# THE TEMPLE OF SOLOMON THE KING

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Book II. continued

## THE SORCERER

BEFORE we can discuss the Operation of the Sacred Magic of Abramelin, commenced by P. in the autumn of 1899, it is first necessary that we should briefly explain the meaning and value of Ceremonial Magic; and secondly, by somewhat retracing our footsteps, disclose to the reader the various methods and workings P. had undertaken before he set out to accomplish this supreme one.

For over a year now he had been living *perdu* in the heart of London, strenuously applying himself to the various branches of secret knowledge that his initiations in the Order of the Golden Dawn had disclosed to him. Up to the present we have only dealt with these initiations, and his methods of Travelling in the Spirit Vision, and Rising on the Planes; but still there remain to be shown the Ceremonial methods he adopted; however, before we enter upon these, we must return to our first point, namely—the meaning and value of Ceremonial Magic.

Ceremonial Magic, as a means to attainment, has in common with all other methods, Western or Eastern, one supreme object in view—identification with the Godhead; and it matters not if the Aspirant be Theist or Atheist, Pantheist or Autotheist, Christian or Jew, or whether he name the goal of his attainment God, Zeus, Christ, Matter, Nature, Spirit, Heaven,

Reason, Nirvana, Asgard, No-Thing or No-God, so long as he *has* a goal in view, and a goal he is striving to attain. Without a goal, he is but a human ship without port or destination; and without striving, work, WILL to attain, he is but a human derelict, rudderless and mastless, tossed hither and thither by the billows of lunacy, eventually to sink beneath the black waters of madness and death.

Thus we find that outside the asylum, we, one and all of us, are strenuously or slothfully, willingly or unwillingly, consciously or unconsciously, progressing slowly or speedily towards *some* goal that we have set up as an ideal before us. Follow the road to that goal, subdue all difficulties, and, when the last has been vanquished, we shall find that that "some goal" is in truth THE GOAL, and that the road upon which we set out was but a little capillary leading by vein and artery to the very Heart of Unity itself.

Then all roads lead to the same goal?—Certainly. Then, say you, "All roads are equally good?" Our answer is, "Certainly not!" For it does not follow that because all roads lead to Rome, all are of the same length, the same perfection, or equally safe. The traveller who would walk to Rome must use his own legs—his WILL to arrive there; but should he discard as useless the advice of such as know the way and have been there, and the maps of the countries he has to journey through, he is but a fool, only to be exceeded in his folly by such as try all roads in turn and arrive by none. As with the traveller, so also with the Aspirant; he must commence his journey with the cry, "I *will* attain!" and leave nothing undone that may help him to accomplish this attainment. By contemplating the Great Work, and all means to

its attainment, little by little from the Knowledge he has obtained will he learn to extract that subtle Understanding which will enable him to construct such symbols of strength, such appliances of power, such exercises of Will and Imagination, that by their balanced, chaste and sober use, he MUST succeed if he WILL to do so.

So we see, it matters very little whether the Aspirant, truly the Seer, cry "Yea" or "Nay," so long as he do so with a *will*, a *will* that will beget a Sorcery within the cry; for as Levi says: "The intelligence which denies, invariably affirms something, since it is asserting its liberty."

Let us now inquire what this liberty is, but above all, whatever we write: "Be not satisfied with what we tell you; and act for yourself." And, if you act with daring and courage, you will indeed outstep the normal powers of life and become a strong man amongst strong men, so that "if we say unto this mountain, be thou removed, and be thou cast into the sea, it shall be done." For the land into which you enter is a land which, to the common eye, appears as a fabulous land of wonder and miracle. Yet we say to you that there is no wonder imagined in the mind of man that man is not capable of performing, there is no miracle of the Imagination, which has been performed by man, the which may not yet again be performed by him. The sun has stood still upon Gibeon and the moon in the valley of Ajalon, and the stars of heaven have fallen unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken by a mighty wind. What are suns, and moons, and stars, but the ideas of dreaming children cradled in the abyss of a drowsy understanding? To the blind worm, the sun is as the fluttering of warm wings in the outer

darkness, and the stars are not; to the savage, as a welcome ball of fire, and the glittering eyes of the beasts of night: to us, as spheres of earth's familiar elements and many hundred million miles away. And to the man of ten thousand years hence—who knows? And to him a hundred million years after that—who cares! Senses may come and go, and the five may become ten, and the ten twenty, so that the beings of that last far-off twilight may differ from us, as we differ from the earthworm, and the weeds in the depths of the sea. But enough—Become the Changeless One, and ye shall leap past a million years, and an hundred hundred million in the twinkling of an eye. Nay! for Time will burst as a bubble between your lips; and, seeing and understanding, Space will melt as a bead of sweat upon your brow and vanish!

Dare to will and will to know, and you will become as great as, and even greater than, Apollonius, Flamel or Lully; and then know to keep silence, lest like Lucifer you fall, and the brilliance of your knowledge blind the eyes of the owls that are men; and from a great light, spring a great darkness; and the image survive and the imagination vanish, and idols replace the gods, and churches of brick and stone the mysteries of the forests and the mountains, and the rapture which girds the hearts of men like a circle of pure emerald light.

The great seeming miracles of life pass by unheeded. Birth and Generation are but the sorry jests of fools; yet not the wisest knows how a blade of grass sprouts from the black earth, or how it is that the black earth is changed into the green leaves and all the wonders of the woods. Yet the multitude trample the flowers of the fields under their feet, and snigger in their halls of pleasure at a dancer clothed in

frilled nudity, because they are nearer seeing the mysteries of Creation than they are in the smugness of their own stuffy back parlours; and gape in wonder at some stage trickster, some thought-reading buffoon, and talk about the supernatural, the supernormal, the superterrestrial, the superhuman, and all the other superficial superfluities of superannuated supernumeraries, as if this poor juggler were some kind of magician who could enter their thick skulls and steal their sorry thoughts, whilst all the time he is at the old old game of picking their greasy pockets.

Miracles are but the clouds that cloak the dreamy eyes of ignorant men. Therefore let us once and for all thunder forth: There are no miracles for those who wake; miracles are for the dreamers, and wonders are as bottled bull's-eyes in a bun-shop for penniless children. Beauty alone exists for the Adept. Everywhere there is loveliness—in the poppy and in the dunghill upon which it blows; in the palace of marble and in the huts of sunbaked mud which squat without its walls. For him the glades of the forests laugh with joy, and so do the gutters of our slums. All is beautiful, and flame-shod he speeds over earth and water, through fire and air; and builds, in the tangled web of the winds, that City wherein no one dreams, and where even awakenment ceases to be.

But in order to work miracles we must be outside the ordinary conditions of humanity; we must either be abstracted by wisdom or exalted by madness, either superior to all passions or beyond them through ecstasy or frenzy. Such is the first and most indispensable preparation of the operator. Hence, by a providential or fatal law, the magician can only exercise omnipotence in inverse proportion to his material interest; the alchemist makes so much the more gold as he is the more resigned to privations, and the more esteems that poverty which protects the secrets of the *magnum*

*opus*. Only the adept whose heart is passionless will dispose of the love and hate of those whom he would make instruments of his science; the myth of Genesis is eternally true, and God permits the tree of science to be approached only by those men who are sufficiently strong and self-denying not to covet its fruits. Ye, therefore, who seek in science a means to satisfy your passions, pause in this fatal way; you will find nothing but madness or death. This is the meaning of the vulgar tradition that the devil ends sooner or later by strangling sorcerers. The magus must hence be impassible, sober and chaste, disinterested, impenetrable, and inaccessible to any kind of prejudice or terror. He must be without bodily defects, and proof against all contradictions and all difficulties. The first and most important of magical operations is the attainment of this rare pre-eminence.*

The *via mystica* leading to this pre-eminence may aptly be compared to a circle. Wherever the Aspirant strikes it, there he will find a path leading to the right and another leading to the left. To the right the goal is all things, to the left the goal is nothing. Yet the paths are not two paths, but one path; and the goals are not two goals, but one goal. The Aspirant upon entering the circle must travel by the one or the other, and must not look back; lest he be turned into a pillar of salt, and become the habitation of the spirits of Earth. "For thy vessel the Beasts of the Earth shall inhabit," as sayeth Zoroaster. The Magus travels by both simultaneously, if he travels at all; for he has learnt what is meant by the mystery: "A straight line is the circumference of a circle whose radius is infinity"; a line of infinite length in the mind of the Neophyte, but which in truth is also a line of infinite shortness in that of the Magus, if finite or infinite at all.

The circle having been opened out, from the line can any curve be fashioned; and if the Magus *wills it*, the line *will be* a triangle, or a square, or a circle; and at his word it will

* E. Levi, "Doctrine and Ritual of Magic," p. 192.

flash before him as a pentagram or a hexagram, or perchance as an eleven-pointed star.

Thus shall the Aspirant learn to create suns and moons, and all the hosts of heaven out of unity. But first he must travel the circumference of the circle; and, when mystically he has discovered that the goal is the starting-point, and where he entered that circle there also will it break and open out, so that the adytum of its centre becomes as an arch in its outer wall, then indeed will he be worthy of the name of Magus.

The keystone to this arch some have called God, some Brahma, some Zeus, some Allah, some even IAO the God of the sounding name; but in truth, O seeker, it is Thy-SELF—this higher dimension in which the inner becomes the outer, and in which the single Eye alone can see the throbbing heart, Master of the entangled skein of veins.

Let us for example's sake call this attainment by the common name of God (SELF as opposed to self). And as we have seen the path of union with God or goal is twofold:

I. The attainment of all things.

II. The destruction of all things.

And whichever way we travel to right or to left the method is also twofold, or the twofold in one:

I. Exaltation by madness.

II. Exaltation by wisdom.

In the first we awake from the dream of illusion by a blinding light being flashed across our eyes; in the second, gradually, by the breaking of the dawn.

In the first the light of knowledge, though but comparable to the whole of Knowledge as a candle-flame to the sun, may

be so sudden that blindness follows the first illumination.* In the second, though the light be as the sun of knowledge itself; first its gentle warmth, and then its tender rays awake us, and lead us through the morning to the noontide of day. Like children of joy we rise from our beds and dance through the dewy fields, and chase the awakening butterflies from the blushing flowers—ecstasy is ours. The first is as a sudden bounding beyond darkness into light, from the humdrum into the ecstatic; the second a steady march beyond the passionate West into the land of everlasting Dawn.

Concerning the first we have little to say; for it is generally the illumination of the weak. The feeble often gain the little success they do gain in life, not through their attempts to struggle, but on account of their weakness—the enemy not considering they are worth powder and shot. But the strong gain their lives in fight and victory; the sword is their warrant to live, and by their swords *will* they attain; and when they once have attained, by their swords will they rule, and from warriors become as helmèd kings whose crowns are of iron, and whose sceptres are sharp swords of glittering steel, and reign; whilst the weak still remain as slaves, and a prey to the wild dreams of the night. Of a truth, sometimes the weak charioteer wins the race; but on account of his weakness he is often carried past the winning-post by the steeds that have given him the victory, and, unable to hold them back, he is dashed against the walls of the arena, whilst the strong man passing the judges turns his chariot round and receives the crown of victory, or if not that, is ever ready to race again.

* The greater our ignorance the more intense appears the illumination.

To learn how to WILL is the key to the kingdom, the door of which as we have seen contains two locks, or rather two bolts in one lock, one turning to the right and the other to the left. Either pile up the imagination with image upon image until the very kingdom of God is taken by assault; or withdraw one symbol after another until the walls are undermined and the "cloud-capped towers" come tumbling to the ground. In either case the end is the same—the city is taken. Or perchance if you are a great Captain, and your army is filled with warlike men, and you are in possession of all the engines suitable to this Promethean struggle—at one and the same time scale the bastions and undermine the ramparts, so that as those above leap down, those beneath leap up, and the city falls as an arrow from a bow that breaks in twain in the hand. Such warfare is only for the great—the greatest; yet we shall see that this is the warfare that P. eventually waged. And where the strong have trod the weak may *dare* to follow.

This path must necessarily be a difficult one; illusions and delusions must be expected, temptations and defeats encountered with equanimity, and fears and terrors passed by without trembling. The labours of Hercules are a good example of the labours the Aspirant, who would be an Adept, must expect. However, there is not space here, nor is this the place, to enter into the twelve mystic works of this man who became a God. Yet, let us at least note three points—that the tenth labour was to slay Geryon, the *three*-headed and *three*-bodied monster of Gades; that the eleventh was to obtain apples from the garden of the Hesperides, where lived the *three* daughters of Hesperus; and that the last was to bring upon earth the *three*-headed dog Cerberus, and so

unguard the gates of Hades. Similar is the Adept's last labour, to destroy the terrors of hell and to bring upon earth the Supernal triad and formulate the ש* in יהשוה.

One idea must possess us, and all our energies must be focussed upon it. A man who would be rich must worship wealth and understand poverty; a man who would be strong must worship strength and understand weakness; and so also a man who would be God must worship deity and understand devilry: that is, he must become saturated with the reflections of Kether in Malkuth, until the earth be leavened and the two eyes become one. He must indeed build up his tower stone upon stone until the summit vanish amongst the stars, and he is lost in a land which lies beyond the flames of day and the shadows of night.

To attain to this Ecstasy, exercises and operations of the most trivial nature must be observed, if they, even in the remotest manner, appertain to the *one* idea.

You are a beggar, and you desire to make gold; set to work and never leave off. I promise you, in the name of science, all the treasures of Flamel and Raymond Lully. "What is the first thing to do?" Believe in your power, then act. "But how act?" Rise daily at the same hour, and that early; bathe at a spring before daybreak, and in all seasons; never wear dirty clothes, but rather wash them yourself if needful; accustom yourself to voluntary privations, that you may be better able to bear those which come without seeking; then silence every desire which is foreign to the fulfilment of the Great Work.

"What! By bathing daily in a spring, I shall make gold?" You will work in order to make it. "It is a mockery!" No, it is an arcanum. "How can I make use of an arcanum which I fail to understand?" Believe and act; you will understand later.†

Levi here places belief as a crown upon the brow of work.

* N.B.—The Shin is composed of three Yodhs, and its value is 300.

† "Doctrine and Ritual of Magic," pp. 194, 195.

He is, in a way, right; yet to the ordinary individual this belief is as a heavy load which he cannot even lift, let alone carry, act how he will. Undoubtedly, if a boy worried long enough over a text-book on trigonometry he would eventually appreciate the theory and practice of logarithms; but why should he waste his time? why not instead seek a master? Certainly, when he has learnt all the text-books can teach and all the master can tell him, he must strike out for himself, but up to this point he must place his faith in some one. To the ordinary Aspirant a *Guru* * is necessary; and the only danger to the uninitiate is that he may place his trust in a charlatan instead of in an adept. This indeed is a danger, but surely after a little while the most ignorant will be able to discriminate, as a blind man can between day and night. And, if the pupil be a true Seeker, it matters little in the end. For as the sacrament is efficacious, though administered by an unworthy priest, so will his love of Truth enable him to turn even the evil counsels of a knave to his advantage.

To return, how can these multiform desires be silenced, and the one desire be realised so that it engulf the rest? To this question we must answer as we have answered elsewhere—*only by a one-pointedness of the senses*—until the five-sided polygon become pyramidal and vanish in a point. The base must be well established, regular, and of even surface; for as the base so the summit. In other words, the five senses must be strong and healthy and without disease. An unhealthy man is unfitted to perform a magical operation, and an hysterical man will probably end in the Qliphoth or Bedlam. A blind man will not be able to equilibrate the sense of sight,

* Instructor.

or a deaf man the sense of hearing, like a man who can both see and hear; however, the complete loss of one sense, if this is ever actually the case, is far better than a mental weakness in that sense.

All senses and faculties must share in the work, such at least is the dictum of Western Ceremonial Magic. And so we find the magician placing stone upon stone in the construction of his Temple. That is to say, placing pantacle upon pantacle, and safeguarding his one idea by means of swords, daggers, wands, rings, perfumes, suffumigations, robes, talismans, crowns, magic squares and astrological charts, and a thousand other symbols of things, ideas, and states, all reflecting the one idea; so that he may build up a mighty mound, and from it eventually leap over the great wall which stands before him as a partition between two worlds.

All faculties and all senses should share in the work; nothing in the priest of Hermes has the right to remain idle; intelligence must be formulated by signs and summed by characters or pantacles; will must be determined by words, and must fulfil words by deeds; the magical idea must be rendered into light for the eyes, harmony for the ears, perfumes for the sense of smell, savours for the palate, objects for the touch; the operator, in a word, must realise in his whole life what he wishes to realise in the world without him; he must become a *magnet* to attract the desired thing; and when he shall be sufficiently magnetic, he must be convinced that the thing will come of itself, and without thinking of it.*

This seems clear enough, but more clearly still is this all-important point explained by Mr. Aleister Crowley in his preface to his edition of "The Book of the Goetia of Solomon the King":

I am not concerned [writes Mr. Crowley] to deny the objective reality of all "magical" phenomena; if they are illusions, they are at least as real as many un-

* "Doctrine and Ritual of Magic," p. 196.

questioned facts of daily life; and, if we follow Herbert Spencer, they are at least evidence of some cause.

Now, this fact is our base. What is the cause of my illusion of seeing a spirit in the triangle of Art?

Every smatterer, every expert in psychology, will answer, "That cause lies in your brain."

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This being true for the ordinary Universe, that all sense-impressions are dependent on changes in the brain, we must include illusions, which are after all sense-impressions as much as "realities" are, in the class of "phenomena dependent on brain-changes."

Magical phenomena, however, come under a special sub-class, since they are willed, and their cause is the series of "real" phenomena called the operations of Ceremonial Magic.

These consist of:

(1) *Sight.*
The circle, square, triangle, vessels, lamps, robes, implements, &c.
(2) *Sound.*
The Invocations.
(3) *Smell.*
The Perfumes.
(4) *Taste.*
The Sacraments.
(5) *Touch.*
As under (1). The circle, &c.
(6) *Mind.*
The combination of all these and reflection on their significance.

These unusual impressions (1–5) produce unusual brain-changes; hence their summary (6) is of unusual kind. The projection back into the phenomenal world is therefore unusual.

Herein then consists the reality of the operations and effects of ceremonial magic; and I conceive that the apology is ample, so far as the "effects" refer only to those phenomena which appear to the magician himself, the appearance of the spirit, his conversation, possible shocks from imprudence, and so on, even to ecstasy on the one hand, and death or madness on the other.*

Thus we see that the Aspirant must become a *magnet*, and attract all desires to himself until there is nothing outside of

* "Goetia," pp. 1–3.

him left to attract; or repel all things, until there is nothing left to repel.

In the East the five senses are treated in their unity, and the magical operation becomes purely a mental one, and in many respects a more rational and less emotional one. The will, so to speak, is concentrated on itself by the aid of a reflective point—the tip of the nose, the umbilicus, a lotus, or again, in a more abstract manner, on the inhalation and exhalation of the breath, upon an idea or a sensation. The Yogi abandons the constructive method, and so it is that we do not find him building up, but, instead, undermining his consciousness, his instrument being a purely introspective one, the power of turning his will as a mental eye upon himself, and finally seeing himself as HimSELF.

However, in both the Western and Eastern systems, equilibrium is both the method and the result. The Western Magician wills to turn darkness into light, earth into gold, vice into virtue. He sets out to purify; therefore all around him must be pure, ever to hold before his memory the one essential idea. More crudely this is the whole principle of advertising. A good advertiser so places his advertisement that wherever you go, and whichever way you turn, you see the name of the article he is booming. If it happens, *e.g.*, to be "Keating's Insect Powder," the very name becomes part of you, so that directly a flea is seen or mentioned "Keating's" spontaneously flashes across your thoughts.

The will of a magician may be compared to a lamp burning in a dark and dirty room. First he sets to work to clean the room out, then he places a brightly polished mirror along one wall to reflect one sense, and then another to reflect

another, and so on, until, whichever way he look, up or down, to right or left, behind or before, there he sees his will shining; and ultimately so dazzling become the innumerable reflections, that he can see but one great flame which obscures everything else. The Yogi on the other hand dispenses with the mirrors, and contents himself in turning the wick lower and lower until the room is one perfect darkness and nothing else can be seen or even recognised beyond SELF.

By those who have passed along both these mystic paths, it will be found that the energy expended is the same in both. Concentration is a terrific labour; the mere fact of sitting still and meditating on one idea and slaying all other ideas one after the other, and then constantly seeing them sprout up hundred-headed like the Hydra, needs so great a power of endurance that, though many undertake the task, few reach the goal. Again, the strain brought to bear on a Ceremonial Magician is equally colossal, and often costly; and in these bustling days the necessary seclusion is most difficult to obtain. And so it came about that a combination of both the above systems was ultimately adopted by P. However, it must be remembered that the dabbler in Ceremonial Magic or Yoga is but heaping up evil against himself, just as the dabbler on the Stock Exchange is. Magic, like gambling, has its chances; but in the former as in the latter, without "will to work" chances are always against him who puts his trust in them alone.

There is, however, one practice none must neglect, except the weakest, who are unworthy to attempt it—the practice of Sceptical selection.

Eliphas Levi gives us the following case:

One day a person said to me: "I would that I could be a fervent Catholic, but I am a Voltairean. What would I not give to have faith!" I replied: "Say 'I would' no longer; say 'I will,' and I promise you that you will believe. You tell me you are a Voltairean, and of all the various presentations of faith that of the Jesuits is most repugnant to you, but at the same time seems the most powerful and desirable. Perform the exercises of St. Ignatius again and again, without allowing yourself to be discouraged, and you will gain the faith of a Jesuit. The result is infallible, and should you then have the simplicity to ascribe it to a miracle, you deceive yourself now in thinking that you are a Voltairean." *

Now all this may be good enough for Mrs. Eddy. To borrow a sword from one of Voltaire's antagonists, and to thrust it through his back when he is not looking, is certainly one way of getting rid of Voltaire. But the intellectual knight must not behave like a Christian footpad; he must trap Voltaire in his own arguments by absorbing the whole of Voltaire—eighty volumes and more—until there is no Voltaire left, and as he does so, apply to each link of Voltaire's armour the fangs of the Pyrrhonic Serpent; and where that serpent bites through the links, those links must be discarded; and where its teeth are turned aside, those links must be kept. Similarly must he apply the serpent to St. Ignatius, and out of the combination of the strongest links of both their armours fashion for himself so invulnerable a coat of mail that none can pierce it. Thus, instead of burying one's reason in the sands of faith, like an ostrich, one should rise like a phœnix of enlightenment out of the ashes of both Freethought and Dogma. This is the whole of Philosophic Scientific Illuminism.

Now that we have finished our short disquisition upon the Methods of Western Magic, let us once again

* "Doctrine and Ritual of Magic," p. 195.

turn to Frater P. and see how he applied them to his own labours.

Shortly after becoming a member of the Order of the Golden Dawn, P., as already mentioned, became acquainted with a certain Frater, I.A. by name, a magician of remarkable powers. At once a great friendship sprang up between these two, and for over a year and a half they worked secretly in London at various magical and scientific experiments.

During this period P. learnt what may be termed the alphabet of Ceremonial Magic—namely, the workings of Practical Evocations, the Consecrations and uses of Talismans, Invisibility, Transformations, Spiritual Development, Divination, and Alchemical Processes, the details of which are dealt with in a manuscript entitled "Z.2." of the Order of the Golden Dawn, which is divided into five books, each under one of the letters of the name יהשוה.

These five books show how the 0°=0° Ritual may be used as a magical formula. They are as follow :

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## BOOK I

### PRACTICAL EVOCATION

A. The Magical Circle.

B. The Magician, wearing the great lamen of the Hierophant, and his scarlet robe. The Hierophant's lamen is on the back of a pentacle, whereon is engraved the sigil of the spirit to be invoked.

C. The Names and Formulæ to be employed.

D. The symbol of the whole evocation.

E. The construction of the circle and the placing of all the symbols, &c., employed in the places proper allotted to them, so as to represent the interior of the G.·.D.·. Temple in the "Enterer": and the purification and consecration of the actual pieces of ground or place selected for the performance of the invocation.

F. The invocation of the Higher Powers. Pentacle formed by the concentric bands, name and sigil therein, in proper colours; is to be bound thrice with a cord, and shrouded in black, thus bringing into action a blind force, to be further directed or differentiated in the process of the ceremony. *Announcement* aloud of the *object* of the working, naming the Spirit or Spirits which it is desired to evoke. This is pronounced standing in the centre of the circle, and turning towards the quarter from which the Spirit will come.

G. The name and sigil of the spirit wrapped in a black cloth or covering is now placed within the circle, at the point corresponding to the West, representing the candidate. The Consecration, or Baptism by water and fire of the sigil then takes place: and the proclamation in a loud and firm voice of the spirit (or spirits) to be evoked.

H. The veiled sigil is now to be placed at the foot of the altar. The Magician then calls aloud the name of the spirit, summoning him to appear: stating for what purpose the spirit is evoked: what is desired in the operation: why the evocation is performed at this time: and finally solemnly affirming that the Spirit SHALL be evoked by the ceremony.

I. Announcement aloud that all is prepared for the commencement of the actual evocation. If it be a *good* Spirit the sigil is now to be placed *within the white triangle.* The Magician places his left hand upon it, raises in his right hand the magical implement employed (usually the sword of Art) erect, and commences the evocation of the Spirit. This being an exorcism of the Spirit unto visible appearance. The Magician stands in the place of the Hierophant during the obligation, and faces West irrespective of the particular quarter of the Spirit.

But if the Nature of the Spirit be evil, then the sigil must be placed *without* and to the West of the white triangle; and the Magician shall be careful to keep the point of the magic Sword upon the centre of the sigil.

J. Now let the Magician imagine himself as *clothed outwardly* with the semblance of the form of the Spirit to be evoked: and in this let him be careful *not to identify himself* with the Spirit, which would be dangerous, but only to formulate a species of Mask, worn for the time being. And if he know not the symbolic form of the Spirit, then let him assume the form of an angel belonging unto the same class of operation. This form being assumed, then let him pronounce aloud, with a firm and solemn voice, *a convenient and potent oration and Exorcism of the Spirit unto visible appearance.* At the conclusion of this exorcism, taking the covered sigil in his left hand, let him smite it thrice with the *flat* blade of the Magic Sword. Then let him raise on high his arms to their utmost stretch, holding in his left hand the veiled sigil, and in his right the sword of Art erect, at the same time stamping thrice upon the ground with his right foot.

K. The veiled and covered sigil is then to be placed in the Northern part of the Hall, at the edge of the circle, and the Magician then employs the oration of the Hierophant from the throne of the East, modifying it slightly, as follows: "The Voice

of the Exorcism said unto me; let me shroud myself in darkness, peradventure thus may I manifest myself in Light," &c. The Magician then proclaims aloud that the Mystic Circumambulation will take place.

L. The Magician takes up the sigil in his left hand, and circumambulates the magic circle once, then passes to the South and halts. He stands (having lain his sigil on the ground) between it and the West, repeats the oration of the Kerux, and again consecrates it with water and with fire. Then takes it in his hand, facing westward, saying: "Creature of . . . twice consecrate, thou mayest approach the Gate of the West."

M. The Magician now moves to the West of the magical circle, holds the sigil in his left hand and the Sword in his right, faces S.W., *and again astrally masks himself with the Form of the Spirit:* and for the first time partially opens the covering, without, however, entirely removing it. He then smites it once with the flat blade of his sword, saying in a loud, clear and firm voice: "Thou canst not pass from concealment unto manifestation, save by virtue of the Name אלהים. Before all things are the Chaos, and the Darkness, and the Gates of the Land of Night. I am he whose Name is 'Darkness': I am the Great One of the paths of the shades. I am the Exorcist in the midst of the exorcism; appear thou therefore without fear before me; for I am he in whom fear is not! Thou hast known me; so pass thou on!" He then reveils the sigil.

N. Operations in L repeated at the North.

O. Processes in M are repeated in the N.W. Magician then passes to the East, takes up sigil in left hand, and Lotus Wand in right; *assumes the mask of the Spirit-Form;* smites sigil with Lotus Wand and says: "Thou canst not pass from concealment unto manifestation save by virtue of the name יהוה. After the formless and the void and the Darkness, there cometh the knowledge of the Light. I am that Light which riseth in the Darkness! I am the Exorcist in the midst of the exorcism; appear thou therefore in harmonious form before me; for I am the wielder of the forces of the Balance. Thou hast known me now, so pass thou on unto the cubical altar of the Universe.

P. He then re-covers sigil and passes on to the altar laying it thereon as before shown. He then passes to the East of the Altar holding the sigil and sword as explained. Then doth he rehearse a most potent conjuration and invocation of that Spirit unto visible appearance, using and reiterating all the Divine angelic and magical names appropriate to this end, neither omitting the signs, seals, sigilla, lineal figures, signatures and the like, from that conjuration.

Q. The Magician now elevates the covered sigil towards Heaven, removes the veil entirely (leaving it yet corded); crying in a loud voice: "Creature of . . . long hast thou dwelt in Darkness, quit the Night and seek the Day." He then replaces it on the altar, holds the magical sword erect above it, the pommel immediately above the centre thereof, and says: "By all the Names, powers, and rites already rehearsed, I conjure Thee thus unto visible appearance." Then the Mystic words.

R. Saith the Magician: "As the Light hidden in the Darkness can manifest therefrom, SO SHALT THOU become manifest from concealment unto manifestation."

He then takes up sigil, stands to the East of the Altar and faces West. He shall then rehearse a long conjuration to the powers and Spirits immediately superior unto that one which he seeks to invoke: *that they shall force him to manifest himself unto visible appearance.* He then places the sigil between the pillars, himself at the East facing West. Then in the sign of the Enterer doth he direct the whole current of his will upon the sigil. Thus he continueth until such time as he shall perceive his will-power to be weakening, when he protects himself from the reflex of the current by the sign of silence, and then drops his hands. He now looks towards the Quarter that the Spirit is to appear in, and he should now see the first signs of his visible manifestation. If he be *not* thus faintly visible, let the Magician repeat the Conjuration of the Superiors of the Spirit; *from the place of the Throne of the East.* And this conjuration may be repeated thrice, each time ending with a new projection of will in the sign of the Enterer, &c. But if at the third time of repetition he appeareth not, then be it known that there is an error in the working. So let the Master of Evocations replace the sigil upon the altar, holding the sword as usual, and thus doing *let him repeat a humble prayer unto the Great Gods of Heaven to grant unto him the force necessary correctly to complete that evocation.*

He is then to take back the Sigil to between the Pillars, and repeat the former processes; *when assuredly that Spirit will begin to manifest, but in a misty and ill-defined form.*

(But if, as is probable, the operator be naturally inclined unto evocation, then might that Spirit perchance manifest earlier in the ceremony than this: still the ceremony itself is to be performed up to this point, whether he be there or no.)

Now so soon as the Magician shall see the visible manifestation of that Spirit's presence, he shall quit the station of the Hierophant and consecrate afresh with Water and with Fire the Sigil of the evoked Spirit.

S. Now doth the Master of the Evocation remove from the sigil the restricting cord; and, holding the freed sigil in his left hand, he smites it with the flat blade of his sword; exclaiming: "By and in the Names of . . . . . I do invoke upon thee the power of erfect manifestation unto visible appearance!"

He then circumambulates the circle thrice, holding the sigil in his *right* hand.

T. The Magician, standing in the place of the Hierophant, but turning towards the place of the Spirit, and fixing his attention thereon, now reads a *potent invocation of the Spirit* unto visible appearance; having previously placed the sigil on the ground, within the circle at the quarter where the Spirit appears. This invocation should be of some length, and should rehearse and reiterate the Divine and other names consonant with the working. That Spirit should now become fully and clearly visible, and should be able to speak with a direct voice (if consonant with his nature). The Magician then proclaims aloud that the Spirit N hath been duly and properly evoked, in accordance with the sacred rites.

U. The Magician now addresses an Invocation unto the Lords of the Plane of the Spirit to compel him to perform that which the Magician shall demand of him.

V. The Magician carefully formulates his demands, questions, &c., and writes down any of the answers that may be advisable.

W. The Master of Evocations now addresses a conjuration unto the Spirit evoked, binding him to hurt or injure naught connected with him; or his assistants; or the place; and that he fail not to perform that which he hath been commanded, and that he deceive in nothing. He then dismisses that Spirit by any suitable form such as those used in the four higher grades in the Outer.

And if he will *not* go, then shall the Magician *compel* him by forces contrary unto his nature. But he must allow a few minutes for the Spirit to dematerialise the body in which he hath manifested; for he will become less and less material by degrees. And note well that the Magician (or his companions if he have any) shall *never* quit the circle during the process of Evocations; or afterwards, till the Spirit be quite vanished, seeing that in some cases and with some constitutions there may be danger arising from the astral conditions and currents established; and that without the actual intention of the Spirit to harm, although, if of a low nature, he would probably endeavour to do so.

Therefore, before the commencement of the Evocation let the operator assure himself that everything which may be necessary be properly arranged within the circle.

But if it be actually necessary to interrupt the process, then let him stop at that point, veil and re-cord the sigil if it have been unbound or uncovered, recite a Licence to depart or banishing formula, and perform the lesser Banishing rituals both of the Pentagram and Hexagram.* Thus only may he in comparative safety quit the circle.

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# BOOK II

## CONSECRATION OF TALISMANS

## PRODUCTION OF NATURAL PHENOMENA

A. The place where the operation is done.

B. The Magical Operator.

C. The forces of Nature employed and attracted.

D. The Telesma; The Material Basis.

E. In Telesmata, the selection of the matter to form a Telesma, the preparation and arrangement of the place: The forming of the body of the Telesma. In natural

* See "Liber O," THE EQUINOX, vol. i. No. 2.

phenomena, the preparation of the operation, the formation of the circle, and the selection of the material basis; such as a piece of earth, a cup of Water, a flame of fire, a pentacle, or the like.

F. The Invocation of the highest Divine forces; winding a cord thrice round the Telesma or Material Basis; covering the same with a black veil and initiating the blind force therein; naming aloud the *purpose* of the Telesma or operation.

G. The Telesma or Material Basis is now placed towards the West, and duly consecrated with water and with fire. The purpose of the operation and the effect intended to be produced is then to be rehearsed in a loud and clear voice.

H. Placing the Telesma or Material Basis at the foot of the altar, state aloud the object to be attained, solemnly asserting that it *will* be attained: and the reason thereof.

I. Announcement aloud that all is prepared and in readiness either for the charging of the Telesma, or for the commencement of the operation to induce the natural phenomenon. Place a good Telesma or Material Basis within the triangle. But a bad Telesma should be placed to the West of same, holding the sword erect in the right hand for a good purpose, or its point upon the centre of the Telesma for evil.

J. Now follow the performance of an Invocation to attract the desired current to the Telesma or Material Basis, describing in the air above the Telesma the lineal figures and sigils, &c., with the appropriate magical implement. Then taking up the Telesma in the left hand, smite it thrice with the flat blade of the sword of art. Then raise in the left hand (holding erect and aloft the Sword in the right), stamping thrice upon the Earth with the Right Foot.

K. The Telesma or Material Basis is to be placed towards the North, and the operator repeats the oration of the Hierophant to the candidate in the same form as given in the K section on Evocation. He then ordains the Mystic Circumambulation.

L. He now takes up the Telesma or Material Basis, carries it round the circle, places it on the ground, bars, purifies and consecrates it afresh, lifts it with his left hand and turns facing West, saying: "Creature of Talismans, twice consecrate," &c.

M. He now passes to the West with Telesma in left hand, faces S.W., partly unveils Telesma, smites it once with Sword, and pronounces a similar speech to that in this M Section of Evocations, save that instead of "appear in visible form," he says: "take on therefore manifestation before me," &c. This being done he replaces the veil.

N. Operations of L repeated.

O. Operations of M repeated in the North, and an oration similar to that in section O on Evocation: Telesma, &c., being treated as the Sigil of the Spirit, substituting for: "appear thou therefore in visible form," &c.: "take on therefore manifestation before me," &c.

P. Similar to the P section on Invocations, except that in the prayer "to visible appearance" is changed into: "to render irresistible this Telesma," or "to render manifest this natural phenomenon of . . .".

Q. Similar to this Q section on Evocations, saying finally: "I conjure upon thee power and might irresistible." Follow the Mystic Words.

R. Similar to this R section on Evocations. In the Telesma a flashing Light of Glory should be seen playing and flickering on the Telesma, and in the Natural Phenomena a slight commencement of the Phenomenon should be waited for.

S. This being accomplished, let him take the Telesma or material Basis, remove the cord therefrom, and smiting it with the Sword proclaim: "By and in the name of . . . I invoke upon thee the power of . . .". He then circumambulates thrice, holding the Telesma in his right hand.

T. Similar to this T section for Evocation, save that, instead of a Spirit appearing, the Telesma should flash visibly, or the Natural Phenomena should definitely commence.

U. Similar to the U section for Evocations.

V. The operator now carefully formulates his demands, stating what the Telesma is intended to do; or what Natural Phenomenon he seeks to produce.

W. Similar to what is laid down in this W section for Invocations, save that in case of a Telesma, no banishing ritual shall be performed, so as not to decharge it, and in the case of Natural Phenomena it will usually be best to state what operation is required. And the Material Basis should be preserved, wrapped in white linen or silk all the time that the phenomenon is intended to act. And when it is time for it to cease, the Material Basis, if Water, is to be poured away: if Earth, ground to a powder and scattered abroad: if a hard substance, as metal, it must be decharged, banished and thrown aside: or if a Flame of Fire, it shall be extinguished: or if a vial containing Air it shall be opened, and after that shall be rinsed out with pure water.

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# BOOK III

## PART א: INVISIBILITY.

A. The shroud of Concealment.

B. The Magician.

C. The guards of concealment.

D. The astral light to be moulded into the Shroud.

E. The equation of the symbols in the sphere of sensation.

F. The Invocation of the Higher: the placing of a Barrier without the Astral Form: the clothing of the same with obscurity through the proper invocation.

G. Formulating clearly the idea of becoming invisible: the formulation of the exact distance at which the shroud should surround the physical body; the consecration with water and fire so that their vapour may begin to form a basis for the shroud.

H. The beginning to formulate mentally a shroud of concealment about the operator. The affirmation aloud of the reason and object of the working.

I. Announcement that all is ready for the commencement of the operation. Operator stands in the place of the Hierophant at this stage: placing his left hand in the centre of the triangle, and holding in his right the Lotus Wand by the black end, in readiness to concentrate around him the Shroud of Darkness and Mystery. (N.B.—In this operation as in the two others under the dominion of ☿ a pantacle or Telesma, suitable to the matter in hand, *may* be made use of: the which is treated as is directed for Telesmata.)

J. The operator now recites an exorcism of a shroud of Darkness to surround him and render him invisible, and holding the wand by the black end, let him, turning round thrice completely, describe a triple circle around him, saying: "In the name of the Lord of the Universe," &c. "I conjure thee, O Shroud of Darkness and of Mystery, that thou encirclest me, so that I may become Invisible: so that, seeing me, men may see not, neither understand; but that they may see the thing that they see not, and comprehend not the thing that they behold! So mote it be!"

K. Now move to the North, face East, and say: "I have set my feet in the North, and have said, 'I will shroud myself in Mystery and in Concealment.'" Then repeat the oration: "The voice of my Higher Soul," &c., and command the Mystic Circumambulation.

L. Move round as usual to the South, and halt, formulating thyself as shrouded in Darkness: on the right hand the pillar of fire, and on the left the pillar of cloud: both reaching from darkness to the glory of the Heavens.

M. Now move from between these pillars which thou hast formulated to the West, and say: "Invisible I cannot pass by the Gate of the Invisible save by virtue of the name of 'Darkness.'" Then formulate forcibly about thee the shroud of Darkness, and say: "Darkness is my name, and concealment: I am the Great One Invisible of the paths of the Shades. I am without fear, though veiled in Darkness; for within me though unseen is the Magic of the Light!"

N. Repeat processes in L.

O. Repeat processes in M, but say: "I am Light shrouded in Darkness, I am the wielder of the forces of the Balance."

P. Now concentrating mentally about thee the shroud of concealment pass to the West of the altar in the place of the Neophyte, face East, remain standing, and rehearse a conjuration by suitable names for the formulation of a shroud of Invisibility around and about thee.

Q. Now address the Shroud of Darkness thus: "Shroud of Concealment, long hast thou dwelt concealed! quit the light; that thou mayest conceal me before men!" Then carefully formulate the shroud of concealment around thee and say, "I receive thee as a covering and as a guard."

Then the Mystic Words.

R. Still formulating the shroud say: "Before all magical manifestation cometh the knowledge of the Hidden Light." Then move to the Pillars and give the signs and steps, words, &c. With the Sign Enterer project now thy whole will in one great effort to realise thyself actually *fading out* and becoming invisible to mortal eyes: and in doing this must thou obtain the effect of thy physical body actually, gradually becoming partially invisible to thy natural eyes: as though a veil or cloud were formulating between it and thee. (And be very careful not to lose self-control at this point.) But also at this point is there a certain Divine Extasis and an exaltation desirable: for herein is a sensation of an exalted strength.

S. Again formulate the shroud as concealing thee and enveloping thee, and thus wrapped up therein circumambulate the circle thrice.

T. Intensely formulating the shroud, stand at the East and proclaim, "Thus have I formulated unto myself this Shroud of Darkness and of Mystery, as a concealment and a guard."

U. Now rehearse an invocation of all the Divine Names of Binah; that thou mayest retain the Shroud of Darkness under thy own proper control and guidance.

V. Now state clearly to the shroud what it is thy desire to perform therewith.

W. Having obtained the desired effect, and gone about invisible, it is requisite that thou shouldst conjure the forces of the Light to act against that Shroud of Darkness and Mystery, so as to disintegrate it, lest any force seek to use it as a medium for an obsession, &c. Therefore rehearse a conjuration as aforesaid, and then open the Shroud and come forth out of the midst thereof, and then disintegrate that shroud by the use of a conjuration unto the forces of Binah, to disintegrate and scatter the particles thereof; but affirming that they shall again be readily attracted at thy command. But on no account must that shroud of awful Mystery be left without such disintegration; seeing that it would speedily attract an occupant: which would become a terrible vampire preying upon him who had called it into being. And after frequent rehearsals of this operation, the thing may be almost done *per nutum.*

## PART ב: TRANSFORMATIONS

A. The Astral Form.

B. The Magician.

C. The Forces used to alter the Form.

D. The Form to be taken.

E. The Equation of the symbolism of the sphere of sensation.

F. Invocation of the Higher: The definition of the form required as a delineation of blind forces, and the awakening of the same by its proper formulation.

G. Formulating clearly to the mind the form intended to be taken: the restriction

and definition of this as a clear form and the actual baptism by water and by fire with the *mystic name of the adept.*

H. The actual invocation aloud of the form desired to be assumed, to formulate before you. The statement of the *desire* of the operator and the *reason* thereof.

I. Announcement aloud that all is now ready for the operation of the transformation of the Astral body. The Magician mentally places this form as nearly as circumstances will admit in the position of the Enterer, himself taking the place of the Hierophant; holding his wand by the black end ready to commence the oration aloud.

J. Let him now repeat a powerful exorcism of the shape into which he desires to transform himself, using the names, &c., belonging to the plane, planet, or other Eidolon, most in harmony with the shape desired. Then holding the wand by the black end, and directing the flower over the head of the Form, let him say: "In the name of the Lord of the Universe, arise before me, O form of . . . into which I have elected to transform myself; so that seeing me men may see the thing they see not, and comprehend not the thing that they behold."

K. The Magician saith: "Pass towards the North shrouded in Darkness, O form of . . . into which I have elected to transform myself." Then let him repeat the usual oration from the throne of the East, and then command the Mystic Circumambulation.

L. Now bring the form round to the South, arrest it, formulate it there standing between two great pillars of fire and cloud, purify it by water and incense, by placing these elements on either side of the form.

M. Passing to the West and facing South-East formulate the form before thee, this time endeavouring to render it physically visible; repeat speeches of Hierophant and Hegemon.

N. Same as L.

O. Same as M.

P. Pass to East of Altar, formulating the form as near in the proportion of the neophyte as may be. Now address a solemn invocation and conjuration by Divine and other names appropriate to render the form fitting for the tranformation thereunto.

Q. Remain at East of Altar, address the form "child of Earth," &c., endeavouring now to see it physically; then at the words "we receive thee," &c., he draws the form towards him so as to envelop him, being very careful at the same time to invoke the Divine Light by the Rehearsal of the Mystic Words.

R. Still keeping himself in the form the Magician says: "Before all magical manifestation cometh the knowledge of the Divine Light." He then moves to the pillars and gives the signs, &c., endeavouring with the whole force of his will to feel himself *actually* and *physically* in the shape of the form desired. At this point he must see, as if in cloudy and misty manner, the outline of the form enshrouding him, though not yet completely and wholly visible. When this occurs, but not before, let him formulate himself as standing between the vast pillars of Fire and of Cloud.

S. He now again endeavours to formulate the form as if visibly enshrouding him; and still astrally retaining the form, he thrice circumambulates the place of working.

T. Standing at the East, let him thirdly formulate the shape which should now appear manifest, and as if enshrouding him, even to his own vision; and then let him proclaim aloud: "Thus have I formulated unto myself this transformation."

U. Let him now invoke all the superior names of the plane appropriate to the form, that he may retain it under his proper control and guidance.

V. He states clearly to the form, what he intends to do with it.

W. Similar to the W section of Invisibility, save that the conjurations, &c., are to be made to the appropriate plane of the Form instead of to Binah.

## PART Ψ: SPIRITUAL DEVELOPMENT.

A. The Sphere of Sensation.

B. The Augœides.

C. The Sephiroth, &c., employed.

D. The Aspirant, or Natural Man.

E. The Equilibration of the Symbols.

F. The Invocation of the Higher, the limiting and controlling of the lower, and the closing of the material senses to awaken the Spiritual.

G. Attempting to make the Natural Man grasp the Higher by first limiting the extent to which mere intellect can help him herein, then by the purification of his thoughts and desires. In doing this let him formulate himself as standing between the pillars of Fire and of Cloud.

H. The aspiration of the whole Natural Man towards the Higher Self, and a prayer for light and guidance through his Higher Self addressed to the Lord of the Universe.

I. The Aspirant affirms aloud his earnest prayer to obtain divine guidance; kneels at the West of the Altar in the position of the candidate in the "Enterer," and at the same time astrally projects his consciousness to the East of the Altar, and turns, facing his body to the West, holding astrally his own left hand with his astral left; and raises his astral right hand holding the presentment of his Lotus Wand by the white portion thereof, and raised in the air erect.

J. Let the Aspirant now slowly recite an oration unto the Gods and unto the Higher Self (as that of the Second Adept in the entering of the vault), but as if with his astral consciousness; which is projected to the East of the Altar.

(NOTE.—If at this point the Aspirant should feel a sensation of faintness coming on, let him at once withdraw the projected astral, and properly master himself before proceeding any further.)

Now let the Aspirant concentrate all his intelligence in his body, lay the blade of his sword thrice on the Daäth point of his neck, and pronounce with his whole will the words: "So help me the Lord of the Universe and my own Higher Soul."

Let him then rise facing East, and stand for a few moments in silence, raising his left hand open, and his right hand holding the Sword of Art, to their full lengths above his head: the head thrown back, the eyes lifted upwards. Thus standing let him aspire with his whole will towards his best and highest ideal of the Divine.

K. Then let the Aspirant pass unto the North, and facing East solemnly repeat the Oration of the Hierophant, as before endeavouring to project the speaking conscious self to the place of the Hierophant (in this case the Throne of the East).

Then let him slowly mentally formulate before him the Eidolon of a Great Angelic torch-bearer: standing before him as if to lead and light his way.

L. Following it, let the Aspirant circumambulate and pass to the South, there let him halt and aspire with his whole will: First to the Mercy side of the Divine Ideal, and then unto the Severity thereof. And then let him imagine himself as standing between two great pillars of Fire and of Cloud, whose bases indeed are buried in black enrolling clouds of darkness: which symbolise the chaos of the world of Assiah, but whose summits are lost in glorious light undying: penetrating unto the white Glory of the Throne of the Ancient of Days.

M. Now doth the Aspirant move unto the West; faces South-West, repeats alike the speeches of the Hiereus and Hegemon.

N. After another circumambulation the Adept Aspirant halts at the South and repeats the meditations in L.

O. And as he passes unto the East, he repeats alike the words of the Hierophant and of the Hegemon.

P. And so he passes to the West of the Altar, led ever by the Angel torch-bearer. And he lets project his astral, and he lets implant therein his consciousness: and his body knows what time his soul passes between the pillars, and prayeth the great prayer of the Hierophant.

Q. And now doth the Aspirant's soul re-enter unto his gross form, and he draws in divine Extasis of the glory ineffable which is in the Bornless Beyond. And so meditating doth he arise and lift to the heavens his hand, and his eyes, and his hopes, and concentrating so his Will on the Glory, low murmurs he the Mystic Words of Power.

R. So also doth he presently repeat the words of the Hierophant concerning the Lamp of the Kerux, and so also passeth he by the East of the Altar unto between the Pillars, and standing between them (or formulating them if they be not there, as it appears unto me) so raises he his heart unto the highest Faith, and so he meditates upon the Highest Godhead he can dream on, or dream of. Then let him grope with his hands in the darkness of his ignorance: and in the "Enterer" sign invoke the Power that it remove the darkness from his Spiritual Vision. So let him then endeavour to behold before him in the Place of the Throne of the East a certain Light or Dim Glory which shapeth itself into a form.

(NOTE.—And this can be beholden only by the Mental Vision: Yet owing unto the

Spiritual Exaltation of the Adept it may sometimes appear as if he beheld it with his mortal Eye.)

Then let him withdraw awhile from such contemplation, and formulate for his equilibration once more the pillars of the Temple of Heaven.

S. And so again does he aspire to see the Glory enforming: and when this is accomplished he thrice circumambulateth, reverently saluting with the "Enterer" the Place of Glory.

T. Now let the Aspirant stand opposite unto the Place of that Light, and let him make deep meditation and contemplation thereon: presently also imagining it to enshroud him and envelop, and again end endeavouring to identify himself with its Glory. So let him exalt himself in the likeness or Eidolon of a Colossal Power, and endeavour to realise that *this* is the only *true* Self: And that one Natural Man is, as it were, the Base and Throne thereof: and let him do this with due and meek reverence and awe. And thereafter he shall presently proclaim aloud: "Thus at length have I been permitted to begin to comprehend the Form of my Higher Self."

U. Now doth the Aspirant make treaty of that Augœides to render comprehensible what things may be necessary for his instruction and comprehension.

V. And he consults it in any matter wherein he may have especially sought for guidance from the Beyond.

W. And, lastly, let the Aspirant endeavour to formulate a link between the Glory and his Self-hood: and let him render his obligation of purity of mind before it, avoiding in this any tendency towards fanaticism or spiritual pride.

And let the Adept remember that this process here set forth is on no account to be applied to endeavouring to come in contact with the Higher Soul or Genius of *another*. Else thus assuredly will he be led into error, hallucination, or even mania.

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# BOOK IV

## DIVINATION

A. The Form of Divination employed.

B. The Diviner.

C. The Forces acting in the Divination.

D. The Subject of the Divination.

E. The Preparation of all things necessary, and the right understanding of the process so as to formulate a connecting-link between the process employed and the Macrocosm.

F. Invocation of the Higher: arrangement of the Scheme of Divination, and initiation of the forces thereof.

G. The first entry into the matter: First assertion of limits and correspondences: beginning of the working.

H. The actual and careful formulation of the question demanded: and consideration of all its correspondences and their classification.

I. Announcement aloud that all the correspondences taken are correct and perfect: the Diviner places his hand upon the instrument of Divination: standing at the East of the Altar, and prepares to invoke the forces required in the Divination.

J. Solemn invocation of the necessary spiritual forces to aid the Diviner in the Divination. Then let him say: "Arise before me clear as a mirror, O magical vision requisite for the accomplishment of this divination."

K. Accurately define the term of the question: putting down clearly in writing what is already *known*, what is *suspected* or *implied*, and what is sought to be known. And see that thou verify in the beginning of the judgment, that part which is already known.

L. Next let the Diviner formulate clearly under two groups or heads (*a*) the arguments *for*, (*b*) the arguments *against*, the success of the subject of one divination, so as to be able to draw a preliminary conclusion therefrom on either side.

M. First formulation of a conclusive judgment from the premises already obtained.

N. Same as section L.

O. Formulation of a second judgment, this time of the further developments arising from those indicated in the previous process of judgment, which was a preliminary to this operation.

P. The comparison of the first preliminary judgment with one second judgment developing therefrom: so as to enable the Diviner to form an idea of the probable action of *forces beyond the actual plane* by the invocation of an angelic figure consonant to the process; and in this matter take care not to mislead thy judgment through the action of thine own preconceived ideas; but only relying—after due tests—on the indication afforded thee by the angelic form. And know, unless the form be of an angelic nature, its indication will not be reliable; seeing, that if it be an elemental, it will be below the plane desired.

Q. The Diviner now completely and thoroughly formulates his whole judgment as well for the immediate future as for the development thereof, taking into account the knowledge and indications given him by the angelic form.

R. Having this result before him, let the Diviner now formulate a fresh divination process, based on the conclusions at which he has arrived, so as to form a basis for a further working.

S. Formulates the sides for and against for a fresh judgment, and deduces conclusion from fresh operation.

T. The Diviner then compares carefully the whole judgment and decisions arrived at with their conclusions, and delivers now plainly a succinct and consecutive judgment thereon.

U. The Diviner gives advice to the Consultant as to what use he shall make of the judgment.

V. The Diviner formulates clearly with what forces it may be necessary to work in order to combat the Evil, or fix the Good, promised by the Divination.

W. Lastly, remember that unto thee a divination shall be as a sacred work of the Divine Magic of Light, and not to be performed to pander unto thy curiosity regarding the secrets of another. And if by this means thou shalt arrive at a knowledge of another's secrets, thou shalt respect and not betray them.

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# BOOK V

## ALCHEMICAL PROCESSES.

A. The Curcurbite or The Alembic.

B. The Alchemist.

C. The processes and forces employed.

D. The matter to be transmuted.

E. The selection of the Matter to be transmuted, and the Formation, cleansing and disposing of all the necessary vessels, materials, &c., for the working of the process.

F. General Invocation of the Higher Forces to Action. Placing of the Matter within the curcurbite or philosophic egg, and invocation of a blind force to action therein, in darkness and in silence.

G. The beginning of the actual process: the regulation and restriction of the proper degree of Heat and Moisture to be employed in the working. First evocation followed by first distillation.

H. The taking up of the residuum which remaineth after the distillation from the curcurbite or alembic: the grinding thereof to form a powder in a mortar. This powder is then to be placed again in the curcurbite. The fluid already distilled is to be poured again upon it. The curcurbite or philosophic egg is to be closed.

I. The curcurbite or Egg Philosophic being hermetically sealed, the Alchemist announces aloud that all is prepared for the invocation of the forces necessary to accomplish the work. The Matter is then to be placed upon an Altar with the elements and four weapons thereon: upon the white triangle, and upon a flashing Tablet of a *General* Nature, in harmony with the matter selected for the working. Standing now in

the place of the Hierophant at the East of the Altar, the Alchemist should place his left hand upon the top of the curcurbite, raise his right hand holding the Lotus Wand by the Aries band (for that in Aries is the Beginning of the Life of the Year): ready to commence the general Invocation of the Forces of the Divine Light to operate in the work.

J. The pronouncing aloud of the Invocation of the requisite General Forces, answering to the class of alchemical work to be performed. The conjuring of the necessary Forces to act in the curcurbite for the work required. The tracing in the air above it with appropriate magical weapon the necessary lineal figures, signs, sigils and the like. Then let the Alchemist say: "So help me the Lord of the Universe and my own Higher Soul." Then let him raise the curcurbite in the air with both hands, saying: "Arise herein to action, Ye Forces of Light Divine."

K. Now let the Matter putrefy in Balneum Mariæ in a very gentle heat, until darkness beginneth to supervene: and even until it becometh entirely black. If from its nature the Mixture will not admit of entire blackness, examine it astrally till there is the astral appearance of the thickest possible blackness, and thou mayest also evoke an elemental Form to tell thee if the blackness be sufficient: but be thou sure that in this latter thou art not deceived, seeing that the nature of such an elemental will be deceptive from the nature of the symbol of Darkness, wherefore ask thou of him nothing *further* concerning the working at this stage, but only concerning the blackness, and this can be further tested by the elemental itself, which should be either black or clad in an intensely black robe. (Note: for the evocation of this spirit use the names, forces, and correspondences of Saturn.)

*When* the mixture be sufficiently black, then take the curcurbite out of the Balneum Mariæ and place it to the North of the Altar and perform over it a solemn invocation of the forces of Saturn to act therein: holding the wand by the black band, then say: "The voice of the Alchemist," &c. The curcurbite is then to be unstopped and the Alembic Head fitted on for purposes of distillation. (NOTE.—In all such invocations a flashing tablet should be used whereon to stand the curcurbite. Also certain of the processes may take weeks, or even months to obtain the necessary force, and this will depend on the Alchemist rather than on the matter.)

L. Then let the Alchemist distil with a gentle heat until nothing remaineth to come over. Let him then take out the residuum and grind it into a powder: replace this powder in the curcurbite, and pour again upon it the fluid *previously distilled.*

The curcurbite is then to be placed again in Balneum Mariæ in a gentle heat. When it seems fairly re-dissolved (irrespective of colour) let it be taken out of the bath. It is now to undergo another magical ceremony.

M. Now place the curcurbite to the West of the Altar, holding the Lotus Wand by the black end, perform a magical invocation of the Moon in her decrease and of Cauda Draconis. The curcurbite is then to be exposed to the moonlight (she being in her

decrease) for nine consecutive nights, commencing at full moon. The Alembic Head is then to be fitted on.

N. Repeat process set forth in section L.

O. The curcurbite is to be placed to the East of the Altar, and the Alchemist performs an invocation of the Moon in her increase, and of Caput Draconis (holding Lotus Wand by white end) to act upon the matter. The curcurbite is now to be exposed for nine consecutive nights (ending with the Full Moon) to the Moon's Rays.

(In this, as in all similar exposures, it matters not if such nights be overclouded, so long as the vessel be placed in such a position that it *would* receive the direct rays, did the cloud withdraw.)

P. The curcurbite is again to be placed on the white triangle upon the Altar. The Alchemist performs an invocation of the forces of the sun to act in the curcurbite. It is then to be exposed to the rays of the sun for twelve hours each day: from 8.30 A.M. to 8.30 P.M. (This should be done preferably when the sun is strongly posited in the Zodiac, but it *can* be done at some other times, though *never* when he is in Scorpio, Libra, Capricornus or Aquarius.)

Q. The curcurbite is again placed upon the white triangle upon the Altar. The Alchemist repeats the words: "Child of Earth, long hast thou dwelt," &c., then holding above it the Lotus Wand by the white end, he says: "I formulate in thee the invoked forces of Light," and repeats the mystic words. At this point keen and bright flashes of light should appear in the curcurbite, and the mixture itself (as far as its nature will permit) should be clear. Now invoke an Elemental from the curcurbite consonant to the Nature of the Mixture, and judge by the nature of the colour of its robes and their brilliancy whether the matter has attained to the right condition. But if the Flashes do *not* appear, and if the robes of the elemental be not Brilliant and Flashing, then let the curcurbite stand within the white triangle for seven days: having on the right hand of the Apex of the triangle a flashing tablet of the Sun, and in the left hand one of the Moon. Let it not be moved or disturbed all those seven days; but not in the dark, save at night. Then let the operation as aforementioned be repeated over the curcurbite, and this process may be repeated altogether three times if the flashing light cometh not. For without this latter the work would be useless. But if after three repetitions it still appear not, it is a sign that there hath been an error in one working; such being either in the disposition of the Alchemist, or in the management of the curcurbite. Wherefore let the lunar and the solar invocations and exposures be replaced, when without doubt—if these be done with care (and more especially those of Caput Draconis and Cauda Draconis with those of the Moon as taught, for these have great force materially)—then without doubt shall that flashing light manifest itself in the curcurbite.

R. Holding the Lotus Wand by the white end, the Alchemist now draws over the curcurbite the symbol of the Flaming Sword as if descending into the mixture. Then let him place the curcurbite to the East of the Altar. The Alchemist stands between

the pillars, and performs a solemn invocation of the forces of Mars to act therein. The curcurbite is then to be placed between the Pillars (or the drawn symbols of these same) for seven days, upon a Flashing Tablet of Mars.

After this period, fit on the Alembic Head, and distil first in Balneum Mariæ, then in Balneum Arenæ till what time the mixture be clean distilled over.

S. Now let the Alchemist take the fluid of the distillate and let him perform over it an invocation of the forces of Mercury to act in the clear fluid; so as to formulate therein the Alchemic Mercury: even the Mercury of the philosophers. (The residuum of the Dead Head is not to be worked with at present, but is to be set apart for future use.) After the invocation of the Alchemic Mercury a certain Brilliance should manifest itself in the whole fluid (that is to say, that it should not only be clear, but also brilliant and flashing). Now expose it in an hermetic receiver for seven days to the light of the Sun: at the end of which time there should be distinct flashes of light therein. (Or an egg philosophic may be used; but the receiver of the Alembic, if close stopped, will answer this purpose.)

T. Now the residuum or Dead Head is to be taken out of the curcurbite, ground small, and replaced. An invocation of the forces of Jupiter is then to be performed over that powder. It is then to be kept in the dark standing upon a Flashing Tablet of Jupiter for seven days. At the end of this time there should be a slight Flashing about it, but if this come not yet, repeat the operation, up to three times, when a faint flashing Light is *certain* to come.

DIAGRAM 58.
The Altar.

U. A Flashing Tablet of each of the four Elements is now to be placed upon an altar as shown in the figure, and thereon are also to be placed the magical elemental weapons, as is also clearly indicated. The receiver containing the distillate is now to be placed between the Air and Water Tablets, and the curcurbite with the Dead Head between the Fire and Earth. Now let the Alchemist form an invocation, using especially the Supreme Ritual of the Pentagram,* and the lesser magical implement appropriate. First, of the Forces of the Fire to act in the curcurbite on the Dead Head. Second, of those of Water to act on the distillate. Third, of the forces of the Spirit to act in both (using the white end of the Lotus Wand). Fourth, of those of the air to act on the distillate; and lastly, those of the earth to act on the Dead Head. Let the curcurbite and the receiver stand thus for five consecutive days, at the end of which time there should be flashes manifest in both mixtures. And these flashes should be lightly coloured.

* See "Liber O," THE EQUINOX, vol. i. No. 2.

V. The Alchemist, still keeping the vessels in the same relative positions, but removing the Tablets of the elements from the Altar, then substitutes one of Kether. This must be white with Golden Charges, and is to be placed on or within the white triangle between the vessels. He then addresses a most solemn invocation to the forces of Kether; to render the result of the working that which he shall desire, and making over each vessel the symbol of the Flaming Sword.

This is the most important of all the Invocations; and it will only succeed if the Alchemist keepeth himself closely allied unto his Higher Self during the working of the invocation and of making the Tablet. And at the end of it, if it have been successful, a Keen and Translucent Flash will take the place of the slightly coloured Flashes in the receiver of the curcurbite; so that the fluid should sparkle as a diamond; whilst the powder in the curcurbite shall slightly gleam.

W. The distilled liquid is now to be poured from the receiver upon the residuum of Dead Head in the curcurbite, and the mixture at first will appear cloudy. It is now to be exposed to the sun for ten days consecutively (10 = Tiphereth translating the influence of Kether). It is then again to be placed upon the white triangle upon the altar, upon a flashing Tablet of Venus: with a solemn invocation of Venus to act therein. Let it remain thus for seven days: at the end of that time see what forms and colour and appearance the Liquor hath taken: for there should now arise a certain softer flash in the liquid, and an elemental may be evoked to test the condition. When this softer flash is manifest, place the curcurbite into the Balneum Mariæ to digest with a *very* gentle heat for seven days. Place it then in Balneum Arenæ to distil, beginning with a gentle, and ending with a strong, heat. Distil thus till nothing more will come over, even with a most violent heat. Preserve the fluid in a closely stoppered vial: it is an Elixir for use according to the substance from which it was prepared. If from a thing medicinal, a medicine; if from a metal, for the purifying of metals; and herein shalt thou use thy judgment. The residuum thou shalt place without powdering into a crucible, well sealed and luted. And thou shalt place the same in thine Athanor, bringing it first to a red, and then to a white, heat, and this thou shalt do seven times on seven consecutive days, taking out the crucible each day as soon as thou hast brought it to the highest possible heat, and allowing it to cool gradually.

And the preferable time for this working should be in the heat of the day. On the seventh day of this operation thou shalt open the crucible, and thou shalt behold what *Form* and *Colour* thy Caput Mortuum hath taken.

It will be like either a precious stone or a glittering powder.

And this stone or powder shall be of magical Virtue in accordance with his nature.

Finished is that which is written concerning the Formulæ of the Magic of Light.

הקדש וברוך הוא :

On the instructions laid down in the first of these Books—Book ›, P. drew up a ritual "for the Evocation unto Visible Appearance of Typhon-Seth," in which, by raising the sigil of Typhon to the grade of 1°=10°, he bewitched a certain refractory brother of the Order, known as Fra: D.P.A.L., who at this time was worrying Fra: D.D.C.F. by legal proceedings. We, however, will omit this Evocation, substituting in its place, as an example of such a working, the Evocation of the Great Spirit Taphthartharath by Frater I.A.

## THE RITUAL FOR THE EVOCATION UNTO VISIBLE APPEARANCE OF THE GREAT SPIRIT TAPHTHARTHARATH

IN THE NAME OF GOD LET THERE BE LIGHT
UNTO THE VOID A RESTRICTION.

*Soror S.S.D.D. altered Frater I.A.'s ritual, making the operation to form a link between Thoth and the Magus. This is absurd; the correct way is as here given, in which the link is formed between the Spirit and the Magus.*

*CONSIDERATIONS.*

To be performed on the day and in the hour of Mercury: the Evocation itself commencing in the magical hour of Tafrac, under the dominion of the Great Angel of Mercury רפאל.

On Wednesday, May 13, 1896, this hour Tafrac occurs between 8h. 32′ P.M. and 9h. 16′, when ☿ is in 17° ♊ on the cusp of seventh house slightly to South of due West.

☽ going to ☌ with ☿ in 14° ♊
☿ to ☌ ♅, ☿ 150° ♄.

*OF THE FORM OF CIRCLE TO BE EMPLOYED.*

DIAGRAM 59.

The Circle of Art.

The Magical figures of Mercury are to be drawn in yellow-orange chalk upon the Ground as shown. At the quarter where the Spirit is to appear is drawn a triangle within a circle: at its points are to be placed three vessels burning on charcoal the Incense of Mercury. About the great circle are disposed lamps burning olive oil impregnated with snake-fat. C is the chair of the chief Operator. D is the altar, E E are the pillars, and G G handy and convenient tables whereon are set writing materials, the ingredients for the Hell-broth, charcoal, incense, &c., all as may be needed for this work. At F is placed a small brazen cauldron, heated over a lamp burning with spirit in which a snake has been preserved.

*OPERATIONIS PERSONÆ.*

| | | | |
|---|---|---|---|
| V.H. Sor : | S.S.D.D. | addressed | Mighty Magus of Art. |
| V.H. Fra : | I.A. | ,, | Assistant Magus of Art. |
| V.H. Fra : | Æ.A. | ,, | Magus of the Fires. |
| V.H. Fra : | D.P.A.L. | ,, | Magus of the Waters. |

The duties of the Magus of Art will be to perform the actual processes of Invocations: to rule the Assistants and command them all.

The Assistant Magus of Art shall act as Kerux in the circumambulations; he shall preside over the Brewing of the Hell-broth in the midst of the Circle: he shall repeat such Invocations as may be necessary at the command of the Magus of Art: and he shall prepare beforehand the place of the working.

The Magus of Fires shall preside over all magical lights, fires, candles, incense, &c: he shall perform the invoking and consecrating rituals at the command of the Magus, and he shall consecrate the temple by Fire, and shall consecrate all Fire used in due form.

The Magus of Waters shall preside over all the fluids used in the operation; over the Water and the Wine, the Oil and the Milk: he shall perform all banishing rituals at the opening of the ceremony: he shall purify the Temple by Water: he shall consecrate all watery things used in due form.

*OF THE ROBES AND INSIGNIA.*

The Mighty Magus of Art shall wear a white robe, yellow sash, red overmantle, indigo nemys, upon her breast shall she bear a great Tablet whereon is the magic seal of Mercury; and over this the lamen bearing the signature of Taphthartharath, on its obverse the Lamen of a Hierophant. She shall wear also a dagger in her sash, and a red rose on her heart: and she shall carry in her left hand the Ankh of Thoth, and in her right the Ibis Wand.

The Assistant Magus of Art shall wear a white robe, with a girdle of snake-skin; a black head-dress and a Lamen of the Spirit, on its obverse the Lamen of the Hiereus. And he shall bear in his right hand a sword; and in his left hand the Magical Candle; and a black chain about his neck.

The Magus of the Fires shall wear a white robe and yellow sash; and the rose upon his breast; in his right hand is a sword and in his left a red lamp.

The Magus of the Waters shall wear a white robe and yellow sash and rose cross: he shall bear in his right hand a sword and in his left a cup of water.

*OPENING.*

The Chamber of Art shall be duly prepared by the Assistant Magus of Art as aforementioned.

# THE TEMPLE OF SOLOMON THE KING

He shall draw upon the ground the lineal figures; and shall trace over them with a magic sword: he shall place the furniture of the Temple in order.

The Members shall be assembled and robed.

The Chief Magus rises, holding the Ibis wand by its black end, and proclaims:

HEKAS, HEKAS ESTE BEBELOI!

Fratres of the Order of the Rosy Cross, we are this day assembled together for the purpose of evoking unto visible appearance the spirit Taphthartharath. And before we can proceed further in an operation of so great danger, it is necessary that we should invoke that divine Aid and Assistance, without which would our work indeed be futile and of no avail. Wherefore being met thus together let us all kneel down and pray:

[All kneel at the four points.]

From Thy Hands O Lord cometh all good! From Thy Hands flow down all Grace and Blessing: the Characters of Nature with Thy Fingers hast Thou traced, but none can read them unless he hath been taught in Thy school. Therefore, even as servants look unto the hands of their Masters, and handmaidens unto the hands of their Mistresses, even so our eyes look unto Thee! For Thou alone art our help, O Lord our God.

Who should not extol Thee, who should not praise Thee, O Lord of the Universe! All is from Thee, all belongeth unto Thee! Either Thy Love or Thine Anger, all must again re-enter; for nothing canst Thou lose; all must tend unto Thy Honour and Majesty.

Thou art Lord alone, and there is none beside Thee! Thou dost what Thou wilt with Thy Mighty Arm, and none can escape from Thee! Thou alone helpest in their necessity the humble, the meek-hearted and the poor, who submit themselves unto Thee; and whosoever humbleth himself in dust and ashes before Thee, to such an one art Thou propitious!

Who would not praise Thee then, Lord of the Universe! Who would not extol Thee! Unto whom there is no like, whose dwelling is in Heaven, and in every virtuous and God-fearing heart.

O God the Vast One—Thou art in all things.

O Nature, Thou Self from Nothing: for what else shall I call Thee!

In myself I am nothing, in Thee I am all self, and live in Thy Selfhood from Nothing! Live Thou in me, and bring me unto that Self which is in Thee! Amen!

[All rise—a pause.]

*Magus of Art:* Fratres of the Order of the Rosy Cross, let us purify and consecrate this place as the Hall of Dual Truth. Magus of the Waters, I command Thee to perform the lesser banishing ritual of the Pentagram,* to consecrate the Water of purifi-

* See "Liber O," THE EQUINOX, vol. i. No. 2.

cation, the wine, the oil, and the milk; and afterwards to purify the place of working with the Consecrated Water!

*Magus of Waters:* Mighty Magus of Art! All thy commands shall be fulfilled, and thy desires accomplished.

[He passes to the North, where are collected in open vessels, the water, the wine, the oil, and the milk; and makes with his sword over them the banishing pentagram of water, saying:]

I exorcise ye impure, unclean and evil spirits that dwell in these creatures of water, oil, wine, and milk, in the name of EL strong and mighty, and in the name of Gabriel, great Angel of Water, I command ye to depart and no longer to pollute with your presence the Hall of Twofold Truth!

[Drawing over them the equilibrating Pentagram of Passives, and the invoking Pentagram of water, he says:]

In the name of HCOMA,* and by the names Empeh Arsel Gaiol,† I consecrate ye to the service of the Magic of Light!

He places the Wine upon the Altar, the Water he leaves at the North, the oil towards the South, and the brazen vessel of milk on the tripod in the midst of the circle.

The Magus of Art silently recites to herself the exhortation of the Lords of the Key Tablet of Union,‡ afterwards saying silently:

I invoke ye, Lords of the Key Tablet of Union, to infuse into these elements of Water and Fire your mystic powers, and to cast into the midst of these opposing elements the holy powers of the great letter Shin: to gleam and shine in the midst of the Balance, even in the Cauldron of Art wherein alike is fire and moisture.

[After the consecration of the Waters, the Magus of Waters takes up the cup of water, and scatters water all round the edge of the circle, saying:]

So first the priest who governeth the works of Fire, must sprinkle with the lustral waters of the loud-resounding sea.

[He then passes to the centre of the circle and scatters the water in the four quarters, saying:]

I purify with water.

[He resumes his place in the North.]

*Magus of Art:* Magus of the Fires, I command you to consecrate this place by the banishing ritual of the Hexagram,§ to consecrate the Magic fire and lights; to illumine the lamps and place them about the circle in orderly disposition; and afterwards to consecrate this place with the holy fire.

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* See Spirit Tablet, and the Elemental Calls of Dr. Dee, as preserved in the Sloane MSS. in the British Museum: also Diagram 67, which is imperfect.

† See Tablet of Water, and the Elemental Calls of Dr. Dee.

‡ The Spirit Tablet.

§ See "Liber O," THE EQUINOX, vol. i. No. 2.

*Magus of the Fires:* Mighty Magus of Art! all thy commands shall be obeyed and all thy desires shall be accomplished.

[He collects together at the South the incense, oil, charcoal, and magic candle, and performs the lesser banishing ritual of the Hexagram at the four quarters; then, extinguishing all lights save one, he performs over these the banishing ritual of the Pentagram of fire, saying:]

I exorcise ye, evil and opposing spirits dwelling in this creature of Fire, by the holy and tremendous name of God the Vast One, Elohim: and in the name of Michael, great Archangel of Fire, that ye depart hence, no longer polluting with your presence the Hall of Twofold Truth.

[He lights from that one flame the Magical candle, and drawing over it the invoking pentagram of spirit active, he cries:]

BITOM! *

[And then, drawing the invoking pentagram of Fire, he says:]

I, in the names of BITOM and by the names Oip Teaa Pedoce,† I consecrate thee, O creature of fire, to the service of the works of the Magic of Light!

[He lights from the magical candle the eight lamps, and the charcoal for the incense-burners, after which he casts incense on the coals in the censer and passes round the circle censing, saying:]

And, when after all the phantasms are vanished, thou shalt see that holy and Formless Fire, that Fire which darts and flashes through the hidden depths of the Universe, hear thou the Voice of the Fire.

[He passes to the centre of the circle and censes towards the four quarters, saying:]

I consecrate with fire.

[He resumes his place in the South.]

[Chief Magus takes fan, and fanning air says:]

I exorcise thee, creature of Air, by these Names, that all evil and impure spirits now immediately depart.

[Circumambulates, saying:]

Such a fire existeth extending through the rushing of the air, or even a fire formless whence cometh the image of a voice, or even a flashing light abounding, revolving, whirling forth, crying aloud.

[Makes banishing air pentagram:]

Creature of Air, in the names EXARP ‡ Oro Ibah Aozpi, § I consecrate thee to the works of the Magic of Light!

[Making invoking Pentagrams in air. All face West.]

[Assistant Magus then casts salt to all four quarters, all over the circle, and passes

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* See Tablet of Spirit.

† See Tablet of Fire.

‡ See Tablet of Spirit.

§ See Tablet of Air.

to West, faces East, and describes with his chain the Banishing pentagram of Earth, saying :]

I exorcise thee, creature of Earth, by and in the Divine Names Adonai Ha Aretz, Adonai Melekh Namen, and in the name of Aurial, Great Archangel of Earth, that every evil and impure spirit now depart hence immediately.

[Circumambulates, saying :]

Stoop not down unto the darkly splendid world, wherein lieth continually a faithless depth, and Hades wrapt in gloom, delighting in unintelligible images, precipitous, winding, a black ever-rolling abyss, ever espousing a body unluminous, formless and void.

[Making invoking pentagram.]

Creature of Earth, in the names of NANTA Emor Dial Hectega,* I consecrate thee to the service of the Magic of Light!

*Chief Magus:* We invoke ye, great lords of the Watch-towers of the Universe! † guard ye our Magic Circle, and let no evil or impure spirit enter therein: strengthen and inspire us in this our operation of the Magic of Light. Let the Mystic Circumambulation take place in the Path of Light.

[Assistant Magus of Art goes first, holding in his left the Magic Candle, and in his right the Sword of Art, with which latter he traces in the air the outer limits of the Magic Circle. All circumambulate thrice. He then, standing at East and facing East, says:

Holy art Thou, Lord of the Universe!

Holy art Thou, whom Nature hath not formed!

Holy art Thou, the Vast and the Mighty One!

Lord of the Light and of the Darkness!

*Chief Magus of Art:* Magus of the Fires, I command you to perform at the four quarters of the Universe the invocation of the forces of Mercury by Solomon's Seal.

*Magus of Fire:* Mighty Magus of Art, all thy commands shall be obeyed, and all thy desires shall be accomplished!

[He does it.‡]

[The Magus now advances to the centre of the circle, by the Magical Cauldron, wherein is the milk becoming heated, turns himself towards the Fire of the spirit, and recites :]

*THE INVOCATION TO THE HIGHER.*

Majesty of the Godhead, Wisdom-crowned Thoth, Lord of the Gates of the Universe: Thee! Thee we invoke! Thou that manifesteth in Thy symbolic Form as an Ibis-headed one: Thee, Thee we invoke! Thou, who holdest in Thy hand the magic wand of Double Power: Thee, Thee we invoke! Thou who bearest in Thy left hand the Rose and Cross of Light and Life: Thee, Thee we invoke! Thou whose

* See Tablet of Earth. † The Four Elemental Tablets.

‡ See "Liber O," THE EQUINOX, vol. i. No. 2.

head is of green, whose Nemys is of night sky-blue; whose skin is of flaming orange, as though it burned in a furnace: Thee, Thee we invoke!

Behold, I am Yesterday, To-day, and the brother of the Morrow! For I am born again and again. Mine is the unseen force which created the Gods, and giveth life unto the dwellers in the watch-towers of the Universe.

I am the charioteer in the East, Lord of the Past and the Future, He who seeth by the Light that is within Him.

I am the Lord of Resurrection, who cometh forth from the dusk, and whose birth is from the House of Death.

O ye two divine hawks upon your pinnacles, who are keeping Watch over the Universe!

Ye who accompany the bier unto its resting-place, and who pilot the Ship of Râ, advancing onwards unto the heights of Heaven!

Lord of the Shrine which standeth in the centre of the Earth!

Behold He is in me and I in Him!
Mine is the radiance in which Ptah floateth over his firmament.
I travel upon high.
I tread upon the firmament of Nu.
I raise a flame with the flashing lightning of mine eye, ever rushing forward in the splendour of the daily glorified Râ, giving life to every creature that treadeth upon the Earth.

If I say come up upon the mountains,
The Celestial waters shall flow at my word;
For I am Râ incarnate,
Khephra created in the flesh!
I am the living image of my Father Tmu, Lord of the City of the Sun!

The God who commands is in my mouth:
The God of Wisdom is in my heart:
My tongue is the sanctuary of Truth:
And a God sitteth upon my lips!

My Word is accomplished each day, and the desire of my heart realises itself like that of Ptah when he creates his works.

Since I am Eternal everything acts according to my designs, and everything obeys my words.

Therefore do Thou come forth unto Me from thine abode in the Silence, Unutterable Wisdom, All-light, All-power. Thoth, Hermes, Mercury, Odin, by whatever name I call Thee, Thou art still Un-named and nameless for Eternity! Come thou forth, I say, and aid and guard me in this Work of Art.

Thou, Star of the East that didst conduct the Magi. Thou art the same, all present in Heaven and in Hell. Thou that vibratest betwixt the Light and the Darkness Rising, descending, changing for ever, yet for ever the same!

The Sun is Thy Father!
Thy Mother the Moon!
The Wind hath borne Thee in its bosom:
And Earth hath ever nourished the changeless Godhead of Thy Youth.

Come Thou forth I say, come Thou forth,
And make all spirits subject unto me!
So that every spirit of the firmament,
And of the Ether of the Earth,
And under the Earth,
On dry land,
And in the Water,
Of whirling Air,
And of rushing Fire,
And every spell and scourge of God, may be obedient unto Me!

[She binds a black cord thrice round the sigil of the Spirit and veils it in black silk, saying:]

Hear me, ye Lords of Truth in the Hall of Themis, hear ye my words, for I am made as ye! I now purpose with the divine aid, to call forth this day and hour the Spirit of Mercury, Taphthartharath, whose magical sigil I now bind with this triple cord of Bondage, and shroud in the black concealing darkness and in death! Even as I knot about this sigil the triple cord of Bondage, so let the Magic power of my will and words penetrate unto him, and bind him that he cannot move; but is presently forced by the Mastery and the Majesty of the rites of power to manifest here before us without this Circle of Art, in the magical triangle which I have provided for his apparition.

And even as I shroud from the Light of Day this signature of that Spirit Taphthartharath, so do I render him in his place blind, deaf and dumb.

That he may in no wise move his place or call for aid upon his Gods; or hear another voice save mine or my companions', or see another path before him than the one unto this place.

[Sigil is placed outside the circle by the assistant Magus of Art.]

And the reason of this my working is, that I seek to obtain from that spirit Taphthartharath the knowledge of the realm of Kokab, and to this end I implore the divine assistance in the names of Elohim Tzebaoth, Thoth, Metatron, Raphael, Michael, Beni Elohim, Tiriel.

[Chief resumes her seat. The three others pass to the West and point their swords

in menace at the veiled and corded sigil. The Assistant Magus then lifts the sigil on to the edge of the circle, and says :]

Who gives permission to admit to the Hall of Dual Truth this creature of sigils?

*Magus of Art:* I, S.S.D.D., Soror of the Order of the Golden Dawn, Theorica Adepta Minora of the Order of the Rose of Ruby and the Cross of Gold!

*I.A.:* Creature of Sigils, impure and unconsecrate! thou canst not enter our Magic Circle!

*D.P.A.L.:* Creature of Sigils, I purify thee with Water.

*Æ.A.:* Creature of Sigils, I consecrate thee by Fire.

[Magus of Art in a loud voice cries *seven times* the name of the Spirit, vibrating strongly, and then says :]

Assistant Magus of Art, I command thee to place the sigil at the foot of the Altar.

*I.A.:* Mighty Magus of Art, all your commands shall be obeyed and all your desires shall be fulfilled.

[He does so. The Magus of Art, standing on the throne of the East, then proclaims :]

*THE INVOCATION.*

O Thou mighty and powerful spirit Taphthartharath, I bind and conjure Thee very potently, that Thou do appear in visible form before us in the magical triangle without this Circle of Art. I demand that Thou shalt speedily come hither from Thy dark abodes and retreats, in the sphere of Kokab, and that Thou do presently appear before us in pleasing form, not seeking to terrify us by vain apparitions, for we are armed with words of double power, and therefore without fear! and I moreover demand, binding and conjuring Thee by the Mighty Name of Elohim Tzebaoth, that Thou teach us how we may acquire the power to know all things that appertain unto the knowledge of Thoth who ruleth the occult wisdom and power. And I am about to invocate Thee in the Magical Hour of TAFRAC, and on this day, for that in this day and hour the great angel of Kokab, Raphael, reigneth—beneath whose dominion art Thou—and I swear to Thee, here in the hall of the twofold manifestation of Truth, that, as liveth and ruleth for evermore the Lord of the Universe; that even as I and my companions are of the Order of the Rose of Ruby and the Cross of Gold; that even as in us is the knowledge of the rites of power ineffable:

Thou SHALT

this day become manifest unto visible appearance before us, in the magical triangle without this Circle of Art:

[It should now have arrived at the Magical Hour Tafrac, commencing at 8h. 32′ P.M. If not, then the Adepti seat themselves, and await that time. When it is fulfilled, the Assistant Magus places the sigil on the Altar in the right quarter: the Magus advances

to the East of the Altar, lays her left hand upon it, in her right holding the sword with its point upon the centre of the sigil.

The Associate Magus holds the Magical Candle for her to read by: and the Magus of the Fires the Book of Invocations, turning the pages that she may read continually. She recites:]

Hear ye, ye lords of Truth, hear ye, ye invoked powers of the sphere of Kokab, that all is now ready for the commencement of this Evocation!

### *THE POTENT EXORCISM.*

[To be said, assuming the mask or form of the Spirit Taphthartharath.]

ת O Thou Mighty Spirit of Mercury, Taphthartharath! I bind, command and very potently do conjure Thee:

פ By the Majesty of the terrible Name of

אלהים צבאות

The Gods of the Armies of the

בני אלהים

By and in the name of:

מיכאל

Great Archangel of God, that ruleth in the Sphere of Kokab, by and in the name of:

רפאל

Great Angel of Mercury; by and in the Name of:

טיריאל

The Mighty Intelligence of Kokab;
By and in the Name of the Sephira Hod
And in the name of that thy sphere

KOKAB

That Thou come forth here now, in this present day and hour, and appear in visible form before us; in the great magic triangle without this Circle of Art.

ת I bind and conjure Thee anew: By the magical figures which are traced upon the ground: By the Magic Seal of Mercury I bear upon my breast: By the Eight Magic Lamps that flame around me: By Thy seal and sigil which I bear upon my heart: that Thou come forth, here, now, in this present day and hour, and appear in visible and material form before us, in the great magic triangle without this Circle of Art.

ר I bind and conjure thee anew: By the Wisdom of Thoth the Mighty God: By the Light of the Magic Fire: By the Unutterable Glory of the Godhead within me: By all powerful names and rites: that Thou come forth, here,

now, in this present day and hour, and appear in visible and material form before us, in the great magical triangle without this Circle of Art.

ת I bind and conjure Thee anew: By the powers of Word and of Will: By the Powers of Number and Name: By the Powers of Colour and Form: By the Powers of Sigil and Seal: That Thou come forth, here, now, in this present day and hour, and appear in visible and material form before us in the great magical triangle without this Circle of Art.

ר I bind and conjure thee anew: By all the Magic of Light: By the Ruby Rose on the Cross of Gold: By the Glory of the Sun and Moon: By the flashing radiance of the Magic Telesmata: By the Names of God that make Thee tremble every day! That Thou come forth, here, now, in this present day and hour, and appear in visible and material form before us in the great Magic triangle without this Circle of Art!

ת But if Thou art disobedient and unwilling to come:
Then will I curse Thee by the Mighty Names of God!
And I will cast Thee down from Thy Power and Place!
And I will torment Thee with new and terrible names!
And I will blot out Thy place from the Universe;
And Thou shalt *never* rise again!

So come Thou forth quickly, Thou Mighty Spirit Taphthartharath, come Thou forth quickly from Thy abodes and retreats! Come unto us, and appear before us in visible and material form within the great Magical triangle without this Circle of Art, courteously answering all our demands, and see Thou that Thou deceive us in no wise—lest——

[Take up the veiled sigil and strike it thrice with the blade of the Magic sword, then hold it in the left aloft in the air, at the same time stamping thrice with the Right Foot.

Assistant Magus now takes sigil and places it in the North: S.S.D.D. returns to her seat, takes lotus wand (or Ibis sceptre) and says:]

The voice of the Exorcist said unto me, let me shroud myself in Darkness, peradventure thus may I manifest in Light.

I am an only Being in an abyss of Darkness, from the Darkness came I forth ere my birth, from the silence of a primal sleep. And the Voice of Ages answered unto my soul: "Creature of Mercury, who art called Taphthartharath! The Light shineth in Thy darkness, but Thy darkness comprehendeth it not!"

Let the Mystic Circumambulation take place in the Path of Darkness, with the Magic Light of Occult science to guide our way!

[I.A. takes up sigil in left and candle in right. Starting at North they circumambulate once. S.S.D.D. rises, and passes round the Temple before them, halting at the Gate of the West. Sigil bared by I.A., purified and consecrated: S.S.D.D., as Hiereus, assuming the mask of the Spirit, strikes the sigil (now partly bared) *once* with the Magic Sword, and says:]

Thou canst not pass from concealment unto manifestation save by the virtue of the name Elohim! Before all things are the Chaos and the Darkness, and the Gates of the Land of Night. I am he whose name is Darkness; I am the Great One of the Paths of the Shades! I am the Exorcist in the midst of the exorcism: appear thou therefore without fear before me, for I am He in whom Fear is not!

Thou hast known me, so pass thou on!

[Magus of Art passes round to the Throne of the East, Assistant Magus re-veils the sigil and carries it round once more. They halt, bare, purify and consecrate sigil as before: they approach the Gate of the East. Sigil unveiled: S.S.D.D. smiting sigil once with lotus wand.]

Thou canst not pass from concealment unto manifestation save by virtue of the name of I.H.V.H. After the formless and the void and the Darkness cometh the knowledge of the Light. I am that Light which riseth in the Darkness: I am the Exorcist in the midst of the exorcism: appear Thou therefore in Visible Form before me, for I am the wielder of the Forces of the Balance.

Thou hast known me now, so pass Thou on unto the Cubical Altar of the Universe!

[Sigil re-veiled, and conducted to altar, placed on West of triangle; S.S.D.D. passes to Altar holding sigil and sword as before. On her right hand is Æ.A. with the Magic Candle: on her left is D.P.A.L. with the ritual. Behind her to the East of the Magical Cauldron is I.A. casting into the milk at each appropriate moment the right ingredient. Afterwards, as S.S D.D. names each Magical Name, I.A. draws in the perfected Hell-broth the sigils, &c., appropriate thereunto: at which time S.S.D.D. recites the:]

*STRONGER AND MORE POTENT*

*CONJURATION.*

Come forth! Come forth! Come forth unto us, Spirit of Kokab Taphthartharath, I conjure Thee! Come! Accept of us these magical sacrifices, prepared to give Thee body and form.

Herein are blended the magical Elements of Thy body, the symbols of Thy mighty being.

For the sweet scent of the mace is that which shall purify Thee finally from the Bondage of Evil.

And the heat of the magical fire is my will which volatilises the gross matter of Thy Chaos, enabling Thee to manifest Thyself in pleasing form before us.

And the flesh of the serpent is the symbol of Thy body, which we destroy by water and fire, that it may be renewed before us.

And the Blood of the Serpent is the Symbol of the Magic of the Word Messiah, whereby we triumph over Nahash.

And the all-binding Milk is the magical water of Thy purification.

And the Fire which flames over all [assistant lights Hell-broth] is the utter power of our sacred rites!

Come forth! Come forth! Come forth unto us, Spirit of Mercury, O Taphthartharath. I bind and conjure Thee by Him that sitteth for ever on the Throne of Thy Planet, the Knower, the Master, the All-Dominating by Wisdom, Thoth the Great King, Lord of the Upper and the Lower Crowns! I bind and conjure Thee by the Great Name

IAHDONHI

Whose power is set flaming above Thy Palaces, and ruleth over Thee in the midst of Thy gloomy Habitations.

And by the powers of the mighty letter Beth: which is the house of our God, and the Crown of our Understanding and Knowledge.

And by the great Magic Word

StiBeTTChePhMeFShiSS

which calleth Thee from Thy place as Thou fleest before the presence of the Spirit of Light and the Crown! And by the name

ZBaTh,

which symbolises Thy passage from Mercury in Gemini unto us in Malkuth:

Come forth, come forth, come forth!
Taphthartharath!
In the name of IAHDONHI:
I invoke Thee: appear! appear!
Taphthartharath!
In the name of Elohim Tzebaoth:
I invoke Thee: appear! appear!
Taphthartharath!
In the Name of Mikhâel:
I invoke Thee: appear! appear!
Taphthartharath!
In the Name of Raphael:
I invoke Thee: appear! appear!
Taphthartharath!
In the Name of Tiriel:
I invoke Thee: appear! appear!
Taphthartharath!
In the Name of Asboga:
I invoke Thee: appear! appear!
Taphthartharath!

In the Name of Din and Doni :
I invoke Thee : appear ! appear !
Taphthartharath !
In the Name of Taphthartharath :
I invoke Thee : appear ! appear !

O Thou Mighty Angel who art Lord of the 17th Degree of Gemini, wherein now Mercury takes refuge, send thou unto me that powerful but blind force in the form of Taphthartharath. I conjure thee by the Names of Mahiel and Onuel, they who rejoice.

Come forth unto us therefore, O Taphthartharath, Taphthartharath, and appear thou in visible and material form before us in the great Magical triangle without this Circle of Art ! And if any other Magus of Art, or any other school than ours, is now invoking Thee by potent spells ; or if Thou art bound by Thy vow, or Thy duties, or the terrible bonds of the Magic of Hell ; then I let shine upon Thee the glory of the symbol of the Rose and the Cross ; and I tell Thee by that symbol that Thou art free of all vows, of all bonds, for what time Thou comest hither to obey my will !

Or if any other Master or Masters of the Magic of Light of the Order of the Rose of Ruby and the Cross of Gold is now binding and invoking Thee by the supreme, absolute and fearful power of this our Art : then I command and conjure Thee by every name and rite already rehearsed that Thou send unto us an ambassador to declare unto us the reason of Thy disobedience.

But if Thou art yet disobedient and unwilling to come, then will I curse Thee by the Mighty Names of God, and I will cast Thee forth from Thy Power and Place. And I will torment Thee by horrible and terrible rites. And I will blot out Thy place from the Universe and Thou shalt NEVER rise again !

So come Thou forth, Thou Spirit of Mercury, Taphthartharath, come Thou forth quickly, I advise and command Thee.

Come Thou forth from Thy abodes and retreats. Come Thou forth unto us, and appear before us in this Magical triangle without this Circle of Art : in fair and human form, courteously answering in an audible voice all our demands. As is written :

" Kiss the Son lest He be angry !
If His anger be kindled, yea, but a little—
Blessed are they that put their trust in Him ! "

[The Mighty Magus of Art lifts up the sigil towards Heaven, tears off from it the Black Veil, and cries :]

Creature of Kokab, long hast Thou dwelt in Darkness ! Quit the Night and seek the Day !

[Sigil is replaced to West of the triangle ; Magus holds the Sword erect (point upwards) over its centre, and lays her left hand upon it, saying :]

By all the names, powers and rites already rehearsed, I conjure Thee thus unto visible apparition :

KHABS AM PEKHT.

KONX OM PAX.

LIGHT IN EXTENSION.

[Saith the Magus of Art :]

As the Light hidden in Darkness can manifest therefrom,

SO SHALT THOU

become manifest from concealment unto manifestation !

[The Magus of Art takes up the sigil, stands at East of Altar facing West, and says :]

*THE CONJURATION OF THE INTELLIGENCE TIRIEL.*

Tiriel, Angel of God, in the name of

IAHDONHI

I conjure thee send thou unto us this spirit

TAPHTHARTHARATH.

Do thou force him to manifest before us without this Circle of Art.

Tiriel, in the name of Elohim Tzebaoth, send to us in form material this spirit Taphthartharath.

Tiriel, in the name of the Beni Elohim, send to us in form material this spirit Taphthartharath.

Tiriel, in the name of Michael, send to us in form material this spirit Taphthartharath.

Tiriel, in the name of Raphael, send to us in visible form this spirit Taphthartharath.

Tiriel, in the name of Hod, send to us in visible form this spirit Taphthartharath.

O Tiriel, Tiriel : in all the mighty signs, and seals, and symbols here gathered together, I conjure thee in the Name of the Highest to force this Spirit Taphthartharath unto visible manifestation before us, in the great triangle without this Circle of Art.

[The Magus now places the sigil between the mystic pillars, and attacks it as Enterer, directing upon it her whole will : following this projection by the sign of silence. If he does not yet appear, then repeat the invocation to Tiriel from the throne of the East. This process may be repeated thrice. But if not even then the Spirit come, then an error hath been committed, in which case replace Sigil on altar, holding sword as usual, and say :]

*THE PRAYER UNTO THE GREAT GOD OF HEAVEN.*

O ye great Lords of the Hall of the Twofold Manifestation of Truth, who preside over the weighing of the Souls in the Place of Judgment before

AESHOORI,

Give me your hands, for I am made as ye! Give me your hands, give me your magic powers, that I may have given unto me the Force and the Power and the Might irresistible, which shall compel this disobedient and malignant spirit, Taphthartharath, to appear before me, that I may accomplish this evocation of arts according to all my works and all my desires. In myself I am nothing: in ye I am all self, and exist in the selfhood of the Mighty to Eternity! O Thoth, who makest victorious the word of AESHOORI against his adversaries, make thou my word, who am Osiris, triumphant and victorious over this spirit:

Taphthartharath.
Amen.

[Return to place of the Hierophant, and repeat, charging. He now will certainly appear.

But so soon as he appears, again let the sigil be purified and censed by the Magus of Art. Then removing from the middle of the sigil the Cord of Bondage, and holding that sigil in her left hand, she will smite it with the flat blade of her magic sword, saying:]

By and in the Names of IAHDONHI, Elohim Tzebaoth, Michael, Raphael and Tiriel: I invoke upon thee the power of perfect manifestation unto visible appearance!

[I.A. now takes up the sigil in his right hand and circumambulates thrice. He places sigil on the ground at the place of the spirit. S.S.D.D., from the place of the Hierophant, now recites (I.A. with sword guarding the place of the spirit, D.P.A.L. holding the Book; and Æ.A. holding the magical candle for her to read by)]

### *AN EXTREMELY POWERFUL CONJURATION.*

Behold! Thou Great Powerful Prince and Spirit, Taphthartharath, we have conjured Thee hither in this day and hour to demand of Thee certain matters relative to the secret magical knowledge which may be conveyed to us from Thy great master Thoth through Thee. But, before we can proceed further, it is necessary that Thou do assume a shape and form more distinctly material and visible. Therefore, in order that Thou mayest appear more fully visible, and in order that Thou mayest know that we are possessed of the means, rites, powers and privileges of binding and compelling Thee unto obedience, do we rehearse before Thee yet again the mighty words; the Names, the Sigils, and the Powers of the conjurations of fearful efficacy: and learn that if Thou wert under any bond or spell, or in distant lands or elsehow employed, yet nothing should enable Thee to resist the power of our terrible conjuration; for if Thou art disobedient and unwilling to come, we shall curse and imprecate Thee most horribly by the Fearful Names of God the Vast One; and we shall tear from Thee Thy rank and Thy

power, and we shall cast Thee down unto the fearful abode of the chained ones and shells, and Thou shalt never rise again!

Wherefore make haste, O Thou mighty spirit Taphthartharath, and appear very visibly before us, in the magical triangle without this Circle of Art. I bind and conjure Thee unto very visible appearance in the Divine and Terrible Name

I A H D O N H I,
By the Name I A H D O N H I,
And in the Name I A H D O N H I,

I command Thee to assume before us a very visible and material Form.

By and in the Mighty Name of God the Vast One,

E L O H I M T Z E B A O T H,
And in the Name E L O H I M T Z E B A O T H,
And by the Name E L O H I M T Z E B A O T H,

I bind and conjure Thee to come forth very visibly before us.

I bind and conjure Thee unto more manifest appearance, O thou Spirit, Taphthartharath.

By the Name of M I C H A E L,
And in the Name of M I C H A E L,
By and in that Name of M I C H A E L,

I bind and conjure Thee that Thou stand forth very visibly, endowed with an audible voice, speaking Truth in the Language wherein I have called Thee forth.

Let IAHDONHI, ELOHIM TZEBAOTH, MICHAEL, RAPHAEL, BENI ELOHIM, TIRIEL, ASBOGA, DIN, DONI, HOD, KOKAB and every name and spell and scourge of God the Vast One bind Thee to obey my words and will.

Behold the standards, symbols and seals and ensigns of our God: obey and fear them, O Thou mighty and potent Spirit, Taphthartharath!

Behold our robes, ornaments, insignia and weapons: and say, are not these the things Thou fearest?

Behold the magic fire, the mystic lamps, the blinding radiance of the Flashing Tablets!

Behold the Magical Liquids of the Material Basis; it is these that have given Thee Form!

Hear thou the Magical Spells and Names and the chants which bind Thee!

Taphthartharath!
Taphthartharath!
Taphthartharath!
Taphthartharath!
Taphthartharath!
Taphthartharath!
Taphthartharath!
Arise! Move! Appear!

Zodâcar Èca od Zodamerahnu odo kikalè Imayah piapè piamoel od VAOAN!

[If at this time that spirit be duly and rightly materialised, then pass on to the request of the Mighty Magus of Art; but if not, then doth the Magus of Art assume the God form of Thoth, and say:]

Thou comest not! Then will I work and work again. I will destroy Thee and uproot Thee out of Heaven and Earth and Hell.

Thy place shall become empty; and the horror of horrors shall abide in Thy heart, and I will overwhelm Thee with fear and trembling, for "SOUL mastering Terror" is my Name.

[If at this point he manifest, then pass on to the final Request of the Mighty Magus of Art; if not, continue holding the arms in the sign of Apophis.]

Brother Assistant Magus! Thou wilt write me the name of this evil serpent, this spirit Taphthartharath, on a piece of pure vellum, and thou shalt place thereon also His seal and character; that I may curse, condemn and utterly destroy Him for His disobedience and mockery of the Divine and Terrible Names of God the Vast One.

[Assistant Magus does this.]

Hear ye my curse, O Lords of the Twofold Manifestation of Thmaist.

I have evoked the Spirit Taphthartharath in due form by the formulæ of Thoth.

But He obeys not, He makes no strong manifestation.

Wherefore bear ye witness and give ye power unto my utter condemnation of the Mocker of your Mysteries.

I curse and blast Thee, O Thou Spirit Taphthartharath. I curse Thy life and blast Thy being. I consign Thee unto the lowest Hell of Abaddon.

By the whole power of the Order of the Rose of Ruby and the Cross of Gold—for that Thou hast failed at their behest, and hast mocked by Thy disobedience at their God-born knowledge—by that Order which riseth even unto the white throne of God Himself do I curse Thy life and blast Thy being; and consign Thee unto the lowermost Hell of Abaddon!

In the Names of IAHDONHI, Elohim Tzebaoth, Michael, Raphael, Beni Elohim and Tiriel:

I curse Thy Life
And Blast Thy Being!
Down! Sink down to the depths of horror.

By every name, symbol, sign and rite that has this day been practised in this Magic Circle: by every power of my soul, of the Gods, of the Mighty Order to which we all belong!

I curse Thy Life
And Blast Thy being!
Fall, fall down to torment unspeakable!

If Thou dost not appear then will I complete the fearful sentence of this curse.

God will not help Thee. Thou, Thou hast mocked His Name.

[Taking the slip of vellum and thrusting it into the magical Fire.]

I bid Thee, O sacred Fire of Art, by the Names and Powers which gave birth unto the Spirit of the Primal Fire: I bind and conjure Thee by every name of God, the Vast One, that hath rule, authority and domination over Thee; that Thou do spiritually burn, blast, destroy and condemn this spirit Taphthartharath, whose name and seal are written herein, causing Him to be removed and destroyed out of His powers, places and privileges: and making Him endure the most horrible tortures as of an eternal and consuming Fire, so long as He shall come not at my behest!

The Earth shall suffocate Him, for mine are its powers, and the Fire shall torment Him, for mine is its magic. And Air shall not fan Him, nor Water shall cool Him. But Torment unspeakable, Horror undying, Terror unaltering, Pain unendurable; the words of my curse shall be on Him for ever; God shall not hear Him, nor holpen Him never, and the curse shall be on Him for ever and ever!

[So soon as he shall appear, extinguish that fire with consecrated water, and cry:]

O, Thou Mighty Spirit Taphthartharath, forasmuch as Thou art come, albeit tardily, do I revoke my magic curse, and free Thee from all its bonds save only from those that bind Thee here!

[He having appeared, the *Assistant Magus of Art* holds aloft his sword, saying:]

Hear ye, Great Lord of the Hall of Dual Truth; Hear ye, Immortal Powers of the Magic of Light, that this Spirit Taphthartharath hath been duly and properly invoked in accordance with the sacred rites of Power Ineffable.

[The *Mighty Magus of Art* now says:]

O ye Great Lords of the Glory and Light of the radiant Orb of Kokab; ye in whom are vested the knowledge of the Mighty powers, the knowledge of all the hidden Arts and Sciences of Magic and of Mystery! Ye! Ye! I invoke and conjure! Cause ye this mighty Serpent Taphthartharath to perform all our demands: manifest ye through him the Majesty of your presences, the divinity of your knowledge, that we may all be led yet one step nearer unto the consummation of the Mighty Work, one step nearer unto the great white throne of the Godhead; and that, in so doing, *His* being may become more glorified and enlightened, more capable of receiving the Influx of that Divine Spirit which dwells in the heart of Man and God!

[S.S.D.D. now formulates the desires as follows:]

O thou Great Potent Spirit Taphthartharath, I do command and very potently conjure thee by the Majesty of Thoth, the Great God, Lord of Amenta, King and Lord Eternal of the Magic of Light:

That Thou teach unto us continually the Mysteries of the Art of Magic, declaring unto us now in what best manner may each of us progress towards the accomplishment of the Great Work. Teach us the Mysteries of all the Hidden Arts and Sciences which are under the Dominion of Mercury, and finally swear Thou by the Great Magic Sigil

that I hold in my hand, that Thou wilt in future always speedily appear before us; coming whensoever Thy sigil is unveiled from its yellow silken covering: and manifesting whensoever we enable Thee by the offerings and sacrifices of Thy nature! To the end that Thou mayest be a perpetual link of communication between the Great God Thoth under his three forms and ourselves.

*THE FINAL ADMONITION.*

O Thou mighty and potent prince of Spirits Taphthartharath: forasmuch as Thou hast obeyed us in all our demands, I now finally bind and conjure Thee:

That Thou hereafter harm me not, or these my companions, or this place, or aught pertaining unto all of us: that Thou faithfully do perform all those things even as Thou hast sworn by the great and all-powerful Names of God the Vast One; and that Thou dost deceive us in nothing, and forasmuch as Thou hast been obedient unto our call, and hast sworn to obey our commands:

Therefore do Thou feel and receive these grateful odours of the fine perfumes of our Art, which are agreeable unto Thee.

[Magus of Fires burns much incense.]

And now I say unto Thee, in the name of IHSVH, depart in peace unto Thy habitations and abodes in the invisible. I give unto Thee the blessing of God in the Name of IAHDONHI: may the influx of the Divine Light inspire Thee and lead Thee unto the ways of peace!

Let there be peace betwixt us and Thee; and come Thou hastily when we invoke and call Thee:

Shalom! Shalom! Shalom!

[Reverse circumambulations and closing rituals of Mercury, &c. &c.]

In the Order of the Golden Dawn many consecrations were made use of upon the lines laid down in Book ה, such as the Consecration of the Lotus Wand, the Rose Cross and the Magical Sword; these, however, we will omit, substituting in their place one carried out by P. himself, and called:

## TALISMAN OF FIRE OF JUPITER WITH RITUAL

### THE INVOCATIONS PROPER TO THE CONSECRATION OF A FLASHING TABLET OF THE EAGLE KERUB OF JUPITER.

### PART I.

The Hall is first purified by the banishing rituals of Pentagram and Hexagram.

Next by Fire and by Water.

The General Exordium follows; then,

The Exordium.

I, P., with the help of Q.F.D.R. and T.T.E.G., am come hither to consecrate a talisman of the Eagle Kerub of Jupiter that it may be powerful to heal the sick, to alleviate pain, to give health and strength. And I swear, in the presence of the Eternal Gods, that, as liveth the Lord of the Universe and my own Higher Soul, I will so create a dweller for this talisman that it shall be irresistible to heal the sick, to alleviate pain, to give health and strength: to the welfare of mankind and the glory of God.

[I invoke the Higher by the first prayer in $5° = 6°$, and make the sign of the Cross on the talisman.

Purify talisman, Fire and Water.

The Invoking Ritual of the Hexagram of Jupiter is performed.]

*THE GREAT INVOCATION OF AMOUN.**

Hail unto Thee, Lord of Mercy! Hail, I say, unto Thee, the Father of the Gods!

O Thou, whose golden plumes stream up the sky in floods of light divine!

Thou, whose head is as a sapphire, or the vault of the unchanging sky!

Thou, whose heart is pitiful; where the Rose Dawn shines out amid the gold!

Thou, unchanging and unchangeable;

Whom the Eagle follows; whom the Serpent doth embrace;

O Thou that standest on the Scorpion!

Thee, Thee, Thee, Thee, I invoke!

O Thou! from whom the Universe did spring!

Thou, the All-Father, Thou whose plumes of power rise up to touch the Throne of the Concealed!

Mighty! Merciful! Magnificent!

Thee, Thee, Thee, Thee, I invoke!

Behold! Thou hast lifted up Thy Voice and the hills were shaken! Yea, Thou didst cry aloud and the everlasting hills did bow! They fled away; they were not! And Thine Awful Sea rolled in upon the Abyss!

For Thou didst look upon my face and say: Thou art my Son, this day have I begotten Thee!

Yea, O my Father, Thou hast spoken unto me and said: "Sit thou on my right hand!"

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* During the great invocation of Amoun and Toum Maal T.T.E.G. and Q.F.D.R. respectively charge the talisman with Enterer sign.

In Part I, T.T.E.G. will imagine herself throughout as clothed with a violet light and between two mighty pillars, of smoke and flame.

A white light must pervade the violet from above.

Her station is in the place of Jupiter.

But I have covered my face. I have hidden myself. I have knelt before Thee in the Glory of Thy face!

Arise, Lord God, arise and shine! I am To-Day and I am Yesterday! I am the Brother of the Golden Dawn!

In the Chariot of Life is my seat, and my horses course upon the firmament of Nu!

Come unto me, O my Father, for I know Thy Name!

AMOUN!

[Vibrate by formulæ of the Middle Pillar and of the Mystic Circumambulation.]

I invoke Thee, the Terrible and Invisible God!

I call Thee from the azure Throne!

I raise my voice in the Abyss of Water!

I raise my soul to contemplate Thy Face!

AMOUN!

Come unto me! Hear me! Appear in splendour unto these who worship at Thy Feet!

For who am I before Thy Face? What is man, that Thou art mindful of him; or the Son of Man that Thou visitest him? Thou hast made him a little lower than the Elohim—Thou hast Crowned him with Glory and Honour!

AMOUN!

Hear me! Come unto me!

In myself I am nothing—in Thee I am All Self! Dwell Thou in me, and bring me to that Self which is in Thee!

AMOUN!

O my Father! my Father! the Chariots of Ishrael, and the horsemen thereof!

[All bow in adoration. Standing in the Sign of Osiris slain, say:]

I am the Abi-agnus, The Slain Lamb in Thy Mountain, O Lord Most High!

I am the Strength of the Race of Men, and from me is the Shower of the Life of Earth!

I am Amoun, the Concealéd One: the Opener of the Day am I!

I am Osiris Onnophris, the Justified One. I am the Lord of Life triumphant over death! There is no part of me that is not of the Gods.

I am the Preparer of the Pathway: the Rescuer unto the Light!

Out of the Darkness let the Light arise!

[Raise hands to heaven.]

Thou hast been blind and dead, O creature of talismans! Now I say unto Thee, Receive thy Life! Receive thy Sight!

I am the Reconciler with the Ineffable!

I am the Dweller of the Invisible!

*LET THE WHITE BRILLIANCE OF THE*
*DIVINE SPIRIT*
*DESCEND!*

[Lower hands. Touching talisman with white end of Wand.]

Be thou a living creature! Whose mind is open unto the Higher!

Be thou a living creature! Whose heart is a centre of Light.

Be thou a living creature! Whose body is the Temple of the Rosy Cross.

In the number 21, in the name אהיה, in the name יתשוה, in the Pass-Word INRI, I declare that I have created thee, a living Spirit of this Sphere of Tzedeq, to do my will, and work thine own salvation!

Let us analyse the Key-Word.

*Chief:* I.

*2nd:* N.

*3rd:* R.

*All:* I.

*Chief:* Yod. י.

*2nd:* Nun. נ.

*3rd:* Resh. ר.

*All:* Yod. י.

*Chief:* Virgo, Isis, Mighty Mother.

*2nd:* Scorpio, Apophis, Destroyer.

*3rd:* Sol, Osiris, Slain and Risen.

*All:* Isis, Apophis, Osiris.

IAΩ

(All give the sign of the Cross).

*Chief, 2nd and 3rd Adepts:* The Sign of Osiris Slain.

(*Chief:* L. The Sign of the mourning of Isis.)

(*2nd Adept:* V. The Sign of Typhon Destroyer.)

(*3rd Adept:* X. The Sign of Osiris Risen.)

*All:* LVX., Lux, The Light of the Cross.

## PART II.*

Purify talisman with Water and Fire.

The Invocation of Water is made as in 3° = 8° and by the Enochian Keys 10, 4, 11, 12 in E., W., N., S. respectively Invocation ♏ (σληι).†

*The Invocation of the Great God Toum Maal*

O Thou! Majesty of Godhead!

Toum Maal! Thee, Thee I invoke!

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* In Part II. Q.F.D.R. will imagine herself as a blue eagle between two mighty pillars. White light pervades the blue from above. Her station is in the West.

† See 777. Egyptian name of Scorpio.

Lord of Amenta! Lord of Enemehitt!

O Thou! Whose head is golden as the sun, and thy nemyss as the night sky-blue!

Thou who art as rugged as the wind!

Who formulatest wonders in the world!

Thou, unchangeable as Ta-Ur!

Thou, mutable as water!

Changing ever, and ever the same!

Thou, girt about with the Waters of the West as with a garment!

Thou, who art, in the Beneath as in the Above, like to Thyself!

Reflector! Transmuter! Creator!

Thee, Thee, I invoke!

Behold, I have set my feet in the West, as Râ that hath ended his work!

Toum goeth down into Thy Waters, and the daylight passeth, and the shadows come!

But I, I pass not, nor go down!

The light of my Godhead gleams ever in Thy glowing skies;

Horus is my Name, and the City of Darkness is my House:

Thoth is on the prow of my Bark, and I am Khephera that giveth Light!

Come unto me! Come unto me, I say, for I am He that standeth in Thy place!

Behold! ye gathering eagles in the Sky! I am come into the West! I am lifted up upon your wings! Ye that follow the bier to the place of Rest. Ye that mourn Osiris in the dusk of Things!

Behold He is in Me and I in Him!

I am He that ruleth in Amenta!

In Sleei (σληι) is my rule, and in Death is my dominion!

Mine are the eagles that watch in the Eye of Horus!

Mine is the Bark of Darkness, and my power is in the Setting Sun!

I am the Lord of Amenta!

Toum Maal is My Name!

Hail unto Thee! Hail unto Thee! O mine eagle of the glowing West!

Toumathph!

[Vibrate by the formulæ of the Middle Pillar and of the Mystic Circumambulation.]

O crowned with darkness! Mother-bird of the Holy Ones! O golden-headed Soul of sleep! O firm, enduring shoulders! O body of blue and golden feathers! O darkening feet, as of the skies of night! O mighty Power of claws and beak, invincible, divine!

O great and glistening Wings!

Ride hither on the Storm!

Toumathph!

[Vibrate by the formulæ of the Middle Pillar and of the Mystic Circumambulation.]

Across the gloomy waters

From the land of the Setting Sun

Thou art come, Thou art come, for the Words of my Mouth are mighty words.

Come, for the guests are ready, and the feast is spread before Thee!

Come, for the destined spouse awaits Thy kiss!

With roses and with wine, with light and life and love! The soul of Tzedeq waits! Come then, O come to me!

For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth.

I have fought upon earth for good. I am purified. I have finished my course, I have entered into the invisible! I am Osiris Onnophris the Justified One. I am the Lord of Life Triumphant over Death! There is no part of me that is not of the Gods.

I am the Preparer of the Pathway: the Rescuer unto the Light!

Out of the Darkness let the light arise!

[Raise hands to heaven.]

Thou hast been blind and dead, O creature of talismans! Now I say unto thee: Receive thy life! Receive thy Sight!

I am the Reconciler with the Ineffable!

I am the Dweller of the Invisible!

*LET THE WHITE BRILLIANCE OF THE*
*DIVINE SPIRIT*
*DESCEND!*

## PART III.

*The Chymical and Hermetic Marriage of the Eagle of the Waters with the Soul of Jupiter.*

[Purify the talisman with Water and Fire.]

*Q.F.D.R.:* I am the Eagle of the Waters, and my Power is in the West!

*T.T.E.G.:* I am the Soul of Jupiter: in the sphere of Tzedeq is my name confessed!

*P.:* I am the Reconciler between you!

*Q.F.D.R.:* My Power is to give peace and sleep!

*T.T.E.G.:* My Power is to give strength and health!

*P.:* I am the Reconciler between you!

*Q.F.D.R.:* Toum Maal hath made me to this end!

*T.T.E.G.:* Amoun hath made me to this end!

*P.:* I am the Reconciler between you!

*Q.F.D.R.* : Pain could not dwell before us if we wed.
*T.T.E.G.* : Death could not come where we are if we wed.
*P.* : I am the Reconciler between you!
*Q.F.D.R.* : My robes were blue: where is their azure gone?
*T.T.E.G.* : My robes were violet: is their purple past?
*P.* : I am the Reconciler between you!
*Q.F.D.R.* : I am the eagle: and my form remains.
*T.T.E.G.* : I am the square: and still the square abides.
*P.* : I am the Reconciler between you!
[*Q.F.D.R.* and *T.T.E.G.* together in grip of 5° = 6° over the Talisman:
We were two: are we not made one?
*P.* : I am the Reconciler between you!
O Maker and Creator and Preserver!
Hear us who call Thee!
Mighty Lord of Life, who hast given us life and love, who is like unto Thee?
O God! hear us when we call!
Pray Thou for us, that we may be made one!
Unto God the Vast One let Thy prayer ascend!
[The Magician shall kneel down and say:]

Unto Thee, sole wise, sole mighty, sole merciful One, be the praise and the glory for ever and ever! Who hast permitted me to glean in Thy field! To gather a spark of Thine unutterable light! To form two mighty beings from the spheres of Thy dominion! To make them one by the Operation of Thy Divine Wisdom!

Grant that this Eagle Kerub in the Sphere of Jupiter may be indeed mighty on the Earth! To heal the sick, to strengthen the infirm, to quiet the pain of mortal men!

Grant that this work be unto it for a salvation, and a very invocation of Thy Light Divine, and a very link with the Immortal Soul of Man!

Let it be pure and strong, that at last it may attain even unto the eternal Godhead in the veritable

KHABS AM PEKHT!
KONX OM PAX!
LIGHT IN EXTENSION!
AMEN.

And for ourselves we pray, that this work of mercy that we have wrought to-night be for us a link with thy Divine Mercy, that we may be merciful, even as Thou art merciful, O our Father which art in Heaven!

That the Benignant Eye of the Most Holy and Concealed, the Ancient One of Days, may open upon us, unto the glory of Thine Ineffable Name.

*AMEN.*

Let us finally invoke the Divine Light upon this gentle spirit we have created, that its paths may be light, and its way unto the White Glory sure!

By Sacrifice of Self shalt thou attain!

By mercy and by peace shall be thy path!

For I know that My Redeemer liveth and that He shall stand at the latter day upon the earth.

Be thy Mind open unto the Higher!

Be thy Heart the Centre of Light!

Be thy Body the Temple of the Rosy Cross!

And now I finally invoke upon thee power and might irresistible: to heal the sick, to alleviate pain, to strengthen and to restore to health!

21. AHIH. IHSHVH. INRI.

V.H. Soror Q.F.D.R., I now deliver into thy charge this pure and powerful talisman!

See thou well how thou dost acquit thyself herein!

Keep it with reverence and love as a thing holy!

Keep it in purity and strength!

Let the dew of heaven descend upon it in the night season!

Let this sacred perfume be burnt before it in the heat of day!

At frequent times do this; and especially after thou hast employed it in a work of love.

And if thou dost treat it ill, if thou dost use it unworthily, if thou dost expose it to the gaze of the profane, then let its spirit return unto the God that gave it, and let its power be assumed by its evil and averse antithesis to become a dreadful vampire, ever to prey upon thee, that the Vengeance of the Gods may drink its fill.

But, and if thou doest well and faithfully, ye shall be unto each other as a support and a blessing, and the Blessing of God the Vast One shall be ever upon you in his name

יהשוה:

And now in and by this very name I license all spirits to depart, save that One whose Dual Nature I have bound herein. But let them depart in peace to their Divine Orders in the name of Jeovah Jeovaschah! and let them be ever ready to come when they are called!

אתה שלם:
שלם:

Fra: P. constructed many other talismans besides this, a Flashing Tablet of The Eagle Kerub of Jupiter for the purpose

of curing a certain Lady I——, mother of Soror Q.F.D.R., of a serious illness. Extraordinary were its results. For having carefully celebrated the ritual he instructed Soror Q.F.D.R. to feed the talisman with incense, and water it with dew. This she neglected to do, the result being that when she placed the talisman on her sick mother, this venerable old lady was seized with a violent series of fits, and nearly died. Q.F.D.R., however, reconsecrated the talisman, the result being that Lady I—— speedily recovered the whole of her former strength, and survived to the ripe old age of ninety-two.

With a similar talisman, too hurriedly prepared, he cured the pain in the leg of a certain friend of his; but forgetting to close the circle he found himself afflicted, exactly twenty-four hours later, by a similar pain, but in the opposite leg to the one in which his friend had suffered.

On very much the same lines as the foregoing, P. invoked into manifest appearance in the early autumn of 1899 the mighty but fallen spirit Buer, to compel his obedience unto the restoring of the health of Frater I.A.; and many other workings were also accomplished about this period. More important than any such dealings with the Paths is his progress in the Middle Pillar. In this connection we shall include Frater I.A.'s ritual for "The Magical Invocation of the Higher Genius."

## THE MAGICAL INVOCATION OF THE HIGHER GENIUS.

(According to the Formulæ of the Book of the Voice of Thoth.)

[The ceremony Enterer is the Sphere of Sensation. The Hierophant is the Augœides. The officers are the Divine Sephiroth invoked. The Enterer is the natural man.]

[First let the symbols in the Sphere of Sensation be equilibrated. This is the Opening of the Hall of Truth.]

# THE TEMPLE OF SOLOMON THE KING

*The First Invocation.*

Come forth unto me, Thou that art my true Self: my Light: my Soul! come forth unto me: Thou that art crowned with Glory: That art the Changeless: The Un-nameable: the Immortal Godhead, whose Place is in the Unknown: and whose Dwelling is the Abode of the Undying Gods. Heart of my Soul; self-shining Flame, Glory of Light, Thee I invoke. Come forth unto me, my Lord: to me, who am Thy vain reflection in the mighty sea of Matter! Hear Thou, Angel and Lord! Hear Thou in the habitations of Eternity; come forth; and purify to Thy Glory My mind and Will! Without Thee am I nothing; in Thee am I All-self existing in Thy Selfhood to eternity!

[Close now the channels to the Ruach of the Material senses: endeavouring at the same time to awaken the Inner sight and hearing.

Thus seated, strive to grasp the same ray of the Divine Glory of the selfhood: meditating upon the littleness and worthlessness of the natural man: the vanity of his desires, the feebleness of his boasted Intellect. Remember that without That Light, naught can avail thee to true progression: and that alone by purity of Mind and Will canst thou ever hope to enter into that Glory. Pray then for that purification, saying in thy heart:]

*First purification and consecration of the candidate by Fire and Water.*

*Water:* Purify me with hyssop, and I shall be clean: Wash me, and I shall be whiter than snow.

*Fire:* O send forth Thy light and Thy Truth, let them lead me, let them guide me unto Thy Holy Hill, to Thy Dwelling-place!

I stand before the Beautiful Gate: before the mighty Portal of the Universe: at my Right Hand a Pillar of Fire; and at my left a Pillar of Cloud. At their bases are the dark-rolling clouds of the Material Universe: and they pierce the Vault of the Heavens above. And ever upon their summits flame the Lamps of their Spiritual Essence!

Thou that livest in the Glory beyond that Gate: Heart of my Soul; Thee I Invoke! Come Thou forth unto me, who art my very Selfhood; mine Essence, my Light: and do Thou guard me and guide me through the Manifold Paths of Life: that I may at length become one with Thine Immortal and Imperishable Essence!

Unto Thee, Sole Wise, Sole Mighty, and Sole Eternal One, be Praise and Glory for Ever; Who hast permitted me to enter so far in the Sanctuary of Thy Mysteries. Not unto me, but unto Thy name be the Glory!

Let the influence of Thy Divine Ones descend upon my head, and teach me the value of Self-Sacrifice: so that I shrink not in the hour of trial; but that my Name may be written upon High, and that my Genius may stand in the Presence of the Holy One: in that hour when the Son of Man is evoked before the Lord of Spirits; and His Name in the presence of the Ancient of Days. O Lord of the Universe! grant Thou that upon me may shine forth the Light of my Higher Soul. Let me be guided by the

help of my Genius unto Thy Throne of Glory, Ineffable in the centre of the World of Life and Light.

[Now go up to the Altar: formulating before thee a glittering Light: imagine that it demands wherefore thou hast come, &c., and say:]

Adoration unto Thee that Dawnest in the Golden!

O Thou that sailest over the Heavens in Thy Bark of Morning!

Dark before Thee is the Golden Brightness;

In whom are all the hues of the Rainbow.

May I walk as Thou walkest, O Holiness, Who hast no master, Thou the great Space-Wanderer to whom millions and hundred of thousands of years are but as one Moment! Let me enter with Thee into Thy Bark · Let me pass with Thee as Thou enterest the Gate of the West! As Thou gleamest in the Gloaming when Thy Mother Nuit enfoldeth Thee!

Now kneel at the Altar with thy right hand on the White Triangle, and thy left in the left hand of thine Astral double, he standing in the place of the Hierophant, and holding the Astral presentment of a Lotus Wand by the white band in his right hand, then say, as if with the projected Astral consciousness:]

Adoration unto ye, ye Lords of Truth in the Hall of Thmaist, cycle of the great Gods which are behind Osiris: O ye that are gone before, let me grasp your hands, for I am made as ye!

O ye of the Hosts of the Hotepischim! Purge ye away the wrong that is in me!

Even as ye purged the Seven Glorious Ones who follow after the coffin of the Enshrined One, and whose places Anubist hath fixèd against the day of "Be-with-us."

O Thoth! Who makest Truth the Word of Aeshoori! make my word truth before the circle of the Great Gods!

Adoration unto Thee, Anubi, who guardest the threshold of the Universe! Adoration unto Thee, Auramooth, purify me with the Living Waters!

Adoration unto Thee, Thaumæshneith, make me Holy with the Hidden Flame!

Adoration be unto Thee, O Dark-Bright One! Hoor! the Prince of the City of Blindness!

Adoration unto Thee, O Thmaist, Truth-Queen, who presidest at the Balance of Truth!

Adoration unto Thee, Asi; adoration unto Thee, Nephthyist.

O AESHOORI, Lord of Amennti! Thou art the Lord of Life Triumphant over Death: there is naught in Thee but Godhead!

TOUM! Toum who art in the great Dwelling!

Sovereign Lord of all the Gods, save me, and deliver!

Deliver me from that God that feedeth upon the damnèd, Dog-faced but human-headed;

That dwelleth by the Pool of Fire in the Judgment Hall,

Devourer of Shades, eater of Hearts, the Invisible Foe!

Devourer of Immortality is his Name!

Unto Thee, Sole Wise, Sole Mighty, and Sole Eternal One, be Praise and Glory for Ever: who hast permitted me to enter so far in the Sanctuary of the Mysteries. Not unto me, but unto Thy Name be the Glory! [Again finish by laying sword on nape of neck, saying: So help me th Lord of the Universe and my own Higher Soul!]

[Rise now, and raise above thine head thy hands (the left open and the right still holding the magic sword), and lifting unto heaven thine eyes, strive to aspire with all thy will unto the highest Divinity, saying:]

From Thy Hands, O Lord, cometh all good! from Thy Hands flow down all grace and blessing! The Characters of Heaven with Thy Finger hast thou traced: but none can read them save he that hath been taught in Thy school! Therefore, even as servants look unto the hands of their masters, and handmaids unto the hands of their mistresses, even so our eyes look up unto Thee! For Thou alone art our help, O Lord our God! Who should not extol Thee, O Lord of the Universe! Who should not praise Thee! All belongeth unto Thee! Either Thy love or Thine anger all must again re-enter! Nothing canst Thou lose, for all things tend unto Thine Honour and Majesty! Thou art Lord alone, and there is none beside Thee! Thou dost what Thou wilt with Thy Mighty Arm: and none can escape from Thee! Thou alone helpest in their necessity the humble, the meek-hearted and the poor, who submit themselves unto Thee! And whomsoever humbleth himself in dust and ashes before Thee; to such an one art Thou propitious!

Who should not praise Thee then, Lord of the Universe, who should not extol Thee! Unto whom there is none like; whose dwelling is in Heaven and in the virtuous and God-fearing Heart!

O God the Vast One! Thou art in all things!

O Nature! Thou Self from Nothing—for what else can I call Thee! I, in myself, I am nothing! I, in Thee, I am all Self: and exist in Thy Selfhood from nothing! Live Thou in me: and bring me unto that Self which is in Thee! For my victory is in the Cross and the Rose!

[Now pass to the North and face the East: projecting unto the place of the throne of the East the Astral double, and say from thence:]

The Voice of My Higher Soul said unto me: let me enter the path of Darkness: peradventure *thus* may I obtain the Light! I am the only being in an Abyss of Darkness: from the Darkness came I forth ere my birth, from the Silence of a primal Sleep.

And the voice of ages answerèd unto my Soul: child of Earth! The Light shineth in the Darkness; but the Darkness comprehendeth it not!

[Now formulate before thee a great Angel Torch-bearer saying:]

Arise! shine! for Thy Light is come!

[Pass round the Temple to the South, face West and halt: formulate the Ideal * of Divine Mercy: and then that of Divine Justice: aspiring with all Thy heart unto each, and say:]

Come unto me! O Lord of Love and Pity, come unto me, and let me live in Thy Love! Let me be merciful even as my Father in Heaven is merciful, for Thou hast said: Blessed are the Merciful, for they shall obtain Mercy. Grant unto me that I may attain unto thy Peace, wherein is life for evermore.

Come unto me, O Lord of Perfect Justice! Mighty is Thine Arm, strong is Thy Hand: Justice and Judgment are the habitation of Thy Throne! Strengthen Thou, O Lord of Strength, my will and heart, that I may be able, with Thine aid, to cast out and destroy the Evil Powers that ever fight against those who seek Thee!

[Formulate now before thee the Two Pillars of Cloud and of Fire, saying:]

Purify me with hyssop, and I shall be clean! Wash me and I shall be whiter than snow!

O send forth Thy Light and Thy Truth, let them lead me, let them guide me unto Thy Holy Hill; even to Thy Tabernacles.

I stand before the Gate of the West; and the Pillars of the Universe arise in Majesty before me. At my right hand is the Pillar of Fire: and on my left the Pillar of Cloud: below they are lost in Clouds of Darkness: and above in Heaven in unnameable Glory. Let me enter, O Gate of the West!

[Pass to South-West and project Astral. Then saith the Guardian of the Gate of the West:]

Thou canst not pass by Me, saith the Guardian of the West: except Thou canst tell me My Name!

[Saith the Aspirant:]

Darkness is Thy Name: Thou art the Great One of the Paths of the Shades!

[Saith the Great One of the Night of Time:]

Child of Earth! remember that Fear is failure: be thou therefore without fear: for in the heart of the Coward, Virtue abideth not! Thou hast known Me now, so pass thou on!

[Pass to the North, and exalt again thy mind unto the contemplation of the Mercy and Justice of our God, repeating the foregoing prayers; then say:]

Purify me with hyssop and I shall be clean: wash me and I shall be whiter than snow!

O send forth Thy Light and Thy Truth, let them lead me, let them guide me unto Thy Holy Hill, to Thy Dwelling-place!

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* These are the two pillars of the Tree of Life; the first containing the Sephira Chesed, and the second the Sephira Geburah.

Dim before me looms the mighty Gate of the East! on the right the Pillar of Fire, on the left the Pillar of Cloud: stretching from the dark clouds of the World of Darkness to the Bright Glory of the Heavenly Light: Ever affirming to Eternity the Equilibration of the Powers of God the Vast One! Let me pass the Gate of the East Land! Let me pass the Gate of the Tuat, issuing forth with Râ in the Glory of Red Dawn!

[Pass to the North-East, project Double to the place of the throne of the East, saying:]

Thou canst not pass by Me, saith the Guardian of the East, except thou canst tell me My Name!

[Saith the Aspirant:]

"Light dawning in the Darkness" is Thy Name: the Light of a Golden Day!

[Saith the Osiris:]

Child of Earth! remember that Unbalanced Force is Evil: Unbalanced Mercy is but Weakness, Unbalanced Severity is but Cruelty and Oppression. Thou hast known Me now: so pass thou on unto the Cubical Altar of the Universe!

[Pass to the West of the Altar, project Astral to between the Pillars, kneel at Altar and repeat in Astral:]

*THE PRAYER OF OSIRIS.*

Lord of the Universe, the Vast and the Mighty One! Ruler of Light and of Darkness: we adore Thee and we invoke Thee! Look with favour upon this Neophyte who now kneeleth before Thee; and grant Thine aid unto the higher aspirations of His Soul, so that he may prove a true and faithful servant of the Mighty Ones, to the Glory of Thine Ineffable Name, Amen!

[Now rise: lift up both hands and eyes towards heaven; and concentrate upon the Glory and Splendour of Him that sitteth upon the Holy Throne for ever and ever, and say:]

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

In all my wanderings in Darkness the Light of Anubist went before me, yet I saw it not. It is a symbol of the Hidden Light of Occult Science.

[Pass to between the Pillars, and standing thus concentrate upon the Highest Divinity; and there standing in the sign of the Enterer, say:]

O Glory of the Godhead Unspeakable! Eternal Master! Ancient of Days! Thee, Thee, I invoke in my need! Dark is all the world; without, within; there is light alone in Thee! Rend asunder, Lord of the Universe, tear aside the Veil of the Sanctuary: let mine eyes behold my God, my King! As it is written: The Lightning lighteneth in the East and flameth even unto the West: even so shall be the Coming of the Son of Man!

[And now shalt thou see a light slow formulating into the shape of a mighty Angel, and thou shalt withdraw thyself from this sight and again say:]

I saw Water coming from the Left Side of the Temple: and all unto whom that Water came were made whole, and cried:

Blessed is He that cometh in the Name of the Lord, Allelulia!

O Lamb of God: who takest away the Sins of the World! Grant us Thy peace!

I am come forth from the Gates of Darkness: I have passed by the Gate of Amennti: and the Gate of the Taot! Behold! I am come to the Gate of the Shining Ones in Heaven. I stand between the mighty Pillars of that Gate: at my right hand the Pillar of Fire, and at my left the Pillar of Cloud: Open unto me O gate of the God with the Motionless Heart: I am come forth by the T'eser Gate: I advance over the Paths that I know, I know: and my Face is set towards the land of the Maat!

[Again formulating the Augœides.]

Come forth, come forth, my God, my King: come unto me, Thou that art crowned with starlight: Thou that shinest amongst the Lords of Truth: whose place is in the abode of the Spirits of Heaven!

[When Thou shalt again see the Glorious One thou shalt salute with Enterer; pass between the pillars and circumambulate thrice: reverently saluting the East betimes. Now halt by the Light, facing it, and exalt thy mind unto Its glory, imagine it as encompassing thee and entering into Thy inmost Being, and say:]

I am the resurrection and the Life. He that believeth on Me, though he were dead, yet shall he live again: and whosoever liveth and believeth on Me shall never die! I am the First and the Last, I am He that liveth but was dead, and behold I am alive for evermore, and hold the keys of Hell and of Death! For I know that my Redeemer liveth; and that He shall stand at the latter Day upon the Earth.

I am the Way: the Truth and the Life: no man cometh unto the Father but by me. I am purified: I have passed through the Gates of Darkness unto Light! I have fought upon Earth for good: I have finished my Work: I have entered into the Invisible! I am the Sun in His rising: I have passed through the Hour of Cloud and of Night! I am Amoun, the Concealed One: The Opener of Day am I! I am Osiris Onnophris, the Justified One. I am the Lord of Life Triumphant over Death: There is no part of me that is not of the Gods!

I am the preparer of the Pathway, the Rescuer unto the Light! I am the Reconciler with the Ineffable! I am the Dweller of the Invisible!

Let the White Brilliance of the Divine Spirit descend.

[A long pause.]

Thus at length have I been permitted to comprehend the Form of my Higher Self!

Adoration be unto Thee, Lord of my Life, for Thou hast permitted me to enter thus

far into the Sanctuary of Thine Ineffable Mystery: and hast vouchsafed to manifest unto me some little fragment of the Glory of Thy Being. Hear me, Angel of God the Vast One: hear me, and grant my prayer! Grant that I may ever uphold the Symbol of Self-sacrifice: and grant unto me the comprehension of aught that may bring me nearer unto Thee! Teach me, starry Spirit, more and more of Thy Mystery and Thy Mastery: let each day and hour bring me nearer, nearer unto Thee! Let me aid Thee in Thy suffering that I may one day become partaker of Thy Glory: in that day when the Son of Man is invoked before the Lord of Spirits, and His Name in the presence of the Ancient of Days!

And for this day, teach me this one thing: how I may learn from Thee the Mysteries of the Higher Magic of Light. How I may gain from the Dwellers in the bright Elements their knowledge and Power: and how best I may use that knowledge to help my fellow-men.

And, finally, I pray Thee to let there be a link of Bondage between us: that I may ever seek, and seeking, obtain help and counsel from Thee Who Art my very selfhood. And before Thee I do promise and swear; that by the aid of Him that sitteth upon the Holy Throne, I will so purify my heart and mind that I may one day become truly united unto Thee, who art in Truth my Higher Genius, my Master, my Guide, my Lord and King!

The result of these magical experiments was twofold. First, by degrees P. was accumulating against himself a power of evil which was only awaiting a favourable moment to turn and destroy him.* This is the natural effect of all that class of magic which consists in making a circle, and thus setting the within against the without, and formulating duality, the eternal curse. Any idea in the mind is of little importance while it stays there, but to select it, to consecrate it, to evoke it to visible appearance, that is indeed dangerous.

* Whilst deep in these magical practices his house in London became charged with such an aura of evil that it was scarcely safe to visit it. This was not solely due to P.'s own experiments; we have to consider the evil work of others in the Order, such as E.F.E.J., who, envious of his progress and favour with the Chiefs, were attempting to destroy him. (See "At the Fork of the Roads," THE EQUINOX, vol. i. No. 1, p. 101.) Weird and terrible figures were often seen moving about his rooms, and in several cases workmen and visitors were struck senseless by a kind of paralysis and by fainting fits.

For as he advanced from grade to grade, penetrating further and further into the mysteries of occult knowledge, he saw ever more clearly that most of the members of the Order of the Golden Dawn were scarcely worthy of his contempt; yet in spite of the folly of the disciples he remained loyal to their master D.D.C.F. He could not yet know that the chief is as his disciples, though raised to a higher power. For like attracts like.

Secondly, these practical workings taught him, more certainly than years of study and reading, that there was but one goal to the infinite number of paths seen by the beginner, and that the ultimate result of the *w* of *w* Operation, the highest of the ceremonial operations of the Golden Dawn, was similar to that of "Rising on the Planes." Having made this important discovery he abandoned his intended experiments in ceremonial Divination and Alchemy, and towards the close of 1899 retired to the lonely house that he had bought for the purpose of carrying out the Sacred Operation of Abramelin the Mage.

## THE ADEPT

DURING the whole of the autumn of 1899 we find P. busily engaged in making all necessary preparations for the great operation. Outside these preparations little else was accomplished; and, except for a fragment of a MS. on the "Powers of Number," no other record of the progress of P. during these three months is forthcoming.

This MS., though interesting enough in itself, is scarcely of sufficient value to quote here; however, it may be remarked that it shows how strong an influence the Order of the Golden Dawn had had upon him, as well as the astonishing rapidity of his Magical progress.

In January 1900, P. returned to Paris in order that before commencing the Sacred Operation of Abramelin the Mage he might pass through the grade of 5° = 6°, and become an Adeptus Minor in the Second Order of the Golden Dawn.

The ritual of the 5° = 6° is of considerable length, and of such profundity and beauty that it is difficult to conceive of any man not being a better and a more illumined man for having passed through it. We should like to give it in its entirety, but space forbids, and though abridgment deducts considerably from its value, we will do our best to give its essence, and trust to make up for our shortcomings

by attaching to this ritual P.'s lucid and learned interpretation.

# THE RITUAL OF THE ORDER OF ROSÆ RUBEÆ ET AUREÆ CRUCIS

## RITUAL OF THE 5° = 6° GRADE OF ADEPTUS MINOR.

In this grade the following officers are required :
Chief Adept, 7° = 4°. Merciful Exempt Adept.
Second Adept, 6° = 5°. Mighty Adeptus Major.
Third Adept, 5° = 6°. Associate Adeptus Minor.

### *OPENING.*

[The *Chief Adept*, having called upon the members to assist him open the Vault of the Adepts, and upon the Associate Adeptus Minor to see that the portal is closed and guarded, turns to the Second Adept and says :]

Mighty Adeptus Major, by what sign hast thou entered the Portal?

*Second :* By the sign of the rending asunder of the veil.*

*Chief :* Associate Adeptus Minor, by what sign hast thou closed the Portal?

*Third :* By the sign of the closing of the Veil.

*Second :* Pe : פ.

*Third :* Resh : ר.

*Second :* Kaph : כ.

*Third :* Tau : ת.

*Second :* Paroketh : פרכת.

*Third :* The Veil of the Sanctum Sanctorum.

*Chief :* Mighty Adeptus Major, what is the mystic number of this grade?

*Second :* 21.

*Chief :* Associate Adeptus Minor, what is the Pass-Word formed therefrom?

*Third :* Aleph : א.

*Chief :* Hé : ה.

*Third :* Yod : י.

*Chief :* Hé : ה.

*Third :* Eheieh : אהיה.

*Chief :* Mighty Adeptus Major, what is the Vault of the Adepts?

*Second :* The symbolic burying-place of our mystic Founder, Christian Rosenkreutz, which he made to represent the Universe.

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* See "Liber O," THE EQUINOX, vol. i. No. 2.

*Chief:* Associate Adeptus Minor, in what part of it is he buried?

*Third:* In the centre of the Heptagonal sides and beneath the altar, his head being towards the East.

*Chief:* Mighty Adeptus Major, why in the centre?

*Second:* Because that is the point of Perfect Equilibrium.

[By this system of question and answer the whole symbolism of the vault is explained. Thus, the name of the Founder signifies the Rose and Cross of Christ, the fadeless Rose of Creation, the immortal Cross of Light. The Vault itself represents the tomb of Osiris Onnophris, the Justified One. Its seven sides the seven lower Sephiroth, the seven days of Creation, and the seven Palaces. It is situated in the centre of the Earth, in the Mountain of the Caverns, the Mystic Mountain of Abiegnus; which is the Mountain of God in the Centre of the Universe, the sacred Rosicrucian Mountain of Initiation. The meaning of Abiegnus is explained as follows by the *Third Adept:*]

It is ABI-AGNUS, Lamb of the Father; it is, by metathesis, ABI-GENOS, born of the Father; BIA-GENOS, strength of our race; and the four words make the sentence: "Abiegnus, Abi-agnus, Abi-genos, Bia-genos." Abiegnus, the Mountain of the Lamb of the Father, born of the Father, and the strength of our race.

DIAGRAM 60.

The Temple in the Opening and First Point of the $5^\circ = 6^\circ$ Ritual.

[The key to the Vault, the Rose and Cross,* is then explained as resuming within itself the Life of Nature, and the Powers hidden in the word I . · . N . · . R . · . I . · . . Another form of the Rose and Cross, the Crux Ansata, is shown to represent the force of the ten Sephiroth in nature, divided into a Hexad and Tetrad. The Oval embraces the first six Sephiroth, and the Tau Cross the lower four, answering to the four elements. The complete symbol of the Rose and Cross, which the Chief Adept carries upon his breast, is then explained to mean "the Key of Sigils and of Rituals"; and that it

* See Diagram 80.

represents the force of the twenty-two letters in Nature, as divided into a three, a seven and a twelve; "many and great are its mysteries."

The explanation of the Rose and Cross being ended, the Third Adept first explains his wand as having marked on it the colours of the twelve signs of the Zodiac

DIAGRAM 61.
The Egyptian Key of Life.
The Crux Ansata.

DIAGRAM 62.
The reverse of the Complete
Rose and Cross.

between Light and Darkness, and that it is surmounted by the Lotus Flower of Isis, which symbolises the development of creation. Then, secondly, the Adeptus Major explains his as "a wand terminating in the symbol of the Binary, and surmounted by the Tau Cross of Life, or the Head of the Phœnix, sacred to Osiris." On it are marked the seven colours of the rainbow between Light and Darkness, which are attributed to the Planets. It symbolises rebirth and resurrection from death. Lastly, the Chief Adept explains his as follows: "My wand is surmounted by the Winged Globe, around which the twin Serpents of Egypt twine. It symbolises the equilibrated force of the Spirit and the four elements beneath the everlasting wings of the Holy One.

The door of the Vault is guarded by the Elemental Tablets,* and by the Cherubic Emblems, and upon it is written the words: "POST CENTUM VIGINTI ANNOS PATEBO." Which the Chief Adept explains as follows:]

The 120 years refer symbolically to the five grades of the First Order, and to the revolution of the powers of the Pentagram; also to the five preparatory examinations for this grade.

It is written: "His days shall be 120 years," and 120 divided by five yields

* For a further account of these see "The Elemental Calls of Dr. Dee," in Sloane MSS., British Museum.

DIAGRAM 63.

The complete Symbol of the Rose and Cross.

twenty-four, the number of hours in a day, and of the Thrones of the Elders in the Apocalypse. Further, 120 equals the number of the ten Sephiroth multiplied by that of the Zodiac, whose key is the working of the Spirit and the four elements, typified in the wand which I bear.

[All then face East; the Chief Adept opens wide the Vault and places himself at the

DIAGRAM 64.
The Lotus Wand.

DIAGRAM 65.
The Chief Adept's Wand.

DIAGRAM 66.
The Phœnix Wand.

head of the Pastos, the Second Adept to the South, and the Third Adept to the North; they raise their wands in a pyramid formation over the altar, and their "cruces ansatas" below.]

*Chief:* Let us analyse the Key Word: I.
*Second:* N.
*Third:* R.
*All:* I.
*Chief:* Yod: י.
*Second:* Nun: נ.
*Third:* Resh: ר.
*All:* Yod: י.
*Chief:* Virgo, Isis, Mighty Mother.
*Second:* Scorpio, Apophis, Destroyer.
*Third:* Sol, Osiris, Slain and Risen.
*All:* Isis, Apophis, Osiris, IAO.
[The wands and crosses are separated, all giving the sign of the cross, and saying:]

The Sign of Osiris slain.

[*Chief*, giving the L sign with bowed head.*]

L, the Sign of the mourning of Isis.

[*Second*, with head erect, gives the V sign.]

V, the Sign of Typhon and Apophis.

[*Third*, with bowed head gives the X sign.]

X, the Sign of Osiris risen.

[*All* together with the signs of Osiris Slain and Osiris Risen.]

L V X, Lux, the Light of the Cross.

[*All* quit the Vault and return to previous places.]

*Chief:* In the Grand Word, Yeheshuah יהשוה, by the Key Word INRI, and through the Concealed Word LVX, I have opened the Vault of the Adepts.

[All present give the Lux sign as above.]

*First Point.*

[The officers in this part of the ceremony are the Second Adept, who is now the Principal Officer, the Third Adept, who is Second, and the Introducing Adept, who is spoken of as V.H. Frater Hodos Camelionis.

The *Second Adept* opens the First Point by bidding V.H. Fra: Hodos Camelionis prepare the Aspirant, who is waiting without, and the Associate Adeptus Minor to guard the inner side of the Portal.

The Aspirant is then admitted, and at once commences to read out a list of the grades and honours he has attained to. When he has finished, the *Second Adept* turns to him and says:]

It is not by the proclamation of honours and dignities, great though they may be, that thou canst gain admission to the Vault of the Adepts of the Rose of Ruby and the Cross of Gold; but only by that humility and purity of Spirit which befitteth the Aspirant unto higher Things.

[The Aspirant then retires and divests himself of his ornaments, and is clothed in the black robe of mourning with his hands bound behind him, and a chain about his neck. The Introducer then conducts him back to the door and gives a loud knock.]

*Third Adept* [opens the door and says:] By the aid of what symbol do ye seek admission?

*Introducer:* By the Flaming Sword, and the Serpent of Wisdom.

[The Aspirant is then made to kneel facing East between the Second Adept and the Third Adept, the Second Adept offering up a prayer which ends:]

. . . O God, the Vast One; Thou art in all things. O Nature, Thou Self from Nothing, for what can I else call Thee? In myself I am nothing; in Thee I am Self,

* For these signs see "Liber O," THE EQUINOX, vol. i. No. 2.

DIAGRAM 67.

The Elemental Tablets and Cherubic Emblems.

and exist in Thy Selfhood from Nothing. Live thou then in me, and bring me unto that Self which is in Thee. Amen.

[The *Third Adept* then earnestly bids the Aspirant not to look upon the trial of humility through which he has just passed as one ordained to jest with his feelings, but as a true manifestation of his own ignorance.

The Aspirant shortly after this rises to his feet and the *Second Adept* addresses him as follows :]

Despise not sadness and hate not suffering. For they are the initiators of the Heart; and the black robe of mourning, which thou wearest, is at once the symbol of Sorrow and Strength. Boast not thyself about thy brother if he hath fallen; for how knowest thou that thou couldst have withstood the same temptation. Slander not and revile not; if thou canst not praise, do not condemn; and when thou seest another in trouble and humiliation, even though he be thine enemy, remember the time of thine own humiliation, when thou didst kneel before the door of the Vault, clothed in the robe of mourning, with the chain of affliction about thy neck, and thine hands bound behind thy back, and rejoice not at his fall. And in thine intercourse with the Members of our Order, let thine hand given unto another be a sincere and genuine pledge of fraternity; respect his or her secrets and feelings, as thou wouldst respect thine own; bear with one another, and forgive one another—even as the Master hath said.

V.H. Fra: Hodos Camelionis, what is the symbolic age of the Aspirant?

*Introducer:* His days are 120 years.

[The *Third Adept* further explains this as follows :]

This refers to the five grades of the First Order, through which it is necessary for the Aspirant to have passed before he can enter the Vault of the Sacred Mountain. For the three months' interval between the grades of Practicus and Philosophus is the Regimen of the Elements; and the seven months' interval between the First and Second Orders symbolises the Regimen of the Planets. While the Elements and the Planets both work in the Zodiac, so that $(3+7) \times 12$ yieldeth the number 120.

DIAGRAM 68.
The Cross of Suffering.

[After this the Aspirant must take a solemn obligation: first he is bound to the Cross of Suffering, the *Second Adept* saying:]

The Symbol of Suffering is the Symbol of Victory; wherefore, bound though thou art, strive to raise this with thy hands: for he that will not strive shall be left in outer darkness.

[The *Second Adept* then raises his hands on high and cries :]

I invoke Thee, the Great Avenging Angel H U A, in the Divine Name I . · . A . · . O . · .,

that thou mayest invisibly place thine hand upon the head of this Aspirant in attestation of his obligation.

[The Aspirant then repeats the obligation after him, saying :]

כתר. I, "Christian Rosenkreutz," a member of the body of Christ, do this day, on behalf of the Universe, spiritually bind myself, even as I am now bound physically unto the Cross of Suffering :

חכמה. That I will do the utmost to lead a pure and unselfish life. . . .

בינה. That I will keep secret all things connected with this Order . . . that I will maintain the Veil of strict secrecy between the First and Second Order.

חסד. That I will uphold to the utmost the authority of the Chiefs of the Order.

גבורה. Furthermore that I will perform all practical work connected with this Order, in a place concealed . . . that I will keep secret this inner Rosicrucian Knowledge . . . that I will only perform any practical magic before the uninitiated which is of a simple and already well-known nature, and that I will show them no secret mode of working whatsoever. . . .

תפארת. I further solemnly promise and swear that, with the Divine permission, I will from this day forward apply myself unto the Great Work, which is so to purify and exalt my spiritual Nature that with the Divine Aid I may at length attain to be more than human, and thus gradually raise and unite myself to my higher and divine Genius, and that in this event I will not abuse the Great Power entrusted unto me.

נצח. I furthermore solemnly pledge myself never to work at any important Symbol or Talisman without first invocating the Highest Divine Names connected therewith ; and especially not to debase my knowledge of Practical Magic to purposes of Evil. . . .

הוד. I further promise always to . . . display brotherly love and forbearance towards the members of the whole Order. . . .

יסוד. I also undertake to work unassisted at the subjects prescribed for study in the various practical grades. . . .

מלכות. Finally, if in my travels I should meet a stranger who professes to be a member of the Rosicrucian Order, I will examine him with care, before acknowledging him to be so.

[The obligation being finished, the Chain of Humility and the Robe of Mourning are removed from the Aspirant, and the *Third Adept* completes the *First Point* by communicating verbally the following history of the Order of the Rose and Cross to the Aspirant :]

Know then, O Aspirant, that the mysteries of the Rose and Cross have existed from time immemorial, and that its mystic rites were practised, and its hidden knowledge communicated in the initiations of the various races of antiquity—Egypt, Eleusis, and Samothrace ; Persia, Chaldea, and India alike cherished its mysteries, and thus handed down to posterity the Secret Wisdom of the Ancient Ages. Many were its

Temples, and among many nations were they established; though in process of time some lost the purity of their primal knowledge. Howbeit the manner of its introduction into mediæval Europe was thus:

In 1378 was born the chief and originator of our Fraternity in Europe. He was of a noble German family, but poor, and (1383) in the fifth year of his age, was he placed in a cloister, where he learned both Greek and Latin.

1393. While yet a youth he accompanied a certain brother P.A.L. in a pilgrimage to the Holy Land, but the latter dying at Cyprus, he himself went on to Damascus. There was then in Arabia a Temple of our Order, which was called by the Hebrew name of Damcar (דמכר), that is, Blood of the Lamb. Here he was duly initiated, and took the mystic title of C.R.C., Christian Rosenkreutz or Christian Rosy Cross. He there so far improved his knowledge of the Arabian tongue, that in the following year he translated the book "M" into Latin, which he afterwards brought back with him to Europe.

1396. After three years he went into Eygpt, where was another temple of our Order; there he remained for a time, still studying the mysteries of nature.

1398. After this he travelled by sea to the city of Fessa or Fez. . . . Of the Fraternity at Fez, he confessed that they had not retained our knowledge in its primal purity, and that their Kabbalah was to a certain extent altered to their religion, yet nevertheless he learned much there.

1400. After a stay of two years, he came back into Spain, where he endeavoured to reform the errors of the learnèd according to the pure knowledge which he had received; but it was to them a laughing matter, and they reviled and rejected him, even as the prophets of old were rejected.

1402. Thus also was he treated by those of his own and other nations, when he showed them the errors in religion which had crept in. So after five years' residence in Germany (1408) he initiated thereof his former monastic brethren, Fratres G.V., I.A., and I.O., who had more knowledge than many others at that time, and by these four was made the foundation of the Fraternity in Europe. These worked and studied at the writings and other knowledge which C.R.C. had brought with him, and by them was some of the magical language transcribed. . . .

1409. The four Fratres also erected a building to serve for the Temple and Headquarters of their Order, and called it "Collegium ad Spiritum Sanctum" or "College of the Holy Spirit." . . .

1410. They initiated four others, namely, Fratres R.C., the son of the deceased father's brother of C.R.C.; B., a skilful artist; G.G.; and P.D., who was to be Cancellarius; all being Germans, except I.A., and now eight in number.

Their agreement was:

(1) That none of them should profess any other thing but to cure the sick, and that gratis.

(2) That they should not be constrained to wear any particular distinctive dress, but therein to follow the custom of the country.

(3) That every year on the day "Corpus Christi" they should meet at the Collegium ad Spiritum Sanctum or write cause of absence.

(4) That every one should look for some worthy person of either sex, who after his decease might succeed him.

(5) The word R.C. to be their mark, seal, and character.

(6) The Fraternity to remain secret 100 years. Five of the brethren were to travel in different countries, and two to remain with Christian Rosenkreutz.

[The *Second Adept* then takes up the Narrative:]

. . . The discovery then of the Vault of the Adepts, wherein that highly illuminated man of God, our Father, Christian Rosenkreutz was buried, occurred as follows:

1600. After Frater A. died in Gallia Narbonensi, there succeeded in his place Frater N.N.; he, while repairing a part of the Building of the College of the Holy Spirit, endeavoured to remove a brass memorial tablet, which contained the names of certain brethren and some other things. In this tablet was the head of a long and strong nail or bolt, so that when the tablet was forcibly wrenched away, it pulled with it a large stone, which thus partially uncovered a secret door, upon which was inscribed "POST CXX ANNOS PATEBO." . . .

DIAGRAM 69.
The Temple in the Second Point of the 5° = 6° Ritual.

[The Aspirant then leaves the Portal of the Vault and the First Point is at an end.]

*Second Point.*

[The *Chief Adept* lies in the Pastos upon his back in full regalia; the complete symbol of the Rose and Cross on his breast hung by double phœnix collar; arms crossed on breast, not hiding symbol; hands rest on shoulders bearing scourge and crook; between them and under them the Taro.

The lid of the Pastos is closed and the Altar stands over its centre.

The *Second* and *Third Adepts* are outside the Vault.

The Elemental and Kerubic Figures hang outside the door of the Vault.

The Aspirant is admitted, and the Second Adept explains to him the symbolism of the door, ending by saying :]

Forget not, therefore, that the Tablets and Kerubim are the guardians of the Vault of the Adepts. Let thy tongue keep silent on our mysteries, and restrain even the thoughts of thy heart, lest a bird of the air should carry the matter.

[The *Third Adept* then points out to the Aspirant that beneath the letters CXX he will find the following ✠ ᵛ ˄ X which is equivalent to "Post annos Lux Crucis Patebo" —"At the end of the years, I, the Light of the Cross, will disclose myself." . . .

(The door of the Vault is then opened.)

[The *Second Adept* then points out to the Aspirant that the Vault is lit by the rays of the symbolic Rose, and that in the middle of the Vault stands the circular Altar* with these devices: A.G.R.C., "Ad Gloriam Rosæ Crucis;" or A.C.R.G., "Ad Crucis Rosæ Gloriam," followed by "Hoc Universi Compendium Unius Mihi Sepulchrum Feci," *i.e.*, "Unto the Glory of the Rosy Cross, I have constructed this Sepulchre for myself as a compendium of the Universal Unity." The rest of the Altar Symbolism is explained in the diagram.

After this explanation a prayer is offered up, and the *Third Adept* hands to the Aspirant the chain from the Altar, bidding him accept it as a bond of "suffering and self-sacrifice." The *Second Adept* takes the dagger and cup from the Altar, and, dipping the dagger in the cup, marks a cross on the Aspirant's forehead, after which he hands to the Aspirant the rose-cross symbol. Then the *Third Adept* opens the upper half of the Pastos, and says :]

And the Light shineth in the Darkness ; but the Darkness comprehendeth it not.

[The *Second Adept* then orders the Aspirant to touch with his wand the rose and cross upon the breast of the form before him and say, "Out of the darkness let the light arise."]

[The *Chief Adept*, without moving, says :]

Buried with that LIGHT in a mystical Death, rising again in a mystical resurrection, Cleansed and Purified through him our MASTER, O Brother of the Cross of the Rose ! Like him, O Adepts of all ages, have ye toiled ; like him have ye suffered Tribulation. Poverty, Torture, and Death have ye passed through. They have been but the purification of the Gold.

In the Alembic of thine Heart,
Through the Athanor of Affliction,
Seek thou the true stone of the Wise.

* * * * * *

Quit thou this Vault, then, O Aspirant, with thine arms crossed upon thy breast, bearing in thy right hand the Crook of Mercy and in thy left hand the Scourge of Severity,† the emblems of those Eternal Forces, betwixt which in equilibrium the

* See Diagram 79. † See Diagram 74.

Universe dependeth: these forces whose reconciliation is the Key of Life, whose separation is evil and Death. . . .

[The *Third Adept* then continues Frater N.N.'s narrative, in which are mentioned the names of the early brothers. He ends by saying:]

Ex Deo Nascimur; In Jesu Morimur; Per Spiritum Sanctum Reviviscimus.

[The Pastos is then closed and the Aspirant quits the Vault, which is made ready for the third part of the Ceremony.]

*Third Point.*

(The Temple is arranged as in Diagram.)

[The Third Point commences as follows:]

*Second Adept:* And lo! Two Angels in white, sitting, the one at the head and the other at the foot, where the body of the Master had lain; who said: "Why seek ye the living among the dead?"

DIAGRAM 70.
The Temple in the Third Point of the 5° = 6° Ritual.

*Chief Adept:* I am the Resurrection and the Life: he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth on me, shall never die.

*Second Adept:* Behold the Image [directing attention to lower half of lid*] of the Justified One, crucified on the Cross of the Infernal Rivers of Death, and thus rescuing Malkuth from the Folds of the Red Dragon.

*Third Adept:* And being turned [directing attention to upper half] I saw seven golden light-bearers, and in the midst of the seven light-bearers, one like unto the Ben Adam, clothed with a garment down unto the foot, and girt with a golden girdle. His head and His hair were white as snow, and His eyes as flaming fire. His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand Seven Stars, and out of His Mouth went the Sword of Flame, and His countenance was as the sun in its strength.

*Chief Adept:* I am the First and I am the Last, I am He that liveth but was dead, and behold I am alive for evermore, and hold the keys of Hell and of Death.

* See Diagram 71.

DIAGRAM 71.

The Lid of the Pastos.

[The *Second* and *Third Adepts* lead the Aspirant into the Vault; all kneel save the *Chief Adept*, who, extending his arms, says :]

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth. I am the Way, the Truth and the Life, no man cometh unto the Father but by Me. I am the Purified, I have passed through the Gates of Darkness unto Light, I have fought upon Earth for Good, I have finished my Work, I have entered into the Invisible. I am the Sun in his rising. I have passed through the hour of cloud and of night. I am Amoun, the Concealed One, the Opener of the Day. I am Osiris Onnophris, the Justified One. I am the Lord of Life triumphant over Death, there is no part of Me that is not of the Gods. I am the Preparer of the Pathway; the Rescuer unto the Light.

Out of the Darkness let that Light arise!

[At these words the Aspirant and the two *Adepts* bow their heads and say :]

Before I was blind, but now I see.

[Then the *Chief Adept* says :]

I am the Reconciler with the Ineffable, I am the Dweller of the Invisible: let the white Brilliance of the Divine Spirit descend. [A short pause.] Arise now an Adeptus Minor of the Rose of Ruby and Cross of Gold, in the Sign of Osiris Slain.

[The *Chief Adept* then explains to the Aspirant the Mystic number of this Grade—21; the Pass-word Eheieh (אהיה); and the Key-word, INRI, after which he explains to him the diagram of the Minutum Mundum as follows :]

DIAGRAM 72.
Minutum Mundum.

Behold the diagram of "Minutum Mundum Sive Fundamentum Coloris"—"The Small Universe or the Foundation of Colour." Treasure it in thine heart and mark it well, seeing that therein is the Key of Nature. It is as thou seest the Diagram of the Sephiroth and Paths, with the appropriate colours attributed thereto. See that thou reveal it not to the profane, for many and great are its mysteries.

Kether is the highest of all; and therein scintillates the Divine White Brilliance, concerning which it is not fitting that I should speak more fully.

Chokmah is Grey (opalescent), the mixture of colours.

Binah is darkness (iridescence, black-opal), the absorption of colours; and thus is the Supernal Triad completed.

In Kether is the root of Golden Glory, and thence is the Yellow reflected into Tiphereth.

In Chokmah is the root of Blue, and this is reflected into Chesed.

In Binah is the root of Red, and this is reflected into Geburah, and thus is the first reflected Triad completed.

The beams of Chesed and Tiphereth meet in Netzach and yield Green.

The beams of Geburah and Tiphereth meet in Hod and yield Orange-tawny.

The beams of Chesed and Geburah fall in Jesod and yield Purple, and thus is the third Triad completed.

And from the rays of the third Triad are these three colours shown in Malkuth, together with a fourth, which is their synthesis.

For from the Orange-tawny of Hod and the greening nature of Netzach is reflected a certain greenish Citron—Citrine.

From the Orange-tawny mixed with the Puce of Yesod, proceedeth a Red-russet brown—Russet.

And from the Green and the Puce there cometh a certain other darkening Green—Olive.

And the synthesis of all these is blackness and bordereth upon the Qliphoth.

But the colours of the 22 Paths are derived from and find their root in those of the first reflected Triad of the Sephiroth (the three Supernals otherwise not entering into their composition), and thus are their positive colours formed.

Unto Air, א, is ascribed the yellow colour of Tiphereth.

Unto Water, מ, is ascribed the blue colour of Chesed.

Unto Fire, ש, is ascribed the red colour of Geburah.

The colours of Earth are to be found in Malkuth.

Those of the Planets are in the Rainbow thus:

| | | | |
|---|---|---|---|
| ת Saturn. | Indigo. | ד Venus. | Green. |
| כ Jupiter. | Violet. | ב Mercury. | Yellow. |
| ס Mars. | Scarlet. | ג Luna. | Blue. |
| ר Sol. | Orange. | | |

Unto the signs of the Zodiac are ascribed the following:

| | | | |
|---|---|---|---|
| ה Aries. | Scarlet. | ל Libra. | Emerald. |
| ו Taurus. | Red-Orange. | נ Scorpio. | Greenish Blue |
| ז Gemini. | Orange. | פ Sagittarius. | Deep Blue. |
| ח Cancer. | Amber. | ע Capricornus. | Indigo. |
| ט Leo. | Greenish Yellow. | צ Aquarius. | Violet. |
| י Virgo. | Yellow-Green. | ק Pisces. | Crimson. |

Further, thou wilt observe that the Colours of the Paths and the Sephiroth form a mutual balance and harmony in the Tree. . . .

[The *Chief Adept* then greets the newly made Adeptus Minor with the name of Frater Hodos Chamelionis.

The *Second Adept* then explains the colours of the Crook and the Scourge, pointing out that the Crook is divided into the Colours symbolic of Kether, Air, Chokmah, Taurus, Chesed, Leo, Aries, Tiphereth, Capricornus and Hod. And the Scourge into those colours symbolising Netzach, Scorpio, Tiphereth, Gemini, Binah, Cancer, Geburah and Water.

DIAGRAM 73.
The Emblems on the Altar.

The *Third Adept* then explains the Admission badge of the Sword and the Serpent, saying :]

. . . The one is descending, the other ascending; the one is the Fixed, the other is the Volatile; the one unites the Sephiroth and the other the Paths. Furthermore in the Serpent of Wisdom is shown the ascending spiral, and in the Sword the rush of the descending White Brilliance from beyond Kether. . . .

[This explanation being finished, the *Chief Adept* leads the Aspirant to the Diagram of the Mystic Titles and Grades, and says :]

This is the symbolic mountain of God in the centre of the Universe, the Sacred Rosicrucian Mountain of Initiation, the Mystic Mountain of the Caverns, even the Mountain of Abiegnus.

[This diagram shows a mountain crowned with light, and surrounded with darkness. At its base is the wall of Secrecy, whose sole gate is formed by the two pillars of Hermes. The ascent of the mountain is made by the Serpent of Wisdom.

DIAGRAM 74.
The Crook and Scourge.

The explanation of this diagram being concluded, the *Second* and *Third Adepts* remove the Altar, and the *Chief Adept* completes the Third Point by instructing the Aspirant in the mystic symbolism of the Vault itself, as follows :]

The Vault consists of three principal parts :

(1) The Ceiling, a brilliant white.

(2) The Heptagonal walls, of seven colours.

(3) The Floor, chiefly black.

The ceiling consists of a triangle, enclosing a Rose of twenty-two petals surrounded by a heptagram. On the triangle are the three Supernal Sephiroth, and in the heptangle the seven lower ones.

The Floor is black, having upon it also a triangle enclosed with a heptagram, bearing the titles of the Averse and Evil Sephiroth as shown by the Great Red Dragon with seven heads. In the midst of the Evil Triangle is the rescuing symbol of the Golden Cross united to the Red Rose of forty-nine petals. . . . "But the Whiteness above shineth the brighter for the Blackness which is beneath, and thus mayest thou at length comprehend that even the evil helpeth forward the good."

"And between that Light and that Darkness vibrate the seven colours of the Rain-

DIAGRAM 75.
The Wall of the Vault.

DIAGRAM 76.
The Black Calvary Cross.

bow," which are shown forth in the seven walls, each of which consists of forty squares representing the ten Sephiroth; the four Cherubim; the Eternal Spirit; the three Alchemic Principles; the three Elements; the seven Planets, and the twelve Signs.

Upon the Altar is placed the Black Calvary Cross charged with a rose of twenty-five petals representing the counterchanged action of the Spirit and the four Elements.

[All quit Vault.]

[The *Chief Adept* then points out that the head end of the Pastos is white and is charged with a Golden Greek Cross and red rose of forty-nine petals,* that the Foot is black, with a white Calvary Cross and Circle upon a Pedestal or Daïs of three

* See Diagram 80.

DIAGRAM 77.

The Ceiling of the Vault.

DIAGRAM 78.

The Floor of the Vault.

DIAGRAM 79.

The Circular Altar.

DIAGRAM 80.

The Rose and Cross.

steps, and that on the sides are depicted the twenty-two colours of the paths between Light and Darkness.

The Chief then gives the Aspirant the grip of this grade and the Third Point is finished.]

DIAGRAM 81.
The Cross at the Foot of the Pastos.

*THE CLOSING.*

[The *Chief Adept* asks the very honoured Fratres and Sorores to help him close the Vault of the Adepts, and then says as he rises and closes the door :]

"Post centum viginti annos patebo." Thus have I closed the Vault of the Adepts, in the Mystic Mountain of Abiegnus.

*Third Adept :* Ex Deo Nascimur.

*Second Adept :* In Jeheshuah Morimur.

*Chief Adept :* Per Sanctum Spiritum Reviviscimus.

[All present give the LVX sign in silence.]

DIAGRAM 82.
The Side of the Pastos.

The following explanation of the above ritual by P. we give below in its entirety, for it is a great help in properly understanding the 5° = 6° Ceremony. The reader must, however, bear in mind that it was not written till nearly three years after the present date, and this fact no doubt accounts for several Eastern expressions of thought creeping in.

FRATER P.'S SKETCH FOR AN EXPLANATION OF THE 5° = 6° RITUAL OF ADEPTUS MINOR.

In this Grade there are three officers :

| | | | |
|---|---|---|---|
| Isis, | Apophis, | (replaced by Horus) | and Osiris. |
| Chesed, | Geburah, | | Tiphereth. |

Yet their functions are in a sense counterchanged, the Chief Adept representing

Osiris in the main ceremony, and the Third Adept reflecting the benignant character of Isis.

The knocks which open the ceremony are seven, as it is written: "He made them Six; and for the seventh He cast into the minds of them the Fire of the Sun." For Tiphereth $5° = 6°$ is a Solar degree.

After this the signs are given and the portal is guarded in the usual manner; for the intention in all the grades is identical, namely, that of harmonising the temple with the ceremony.

*THE FIRST VIBRATION.*

Not only are the knocks symbolic of the Hexagram as above; but they refer to the moving of the Divine Spirit of Fire upon the Waters.

For this is the First Breath of the Light, a brooding thereof.

*THE SECOND VIBRATION.*

The Second appearance of the Light is as a flash of Lightning; the Flaming Sword. This is shown by 21, the number of Eheieh, the Divine Name of Kether; then the Tiphereth symbol of the Vault; and last the centre of the Earth affirmed in turn.

This descent from Kether to Malkuth formulates the Flaming Sword, and thus is the Light invoked in the second place.

The Seal is IAO, IHShVH $= 17 + 326 = 343 = 7 \times 7 \times 7$, *i.e.*, 7 made into a cube, the formation of the Stone of the Wise from the seven-fold regimen, and the fixation of the Wanderers (the seven planets, or of the volatile). $777 =$ One is She the Ruach Elohim of Lives, and the Flaming Sword, and Olahm ha Qliphoth.

Moreover 17 is the Svastika and IHShVH—the Pentagram again, the marriage of Isis and Osiris (as shown by the signs in the key-word).

Now the Flaming Sword is a swift and transitory symbol; the solidity and permanence of Light is given in the pyramidal symbol. But the Flaming Sword is always the Beginning after the Ruach Elohim hath moved upon the surface of the waters; as here, so in the further ritual.

Further, they being now in Tiphereth, they will formulate that which is Kether in Tiphereth, the Rose and Cross.

The Key to the Vault is the Rose and Cross—Life. That which is alive is buried there: not that which is dead in very truth. Also we must first be crucified. Also the Rose and Cross resumes INRI.

Now INRI conceals IAO, and IAO besides its Apophis signification (for IAO is the Gnostic Name of the Most High IAIDA) is Amoun descending—He, the Concealed One! when Isis and Osiris are united. It is the Ankh which is held in the hand of Chesed, and reveals the man whose majesty is that of the ten Sephiroth (which are combined in the Ankh);* but in a passive way. This and the wands are the

* See Diagram 61.

correlatives of the Serpent and the Sword; for the Sword is active, the Serpent passive, while the active Wand * in each case is of the paths, and the passive Ankh of the Sephiroth. The Ankh is held by the Kether band, seeing that to Kether alone should we hold fast in the passive reception of light (passive because it is held in the left hand); in order to project light, &c., we have a wand in our *right* hand, and this is held in different ways for different purposes. On the breast, Tiphereth in equilibrium, we have the twenty-two letters as a rose; the nine Planets, five Elements and three Alchemicals as a Cross (39 = IHVH + AChD), in all sixty-one symbols,† *i.e.*, the AIN (= 61) is thus denoted. The Rose and Cross being united, they bring down into the centre of all the Divine White Brilliance of Kether, in which is shown another Rose Cross, no longer of divided light, but Ruby of the Holy Spirit; of Gold, the Glory of the Light; of Green rays because Isis shines forth—a new Creation. This higher Rose Cross is again the mystery of the Higher Genius descending into Kether, when the Lower is in Tiphereth established. For in all things are higher and lower: *e.g.*, Binah, Chesed and Hod are all Water, but in a different manner and degree.‡

### *THE WANDS.*§

Isis hath the wand of Thoth, its head being in Kether and its bands showing אמן, = אמתש, which shows Chesed ד as summing the Supernals.¶

Horus hath the wand of Osiris his Father.

Osiris hath the wand of Isis his Mother.

Note especially ☿ in ♍: The Thoth-wand for Isis.
☉ in ♌: The Osiris-wand for Horus.‖
♀ in ♉: The Isis-wand for Osiris.

All are thus linked with the Higher. Also we add ☿ ♍ ☉ ♌ ♀ ♉ and obtain 231 = 0 + 1 + . . . + 21 = the Sum of the Numbers of the Keys of the Tarot. Further, Amoun—the Winged Globe—is again shown when Isis and Osiris are united. Further, 5 + 9 + 14 (the bands on the wands) = 28 Power כח, for these are the total of the Bands thereon.

Also the Globe is Light, the Phœnix Life, the Lotus Love. (Symbol of Binary, The *Prong*, see Dante. This prong points downwards. Arms of Typhon in 16th key.) They also show the development of creation (Lotus wand) operated by rebirth (Phœnix wand), presided over by the Kerubic working and the Everlasting wings (Chief Adept's wand).

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* The three wands contain the twenty-two Paths. See Diagrams 64, 65, 66.

† See Diagram 63.

§ See Diagrams 64, 65, 66.

‡ See Diagram 63.

¶ The Three Supernals are in a way summed in Chesed, ד being the dividing-line.

‖ Not ♂ in ♏.

# THE EQUINOX

We now turn to the important symbolism of the number 120. It is סמח and the arrow hieroglyph which has been sufficiently explained in Z. and the Portal Ritual. It emphasises the Pentagram formula*, that only the purified man IHShVH can enter here. Also 120 = 4 × 5 × 6 (Chesed, Geburah, Tiphereth). It is 12, HVA, divided in the 10 Sephiroth. In Coptic, IHO = 120 by shape = ϩⲓⲟ = Yetziratically 85 = a flower or cup. The previous symbols have formulated the Rainbow, and this is the arrow cleaving them. The *Chief Adept* now begins a new vibration with a knock, the shrine and Adepti having formulated the Great Work. This second vibration may be read hieroglyphically as follows:

By the Sephiroth and the Paths we work; the Rose and Cross united, we are; and Kether is in our Tiphereths by Light, Life, and Love, reached by the path cleaving the Rainbow.

This, therefore, seals all present as adepts, and also serves to equilibrate perfectly the Vault for reception of the light, while also formulating the first beginnings of that Light.

### *THE THIRD VIBRATION.*

All face East to salute the rising sun. The door is opened wide, since the great Work is formulated, and the three Adepti formulate by their position the Triangle of the Supernals, as if it descended from the Roof of the Vault. Then by joining their Wands and Ankhs they formulate the Pyramid—(Is not this Vault of Abiegnus the Chamber of the King in the Great Pyramid of Cheops?)—the most stable of forms, the three showing forth the four, since the Triangles form a tetrahedron. For אמן occultly spelleth 741 = אמתש. Also the Pyramid = 4 × 3 = 12 HVA. Thus also each hath 3 letters of 3 words, but all together seal each 3 within a fourth, the synthesis of the 3.

Note also: י = Fire in יחוה, ϩ is the Water Cherub. That he is Amoun also is shown by the Eagle whose wings are those of the Winged Globe. The Sun shineth in the Air.†

But in the signs they are united first of all in the Sign of Light, +. The LVX differentiates this light, as is explained in the Ritual itself.

### *First Point.*

Know ye that the whole Object of the Ritual is to unite the Postulant with Osiris, represented by the Chief Adept, save when he again taketh his Wand and Ankh and instructeth the Postulant, and is Isis, the Revealer of the Mysteries.

In the first point the Chief Adept does not appear. He is the slain and hidden Osiris in the nether world.

Therefore the Postulant in order to be identified with him must be slain. He is

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* That is, 1 × 2 × 3 × 4 × 5 = 120.

† These three are united in the fourth—Earth, because the second ה is the Earthy sign of Virgo.

also to be put through the IAO formula of Creation, Death and Resurrection, in a lesser way, interwoven with the greater. Thus his first admission is of *mourning*.

The *Second Adept* is still Horus.

But the *Third Adept* is now Anubis.

Introducing Adept is still Themis.

They are, as it were, the guardians of the body of the slain Osiris. For initials ', c and θ see Z. explanation in 0° = 0° Ritual. A, (Knock) commences the new Vibration.

He is prepared by Themis.

The alarm of , , , , • , places the 4 before the 1, and Anubis at once challenges.

The Aspirant, not waiting for his Higher Self (θ) to speak, assumes the Horus formula (wearing his lamen), and seeketh to take by force the Kingdom of Heaven.

Horus arises as it were insulted. He, the chief Guardian of the Tomb—shall this one enter, the not even initiated?

The Sword and Serpent are given unto him, but not yet united as in the Rose Cross. He is therefore clothed in black to show his uninitiated state and the darkness in which he walks; his hands are bound; the middle pillar only is free; yet is there also a chain about his neck, the binding of Daäth,* so that the Higher and Lower Wills may connect. But his Tiphereth is not bound: his Lower Will must of itself aspire. This time is *One* Knock given as it were for very feebleness of nature, yet formulating Kether.

The Higher Self now speaks for Postulant, and they are admitted by the Aspiration of Postulant (Serpent) and the Divine Light descending in answer (Flaming Sword), as it is written "While he was yet a great way off, his father saw him and ran——." He hath returned, showing the value of persistent Will. The Serpent and Flaming Sword are Wisdom and Strength, the slow but subtle movement of the Serpent, the rush of the Lightning flash, caring naught for obstacles.

These conjoint are 32,† that is, the joining of Arikh and Zauir Anpin in AHIHVH (32). And 32 = ChZIZ (lightnings) ZKH (was pure) and LB (heart); also LB = ≏ ☿ — the Equilibration of Creation.

Also, though the force of his obligation is shown as binding,—note well that it is also that force which admits him. The Aspirant cannot even kneel without help.

*Prayer of Second Adept.*

Formulates Chesed, Geburah, and Tiphereth, the Triangle Water, and finally Kether, as it is written: "And the Ruach Elohim moved upon the face of the waters." This is an invocation of the higher and the first formulation of the Light in the Postulant (*cf.* Opening—the Knock).

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* Daäth prevents his lower will connecting with his higher will.

† The Sword, the Ten Sephiroth. The Serpent, the Twenty-two letters: together the Thirty-two paths.

His hands are unbound that he may help himself. The humility lesson is formulated in Ruach, and Daäth is rebuked openly (as chain does so occultly).

Aspirant must rise unaided; and the only help his initiators can give him is to force him to kneel.

*Charge to Aspirant.*

Black is not only evil; it is the "charge" (*i.e.*, flashing colour) of Spirit. Fraternal pity is formulated, as well as sympathy.

The 120 (Sagittarius) is then formulated in Aspirant. Note that the Opening Symbolism, as it were, foreshadows that of the Ritual proper. This formula is also one of equilibration: *vide* explanation of the 14th Key in the Portal Ritual. The 3 and 7 are united in Aspirant, and also the 12. Thus is his Rose (22) formulated, while the five grades formulate his Cross (5 squares).

The Aspirant is now the purified man, in touch with his Jechidah, *but in Kether only as yet.*

His crucifixion equilibrates as well as binds, and formulates occultly the LVX.

The purpose of his consenting is to raise the Rose Cross, *i.e.*, to bring redemption unto men.

The adjuration to HVA follows, after which the Obligation, which consists of ten clauses, corresponding to the ten Sephiroth. The Kether of the man speaking binds the nine lower Sephiroth:

*Chokmah*, which would (in its failure, since everything but Kether has an evil aspect) lack purity (by its duality); and devotion and service (by opposing itself to Kether).

*Binah*, which would unveil mysteries.

*Chesed*, which would rebel against authority and be slack in exercising it.

*Geburah*, which would display its strength and boast thereof.

*Tiphereth*, which would be normally the mere human Will.

*Netzach*, which would fall unless Divine Names aided it; *vide* $4° = 7°$ Altar Diagram, and Nogah is *natural* splendour, a mere bubble.

*Hod*, which would talk and lie; its positive promise is sexual; for ☿ is hermaphrodite.

*Jesod*, which is solid and sluggish, and would be idle and content with what it had done.

*Malkuth*, which needs one to point out illusory nature of matter, and tree of Knowledge of Good and Evil.

*The Stigmata.*

Formulate the LVX Cross.

*Cf.* Ateh, Malkuth, ve Geburah, ve Gedulah, le' Olahm, AMEN. (The Stigmata being formed by touching the forehead, feet, right hand, left hand and heart.)

Thus the Sephiroth are equilibrated in both directions as in the Equinox Ritual.*

The Versicles will be seen to be very appropriate to each Sephira. This application of the Stigmata fixes the Light, as the Flaming Sword is a transitory Symbol (see Opening).

The Aspirant may now resume his emblems; after which Themis commemorates the Life and Death of Osiris under the figure of Christian Rosenkreutz, as it were.

*The Mourning of Isis.* For Aspirant being now *dead*, Isis mourneth for him. But Aspirant also mourneth, that L sign may be formulated in him. She points out Rose Cross as an external emblem of the Completion of the Great Work. In the life of Jesus Christ the Master, the most notable events are—he is cloistered at 5; when 30 he takes disciples and begins ministrations. When 32 (paths and Sephiroth) he takes 4 others and is the One among the 7 (or the 3 and the 4=12). At 106 he dies (106 is "attained" and נין מ).

The symbolism of 120 having been accomplished, his tomb is found. This is the tomb of the Postulant.

(Note Geomantic Angelic Symbolism of IAO and INRI.)

The L Sign is the Svastika. (See Z in 0°=0° Ritual for meaning.) Also Svastika hath 17 squares showing IAO synthetical.† And the Svastika includeth the Cross, "even as a child in the Womb of its Mother to develop itself anew," &c. &c. (Cry of 29th Æthyr.)‡ The Cubical Svastika hath 78 faces=Tarot and Mezla. It is also א =Air and Zero. It shows the Initiation of a Whirling Force.

The V sign is that of Apophis and Typhon. It is the Y of Pythagoras; it is the arms flung up of the drowning man and therefore = 12th key and מ. It is also the Horns of the mediæval Devil. It shows the binding and apparent death of the force, without which it cannot come to any perfection.

The X sign is that of the Pentagram. It showeth the Triumph of the Light. It is ש descended, and therefore Fire. Moreover the Pentagram formulateth the 10 Sephiroth. (Is not the Flaming Sword the Pentagram unwound?) It is the final rise in perfect equilibrium of the force.

The whole is LVX. Showing the Light imperfect, until it hath descended into Hell. (Sowing—waiting—reaping. Cyst reproduction of some simple animals. Hibernation, &c.) The arms are stretched out and then refolded—effort and peace. The Cross Sign shows ת: and all four are thus AMThSh and AMN. The Vibrations pass with the Sun, of course.

The Light being thus fixed in the Vault, all leave the same and the seal is given.

*Second Point.*

The Vault is opened in Tiphereth symbols in three words of three, four, and five letters each, (the Triangle, the Cross and the Pentagram), though IHSVH shows Pentagram INRI, Rose Cross, and conceals Cross, the Lux.

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* A Golden Dawn Ritual omitted here for lack of space. † =6+1+10=17.

‡ See "The Elemental Calls of Dr. Dee."

Note very carefully the interchanging symbols of the Adepti throughout. They are not separate, but overlap; and this shows the absolute necessity of a fraternal and sympathetic feeling. All repeat signs, as all partake of the Lux. The Postulant, bearing the wand of Isis, may pass within the gate of Isis (♀). Also he bears the Ankh.

The Postulant is led into the Vault; and he thus beginneth to tread down the forces of evil, which, be it well remembered, support him.

He is placed in the North as in 0° = 0°, but here he is not in the sign ♉ (redemption), but of ♏; for he is dead or disintegrated into his component parts. Also, as shown by *Libertas Evangelii*, he is in the position of free choice—his Lower Will must decide the result. The Seven are about him—the Universe watches his choice. Note the 7 × 40 = 280 symbolism. For 280 is Sandalphon, who in 1° = 10° made him a path: it is also MNTzPK, the five letters of Severity and judgment, and רף, terror, also יער, the angel of the wood of the world of Assiah, since the greater part of it is sterile trees.

The *Third Adept* is on the southern side of the Pastos—Themis as *Legis Jugum*, and Horus in the Fire position. Nobody is in the quarter of Air, where wait the other fragments of Postulant: his Nephesch being thus ready to be glorified.

The attention of the Postulant is at once called to the Roof; his Lower Will looketh upwards, and he sees at last the *Invisible Light*.

The Altar shows: (1) The Great Work as the compendium of Unity; (2) IHSVH Symbol accomplishing this and expanded within into five circles. This shows that the five principles of man must be united perfectly.*

The Lion and י with the Rose Cross represent the First Cause, the Dawn, the Virgin Mother, and the Great Work. *Nequaquam Vacuum* † shows that "Before Abraham was, I am!"

The Eagle and ה with the Cup represent the Blood shed for the remission of sins, and the Chalice of the Stolistes. *Libertas Evangelii* shows free-will.

The Man with ו and the dagger shows the *last Result*. ו is ♉, the redemption. The Dagger is the means. For *Dei Gloria Intacta* is the end of all.

And the Bull with ה and Chain shows the Burial and the Earth, Life and Labour which accomplish all these things. *Legis Jugum* shows Destiny balancing free-will.

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* JECHIDAH
(Spirit)
NESCHAMAH CHIAH
(Water) (Fire)
RUACH
(Air)
NEPHESCH
(Earth).

† That is: nowhere a void. The other mottoes mean: the Freedom of the Gospel; the Unsullied Glory of God; and the Yoke of the Law, respectively.

In the midst is ☿ and the Incense: now Incense requires Air, Fire, Water and Earth for its being: thus the whole table is shown in ☿ as the combination and centre of all, being the glory of the Vast Countenance.

All this is brilliant and flashing: *i.e.*, equilibrated in itself and therefore a fit recipient of the Flashing Light: and brilliance is purity and energy.

Now all kneel down and the Higher is again invoked. Postulant is fixed in Tiphereth and looking up to Kether. He again rejoices that he hath been crucified.

Justice ariseth and taketh from him his Kether-wand and Ankh, and his own hands put the chain upon his neck, the symbol of earth and burial therein; and the Supreme Hour of Apophis is upon him, as it is written: "Eloi, Eloi, lama sabacthani!" Also this chain of Earth refers to the great renunciation of the Ego, refusing Devachan* and reassuming incarnation: not to the renunciation of Nirvana, which the mere purified man as such is not entitled to. Note also that Postulant himself now rebukes Daäth as the Second Adept did for him in the First Point. At this moment the Aspirant is no longer dead; he enters again the earth-life, for it is the reincarnation of the soul. But he is as the child unconscious of the Adept within him, and knoweth it not. He riseth not yet glorified, but as still upon the Cross.

Themis now takes the Cup, or Lotus, and Dagger, or Cross, and the Death Symbol is dipped in the Resurrection Symbol, and the marks of LVX are again imprinted on him, as if to seal the prayer of the Second Adept. The Postulant now takes the Rose Cross and lifts it (as before for symbolism). Note also that this is the fourth element in the consecration (four pillars, &c., in 0° = 0° Ritual). He then upholdeth the Rose Cross as if that were the object of his accepting the Chain. And now, having gained the right to take his Ruach with him in the Darkness, he may demand the Opening of the Pastos. The Altar is moved, "new heavens and new earth," &c. The Pastos lid also, "Osiris no longer divided into glory and suffering, but central and perfect."

The *Third Adept* gives the Postulant his Wand and Ankh, thus again uniting him to Chesed (Isis L). Also "If ye be crucified," &c., is said in marking the Chesed hand.

The *Third Adept*, "And the Light," &c.—showing Postulant that he is not dead but alive.

Accordingly *Chief Adept* reaches out his Kether-wand to that Kether-centre of the Rose Cross above him, and in that act restores himself to life and consciousness thereof.

The Higher Self descendeth for the second time and the man is united once more.

The Osiris *Chief Adept* (not yet fully glorified, but in his death alive) formulates these ideas.

The interchange of Chief Adept and Postulant now takes places completely with the hange of weapons.

Chief Adept becomes Isis, and instructs the Osiris in Chesed, her symbol.

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* Heaven.

It also shows the marriage of Isis and Osiris in the tomb, or that Isis hath descended to restore her son to life. Also Isis in the Pastos shows the winter and seed-time of earth, —Isis is also Persephone, be it well remembered!

Third Aspirant seals all this in the Ruach and synthesises all with *Ex Deo Nascimur*, &c. &c.

The Altar and lid are restored, showing that the full glorification is not yet.

The Aspirant quits the Portal, showing that to complete the Great Work one must go out into the world and work.

*Third Point.*

Represents IAO, the synthesis of that three-fold work. Osiris not only risen but glorified, for IAO is the name also of the Highest, as the Gnostics do assure us.

Here then the *Chief Adept* is the glorified Osiris: the Postulant being only the risen Osiris. Again the Higher Genius is formulated. The Postulant is now well in touch with the Higher Soul in Kether; but has not yet *begun* the Great Work.

The Pastos is without, *for it will never be wanted again.* But in south-east and north-east are the Grades and Minutum Mundum; the Serpent and the Flaming Sword are on the altar, also the Mystic Mountain of Abiegnus.* The Empty Pastos is shown—there, if anywhere, is a void! The Risen Osiris contemplates his tomb, when suddenly he is called into the glory by Chief Adept's voice from the place of ', the world of Atziluth. But he knoweth it not; only his resurrection is fixed in his mind. He is called back further to his Cross, and then again he looketh forward, and a dim presentment of glory touches him. Then only doth the Postulant's Ruach rise fully into Neschamah, and he nameth the Name of the Highest, and is for ever beyond Hell and Death.

The *Second Adept* says that Akasa † (hearing) can hear Spirit. The door is flung wide open, so that no longer a dim sight of glory be, but the full wide-flowing influx of the Light, and the Osiris and his companions bend in awe and adoration at that mighty and terrible glory. Between Strength and Justice doth he kneel in the sign of his rising, and seeth again the Cross, not now of suffering, but only of Light.

The God in His glory sayeth: "I am Amoun, the Concealed One," not only Osiris the Justified.

At the coming of that Glory they bow and shade their eyes from its brilliance: for what are the Sun and Moon to abide His Presence?

But now the Sun and Moon are Apollo and Artemis, Osiris and Isis; the Divine Eye is formulated from the Light of those eyes that are but as darkness, and the Osiris saith in very truth: "Before I was blind: now I see!"

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* The explanation of this abstruse point has been unfortunately omitted by Frater P. This is to be regretted as the rest is so beautifully lucid.

† See 777, Cols. lv., lxxv., pp. 16, 17.

The Great Light dawns, The Flashing Brilliance of the All-Pervading Spirit of the Gods descends: the Divine Spirit is upon him, and all bow in adoration of that White Glory.

The Osiris stands, and by that sign uniteth himself with that Light. He faces the West, ready to shed light upon the World, and there in the Pyramid is the Great Work accomplished; for in his heart is Kether, the Centre of Light, and the Rosy Cross is in his body, *i.e.*, his Nephesch is redeemed while his Mind is ever open to the Descending Floods of the Influx from the Higher.

Now the Chief Adept is again Isis, and instructs. She formulateth AHIH and Tiphereth, and the light is finally fixed as the analysis of the Key Word, synthesising and uniting the symbolism of the entire ceremony again by the Pyramid formula.

Minutum Mundum. The Light is shown divided and balanced in the Tree.

Crook and Scourge. The Light is shown in the symbols of Osiris.

Serpent and Sword. The Light-bearers run and return.

Mystic Mountain of Abiegnus. The Abodes of Light are only reached by a steep ascent.

The Vault is then explained on Microcosm lines.

Note that 40 shows the 10 Sephiroth in the four worlds, or letters of the name.

Aspirant is now in Water, and Chief Adept in Earth, to show how complete is their interchange. Chief Adept being naturally Water, Chesed; and Aspirant, Earth.

The grip of the grade strengthens this.

Right hand above left hand shows Nephthys above Isis, the *completed* work. The wrists—the unity from which the five springs—are grasped = Kether.

The Cross (hands crossed) is the means of doing this.

Note: if you *pull* in this position you initiate a whirling force. They regain positions.

*Closing.*

The 120 is formulated and calleth forth the elemental Guardians. The Triangle of the Supernals is formulated, and the LVX signs close the whole with its synthetical glory, but they are given in silence, as showing forth that they have all attained unto the Peace of God which passeth understanding, to keep their hearts and minds through IHShVH our Lord.

AMEN.

By thus passing through the ritual of the 5° = 6° Grade of Adeptus Minor, P., in part at least, unveiled that knowledge which he had set out in the 0° = 0° ritual to discover. For as the first grade of the First Order endows the Neophyte with an unforgettable glimpse of that Higher Self, the

Augœides, Genius, Holy Guardian Angel or Adonai ; so does the first grade of the Second Order engender within him that divine spark, by drawing down upon the Aspirant the Genius in Pentecostal Flames ; until it no longer enshrines him like the distant walls of the starry abyss, but burns within him, pouring through the channels of his senses an unending torrent of glory, of that greater glory which alone can be comprehended by one who is an Adept : yet again, but the shadow of that supreme glory which is neither the shrine nor the flame, but the life of the Master.

From the commencement of this history we have ever found Frater P. valiantly battling with the Elemental Forces. As a hoodwinked Neophyte he was led into the colossal darkness of Malkuth to become a Zelator in the hidden mysteries of Earth. Here he found a Kingdom seemingly so balanced in its Scintillating Intelligence that he little suspected that its overwhelming glory was but the reflection of the Supernal Flame on the dark face of the Waters in which slept the invisible coils of the drowsing serpent of human will. Here, on account of its intense darkness, all became to him clear as crystal, in which he could read his own thoughts mirrored in the wavelets of the ever-dancing waters of life. Here again Existence, as the World Mystery, became to him the supreme riddle of the human Sphinx ; and in his strivings to read it, in his doubts, which Minerva-like sprang from his former certainties, he informed within himself the first letter of the Name of God, the Virgin impregnated by the one idea—the Vision of Adonai incarnated in her Son.

Illumined by this one supreme longing which had burnt up his coarser desires, he passed through the next ritual to

the illusive Foundation of Yesod, which in its apparent Equilibrium contains a falsified reflection of the Supreme path of the Fool. For, though its element is Air, it is not the Æthyr of Zero, the breath of Equilibrium, any more than Air as a mixture of Oxygen and Nitrogen is the Ether of Space. From Yesod he could look back upon Malkuth and be filled with an intense pity for all who still cling to its illusive Splendour; so also could he look up towards Kether (Kether in Yesod, though he knew it not), and burn with a joy not unmingled with sorrow at the apparent hopelessness of ever being able to climb so distant a peak.

Thus would the heavens and hells seduce him from the path, the path of the Sun and the Angel, which through their greater glory blinded his understanding from the true way, and appeared to him not as light but as darkness.

His present position seemed so clear to him that its very clearness would also have blinded him as it has so many others, had he not slain the incubus of the Supreme, and sought a greater independence by refusing to look at the clouded summit of the mountain whilst the lower slopes were unclimbed. Instead he said to himself, the next step is God to me, ay! God, and very God of very God: there is no other God than He.* Thus through the strength of the eagle, whose eyes scorn the fire of the sun, did he learn to conquer

* A person arriving at Kether of Malkuth is liable to mistake it for Kether of Kether, and so on with an ever-increasing likelihood until Kether of Kether is actually attained, when the one swallows the other as the Serpent swallows its tail and eventually itself. In Kether of Kether there is no thinking or thought, therefore no certainty or uncertainty. From Malkuth of Yesod three obsessing forces come into play, viz., Kether of Malkuth, which tempts the Aspirant to look back; the local temptations of all the Sephiroth of Yesod save Yesod of Yesod, which is the next; and Malkuth of Hod, which tempts him to run in Hod before he can walk in Yesod.

Hod, the Splendour of the mighty waters, the ever-flowing and fluctuating desires of life, which contains all the colours of the opal, each brother light dissolving into its sister counterpart, according as the position of the Aspirant changes.

Here he learnt of the deceptions of desire; how they change, and only exist by perpetually changing. Yet also here he learnt how to slay them by wedding them to their opposites; but in the very act he only begat another mystery more terrible than the last, the mystery of Netzach.

As fire may be victorious over water, or water over fire, so may victory itself leave the Victor doubly enslaved by his very Success. Until the present, Frater P. had always found some new cause for which to draw his sword; but now, though the blade was as bright and keen as ever, like a knight surrounded by crafty footpads in the night, he knew not which way to thrust, though the danger which surrounded him he felt was greater than any that he had ever experienced before. This danger was, indeed, the seduction of things Supremely Material. For at this point on his journey, having mastered the three elements, he came nigh falling slave to the fourth; just as a warrior who has slain the King, and the Captain of the Guard, and even the Chief Eunuch who sleeps across the threshold of the Queen's bed-chamber, may lose the Kingdom he has all but won amongst the soft seducing cushions of a fair woman's couch, and only awake from his foolish sleep as the mallet drives the nail through his unguarded head.

More valiant men have fallen in Netzach than ever fell in Malkuth, Yesod, and Hod combined, and more will fall in Tiphereth than ever fell in Netzach, and for the same reason,

and that is, that all Success is illusionary, the greatest illusion being to consider oneself Successful.

It is here that man leaves, if he strive, the bow of worldly desires, and cleaves the firmament of thought like an arrow, which, eventually speeding out of the world's attraction, becomes as an universe to itself. This cleaving of the Veil of the Vault of the Adepts is in truth the precipitation of the Jechidah from the elemental flux that goes to make man. The Virgin Mother of Malkuth, the Earth fecundated by Air, Water and Fire, is delivered of her Son the Spirit, who is the Adept reborn in the Vault as Christian Rosencreutz; not yet Adonai the Christ, the Son of God, but Adonai, Jehesuah, the Son of Man, Jesus the Carpenter who one day will fashion the Tree of Life into the image of the Supernal Christ. No longer is the Vision of Adonai a mere glimpse as of a flickering light without, lost in the distance of a great forest, but a light which burns as a lamp within a lantern, and which sheds its beams equally in all directions.

It is here, when the Aspirant becomes a sun unto himself, entranced by the beauty of his children, his seemingly balanced thoughts,* the wandering planets and comets that obey his will, that he is liable to forget that though a sun to himself, he is nevertheless but an atom of the Glory Supernal, but a mote of dust dancing in the beam of the Eye Divine. Thus it arrives that he is as likely to be obsessed by the ordered harmony of things in Tiphereth, as the joys of the

* The Pillar of Mildness in the Tree of Life passes through the Sephiroth Kether, Tiphereth, Yesod and Malkuth which appear to be all equally balanced. This, however, is incorrect, for all save Kether, which is the point from which motion originates, are as marks set upon the pendulum of a clock, the nearer to Malkuth (the weight) the greater will be the space they move through, conversely, the further away the less.

discord of things obsessed him but a stage or two below. As the sun vivifies so can it corrupt. Therefore by his own forces must he destroy his contentment by a self-explosion of discontent so terrific that the ordered universe governed by Spirit is not blown into Chaos, the Qliphoth, but out of Chaos, out of Cosmos itself, into a new world, a higher Equilibrium, a universe of colossal strength and power. If he tremble, he is lost; he must strain every nerve, every muscle, until his whole frame vibrates and flashes forth the magical Strength of the Sephira Geburah.

Thus is the Magician begotten by devotion to the Great Work, and Work as Work alone can only gain for the Aspirant this exalted grade. He must strive beyond the hope of success; success is failure; he must strive beyond the hope of victory; victory is defeat; he must strive beyond the hope of reward; reward is punishment; he must indeed strive beyond all things; he must break up the equipoise of things; he must swing the pendulum off its hook, and wrench the lingam of Shiva from between the loins of Sakti. Justice or Mercy are nothing to him; he, as Horus the child, must quench the one with the other, as his father Osiris quenched the Waters of Hod with the fires of Netzach. Good and Evil are his implements, for his work is still in the Kingdom of the Ruach. And so long as his strivings beget, conceive, and bear the fruits of a greater and nobler Work, there is no cup of bitterness that may be refused, and no cross of suffering whose nails shall not pierce him. As Osiris he learnt to vanquish himself; rerisen as Horus he shall vanquish the world—ay! and who shall say me nay? the ultimate filaments of the hair of Nu.

## THE MAGICIAN

VERY shortly after the ceremony of Adeptus Minor, P. returned to his fastness to carry out the great Magical Operation of Abramelin the Mage, the preliminary preparations of which he had for so long now been setting in order.

Unfortunately we have but scanty information of P.'s daily life during these days, and all that is recorded is to be found in a small book of some twenty pages entitled, "The Book of the Operation of the Sacred Magic of Abramelin the Mage. (Being the account of the events of my life, with notes on the operation by P., an humble Aspirant thereto.)"

This slight volume commences with "The Oath of the Beginning," after which it is roughly divided into three parts. The first deals with the events of his life between the beginning of November 1899 and the end of February 1900; the second with the Abramelin Operation; and the third with the transactions P. had with Frater D.D.C.F.

From the first part of this work we gather that great forces of evil were leagued against P.; and we learn this with no very great surprise, for those who set their faces against Darkness must expect Darkness to attempt to swallow them up. The Exempt Adept may laugh equally at good or at evil, but not so the mere magician whose passage along the

Path of Light is only to be marked by the increasing depths of the Darkness which surrounds him.

It will be remembered that in the autumn of 1898 P. had met Frater V.N., who had lent him a copy of a book known as "The Book of the Sacred Magic of Abramelin the Mage," and had to some degree instructed him in the workings contained in it. This work P. had read and reread with the greatest interest and zeal, determining to perform the ceremonial operation laid down in it at the very first opportunity. This he was unable to do for nearly a year; it being not until November 1899 that he found it possible for him to retire to the house he had bought and make all necessary preparations for the great ceremony, which was to be commenced on the following Easter.

The system, as taught by Abramelin, of entering into communication with one's Holy Guardian Angel, is, of all Western systems of Magic, perhaps the most simple and effective. No impossible demands are made, and though perhaps some are difficult to carry out, there is always a reason for them, and they are not merely placed in the way as tests of the worker's skill.

The whole Operation is so lucidly dealt with in Mr. MacGregor Mathers' translation, that it would be but waste of time and space to enter into it fully, and the following consists of but the briefest summary, only intended to give the reader an idea of the Operation, and in no way meant as a basis for him to work on.

Abramelin having first carefully warned his readers against impostors, lays down that the chief thing to be considered is: "Whether ye be in good health, because the body being feeble and unhealthy, it is subject to divers infirmities

whence at length result impatience and want of power to operate and pursue the Operation ; and a sick man can neither be clean and pure, nor enjoy solitude ; and in such a case it is better to cease."*

The true and best time of commencing this Operation is the first day after the Celebration of the Feasts of Easter at about the time of the vernal Equinox. The time necessary for the working is six months, so that should it be commenced on March 22, it would end on September 21.

The six months is divided into three periods of two months each.

*First Period.* "Every morning precisely a quarter of an hour before sunrise enter your Oratory, after having washed and dressed yourself in clean clothing, open the window, and then kneel at the Altar facing the window and invoke the Name of the Lord ; after which you should confess to him your entire sins. This being finished you should supplicate Him "that in time to come He may be willing and pleased to regard you with pity and grant you His grace and goodness to send unto you His Holy Angel, who shall serve unto you as a Guide. . . ." †

In the above exercise by prayer the one great point to observe, as Abramelin himself impresses in the following words, is : "It serveth nothing to speak without devotion, without attention, and without intelligence . . . it is absolutely necessary that your prayer should issue from the midst of your heart, because simply setting down prayers in writing, the hearing of them will in no way explain unto you how really to pray." ‡

At sunset the same invocation, confession and prayer is to be repeated.

* "The Book of the Sacred Magic," p. 54.

† *Ibid.* p. 64. Some of the following quotations have been abridged.

‡ *Ibid.* p. 65.

## During this first period the points to be observed are:

(1) That both the bed-chamber and Oratory are to be kept thoroughly clean. "Your whole attention must be given to purity in all things."

(2) That "you may sleep with your Wife in the bed when she is pure and clean," not otherwise.

(3) Every Saturday the sheets of the bed are to be changed and the chamber is to be perfumed.

(4) No animal is to enter or dwell in the house.

(5) "If you be your own Master, as far as lieth in your power, free yourself from all your business, and quit all mundane and vain company and conversation; leading a life tranquil, solitary and honest."

(6) "Take well heed in treating of business, in selling or buying, that it shall be requisite that you never give way unto anger, but be modest and patient in your actions."

(7) "You shall set apart two hours each day after having dined, during which you shall read with care the Holy Scripture and other Holy Books."

(8) "As for eating, drinking and sleeping, such should be in moderation and never superfluous."

(9) "Your dress should be clean but moderate, and according to custom. Flee all vanity."

(10) "As for that which regardeth the family, the fewer in number, the better; also act so that the servants may be modest and tranquil."

(11) "Let your hand be ever ready to give alms and other benefits to your neighbour; and let your heart be ever open unto the poor, whom God so loveth that one cannot express the same."*

*Second Period.* During the whole of this period the accustomed prayer is to be made morning and evening, "but before entering into the Oratory ye shall wash your hands and face thoroughly with pure water. And you shall prolong your prayer with the greatest possible affection, devotion and submission; humbly entreating the Lord God that he would deign to command His Holy Angels to lead you in the True Way. . . ."

## During this period the points to be observed are:

(1) "The use of the rites of Marriage is permitted, but should scarcely if at all be made use of."

(2) "You shall also wash your whole body every Sabbath Eve."

(3) "As to what regardeth commerce and rules of living, as in the first period."

(4) "It is absolutely necessary during this period to retire from the world and seek retreat."

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* "The Book of the Sacred Magic," pp. 66–69.

(5) "Ye shall lengthen your prayers to the utmost of your ability."

(6) "As for eating, drinking, and clothing, as before."*

*Third Period.* "Morning and Noon ye shall wash your hands and your face on entering the Oratory; and first ye shall make Confession of all your sins; after this, with a very ardent prayer, ye shall entreat the Lord to accord unto you this particular grace, which is, that you may enjoy and be able to endure the presence and conversation of His Holy Angels, and that He may deign by their intermission to grant unto you the Secret Wisdom, so that you may be able to have dominion over the Spirits and over all creatures.

"Ye shall do this same at midday before dining and also in the evening,"† as well as at sunrise.

During this period the points to be observed are:

(1) "The man who is his own master shall leave all business alone, except works of charity towards his neighbour."

(2) "You shall shun all society except that of your Wife and of your Servants."

(3) "Ye shall employ the greatest part of your time in speaking of the Law of God."

(4) "Every Sabbath Eve shall ye fast, and wash your whole body, and change your garment."‡

If possible the whole of this Operation should be performed in a place where solitude can be obtained; the best being, as Abramelin writes: "Where there is a small wood, in the midst of which you shall make a small Altar, and you shall cover the same with a hut of fine branches, so that the rain may not fall thereon and extinguish the Lamps and the Censer."§

The Altar should be made of wood and in the manner of a cupboard, so that it may hold all the necessary things.

There should be two tunics, one of linen, and the other of Crimson or Scarlet Silk with Gold.

The sacred oil is prepared from myrrh, cinnamon and galangal mixed with olive oil. The incense of Olibanum, storax, and lign aloes, or cedar, is reduced to a fine powder and well mixed together. The Wand is cut from an Almond-tree.¶

* "The Book of the Sacred Magic," pp. 69, 70.

† *Ibid.* pp. 70, 71.

‡ *Ibid.* p. 71.

§ *Ibid.* p. 74.

¶ *Ibid.* pp. 76, 77.

The third period having been completed, on the morning following: "Rise betimes, neither wash yourself at all nor dress yourself at all in your ordinary clothes; but take a Robe of Mourning; enter the Oratory with bare feet; go unto the side of the Censer, and having opened the windows, return unto the door. There prostrate yourself with your face against the ground, and order the Child (who is used as assistant and clairvoyante) to put the Perfume upon the Censer, after which he is to place himself upon his knees before the Altar; following in all things and throughout the instructions which I have given unto you. . . . Humiliate yourself before God and His Celestial Court, and commence your prayer with fervour, for then it is that you will begin to enflame yourself in praying, and you will see appear an extraordinary and supernatural Splendour which will fill the whole apartment, and will surround you with an inexpressible odour, and this alone will console you and comfort your heart so that you shall call for ever happy the Day of the Lord.*

* * * * * *

"During Seven Days shall you perform the Ceremonies without failing therein in any way: namely, the Day of the Consecration, the Three Days of the Convocation of the Good and Holy Spirits, and the Three other Days of the Convocation of the Evil Spirits.

"On the second morning you shall follow the counsels your Holy Guardian Angel shall have given you, and on the third you shall render thanks.

"And then shall you first be able to put to the test whether you shall have well employed the period of your Six Moons, and how well and worthily you shall have laboured in the quest of the Wisdom of the Lord; since you shall see your Guardian Angel appear unto you in unequalled beauty: who also will converse with you, and speak in words so full of affection and of goodness, and with such sweetness, that no human tongue could express the same. . . . In one word, you shall be received by him with such affection that this description I here give unto you shall appear a mere nothing in comparison."†

After the third day Abramelin very wisely writes:

"Now at this point I commence to restrict myself in my writing, seeing that by the Grace of the Lord I have submitted and consigned you unto a MASTER so great that he will never let you err."‡

Thus, briefly though it be, we have run through the system

* "The Book of the Sacred Magic," p. 81.

† *Ibid.* pp. 82, 85.

‡ *Ibid.* p. 85.

as advocated by one of the greatest masters of Magic in the West. With perfect lucidity Abramelin brings us step by step towards the MASTER—Augœides, Adonai, Higher Self, call Him what you will. By means of symbols of purity—by cleanliness and clean living—he leads us on by meditation and concentration through prayer to a one-pointedness, a vision or conversation with the MASTER so full of goodness and beauty, so full of rapture and ecstasy that no human tongue can express the same. Alas! that we are not simple-minded enough to accept it, and to seek at that little altar in the wood that sweet reward which at once cancels all the toils and sorrows of our lives.

But in these present times prayer has become a mockery, and it is hard, how hard we know well, for any one to pray with that earnestness which brings with it reward. The rationalist has so befouled prayer with his wordy slush that it is indeed a hard task to dissociate it from the host of external symbols and images. A man who prays to a god is at once imagined to be praying to a thing with legs; for the educated are so surfeited with tangible things that the transcendental entirely escapes them; yet the man who prays may in truth be praying to the Master, and it matters not one whit whether the Master have legs or no legs, for God does not depend on the education of man's mind, or the standard of his knowledge, or the idols he has set up. In some cases hostility to prayer would prove more fruitful than devotion to it. He who believes in denying and blaspheming God will attain to the Divine Vision of Adonai as speedily as he who believes in praying to Him and worshipping His Holy Name; so long as he *enflame* himself with blasphemy and denial. It is the *will*

to accomplish, to conquer and overcome, which in both cases carries with it the supreme reward, and not the mere fact of denying or believing, which are but instruments towards this end. But, be it well remembered! this mystery of the Equivalence of all symbols, good and evil, is only true in Daäth and from Daäth.

One man may fell a tree with an axe, another may saw it down, another dig it up, another burn it down, another wash it out of the earth by water, blast it by powder, or drag it down by a rope. In the end the tree falls, and the desire of each particular man is accomplished in spite of the variety of their tools.

Thus we find that as Rising on the Planes was one method, so was Skrying another; so again were the rituals of the Golden Dawn; so again "The *w* of *w* Operation" and Talismanic Magic; and now again still one more—the method of Abramelin; all different means to enable man to fell the tall tree of life and obtain the Master Vision of Adonai, the Augœides or Higher Self.

Each method, used rightly and carried to its ultimation, leads to the same Heaven; each method used wrongly, or mistaken for the End, side-tracks the Adept into some Limbo or plunges him into some Hell.

To all such as are of a devout disposition Prayer offers an excellent means of Concentration towards this end—identification with Adonai. And it matters no whit to what we pray, whether it be to Buddha or to Christ, or the top-hat and gin-bottle of a West African ju-ju, so long as we pray with our whole heart; and eventually, as the Vision informs, belief, faith, prayer, worship and supplication vanish, the

burning-glass of our Will has set on fire the white sheet of paper that had been our ideal; it crumples, turns brown, blackens, and bursts into flame. The gates of the mind swing apart, and the realm into which we rush is as different from the realm which we had contemplated as our ideal as the burning fire is to the cool white paper we had looked upon.

For those who cannot thus believe, who in fact have no faith in prayer, there are yet other ways for them to travel, as we shall presently see; in fact so many that each could travel by a different road and yet arrive at the same destination; and it is hoped that those who study this book may thereby discover the speediest road to the Portal of the Temple.

Early in November, P. returned to London to consult with Fratres I.A. and V.N., and shortly afterwards crossed over to Paris, and after a few days' residence in that city returned to England; and by means of the Codselim symbol journeyed to D——, and from thence to T——. Here he received a letter from I.A. warning him of very grave danger. P. thereupon invoked Heru-pa-kraatist and cast himself upon the Providence of God: "that he may give His Angels charge over me, to keep me in all my ways. So mote it be!"

Thus far the events which carry us down to the commencement of the Operation, which begins with:

*THE OATH OF THE BEGINNING.*

I, P——, Frater Ordinis Rosæ Rubeæ et Aureæ Crucis, a Lord of the Paths in the Portal of the Vault of the Adepts, a $5^\circ=6^\circ$ of the Order of the Golden Dawn; and an humble servant of the Christ of God; do this day spiritually bind myself anew:

By the Sword of Vengeance:

By the Powers of the Elements:

By the Cross of Suffering:

That I will devote myself to the Great Work: the obtaining of Communion with my own Higher and Divine Genius (called the Guardian Angel), by means of the prescribed course: and that I will use any Power so obtained unto the Redemption of the Universe.

So help me the Lord of the Universe and mine own Higher Soul!

## Let us now turn to "The Obligation of the Operation."

I, P——, in the presence of the Lord of the Universe, and of all Powers Divine and Angelic, do spiritually bind myself, even as I am now physically bound unto the Cross of Suffering:

(1) To unite my consciousness with the divine, as I may be permitted and aided by the Gods Who live for ever, the Æons of Infinite years; that, being lost in the Limitless Light, it may find Itself: to the Regeneration of the Race, either of man or as the Will of God shall be. And I submit myself utterly to the Will Divine.

(2) To follow out with courage, modesty, loving kindness, and perseverance the course prescribed by Abramelin the Mage; as far as in me lies, unto the attainment of this end.

(3) To despise utterly the things and the opinions of this world lest they hinder me in doing this.

(4) To use my powers only to the Spiritual well-being of all with whom I may be brought in contact.

(5) To give no place to Evil: and to make eternal war against the Forces of Evil: until even they be redeemed unto the Light.

(6) To harmonise my own spirit so that Equilibrium may lead me to the East and that my Human Consciousness shall allow no usurpation of its rule by the Automatic.

(7) To conquer the temptations.

(8) To banish the illusions.

(9) To put my whole trust in the Only and Omnipotent Lord God: as it is written, "Blessed are they that put their trust in Him."

(10) To uplift the Cross of Sacrifice and Suffering; and to cause my Light to shine, before men that they may glorify my Father which is in Heaven.*

Furthermore: I most solemnly promise and swear: to acquire this Holy Science in the manner prescribed in the Book of Abramelin, without omitting the least imaginable thing of its contents; not to gloss or comment in any way on that which may be or may not be, not to use this Sacred Science to offend the Great God, nor to work ill unto my neighbour: to communicate it to no living person, unless by long practice and conversation I shall know him thoroughly, well examining whether such an one really

* The reader will note that this is a sort of personal adaptation of the $5^\circ = 6^\circ$ obligation.

intendeth to work for the Good or for the Evil. I will punctually observe, in granting it, the same fashion which was used by Abramelin to Abraham. Otherwise, let him who receiveth it draw no fruit therefrom. I will keep myself as from a Scorpion from selling this Science. Let this Science remain in me and in my generation as long as it shall please the Most High.*

All these points I generally and severally swear to observe under the awful penalty of the displeasure of God, and of Him to whose Knowledge and Conversation I do most ardently aspire.

So help me the Lord of the Universe, and my own Higher Soul!

The obligation is followed, in the book, by various preparations which we pass over in order that we may the more speedily record some of the Visions which P. experienced at this time: the first we quote is little better than an obsession, and is as follows:

In bed, I invoked the Fire angels and spirits on the tablet, with names, &c., and the 6th Key.† I then (as Harpocrates) entered my crystal. An angel, meeting me, told me, among other things, that they (of the tablets) were *at war with the angels of the* 30 *Æthyrs, to prevent the squaring of the circle.* I went with him unto the abodes of Fire, but must have fallen asleep, or nearly so. Anyhow, I regained consciousness in a very singular state, half consciousness being there, and half here. I recovered and banished the Spirits, but was burning all over, and tossed restlessly about—very sleepy, but consumed of fire! Only repeated careful assumption of Harpocrates' god-form enabled me to regain my normal state. I had a long dream of a woman eloping, whom I helped, and after of a man stealing my Rose Cross jewel from a dressing-table in an hotel. I caught him and found him a man weak beyond the natural (I could bend or flatten him at will), and then the dream seemed to lose coherence. . . . I carried him about and found a hair-brush to beat him, &c. &c. Query: Was I totally obsessed?

The second is:

Invoking the angels of Earth I obtained wonderful effect. The angel, my guide, treated me with great contempt, and was very rude and truthful. He showed me divers things. In the centre of the earth is formulated the Rose and Cross. Now the Rose is the Absolute Self-Sacrifice, the merging of *all* in the o (Negative), the Universal

* This latter portion of the obligation is taken from the Oath which Abramelin imposed on his pupil Abraham.

† The Enochian Keys of Dr. Dee.

Principle of generation through change (*not* merely the feminine), and the Universal Light "Khabs." The Cross is the Extension or Pekht principle. Now I should have learned more but my attention wandered. This closes the four elemental visions: prosecuted, alas! with what weakness, fatuity, and folly!

## And, lastly, the following, which is of considerable interest:

I . . . in the afternoon shut myself up, and went on a journey. . . .

I went with a very personal guide: and beheld (after some lesser things) our Master as he sate by the Well with the Woman of Samaria. Now the five husbands were five great religions which had defiled the purity of the Virgin of the World: and "he whom thou now hast" was materialism (or modern thought).

Other scenes also I saw in His life: and behold I also was crucified! Now did I go backwards in time even unto Berashith, the Beginning, and was permitted to see marvellous things.

First the Abyss of the Water: on which I, even I, brooded amid other dusky flames as ש upon מ held by my Genius. And I beheld the victory of Râ upon Apophis and the First of the Golden Dawns! Yea: and monsters, faces half formed, arose: but they subsisted not.

And the firmament was.

Again the Chaos and the Death!

Then *Ath* Hashamain v. *ath* h-aretz. There is a whirling, intertwining infinitude of nebulæ, many concentric systems, each system non-concentric to any other, yet *all* concentric to the whole. As I went backwards in time they grew faster and faster, and less and less material (P.S.—This is the scientific hypothesis, directly contrary to that of Anna Kingsford), and at last are whirling wheels of light: yet through them *waved* a thrill of an intenser invisible light in a direction perpendicular to the tangents. I asked to go yet farther back and behold! I am floating on my back—cast down! in a wind of Light flashing down upon me from the immeasurable Above. (This Light is of a bluish silver tinge.) And I saw that Face, lost above me in the height inscrutable: a face of absolute beauty. And I saw as it were a Lamb slain in the Glamour of Those Eyes. Thus was I made pure: for there, what impurity could live? I was told that not many had been so far back: none farther: those who *could* go farther would not, since that would have reabsorbed them into the Beginning, and that must not be to him who hath sworn to uplift the Standard of Sacrifice and Sorrow, which is strength. (I forgot the Angels in the Planetary Whirl. They regarded me with curiosity: and were totally unable to comprehend my explanation that I was a *Man*, returning in time to behold the Beginning of Things.)

Now was I able to stand in my Sephiroth: and the Crown of Twelve Stars was upon my head! I then went into the centre of the earth (I suppose) and stood upon the

top of an high mountain. The many dragons and guardians I was able to overpower by *authority*. Now the mount was of glistening whiteness, exceeding white as snow: yet dead and unluminous. And I beheld a vision, even like unto that of the Universal Mercury; * and I learnt that I myself was sulphur and unmercurial. Now having attained the Mercurialising of my Sulphur I was able (in my vision) to fecundate the mountain (of Salt). And it was instantly transmuted into gold. What came ye out into the wilderness for to see? No: into living, glowing, molten Light: the Light that redeemeth the material world! So I returned: having difficulty to find the earth (?). But I called on S.R.M.D. and V.N.R., who were glad to see me; and returned into the body: to waste the night in gibing at a foolish medico.

(It is worth noting here how very much more coherent this Vision is than the first ones we have had occasion to mention.) So far the second part of the "Book of the Operation."

The third part of this book, which consists but of two pages, begins obscurely enough:

"Heard this evening from D.D.† Second Order apparently mad."

However, this information which, from the following, we gauge to be connected with the dead sea apple schism which had for some time been ripening amongst the members of the Order of the Golden Dawn, was considered sufficiently important by P. for him to offer his services to G. H. Frater D.D.C.F., who was then in Paris. About a week later P. writes: "D.D.C.F. accepts my services, therefore do I rejoice that my sacrifice is accepted. Therefore do I again postpone the Operation of Abramelin the Mage, having by God's Grace formulated even in this a new link with the Higher, and gained a new weapon against the Great Princes of the Evil of the World. Amen."

* Described in a MS. edited by S.R.M.D. and issued to the Second Order, in which is a picture of Mercury diving into the sea.

† Secretary of the Order of the Golden Dawn.

Thus ends the "Book of the Operation." But on the back of the last page there is a note from which we gather the following. That P. journeyed from London to Paris (evidently shortly after his letter to D.D.C.F. he had left T—— for London). There he was selected as the messenger of D.D.C.F., after a long talk with him and V.N.R., and at noon, four days later, he left Paris for London. This note ends with the following words: "The history of my mission: is it not written in the Book of the Chronicles of the Revolt of the Adepti?"

Before glancing through this Chronicle of Revolt, which in all truth might be called "The Book of the Fatuity of the Inepti," it will be necessary to return for a moment to that interesting document, "The History Lection."

The last point we arrived at in the Lection was that, "in 1900 one P., a brother, instituted a rigorous test of S.R.M.D. on the one side and the Order on the other." S.R.M.D. is but another name for G.H. Frater D.D.C.F., against whose authority the Second Order were now in open revolt. From this point the Lection continues:

"He discovered that S.R.M.D., though a scholar of some ability and a magician of remarkable powers, had never attained complete initiation: and further had fallen from his original place, he having imprudently attracted to himself forces of evil too great and terrible for him to withstand.*

"The claim of the Order that the true adepts were in charge of it was definitely disproved.

"In the Order, with two certain exceptions and two

* Presumably Abramelin Demons.

doubtful ones, he found no persons with any capacity for initiation of any sort.

"He thereupon, by his subtle wisdom, destroyed both the Order and its chief.

"Being himself no perfect adept, he was driven of the Spirit into the Wilderness, where he abode for six years, studying by the light of reason the sacred books and secret systems of initiation of all countries and ages."

We must now leave the Lection, to return to it again six years later, and as briefly as possible run through the Chronicles of Revolt, which consist of various documents for the most part printed towards the close of 1900 and the beginning of 1901, by such members of the Order as had broken away from their chief, D.D.C.F.

In a printed document written on May 4, 1901, and signed by D.E.D.I., we find the following:

> You are aware that, originally, the Second Order in this country was governed absolutely by three chiefs. Ultimately their authority all devolved on one—our late chief, the G.H. Frater D.D.C.F., who was practically recognised as Autocrat.

This we have already learnt from the Lection. But from a "Statement" issued to Adepti in February 1901, we further learn that on April 1 (*sic*), 1897, V.H. Soror S.S.D.D. was appointed head of the London branch of the Order and that the formation of secret groups was advised and legalised by D.D.C.F. "S.A. approved of this and formed a group himself, as Silentio (*sic*) can bear witness." However, in "Letters to the Adepti of R.R. and A.C." issued in the same month, it appears that it was not by D.D.C.F.'s sanction, but through their distrust of him, that Soror S.S.D.D. started a group in London, and Frater S.S. one in Edinburgh. These groups

seemed to have worked as secret societies within the Order. Fra: D.E.D.I. appears in this same document to have objected to this, for we find him attempting to get S.S.D.D. to amalgamate the smaller groups and form a larger group of Theorici. This attempt led to a meeting of the Executive Council in which S.S.D.D. raised an objection to D.E.D.I.'s proposal; and we find D.E.D.I. writing: "I have sat on many committees in my own country and elsewhere, but I am proud to say that I never met among the mechanics, farmers and shop-assistants with whom I have worked in Ireland a state of feeling so ignoble, or resolutions so astonishing, as those I had to listen to yesterday."

From the "Statement" it appears that these groups were the chief cause of the Revolt. D.D.C.F., permitting these groups to be formed, little by little delegated his power to others; so that when the crash came he had no magical force left to meet it; and that those who had gained it had so dispersed it among themselves that instead of causing them tori se a phœnix out of the ashes of the past, it simply set them squabbling and fighting over petty and absurd points of morals and law. A fair specimen of the magical powers displayed by the Order after the fall of D.D.C.F. is to be found in the above "Statement."

". . . The most serious charge that Soror F.E.R. has brought against Soror S.S.D.D. is that she has conducted the examinations unjustly." S.S.D.D.'s reply was: "That she has no time, even if she had the inclination, to indulge in futile acts of spite or favouritism."

Whilst revolt was simmering in the pot of dissatisfaction, it appears that D.D.C.F. was residing in Paris, reviving the mysteries of Isis at the Bodinière Theatre.* Here he and

* See the *Sunday Chronicle*, March 19, 1899.

his wife lived under a variety of pseudonyms such as "The Hierophant Rameses," and the "High Priestess Anari," Count and Countess MacGregor of Glenstrae, &c. &c. Their success seems at first to have been considerable, for we read in "The Humanitarian," vol. xvi. No. 2, that their receptions "are amongst the most interesting in Paris. You will find people attending them of nearly every shade of opinion and of profession: Isis-worshippers, Alchemists, Protestants, Catholics, scientists, doctors, lawyers, painters, and men and women of letters, besides persons of high rank."

This success may have possibly distracted his attention from the real state of affairs in England. However, from a mere simmer the pot began to boil, and by the middle of February 1900 the fat was fairly in the fire. It was also at about this time, if not a few weeks earlier, that the notorious Madame Horos introduced herself to D.D.C.F.; this question, however, we will deal with a little later on, though in several ways it seems to be connected with the present revolt.

On February 16, 1900, from 87 Rue Mozart, D.D.C.F. addressed the following letter to V.H. Soror S.S.D.D. (the Chief in charge in Anglia). It is divided into five paragraphs, the last two of which we give in full.

C. et V.H. Soror S.S.D.D.

* * * * * *

(*d*) Now, with regard to the Second Order, it would be with the *very greatest regret* both from my personal regard for you, as well as from the occult standpoint, that I should receive your Resignation as my Representative in the Second Order in London; but I cannot let you form a combination to make a schism therein with the idea of working secretly or avowedly under "Sapere Aude" * under the mistaken impression

* S.A. was Sapere Aude (or Non Omnis Moriar), Dr. W. Wynn Westcott, King's Coroner for Hoxton.

that he received an Epitome of the Second Order work from G.H. Soror, "Sapiens Dominabitur Astris." For this forces me to tell you plainly (and, understand me well, I can prove to the hilt every word which I here say and more, and were I confronted with S.A., I should say the same), though for the sake of the Order, and for the circumstance that it would mean so deadly a blow to S.A.'s reputation, I entreat you to keep this secret from the *Order*, for the present, at least, though you are at perfect liberty to show *him* this if you think fit, *after mature consideration*.

(*e*) He has NEVER been at *any time* either in personal or in written communication with the Secret Chiefs of the Order, he having *either himself forged or procured to be forged* the professed correspondence between him and them, and my tongue having been tied all these years by a previous Oath of Secrecy to him, demanded by him, from me, before showing me what he had either done or caused to be done or both. You must comprehend from what little I say here the *extreme gravity* of such a matter, and again I ask you, both for his sake and that of the Order, not to force me to go further into the subject.

This letter ends by stating that every atom of the knowledge of the Order has been communicated to him, and to him alone, by the Secret Chiefs of the Order, and that G.H. Soror S.D.A. was now in Paris with him.*

It must be remembered here that in the "History Lection" we learnt that S.R.M.D. (that is, D.D.C.F.), by the death of one of his colleagues and the weakness of the other, secured sole authority over the Order; these two were G.H. Fratres M.E.V. and N.O.M. (that is, S.A.); and it was the latter, so it was generally supposed, who had first discovered the cipher MSS. which led to the connecting-link being established with G.H. Soror S.D.A. and the great chiefs of the Third Order in Germany.

S.S.D.D. on receiving the above letter went into the country and spent whole days considering it, after which she wrote to S.A., requesting an explanation of D.D.C.F.'s statement. S.A. replied that he did not admit the accuracy of the

* This, as we shall shortly see, must have been Madame Horos.

statement, though, his witnesses being dead, he could not legally prove it false, and therefore he wished to remain neutral in the matter. So for the first time he refused to sit upon a corpse.

On March 3, S.S.D.D. formed a Committee of Seven to inquire into the matter. This Committee pointed out to D.D.C.F. the seriousness of his accusation, and asked him to give them proof of its accuracy. A considerable correspondence ensued, in which D.D.C.F. absolutely and unconditionally refused to acknowledge the Committee or to give any proof whatsoever.

Consequent on this refusal, the Committee agreed to place the matter before the Second Order.

On March 23, D.D.C.F. wrote a letter to S.S.D.D. purporting to remove her from her position as his representative in the Second Order.

On the 25th she replied: "I saw that if I kept silence I should become a party to a fraud, and therefore took the advice of some Members of the Order who have always been friendly to your interests. . . ."

On March 24 a general meeting of the Second Order was held, and D.D.C.F. was informed that the reason for making his charge of forgery public was, that the whole constitution of the Order depended upon the authenticity of the documents that he alleged to be forged.

At a meeting of the Committee on March 29, L.O. stated that he had seen S.A., who had given him his honourable assurance that he had no reason to suppose that S.D.A. was not the person she purported to be. He had only had communication with her by letter, and had, *bonâ fide*, posted letters to her in Germany in reply.

On April 2, D.D.C.F. wrote refusing to acknowledge the right of the Second Order to elect a Committee, and threatened members with the Punitive Current.

At this juncture P., influenced, so far as himself knew, only by the impulse of self-sacrifice for the Order that had done so much for him; but, as is now apparent, secretly impelled by the true and Unknown Chiefs of the Third Order to put both the Order and its Chief to the test, crossed over to Paris and offered his services to D.D.C.F. They were accepted, and he was asked to act as envoy to the refractory brethren.

In his long talk with D.D.C.F., P. proposed that the following scheme of action should be adopted to quell the revolt of the Second Order:

I. The Second Order to be summoned at various times during two or three days. They to find, on being admitted one by one, a masked man in authority and a scribe. These questions, &c., pass, after pledge of secrecy concerning the interview.

(A) Are you convinced of the truth of the doctrines and knowledge received in the grade of $5° = 6°$? Yes or No?

If *yes* (1) Then their origin can spring from a pure source only?

If *no* (2) I degrade you to be a Lord of the Paths in the Portal in the Vault of the Adepts.

(B) If he reply "Yes," the masked man continues: Are you satisfied with the logic of this statement? Do you solemnly promise to cease these unseemly disputes as to the headship of this Order? I for my part can assure you that from my own knowledge D.D.C.F. is really a $7° = 4°$.

If *yes* (3) Then you will sign this paper; it contains a solemn reaffirmation of your obligation as a $5° = 6°$ slightly expanded, and a pledge to support heartily the new regulations.

If *no* (4) I expel you from this Order.

II. The practice of masks is to be introduced. Each member will know only the member who introduced him.

Severe tests of the candidate's moral excellence, courage, earnestness, humility, refusal to do wrong, to be inserted in the Portal or $5° = 6°$ ritual.

III. Outer Order to be summoned. Similar regulations to be announced to them. New pledges required that they will not communicate the identity of anybody they happen to have known to any new member.

IV. Vault to be reconsecrated.

D.D.C.F. at once accepted these proposals and gave to P. the following instructions, which were at the time so hastily jotted down in a note-book that they are now almost impossible to decipher. From them we make out the following:

That the false * Sapiens Dominabitur Astris was a very stout woman and very fair, who possessed the power of changing her appearance from youth to age and *vice versâ*. That at present she has appeared as Mrs. Horos, or Howes, or Dutton. Her husband, Theo Horos, whose mystical name is Magus Sidera Regit, is a man of about twenty-five to thirty years old, short and very fair. He does not look strong but is extremely so. He has a bald patch on his head with very yellow hair growing over it.

That Sapientia Ad Beneficiendum Hominibus † is very dark and in appearance like S.S.D.D.

To accept nothing from these, and in case of doubt or trouble to telegraph direct to him (D.D.C.F.).

Not to be taken in by mere tricks, and to be both courteous and firm.

The warnings given to P. by D.D.C.F. were as follows:

If he were to feel feeble or ill or worried, and if fires refused to burn, she (Madame Horos) may be expected.

* It will be evident that D.D.C.F. detected the fraud between the dates of his first letter to S.S.D.D. and of P.'s arrival in Paris.

† Mrs. Rose Adams (?).

That the real H.P. Blavatsky and the real S.D.A. can incarnate in her; and that they (her forces) have been against D.D.C.F. for long.

That her occult name is Swami Vive Ananda.

That to work against them it was first necessary to separate them, and, at the very last resort, arrest them for theft. (They had stolen a travelling bag belonging to D.D.C.F., containing his rituals.)

To wire their real address to D.D.C.F.

To use the MacGregor symbols—tartan and dirks. The shoulder-plaid to be thrown over the head to isolate (like H.P.K. formula). And above all to use their own current against them.

Symbol of Rose Cross only to be used to invoke D.D.C.F. Other symbols were also given him.

P. had long learnt to pity the ignorance and folly of most of the Members of the Order, as we learn from the "History Lection"; he was now destined to put to the test the powers of his alleged chief. If his appearance in England were followed by immediate submission of the rebels, it might safely be concluded that D.D.C.F. had not lost all control; if D.D.C.F. failed, it was then P.'s intention occultly to confound and so destroy the Order.

P. at once set out on his return journey to England, and throughout followed in the minutest details the instructions given him by D.D.C.F. On arriving in London he immediately set his powers in motion. He was at once rejected by various members of the Order, who had always been bitterly envious of his powers and progress.

On the first day of his arrival in London he went to see

Soror P.E.C.Q. and Frater S.: on his way the cab-lamps catch fire, and later a cab-horse runs away with him, and Soror S.S.D.F.'s fire refuses to burn. This was on a Friday.

On Saturday the rose cross given him by D.D.C.F. began to lose colour and whitened; a rubber mackintosh nowhere near the fire suddenly caught light; and fires were by no means anxious to burn. Again he went to see Soror P.E.C.Q., and in the evening records a long dream about "the Horos lot." "They were at C——," he writes, "and wanted to get a particular MS. I had no one I could trust at all, and it was hell and Tommy for a long while. But it ended tragically enough for them."

On Sunday he saw various members of the Order; and on Monday saw Soror S.S.D.F., arranged with her final details, and captured the Vault. He writes: "In the morning early I was very badly obsessed, and entirely lost my temper—utterly without reason or justification. Five times at least have horses bolted at sight of me." Also: "Fires at 15 R.R. refuse utterly to burn."

On Tuesday he recaptured vault and suspended H.S. and it appears S.S.D.D., who sought aid from the police, and, so to speak, with the majority of the fallen Order under the protection of the truncheons of Scotland Yard, drew up a new set of rules and regulations, and expelled such members from the Order as had shown any knowledge superior to their own.

Thus it came to pass that on April 21, 1900, the Second Order of the Golden Dawn struggled through the fogs of their own fatuity; the sun of Occult Knowledge rising in the Outer Court of Scotland Yard to illumine twenty-two members of

the R.R. and A.C. and the few remaining sleepy constables that the lightning flash had not destroyed.

Five days later we find D.D.C.F. writing to one of the brothers of the Order as follows:

> . . . I admit that I *have* committed one great though unavoidable fault, which is this: in giving these persons so great a knowledge I have not also been able to give them brains and intelligence to comprehend it, for this miracle the Gods have not granted me the power to perform. You had better address your reproaches to the Gods rather than to me, unless some spark of returning wisdom can make you recognise in such "critics" the swine who trample the Divine teachings under foot.

With all this we entirely agree, and so eventually did P.; but D.D.C.F. had also failed, the bow had proved as rotten as the arrows, and now P., throwing the empty quiver of the Golden Dawn aside, set out alone on the next stage of his Mystic Progress. P. was not yet certain of this failure of D.D.C.F. The final test was made two years later, and is described in due course.

As to the intrigues of Madame Horos and her husband, nothing very definite is known. But on October 23, 1901, when the Horos case was before the public gaze, D.D.C.F. addressed a letter from Paris to the Editor of *Light* * in which he states that on October 13 he wrote a letter to Mr. Curtis Bennett "to protest against the shameful and utterly unauthorised use of its name (the Order of the Golden Dawn) for their own abominable and immoral purposes by the execrable couple calling themselves 'Mr. and Mrs. Horos.'"

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* This letter was not published in *Light* until January 11, 1902, as at the time the case was *sub judice*.

Further, D.D.C.F.* writes :

Coincident with certain dissensions in my Order, stirred up by a few members, constant fermentors of discord, jealous of my authority, though clamorous for my teaching, the so-called Mr. and Mrs. Horos and a Mrs. Rose Adams, who said she was a doctor of medicine, came to me in Paris in the beginning of last year (1900) with an introduction from an acquaintance of good social standing. At this time my name was well known here in connection with lectures on Ancient Egyptian Religious Ceremonies. The female prisoner stated that they had come with the intention of aiding me in this, and she professed to be an influential member of the Theosophical Society, and also of my own Order, giving me the secret name † of a person of high occult rank in it, who had been reported to be dead some years before. I have yet to learn how, when, where and from whom she obtained the knowledge of that Order, which she then certainly possessed. She was also acquainted with the names and addresses of several of the members, notably of those belonging to the discordant category. . . .

D.D.C.F. then states that she stole from his house several MSS. relating to the Order of the G. ·. D. ·. :

" From these she and her infamous accomplices would seem to have concocted some form of initiation under the name of my Order, to impose upon their unfortunate victims." Coincident with her second appearance more dissension arose in the Order, " culminating in severance of the discordant members from it."

As far as it goes this seems to be an honest and straightforward account.‡ But D.D.C.F. does not state, as he must have known at the time, that Madame Horos was a Vampire of remarkable power, that is to say, one who, following the left-hand path, uses sexual love as a bait to catch her victims by, and that she had told him (as he, D.D.C.F., told P. at the time he appointed P. his envoy) that she (Soror S.V.A.)

* In this letter D.D.C.F. signs himself G. S. L. MacGregor Mathers (Comte MacGregor de Glenstrae).

† S.D.A.

‡ In this letter Mr. Mathers points out the perfectly pure intentions of the Order; who could have doubted it after Inspector Kane's pronouncement at the trial of Madame Horos : " It is a perfectly pure Order "?

could be "overshadowed by H.P. Blavatsky and G.H. Soror S.D.A. 8° = 3°." This D.D.C.F. said he knew, because she had related to him details of a very private conversation he had had with Madame Blavatsky at Denmark Hill; also that he most certainly knew that she must be at least a 6° = 5° on account of her power of performing miracles.*

As D.D.C.F. apparently much dreaded that Madame Horos might take over the command of the Order in London, he, as we have seen, instructed P. to use cold steel and the MacGregor Tartan against her.† He also informed P. that she had stolen some rituals in a portmanteau, which theft, it will be remembered, P. was to make use of as a last weapon against her. He further added that she was a "financial fraud," and that her husband was but a victim to her vampirism, a sort of soulless maniac, possessing unexpected and demoniacal strength when inspired by her. Her motive, he thought, was hostility against the Order and himself, and as

* One or two curious points in her trial are worth recording. Laura Horos, alias The Swami, alias Mrs. Jackson, alias Soror S.V.A., claimed to be Princess Editha Lollito Baroness Rosenthal, Countess of Landfeld, daughter of Louis I., King of Bavaria, and Lola Montez (for Lola Montez see "Lola Montez: an Adventuress of the Forties," by Edmund B. d'Auvergne). In Cape Town she had promoted "The Order of Theocratic Unity," which was also called "The Order of the Atonement," and the "United Templars." Her whole trial was marked by the disgusting display of public eagerness to revel in the filth that was disclosed. At the time, from the coroneted aristocrat to the red-tied demagogue, all classes in England were smacking their filthy lips over such insinuating muck as: "Daisy is a dark little thing, bright and attractive, with hair down her back in thick curls, and looking even less than her age" (sixteen).—*The Sun*, October 17, 1901. On leaving the court the day before this tasty paragraph appeared in the above-mentioned feculent luminary, the public having for several hours greedily sniffed round her messes, commenced to hiss at her, whereupon she turned upon them and shouted: "Shut up, you reptiles. It's only snakes that hiss." For this remark alone her final sentence should most certainly have been reduced.

† Because she had been afraid of them.

he expressed it: "to the current sent at the end of a century to regenerate this planet."

N.'s statement again varies somewhat from the above, and is probably more trustworthy. It is as follows:

S.V.A.* came suddenly to Paris and informed D.D.C.F. that she was S.D.A. 8°=3°, who had not died as had been reported. On hearing this D.D.C.F. at once accepted her statement.† She promised him a large sum of money to build a temple to Isis;‡ for at this time D.D.C.F. was starting what he called "The Mysteries of Isis," and public dances and entertainments were being held by V.N.R.§ at the Bodinière Theatre.

Now that she had turned out to be a fraud it proved that D.D.C.F. was a fraud also.¶

This of course is as ridiculous an assertion to make as that made by another member of the Order, which was:

"That if indeed it were the promise of S.V.A.'s money that had satisfied D.D.C.F.'s conscience, then he most certainly must be a fraud."

P., in his own subtle way, saw this, arguing that in the case where a great man claims to be a leader amongst men, it is permissible to suppose that his actions may be meant to place his followers between the horns of a rational dilemma.

* Fra: Æ.A. of the G .·. D .·. believes that some American members of the Order met Madame Horos in New York, and from them it was that she obtained her knowledge.

† Probably after S.V.A. had given him the grade signs.

‡ This explains the term "financial fraud."

§ D.D.C.F.'s "hermetic" wife: for a more correct account see "The Humanitarian," vol. xvi. No. 2, "Isis-Worship in Paris."

¶ From this wonderful piece of logic one might be permitted to mistake N. for a member of the Rationalistic Press Association. But he was only a 5°=6°.

The disciple who can recognise Christ in the darkness that surrounds the Cross, he is a true disciple. P. suspended judgment on D.D.C.F. till he had proved that he had pledged his honour, to excuse a maniacal assault upon a Saint of God, Frater I.A.

It is permissible for a great musician to improvise in some great masterpiece he may be playing; but it is not permissible for a student to say that he can play this piece when he can only scrape through it by improvising easy bars for the more difficult ones. Similarly with a great Magician; he can indulge in petty black magical tricks if he so desire (there is always a danger), for at a breath they will vanish before the greater magic that is his. But the shivering little card-shuffler who pretends he is the Master because he has successfully forced a card on a village curate, not only cuts off all hope of ever becoming such, but unless he is extremely careful, will find himself literally in the place of the evil triad, marching, not between Isis and Nephthys, but between two sturdy guardians of the peace.

Towards the end of April, 1900, P. returned to his lonely house in the north, but only remaining there a few days, he travelled back to Paris. For it was now past Easter, and so too late in the year to begin the Operation of Abramelin.

He had, as we have seen, induced D.D.C.F. to put in force the Deadly and Hostile Current of Will, but, as in the case of the Jackdaw of Rheims, nobody seemed a penny the worse. One might have expected that D.D.C.F. having failed, P. would have abandoned him. No, for it seemed still possible that D.D.C.F., really in touch with the Supreme Chiefs, had yet finally decided to say with Christ upon the

Cross: "Father, forgive them, for they know not what they do," even though this theory was somewhat rudely shaken by D.D.C.F. spending the whole of one Sunday afternoon in rattling a lot of dried peas in a sieve under the impression that they were the revolted members: as subsequent events proved, they were only the ideas in his head. So we find P. still loyal, if a little sceptical, and searching within himself to discover a touchstone by which he might prove beyond doubt the authenticity of D.D.C.F.'s claim to represent the Masters. Now, there had been a good deal of talk of an adventure that happened to D.D.C.F. and Frater I.A., who was a guest in his house, in which a revolver figured prominently; but the story was only vague, and Frater I.A., who could and would have told the truth about it, had departed for a distant colony. So on arriving in Paris, P. lured D.D.C.F. into telling the story, which was as follows: That he and I.A. had disagreed upon an obscure point in theology, thereby formulating the accursed Dyad, thereby enabling the Abramelin demons to assume material form: one in his own shape, another in that of I.A. Now, the demon that looked like I.A. had a revolver, and threatened to shoot him (D.D.C.F.), while the demon that resembled himself was equally anxious to shoot I.A. Fortunately, before the demons could fire, V.N.R. came into the room, thus formulating the symbol of the Blessed Trinity, of which her great purity of character would naturally fit her to be a prominent member. Now, the only probability about this story, which D.D.C.F. related on his magical honour as a $7° = 4°$, was that D.D.C.F. saw double. Frater P., however, was not going to judge any isolated story by the general laws of probability, so, bowing gracefully, he rose and set out

to find Frater I.A., whom he eventually ran down at the house of a holy Yogi in the Cinnamon Gardens, Colombo, to hear his account.

Frater I.A.'s account was less of a strain upon P.'s faculties of belief. They had had, he said, an argument about the God Shiva, the Destroyer, whom I.A. worshipped because, if one repeated his name often enough, Shiva would one day open his eye and destroy the Universe, and whom D.D.C.F. feared and hated because He would one day open His eye and destroy D.D.C.F. I.A. closed the argument by assuming the position Padmasana and repeating the Mantra: "Shiva, Shiva, Shiva, Shiva, Shiva, Shiva." D.D.C.F., angrier than ever, sought the sideboard, but soon returned, only to find Frater I.A. still muttering: "Shiva, Shiva, Shiva, Shiva, Shiva." "Will you stop blaspheming?" cried D.D.C.F.; but the holy man only said: "Shiva, Shiva, Shiva, Shiva, Shiva, Shiva, Shiva, Shiva, Shiva, Shiva." "If you don't stop I will shoot you!" said D.D.C.F., drawing a revolver from his pocket, and levelling it at I.A.'s head; but I.A., being concentrated, took no notice, and continued to mutter: "Shiva, Shiva, Shiva, Shiva, Shiva, Shiva."

Whether overawed by the majesty of the saint, or interrupted by the entry of a third person, I.A. no longer remembered, but D.D.C.F. never pulled the trigger. It was only after this interview, which did not take place till August 1901, that P. definitely decided against D.D.C.F. We must now return to his wanderings, and so we find him in July 1900 crossing the Atlantic to New York.

From New York P. journeyed to Mexico: in this country he travelled about alone for three months; and whilst in

Mexico D.F. became partaker in a wonderful experience known as "The Vision and the Voice."* Shortly after this vision, he founded at Guanajato the Order of the L.I.L., and the fire of Adonai descending upon him, he wrote "The Book of the Spirit of the Living God," of which the two following rituals are part :

## THE BOOK OF THE SPIRIT OF THE LIVING GOD.

ספר
הרוח
האלהי

The Casting-out of the Evil Ones.
The Consecration of the Shrine.
The Cleansing of the Son of Man.
The Drawing together of the Elements.
The Coming of the Golden Dawn.
The Indwelling of the Isis.
The Initiation of the Whirling Force.
The Chant of Mystery.
The Music of the Divine Ones.
The Movement of the Spirit.
The Descent of the Soul of Isis.
The Night of Apophis.
The Light of Osiris.
The Knowledge of the Higher Soul.
These be duly written; these shall be, unto the Glory of Thine Ineffable Name.

[The Aspirant, having fasted for a period of nine days, during which he constantly aspireth unto the Higher, shall now enter the Temple which he hath prepared (banishing and consecrating with Fire and Water) and its order and disposition is thus : Let there be a square altar and pillars as for the Neophyte ceremony. On the altar is the Symbol of Isis, with the elements as usual. And know thou that the altar may be removed unto the East after the Great Invocation of Isis, where he shall duly confess himself in the Presence of God the Vast One. Whereafter, let him arise, and, standing in the Sign of Osiris Slain, let him obligate himself as followeth and is hereafter duly set down in clear writing.]

* Two of the "Cries of the Æthyrs."

## *THE OBLIGATION.*

[To be most solemnly accepted by him who would attain unto the knowledge and conversation of his Holy Genius.]

In my bondage and affliction, O Lord, let me raise Thy Holy Symbol alike of Suffering and of Strength. I invoke Thee, the great avenging angel HUA, to place thine hand invisibly upon mine head, in attestation of this mine Obligation!

I, . . . a member of the body of Aeshoori, do spiritually bind myself, even as I am this day physically bound unto the Cross of Suffering.

That I will to the utmost endeavour lead a pure and an unselfish life: not revealing to any other person the mysteries which shall herein be revealed unto me: that I will obey the dictates of my Higher Soul: that I will work in silence and with perseverance against all opposition: I furthermore most solemnly promise and swear that with the Divine Permission I will from this day apply myself constantly unto the Great Work: that is, so to purify and exalt my spiritual nature, that with the Aid Divine, I may at length attain to be more than human; and that in this event I will not abuse the great power entrusted unto me. I will invoke the Great Names of God the Vast One before performing any important magical working. I will yearn constantly in love toward the whole of mankind. I will work constantly to the Great End, on pain of being degraded from my present state.

Finally, if there arise in me any thought or suggestion seeming to emanate from the Divine, I will examine it with care before acknowledging it to be so.

Such are the Words of this my Obligation, whereto I pledge myself in the Presence of the Divine One and of the Great Avenging Angel HUA.

And if I fail herein, may my Rose be disintegrated and my power in Magic cease!

[Let the Stigmata be placed upon the Aspirant.

Then let the Aspirant retire; and being invested with the White Robe, the Blue Sash and the Crown and nemys of our Art let him re-enter the Temple and perform the supreme ritual of the Pentagram * in the four quarters; Having first purified the Temple with Fire and Water, and further equilibrated the symbols in his Magical Mirror of the Universe by the Invocation hereafter set down (Come unto me, O Ma, &c.) with the Calls or Keys Enochian suitable thereunto.

And in all this is the wand held by the path of ת: for why? because in drawing down the light Divine; so is it manifest in the Sphere immediately above Malkuth: and in banishing is the Flaming Sword set against the enemies; and in ת is the knowledge of the Elements and the Astral Plane; also ת = The Cross.

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* See "Liber O," THE EQUINOX, vol. i. No. 2.

Let him then perform the invoking Ritual of the Supernals:* by the names אהיה : יה : יהוה אלהים and אראריתא.

And after this let him turn again to the East and recite the Great Invocation of ΙΑΩ beginning:

"Thee I invoke, the Bornless One." †

And this being accomplished, let him lift up his heart unto that Light, and dwell therein, and aspire even unto that which is beyond. And seeing that the gate is called Strait, let him invoke Her who abideth therein, in the path called Daleth, even Our Lady ISIS.]

*THE INVOCATION*
*OF*
*ISIS.*

And I beheld a great wonder in Heaven: a Woman clothed with the Sun: and the Moon was at Her feet: and on Her Head was the Diadem of the Twelve Stars.

Hear me, Our Lady Isis, hear and save.

O Thou, Queen of Love and Mercy!

Thou, crowned with the Throne!

Thou, hornèd as the Moon! Thou, whose countenance is mild and glowing, even as grass refreshed by rain!

Hear me, Our Lady Isis, hear and save!

O Thou, who art in Matter manifest!

Thou Bride and Queen as Thou art Mother and Daughter of the Crucified!

O Thou, who art the Lady of the Earth!

Hear me, Our Lady Isis, hear and save!

O Thou, Our Lady of the Amber Skin!

Lady of Love and Victory! Bright gate of Glory through the darkling skies!

O crowned with Light and Life and Love!

Hear me, Our Lady Isis, hear and save!

By Thy Sacred Flower, the Lotus of Eternal Life and Beauty;

By Thy love and mercy;

By Thy wrath and vengeance;

By my desire toward Thee;

In the name of Aeshoori;

Hear me, Our Lady Isis, hear and save!

Open thy bosom to Thy child!

Stretch wide thine arms and strain me to Thy Breast!

Let my lips touch Thy lips ineffable!

Hear me, Our Lady Isis, hear and save!

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* See "Liber O," THE EQUINOX, vol. i. No. 2.

† See The Lesser Key of Solomon: The Goetia.

Lift up Thy Voice and aid me in this hour!
Lift up Thy Voice most musical!
Cry aloud, O Queen and Mother!
Lift up your heads, O ye Gates,
And be ye lift up, ye everlasting Doors.
And the King of Glory shall come in!
Hear me, Our Lady Isis, and receive!
By the symbol of Thy whirling force the Svastika of Flaming Light,
I invoke Thee to initiate my soul!

Let the whirling of my magic dance be a spell and a link with Thy great Light: so that in the Hour of Apophis, in the apparent darkness and corruption of unconsciousness, may rise the golden Sun of Aeshoori, reborn from incorruption.

Hear, Lady Isis, and receive my prayer!

Thee, Thee I worship and invoke!

Hail, Hail to Thee, Sole Mother of my Life! Dwell Thou in me, and bring me to that Self which is in Thee!

[The Altar is now moved, if necessary, and the chant and the mystic dance take place, as is set down hereafter.]

*THE CHANT.*

Hear, O Amoun! Look with favour on me, Thy Neophyte, now kneeling in Thy presence! Grant that the Music of Thy Mighty Name ΙΑΩ, the signs of Light, the Symbol of the Cross, the woven paces of the mystic 3, may be as a spell and a charm and a working of Magic Art, to draw down my Higher Soul to dwell within my heart, that the Great and Terrible Angel who is my Higher Genius may abide in my own Kether unto the Accomplishing of the Great Work and the Glory of Thine Ineffable Name, AMOUN.

*THE MYSTIC DANCE.*

[Here we have the sign of the Cross at the Centre. The Magus then whirls off in the triple 3, chanting the Name and giving the sign appropriate, very slowly at first, ever quickening. And having fallen down in an ecstasy, let him after awake; and say:

"I am the Resurrection and the Life," &c., down to the Key Word.*

Which being done, let the Lesser Banishing Rituals of Pentagram and Hexagram† be performed, the Lights extinguished, and the Temple left in Silence.]

## THE GREAT OPERATION OF INVISIBILITY.

The Begetting of the Silence.
The Dwelling of the Darkness.

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* See 5° = 6° Ritual, *supra*. † See "Liber O," THE EQUINOX, vol. i. No. 2.

# THE TEMPLE OF SOLOMON THE KING

The Formulation of the Shroud.
The Inmost Light.
The Sign of Defence and Protection.
The Closing of the Mouths of the Crocodiles.
The Fear upon the Dwellers of Water.
The Radiant Youth of the Lord.
The Rising from the Lotus of the Floods.
The Habitation of the Palace of Safety.
The Understanding of the Peace of God.*

All this is the Knowledge of HOOR-PO-KRAT-IST unto Whom be the Glory for ever and ever, World without End.

[The Usual Banishings, Consecrations, &c., are performed in temple of 0° = 0°.

The forces of Spirit are first invoked by the Supreme Ritual of the Pentagram and the Enochian Keys. Add Hexagram ritual of Binah and her invocation.]

Come unto Me, Thoth, Lord of the Astral Light! I adjure Thee, O Light Invisible, Intangible, wherein all thoughts and deeds are written; I adjure Thee by Thoth, thy Lord and God; by the symbols and the words of power: by the Light of my Godhead in Thy midst: by the Lord Harpocrates, the God of this mine Operation: that Thou leave Thine abodes and habitations, to concentrate about me, invisible, intangible, as a shroud of darkness; a formula of defence: that I may become invisible, so that seeing me men see not, nor understand the thing that they behold!

Come unto me, O Ma, Goddess of Truth and Justice! Thou that presidest over the Eternal Balance.

Auramooth, come unto me, Lady of the Water!

Thoum-æsh-neith, come unto me, Lady of the Fire!

Purify me and consecrate, for I am Aeshoori the Justified. For the Twelve Stars of Light are on my Brow: Wisdom and Understanding are balanced in my thought!

Wrath in my right hand and the Thunderbolts;

Mercy in my left hand and the fountains of delight!

In my heart is Aeshoori and the Symbol of Beauty.

My thighs are as pillars on the right and on the left; Splendour and Victory, for they cross with the currents reflected. I am established as a Rock, for Jesod is my foundation.

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* Note that the whole Operation may be performed mentally and in silence, and that on each occasion of concentrating the shroud the God-form and Vibration of Harpocrates, as taught, may be employed.

And the sphere of the Nephesch, and the palaces of Malkuth are cleansed and consecrate, balanced and beautiful, in the might of Thy Name, Adonai, to whom be the Kingdom, the Sceptre and the Splendour: The Rose of Sharon and the Lily of the Valley.

O Thou! HOOR-PO-KRAT-IST! [Middle Pillar.]
Child of the Silence!
O Thou! HOOR-PO-KRAT-IST! [Mystic Circumambulation.]
Lord of the Lotus!
O Thou! HOOR-PO-KRAT-IST! [Silence.]
Thou that standest on the heads of the dwellers of the Waters!
Thee, Thee I invoke!
O Thou, Babe in the Egg of Blue!
Lord of Defence and Protection!
Thou who bearest the Rose and Cross of Life and Light!
Thee I invoke!
Behold I am! a circle on whose hands the Twelvefold Kingdom of my Godhead stands.
I am the A and the Ω.
My life is as the circle of the sky.
I change but I cannot die!
O ye! the Bennu Birds of Resurrection, Who are the hope of men's mortality!
Back, Crocodile Mako, Son of Set! Depart from me, ye workers of iniquity!

Behold He is in Me and I in Him!
Mine is the Lotus, as I rose from the firmament of Waters;
My throne is set on high;
My light is in the firmament of Nu!
I am the Centre and the Shrine: I am the Silence and the Eternal Light:

Beneath my feet they rage, the angry crocodiles; the dragons of death; the eaters of the wicked.

But I repress their wrath: for I am HOOR-PO-KRAT-IST, the lotus-throned Lord of Silence.

If I said: Come up upon the mountains, the celestial waters would flow at my word and the celestial fires flame forth. For I am Râ enshrouded: Khephra unmanifest to men; I am my father Hoor, the might of the Avenger: and my mother Asi, the Veiled One: Eternal wisdom in eternal beauty.

Therefore I say unto Thee: Bring Me unto Thine Abode in the Silence Unutterable, Wisdom: All-Light, All-Power!

HOOR-PO-KRAT-IST! Thou Nameless Child of the Eternities! Bring me to Thee, that I may be defended in this Work of Art.

Thou, the Centre and the Silence!

Light Shrouded in Darkness is Thy Name!

The Celestial Fire is Thy Father!

Thy Mother the Celestial Sea!

Thou art the Equilibrium of the All, and Thou art Lord against the Face of the Dwellers within the Waters!

Bring me, I say, bring me to Thine abode of Silence: that I may go invisible: so that every Spirit created, and every soul of man and beast; and every thing of sight and sense, and every Spell and Scourge of God, may see me not nor understand!

And now, in the Name of God the Vast One, Who hath set limits and bounds unto all material and astral things, do I formulate a barrier and a bar without mine astral form, that it may be unto me as a wall, and as a fortress, and as a defence.

And I now declare that it is so formulated, to be a basis and receptacle for the Shroud of Darkness which I shall presently encincture me withal.

And unto ye, O forces of Akasa,* do I now address my Will.

In the Great Names Exarp, Hcoma, Nanta and Bitom,†

By the mysterious letters and sigils of the Great Tablet of Union.‡

By the mighty Names of God AHIH, AGLA, IHVH ALHIM.

By the Great God Harpocrates;

By your deep purple darkness;

By my white and brilliant light do I conjure ye:

Collect yourselves together about me: clothe this astral form with a shroud of darkness:

Gather, O Gather, Flakes of Astral Light:

Shroud, shroud my form in your substantial night:

Clothe me and hide me, at my charm's control;

Darken man's eyes and blind him in his soul!

Gather, O Gather, at my Word Divine,

Ye are the Watchers and my soul the shrine!

[Let formulate the Idea of becoming Invisible: imagine the results of success: Then say:]

Let the shroud of concealment encircle me at a distance of ten inches from the physical body.

Let the Sphere be consecrated with Water and with Fire. [Done.]

O Auramooth and O Thoum-æsh-neith, I invoke and beseech you: Let the vapour

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* The Element of Spirit.

† The names on the Tablet of Spirit.

‡ The Tablet of Spirit.

of this water, and of this fire, be as a basis on the material plane for the formation of this shroud of Art.

[Form mentally the shroud.]

I, P., Frater of the Order of the Golden Dawn, and a 5°=6° thereof: a Lord of the Paths in the Portal of the Vault of the Adepts: a Frater Ordinis Rosæ Rubeæ et Aureæ Crucis: and especially a member of the 0°=0° grade: master of the pass-word "H——" and of the Grand Word "M——," am here: in order to formulate to myself a shroud of concealment: that I may attain unto knowledge and power, to use in the Service of the Eternal Gods: that I may pursue safely and without interruption my magical and other pursuits: and that I may pass unseen among men, to execute the Fiat of Tetragrammaton. And I bind and obligate myself and do spiritually swear and affirm: that I will use this power to a good purpose only, and in the service of the Gods.

And I declare that in this Operation I shall succeed: that the Shroud shall conceal me alike from men and spirits; that it shall be under my control: ready to disperse and to re-form at my command.

And I declare that all is now ready for the due fulfilment and prosecution of this mine Operation of Magick Art.

[Go to Altar as Hierophant, left hand on triangle, right hand holding Verendum, by path of ת or Malkuth.]

*THE POTENT EXORCISM.*

Come unto me, O shroud of darkness and of night. I conjure ye, O particles of Darkness, that ye enfold me, as a guard and shroud of utter Silence and of Mystery.

In the name AHIH and by the name AHIH!

In the name AGLA and by the name AGLA!

In the name EXARP and by the name EXARP!

In the name HCOMA and by the name HCOMA!

In the name NANTA and by the name NANTA!

In the name BITOM and by the name BITOM!

In the name TETRAGRAMMATON ELOHIM and by the name TETRAGRAMMATON ELOHIM!

In the name HOOR-PO-KRAT-IST and by the name HOOR-PO-KRAT-IST!

By your deep purple darkness!

By my white brilliant light!

I invoke ye; I conjure ye: I exorcise ye potently: I command and constrain ye: I compel ye to utter, absolute and instant obedience, and that without deception or delay, —for why? The Light of Godhead is my trust and I have made IHVH mine hope!

"Gather, O Gather, Flakes of Astral Light:

Shroud, shroud my form in your substantial night:

Clothe me and hide me, at my charm's control;
Darken man's eyes and blind him in his soul!
Gather, O Gather, at my Word Divine,
Ye are the Watchers and my soul the shrine!"

[Turn round three times.]

In the Name of the Lord of the Universe and by the Power of mine own Higher Soul and by the Aspiration of Thine Higher Soul I conjure thee, O shroud of darkness and of mystery, that thou encirclest me, so that I may become invisible: so that seeing me men may see not, neither understand: but that they may see the thing that they see not and comprehend not the thing that they behold! So mote it be!

[Go North.]

I have set my feet in the North and have said: "I will shroud myself in mystery and concealment."

The Voice of My Higher Soul said unto me:

"Let me enter the path of darkness: peradventure thus may I attain the Light. am the Only Being in an Abyss of Darkness: from the Darkness came I forth ere my birth; from the Silence of a Primal Sleep." And the Voice of Ages answered unto my soul:

"I am He that formulates in Darkness: the Light indeed shineth in Darkness, but the Darkness comprehendeth it not."

Let the Mystic Circumambulation take place in the Place of Darkness.

[Go round, knocks, &c. In South formulate Pillars as before and imagine self as shrouded.]

[In the West.]

Invisible, I cannot pass by the Gate of the Invisible save by virtue of the Name of Darkness.

[Formulate forcibly shroud about thee.]

Darkness is My Name and Concealment!

I am the Great One Invisible of the Paths of the Shades. I am without fear though veiled in Darkness: for within me, though unseen, is the Magic of the Light!

[Go round. In North, Pillars, &c., as before.]

[In the East.]

Invisible, I cannot pass by the Gate of the Invisible, save by virtue of the Name ot Light.

[Form shroud forcibly.]

I am Light shrouded in Darkness. I am the wielder of the Forces of the Bilanx!

[Concentrate shroud mentally. Go West of Altar.]

[The Potent Exorcism as before.]

Shroud of Concealment, long hast thou dwelt concealed! Quit the Light, that thou mayst conceal me before men!

[Carefully formulating shroud.]

I receive Thee, as a covering and a guard!

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

Before all magical manifestation cometh the Knowledge of the Hidden Light.

[Go to Pillars: give signs and words and with the Sign of Horus project your whole will so as to realise the self fading out. The effect will be that the physical body will become gradually and partially invisible, as though a veil or cloud were coming between it and thee. Divine ecstasy will follow, but no loss of self-control. With Sign of Silence use Hoor Po Krat formula * and vibrate the Grand Word.†]

[Repeat concentration and Mystic Circumambulation.]

[Intensely form shroud: stand at East and say:]

Thus have I formulated unto myself this shroud of Darkness and of Mystery as a concealment and a guard.

O Thou, Binah, IHVH ALHIM, AIMA, AMA, Lady of Darkness and of Mystery; Moon of the Concealèd; Divine Light that rulest in thine Own Deep Gloom: Thy power I invoke. Come unto me and dwell within me, that I also may have power and control, even I, over this shroud of Darkness and of Mystery.

And now I conjure thee, O shroud of Darkness and of Mystery, that thou conceal me from the eyes of all men, from all things of sight and sense, in this my present purpose: which is . . .

O Binah, IHVH ALHIM, AMA, AIMA, Thou who art Darkness illuminated by the Light Divine, send me Thine Archangel Tzaphquiel, Thy legions of Aralim, the mighty angels, that I may disintegrate and scatter this shroud of darkness and of mystery, for its work is ended for the hour.

I conjure thee, O shroud of darkness and of Mystery, who hast well served my purpose, that thou now depart unto thine ancient ways. But be ye very instant and ready, when I shall again call ye, whether by a word or a will, or by this great invocation of your powers, to come quickly and forcibly to my behest, again to shroud me from the eyes of men! And now I say unto ye, Depart in peace, and with the Blessing of God the Vast and Shrouded One: and be ye very ready to come when ye are called!

IT IS FINISHED!

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* Imagine yourself as Harpocrates standing upon two crocodiles.

† *I.e.* of $0^\circ = 0^\circ$, Har-Po-Crat.

These rituals being completed, P. left Mexico D.F., and in the first days of the new year of 1901 he journeyed to Ixtaccihuatl. Some time before this he had been joined by his friend D.A., and with him he travelled to Colima and thence to Toluca and Popocatepetl.

Now that we have arrived at the end of this chapter, it will be pertinent to inquire into the progress P. made since he passed through the 5°=6° Ritual and became an Adeptus Minor in the Order of the R.R. et A.C. Strictly speaking, some time before he was officially promoted to the grade of 5°=6°, he was already a 6°=5°. In London and Paris his works of Magical Art had caused him to be admired by his friends and dreaded by his enemies. He had succeeded in proving that the *w* of *w* Operation was in fact none other than that of "The Rising on the Planes," though in practice and theory very different. By their study and the equilibrating forces of the 5°=6° Ritual he was able to apply the eye of a skilled craftsman to the dreaded * Operation of Abramelin,

* On this occasion the Abramelin demons appeared as misty forms filling the whole house with a pernicious aura, which was still noticeable three years after they had been attracted. Whether these demons are to be considered as material or mental beings depends upon the philosophic outlook of the reader. Nevertheless, let it be understood that Abramelin is not a work to be taken lightly. The obsession of these demons was probably one of the chief causes of D.D.C.F.'s troubles. Frater P., in spite of his equilibrating practices of Yoga which followed immediately upon this Operation, suffered terribly on their account. Frater Æ.A. fled secretly from his house in terror ; his gardener, a teetotaller for twenty years, went raving drunk, as did nearly every one who lived on the estate—we could continue examples for pages. His clairvoyants became drunkards and prostitutes, while later a butcher upon one of whose bills the names of two demons had been casually jotted down, viz., Elerion and Mabakiel, which respectively mean "A laugher" and "Lamentation" (conjoint, "unlooked-for sorrow suddenly descending upon happiness") whilst cutting up a joint for a customer accidentally severed the femoral artery and died

and though he was never destined to accomplish this Sacred Work in the prescribed fashion, it so far illuminated him (for he worked astrally at it for months whilst in Mexico) as to show him the futility of even successful Magic. He was disgusted with his results. He had attained a rank which few arrive at, namely, that of Adeptus Major; and now, even though he had attained to the powers of Hecate, for which he had so long striven, he saw that the Great Attainment lay far, far beyond. And so it happened that by renouncing all his magical strength to gain a greater Power, a Nobler Art, he set forth upon the Path of the Lion that bridges the great gulf between the two highest Grades of the Second Order, as it is written:

"A similar Fire flashingly extending through the rushings of Air, or a Fire formless whence cometh the Image of a Voice, or even a flashing Light abounding, revolving, whirling forth, crying aloud. Also there is the vision of the fire-flashing Courser of Light, or also a Child, borne aloft on the shoulders of the Celestial Steed, fiery, or clothed with gold, or naked, or shooting with the bow shafts of Light, and standing on the shoulders of the horse; then if thy meditation prolongeth itself, thou shalt unite all these Symbols into the Form of a Lion."

in a few minutes. These mishaps are most likely mere coincidences, but a coincidence when it happens is quite as awkward as the real thing, and in the case of Abramelin the coincidences can be counted by scores.

(*To be continued*)

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# THE EQUINOX

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