☉ in אב, An VII. Yes: I do.]

Coph Nia. I cannot trace this anywhere; but KOPhNIA adds to 231. Nia is Ain backwards; Coph suggests Qoph. All very unsatisfactory.

73. Done. See illustration. (See Comment on III. 47.)

74. Perhaps refers to the addition of the name to 418. But Khephra is the "Sun" at midnight in the North. Now in the North is Taurus, the Bull, Apis the Redeemer, the "Son."

75. The ending of the words is the ending of the Work—Abrahadabra The Book is written, as we see; and concealed—from our weak understanding.

Aum-Ha, אהם = 111, הא = 6, 111 x 6 = 666, the Seal of the Beast. Note well that אה with a ה final adds to 671, Throa, the Gate, Adonai spelt in full, etc. etc. Using the Keys of Aum Ha, we get XII. + XV. + 0, and IV. + 0, their sum, 31 = אל, Not.

We defer consideration of the sequel to this revelation, and our account of Fra. P's further progress,

until the next chapter. This appointment to the Priesthood constituted him—even had he no other claim—a member of the grade of Exempt Adept; it was a long and terrible journey of death thence to rebirth as a Babe of the Abyss, and to the final chapter of our work, which must describe his attainment of the Grade of Master of the Temple.

NOTES:

1. This was no subjective illusion. The light was sufficient for him to read the ritual by.
2. This is identical with the "Preliminary Invocation" in the "Goetia."
3. We may add, too, that Fra. P. thinks, but is not quite certain, that he also tested her with the Hebrew Alphabet and the Tarot trumps, in which case the long odds must be still further multiplied by 484, bringing them over the billion mark!
4. The father's name. The method of spelling shows he was a foreigner. There is no clue to the vocalisation.
5. Different word, apparently synonymous, but probably not so at all.
6. Quite an arbitrary and conventional translation of the original word.
7. Osiris, of course.
8. P. notes "perhaps a Thoth."
9. We cannot make out if this revelation comes from W. or is a result of the ritual. But almost certainly the former, as it precedes the "Great Success" entry.
10. Doubtless a reference to S.R.M.D., who was much obsessed by Mars. P. saw Horus at first as Gerurah; later as an aspect of Tiphereth, including Chesed and Geburah (the red Triangle inverted), an aspect opposite to Osiris.
11. See G.: D.: Ceremony of Neophyte, the Obligation.
12. Merely, we suppose, that 44 = DM, blood. Possibly a bowl of blood was used. P. thinks it was in some of the workings at this time, but is not sure if it was this one.
13. This sign had been previously communicated by W. It was entirely new to P.
14. Dates in brackets, giving solar position (An 0. ☉ in ♀ being March 21, 1904, $\psi\chi$), refer to the time of writing particular parts of this comment.