

THE TEMPLE OF SOLOMON
THE KING (*Continued*)

A . . . A . . .
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THE TEMPLE OF SOLOMON THE KING (*Continued*)

THE PRIEST

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

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

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

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

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

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

The battle was between all that mighty will of his and

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the Voice of a Brother who spoke once, and entered again into His silence; and it was not Fra. P. who had the victory.

* * * * *

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

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

If this thought was contradicted by the obvious, "And what is the brain? A phenomenon in mind!" it weighed less with him. It seemed to his mind as yet unbalanced (as all minds are unbalanced until they have crossed the Abyss), that it was more important to insist on matter than on mind. Idealism wrought such misery, was the father of all illusion, never led to research. And yet what odds? Every act or thought is determined by an infinity of causes, is the resultant of an infinity of forces. He analysed free will, found it illusion. He analysed God, saw that every man had made God in his own image, saw the savage and cannibal Jews devoted to a savage and cannibal God, who commanded the rape of virgins and the murder of little children. He saw the timid inhabitants of India, races continually the prey of every robber tribe, inventing the effeminate Vishnu, while

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under the same name their conquerors worshipped a warrior, the conqueror of demon Swans. He saw the flower of the earth throughout all time, the gracious Greeks, what gracious gods they had invented. He saw Rome, in its strength devoted to Jupiter and Hercules, in its decay turning to emasculate Attis, slain Adonis, murdered Osiris, crucified Christ. He could even trace in his own life every aspiration, every devotion, as a reflection of his physical and intellectual needs. He saw, too, the folly of all this supernaturalism. He heard the Boers and the British pray to the same Protestant God, and it occurred to him that the early successes of the former might be due rather to superior valour than to superior praying power, and their eventual defeat to the circumstance that they could only bring 60,000 men against a quarter of a million. He saw, too, the face of humanity mired in its own blood that dripped from the leeches of religion fastened to its temples.

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

All that he had attained, then, he abandoned. The intuitions of the Qabalah were cast behind him with a smile at his youthful folly; magic, if true, led nowhere; Yoga had become psychology. For the solution of his original problems of the universe he looked to metaphysics; he devoted his intellect to the cult of absolute reason. He took up once more with Kant, Hume, Spencer, Huxley, Tyndall, Maudsley, Mansel, Fichte, Schelling, Hegel, and many another; while as for his life, was he not a man? He had a wife; he knew his duty to the race, and to his own ancient graft thereof. He was a traveller and a sportsman; very well, then, live it! So we

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find that from November 1901 he did no practices of any kind until the Spring Equinox of 1904, with the exception of a casual week in the summer of 1903, and an exhibition game of magic in the King's Chamber of the Great Pyramid in November 1903, when by his invocations he filled that chamber with a brightness as of full moonlight,¹ only to conclude, "There, you see it? What's the good of it?"

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

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

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

Of this "withdrawal from the vision" the proof is not merely deducible from the absence of all occult documents in his dossier, and from the full occupation of his life in external and

¹ This was no subjective illusion. The light was sufficient for him to read the ritual by.

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mundane duties and pleasures, but is made irrefragible and emphatic by the positive evidence of his writings. Of these we have several examples. Two are dramatisations of Greek mythology, a subject offering every opportunity to the occultist. Both are markedly free from any such allusions. We have also a slim booklet in which the joys of pure human love are pictured without the faintest tinge of mystic emotion. Further, we have a play in which the Origin of Religion, as conceived by Spencer or Frazer, is dramatically shown forth; and lastly we have a satire, hard, cynical, and brutal in its estimate of society, but careless of any remedy for its ills.

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

As to miracles and prophecies, he was as sceptical as the famous Pope of Rome who "didn't believe in them; he had seen too many." If an angel had appeared to him, he would have explained him away as cheerily as the late Frank Podmore. He was as ready to acquiesce in the unhistoricity of Gotama as in that of Jesus. If he called himself a Buddhist, it was the agnostic and atheistic philosophy and the acentric nominalist psychology that attracted him. The precepts and practices of Buddhism earned only his dislike and contempt.

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

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

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

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

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

Can bathos go further?

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

[Our notes given in round brackets.]

FRATER P.'S DIARY

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

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

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

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

Jan. 28. Embark for Suez.

Feb. 7. Suez.

Feb. 8. Landed at Port Said.

Feb. 9. To Cairo.

Feb. 11. Saw b. f. g.

b. f. b.

(This entry is quite unintelligible to us.)

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Feb. 19. To Helwan as Oriental Despot.

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

Feb. 20. Began golf.

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

March 17. Θωοϑ appeared.

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

March 19. Did this badly at noon 30.

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

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

March 22. X.P.B. |سح|

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

E.P.D. in 84 m.

(Unintelligible to us : possibly a blind.)

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

March 24. Met |سح| again.

March 25.

823	Thus	
461	„	„=p f l y z b z
218		

(Blot) wch trouble with ds.

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

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

(This probably a blind.)

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

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

And, as if the Gods themselves wished to darken the

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

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

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

THE BOOK OF RESULTS

March 16th. Die ☿, I invoke IAΩ.

(Fra. P. tells us that this was done by the ritual of the "Bornless One,"¹ merely to amuse his wife by showing her the sylphs. She refused or was unable to see any sylphs, but became "inspired," and kept on saying: "They're waiting for you!")

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

17. ♃.

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

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

Thoth, invoked with great success, indwells us.

(Yes; but what happened? Fra. P. has no sort of idea.)

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

¹ This is identical with the "Preliminary Invocation" in the "Goetia."

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

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

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

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

1. Force and Fire (I asked her to describe his moral qualities).

2. Deep blue light. (I asked her to describe the condition caused by him. This light is quite unmistakable and unique; but of course her words, though a fair description of it, might equally apply to some other.)

3. Horus. (I asked her to pick out his name from a list of ten dashed off at haphazard.)

4. Recognised his figure when shown. (This refers to the striking scene in the Boulak Museum, which will be dealt with in detail.)

5. Knew my past relations with the God. (This means, I think, that she knew I had taken his place in temple, etc., and that I had never once invoked him.)

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

7. Knew his lineal figure and its colour. (A $\frac{1}{4}$ chance.)

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8. Knew his place in temple. (A $\frac{1}{4}$ chance, at the least.)
9. Knew his weapon (from a list of 6).
10. Knew his planetary nature (from a list of 7 planets.)
11. Knew his number (from a list of the 10 units).
12. Picked him out of (a) Five }
 (b) Three } indifferent, *i.e.* arbitrary symbols. (This means that I settled in my own mind that say D of A, B, C, D, and E should represent him, and that she then said D.)

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

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

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

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

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

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

Even if we suppose what is absurd, that she knew the

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correspondences of the Qabalah¹ as well as Fra. P., and had knowledge of his own secret relations with the Unseen, we must strain telepathy to explain test 12.

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

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

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

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

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

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

Here is P.'s description of the stélé.

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

Horus has a red Disk and green Uræus.

¹ We may add, too, that Fra. P. thinks, but is not quite certain, that he also tested her with the Hebrew alphabet and the Tarot trumps, in which case the long odds must be still further multiplied by 484, bringing them over the billion mark!



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

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

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

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

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

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

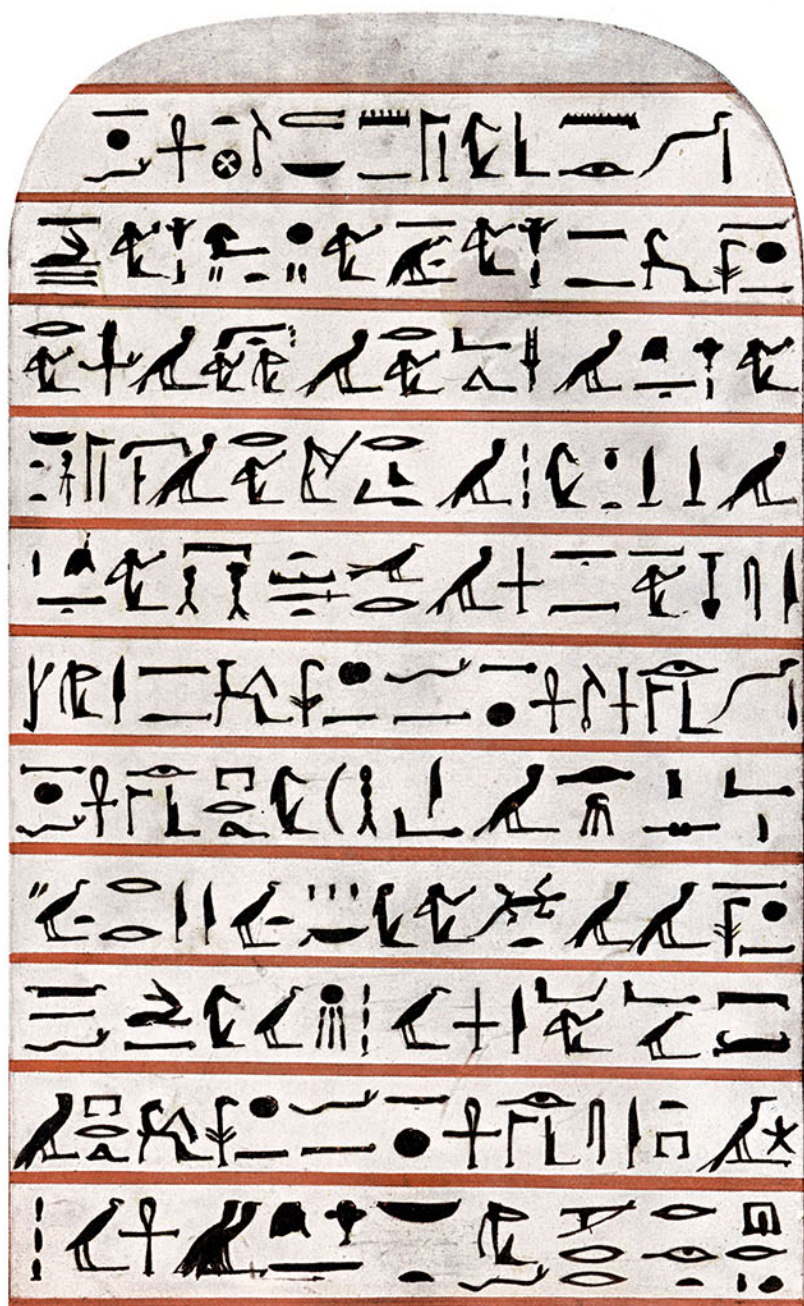
By Bes-na-Maut my breast I beat ;
By wise Ta-Nech I weave my spell.
Show thy star-splendour, O Nuith !
Bid me within thine House to dwell,
O wingèd snake of light, Hadith !
Abide with me, Ra-Hoor-Khuit !

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

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

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

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



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His face is green, his skin indigo.
His necklace, anklets, and bracelets are gold.
His nemyss nearly black from blue.
His tunic is the Leopard's skin, and his apron green
and gold.
Green is the wand of double Power; his r.h. is
empty.
His throne is indigo the gnomon, red the square.
The light is gamboge.
Above him are the Winged Globe and the bent figure
of the heavenly Isis, her hands and feet touching
earth.

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

STÉLÉ OF ANKH-F-NA-KHONSU.

OBVERSE.

Topmost Register (under Winged Disk).

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

Middle Register.

Two vertical lines to left :—

Ra-Harakhti, Master of the Gods.

Five vertical lines to right :—

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

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Below Altar:—

Oxen, Geese, Wine, (?) Bread.

Behind the god is the hieroglyph of Amenti.

Lowest Register.

(1) Saith Osiris, the Priest of Montu, Lord of Thebes, the Opener of the Doors of Nut in Karnak, Ankh-f-na-Khonsu, (2) the Justified:—"Hail, Thou whose praise is high (the highly praised), thou great-willed, O Soul (*ba*) very awful (*lit.* mighty of awe) that giveth the terror of him (3) among the Gods, shining in glory upon his great throne, making ways for the Soul (*ba*), for the Spirit (*yekh*) and for the Shadow (*khabt*). I am prepared, and I shine forth as one that is prepared. (4) I have made way to the place in which are Ra, Tôm, Khepri and Hathor." Osiris, the Priest of Montu, Lord of Thebes, (5) Ankh-f-na-Khonsu, the Justified; son of MNBSNMT¹; born of the Sistrum-bearer of Amon, the Lady Atne-sheh.

REVERSE.

Eleven lines of writing.

(1) Saith Osiris, the Priest of Montu, Lord of Thebes, Ankh-f-(2)na-Khonsu, the Justified:—"My heart from my mother, my heart from my mother, my heart² of my existence (3) upon earth, stand not forth against me as a witness, drive me not back (4) among the

¹ The father's name. The method of spelling shows he was a foreigner. There is no clue to the vocalisation.

² Different word, apparently synonymous, but probably not so at all.

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Sovereign Judges,¹ neither incline against me in the presence of the Great God, the Lord of the West.² (5) Now that I am united with Earth in the Great West, and endure no longer upon Earth. (6) Saith Osiris, he who is in Thebes, Ankh-f-na-Khonsu, the Justified:—"O Only-(7)One, shining like (*or* in) the Moon; Osiris Ankh-f-(8)na-Khonsu has come forth upon high among these thy multitudes. (9) He that gathereth together those that are in the Light, the Underworld (*duat*) is [also] (10) opened to him; lo, Osiris Ankh-f-na-Khonsu, cometh forth by (11) day to do all that he wisheth upon earth among the living."

There is one other object to complete the secret of Wisdom—or,³ it is in the hieroglyphs.

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

We now return to the "Book of Results."

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

20. ☉ Revealed⁴ that the Equinox of the Gods is come. Horus taking the Throne of the East and all rituals, etc., being abrogated.

(To explain this we append the G.D. ritual of the Equinox, which was celebrated in the spring and autumn

¹ Quite an arbitrary and conventional translation of the original word.

² Osiris, of course.

³ P. notes "perhaps a Thoth."

⁴ We cannot make out if this revelation comes from W. or is a result of the ritual. But almost certainly the former, as it precedes the "Great Success" entry.

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within 48 hours of the actual dates of Sol entering Aries and Libra.)

FESTIVAL OF THE EQUINOX

(Temple arranged as for O = O)

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

All rise.

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

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

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

Light.

Hs. Darkness.

Ht. East.

Hs. West.

Ht. Air.

Hs. Water.

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

All give signs.

D. Heat.

S. Cold.

D. South.

S. North.

D. Fire.

S. Earth.

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

All give signs.

Ht. (*knocks*). One Creator.

D. One Preserver.

Hs. (*knocks*). One Destroyer.

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S. One Redeemer.

Hg. (*knocks*). One Reconciler between them.

All give signs.

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

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

Hs. takes Cup of Wine :

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

K. takes nothing :

S. takes platter of Salt :

D. takes emblem of Elemental Fire :

Returning each to his place.

All Officers except K. now keep their places.

The remaining members form a column in the North and, led by Kerux, proceed to the East ; when all are in column along East side each turns to left and faces Hierophant.

Ht. Let us adore the Lord of the Universe.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

All give signs.

All resume their places and face the usual way.

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Hg. Let us adore the Lord of the Universe.

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

If I climb up into Heaven, Thou art there;

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

If I take the Wings of the Morning and remain in the uttermost parts
of the Sea, even there shall Thy hand lead me and Thy right
hand shall hold me;

If I say "Peradventure the Darkness shall cover me," even the Night
shall be Light unto Thee;

Thine is the Air with its Movement,

Thine is the Fire with its flashing Flame,

Thine is the Water with its Flux and Reflux,

Thine is the Earth with its Eternal Stability.

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

All give signs.

Ht. goes to Altar and deposits the Rose.

Imperator meanwhile assumes the Throne.

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

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

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

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

(Reads list of new Officers.)

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

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

By the Password — I claim my —.

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

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

THE MYSTIC CIRCUMAMBULATION

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

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

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

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Ht. Let us invoke the Lord of the Universe.

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

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

To the Glory of Thine Ineffable Name, AMEN.

All salute.

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

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

Ht. Khabs.

Pax.

In.

Hs. Am.

Konx.

Extension.

Hg. Pekht.

Om.

Light.

20. (*contd.*)—Great success in midnight invocation.

(The other diary says 10 P.M. “Midnight” is perhaps a loose phrase, or perhaps marks the climax of the ritual.)

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

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

But that “great success” means something very important

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is clear enough. The sneering sceptic of the 17th March must have had a shock before he wrote those words.)

21. ☾. ☉ enters ♈.

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

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

23. ♀. The Secret of Wisdom.

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

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

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

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

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

* * * * *

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

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

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

THE TEMPLE OF SOLOMON THE KING

CONFESSION

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

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

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

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

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

Yea, I have done evil!

If one¹ blasphemed Thee, why should I therefore forsake Thee? But thou art the Avenger; all is with Thee.

I bow my neck before Thee; and as once Thy sword was upon it,² so am I in Thy hands. Strike if Thou wilt: spare if Thou wilt: but accept me as I am.

My trust is in Thee: shall I be confounded? This Ritual of Art; this Forty and Fourfold Invocation; this Sacrifice of Blood³—these I do not comprehend.

¹ Doubtless a reference to S.R.M.D., who was much obsessed by Mars P. saw Horus at first as Geburah; later as an aspect of Tiphereth, including Chesed and Geburah (the red Triangle inverted), an aspect opposite to Osiris.

² See G.: D.: Ceremony of Neophyte, the Obligation.

³ Merely, we suppose, that 44 = DM, blood. Possibly a bowl of blood was used. P. thinks it was in some of the workings at this time, but is not sure if it was this one.

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

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

Enough! I turn toward Thy Promise.

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

Hail!

α I 8

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

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

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

Thee, Thee, I invoke!

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

Thee, Thee, I invoke!

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

Thee, Thee, I invoke!

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

Thee, Thee, I invoke!

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

Thee, Thee, I invoke!

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

Thee, Thee, I invoke!

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

Thee, Thee, I invoke!

5. Thou who bearest the Wand of Double Power!

Thee, Thee, I invoke!

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

Thee, Thee, I invoke!

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

Thee, Thee, I invoke!

The Voice of the Five.

The Voice of the Six.

Eleven are the Voices.

Abrahadabra!

THE EQUINOX

β II ₂

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

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

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

3. By thy name Mau, I invoke Thee, Lion of the Mid-
day Sun.

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

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

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

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

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

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

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

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

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The Names are Five.

The Names are Six.

Eleven are the Names!

Abrahadabra!

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

γ III δ

1. Mine is the Head of the Man, and my insight is keen as the Hawk's.

By my Head I invoke Thee!

A. I am the only-begotten child of my Father and Mother.

By my Body I invoke Thee!

2. About me shine the Diamonds of Radiance white and pure.

By their brightness I invoke Thee!

B. Mine is the Red Triangle Reversed, the Sign¹ given of none, save it be of Thee, O Lord!

By the Lamén I invoke Thee!

3. Mine is the garment of white sewn with gold, the flashing abbai that I wear.

By my robe I invoke Thee!

C. Mine is the sign of Apophis and Typhon!

By the sign I invoke Thee!

4. Mine is the turban of white and gold, and mine the blue vigour of the intimate air!

¹ This sign had been previously communicated by W. It was entirely new to P.

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By my crown I invoke Thee!

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

By my fingers I invoke Thee!

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

5. I bear the Word of Double Power in the Voice of the Master—Abrahadabra!

By the Word I invoke Thee!

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

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

By the Song I invoke Thee!

6. In my hand is thy Sword of Revenge; let it strike at Thy Bidding!

By the Sword I invoke Thee!

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

δ IV 7

[This section merely repeats α I 8 in the first person. Thus it begins:

THE TEMPLE OF SOLOMON THE KING

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

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

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

The Adoration—impromptu.

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

* * * * *

During the period March 23rd—April 8th, whatever else may have happened, it is at least certain that work was continued to some extent, that the inscriptions of the stélé were translated for Fra. P., and that he paraphrased the latter in verse. For we find him using, or prepared to use, the same in the text of Liber Legis.

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

The MS. is a mere fragmentary sketch.

Ch=8=Ch 1 Th=418=Abrahadabra=RA-HVVR (Ra-Hoor).

Also 8 is the great symbol I adore.

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

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So is O.

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

A = III with all its great meanings, ⊙ = 6.

Now 666 = My name.

= the number of the stélé.

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

= the number of the ⊙

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

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

HRV-RA-HA.

211 + 201 + 6 = 418.

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

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

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

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

Ta-Nich TA-NICH. } = Ch × A.

Nuteru NVThIRV = 666.

Montu MVNTV = III.

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

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

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

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

Now who, it may be asked, was Aiwass? It is the name given by W. to P. as that of her informant. Also it is the name given as that of the revealer of Liber Legis. But whether

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

The same remark applies to all queries with regard to V.V.V.V.V. ; with this addition, that in this case he condescends to argue and to instruct. "If I tell you," he once said to the present writer, "that V.V.V.V.V. is a Mr Smith and lives at Clapham, you will at once go round and tell everybody that V.V.V.V.V. is a Mr Smith of Clapham, which is not true. V.V.V.V.V. is the Light of the World itself, the sole Mediator between God and Man ; and in your present frame of mind (that of a poopstick) you cannot see that the two statements may be identical for the Brothers of the A . . . A . . . ! Did not your great-grandfather argue that no good thing could come out of Nazareth ? "Is not this the carpenter's son ? is not his mother called Mary ? and his brethren, James, and Joses, and Simon, and Judas ? And his sisters, are they not all with us ? Whence then hath this man all these things ? And they were offended in him."

Similarly, with regard to the writing of Liber Legis, Fra. P. will only say that it is in no way "automatic writing," that he

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heard clearly and distinctly the human articulate accents of a man. Once, on page 6, he is told to edit a sentence ; and once, on page 19, W. supplies a sentence which he had failed to hear.

To this writing we now turn.

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

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

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

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

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

The full title of the book is

LIBER L vel LEGIS

svb figvrâ ccxx

as delivered by LXXVIII to DCLXVI

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

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THE COMMENT¹

I

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

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

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

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

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

Or counting NV 56 HAD 10, we get 66, which is Σ (I-II).

Had is further the centre of the Key-Word *Abrahamadabra*.

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

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

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

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

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

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

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

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

Hoor-paar-Kraat. See II. 8.

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

¹ Dates in brackets, giving solar position (An o. ☉ in ♈ being March 21, 1904, ψ - χ), refer to the time of writing particular parts of this comment.

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8. Here begins the text.

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

I find later (☉ in ☉, An VII.) that Khabs means star. In which case *cf. v. 3.*

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

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

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

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

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

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

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

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

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

15. The authority of the Beast rests upon this verse; but it is to be taken in conjunction with certain later verses which I shall leave to the research of students to interpret. I am inclined, however, to believe that "the Beast" and "the Scarlet Woman" do not denote persons, but are titles of office, that of Hierophant and High Priestess (1 and 2), else it would be difficult to understand the next verse.

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

$421 - 3$ (the moon) = 418.

$466 + 200$ (the sun) = 666.

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

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

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

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

19. Nuit herself will overshadow them.

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

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

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

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

A charge to destroy the faculty of discriminating between illusions.

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

24. Nu 11 = 6 + 50 = 56.

25. Dividing $\frac{6}{50} = 0.12$.

o the circumference, Nuit.

. the centre, Hadit.

1 the Unity proceeding, Ra-Hoor-Khuit.

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

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

Multiplying 50 × 6 = 300, ψ and Ruach Elohim, the Holy Spirit.

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

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

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

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

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

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

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

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

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

[It has since been communicated.]

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

The third is granted unconditionally.

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35. Definition of this book.

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

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

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

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

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

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

But $\theta\epsilon\lambda\eta\mu\alpha$ also means Will in the higher sense of Magical One-pointedness, and in the sense used by Schopenhauer and Fichte.

There is also most probably a very lofty secret interpretation.

I suggest—

The the essential \aleph , Azoth, etc. = $\theta\epsilon$.

Word Chokmah, Thoth, the Logos, the Second Emanation.

of the Partitive, Binah the Great Mother.

the Chesed, the paternal power, reflection of the "The" above.

Law Geburah, the stern restriction.

is Tiphereth, visible existence, the balanced harmony of the worlds.

$\theta\epsilon\lambda\eta\mu\alpha$ The idea embracing all this sentence in a word.

Or—

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

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

λ of = \beth = the Equilibrium.

η the = η 418, Abrahadabra.

μ Law = \beth the Hanged Man, or Redeemer.

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

$\theta\epsilon\lambda\eta\mu\alpha$ the sum of all.

40. $\theta\epsilon$, the Hermit, ' invisible, yet illuminating. The A.: A.:

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

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

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See the Tarot Trumps for further study of these grades.

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

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

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

"Do what thou wilt" need not only be interpreted as licence or even as liberty. It may for example be taken to mean Do what thou (Ateh) wilt; and Ateh is $406=1117=T$, the sign of the cross. The passage might then be read as a charge to self-sacrifice or equilibrium.

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

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

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

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

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

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

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

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

But I think there is much more than this.

46. $61=1718$. But the True Nothing of Nuit is 8, 80, 418. Now 8 is η , which spelt fully, $\eta\imath\imath$, is 418. And 418 is Abrahadabra, the word of Ra-Hoor-Khuit. Now 80 is δ , the letter of Ra-Hoor-Khuit. [Qy. this.]

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

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

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

But writing 506 qabalistically backwards we get

605, and $605+61=666$.

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666 = 6 × III, and III = 8 = O in Taro

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

= the Number of the Beast

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

30 + 61 = 91 = 91N, Amen.

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

48. See above for III.

“My prophet is a fool,” *i.e.* my prophet has the highest of all grades, since the Fool is 8.

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

49. Declares a New System of Magic and initiation.

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

Hoor—see Cap. III.—is the Initiator.

50. Our system of initiation is to be triune.

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

For the inner, intellectual tests.

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

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

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

The Order is to be of freemen and nobles.

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

Metaphysics, too, is intellectual bondage; avoid it!

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

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

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

54, 55, 56 to the word “child.”

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

56 from the word “Aum.”

All religions have some truth.

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

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

LIBER LEGIS

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

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

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

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

58. The Grace of our Lady of the Stars.

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

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

The Circle in the Pentagram? See Liber NV.

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

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

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

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

64. The supreme affirmation.

65. The supreme adjuration.

66. The end.

II

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

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

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

4. The circumference of Nuit touches Ra-Hoor-Khuit, Kether; but her centre Hadit is for ever concealed above Kether. Is not Nu the *Hiding* of

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Hadit, and Had the *Manifestation* of Nuit? [I later, ☉ in \simeq , An VII., dislike this note ; and refer the student to Liber XI. and Liber DLV.]

5. A reference to certain magical formulæ known to the scribe of this book.

The purification of said rituals is in progress at this time, An V.

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

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

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

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

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

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

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

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

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

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

11. He was compelled to do so,

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

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

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

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

15. I am perfect, being Not (31 \aleph or 61 \beth).

My number is Nine by the fools (IX. the Hermit ☿ and ♀).

With the just I am Eight. VIII., Justice \simeq Maat \beth , and One in Eight, \aleph .

Which is Vital, for I am None indeed, \aleph .

The Empress ♁ III., the King ♁ IV., are not of me. III. + IV. = VII.

LIBER LEGIS

16. I am the Empress and the Hierophant (1 V.) III. + V. = VIII., and VIII. is XI., both because of the 11 letters in Abrahadabra (=418=1111=11=8), the Key Word of all this ritual, and because VIII. is not Ω, Strength, but ≈, Justice, in the Tarot (see Tarot Lecture and 777).

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

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

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

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

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

23. The Atheism of God.

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

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

24. Hermits—see *v.* 15.

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

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

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

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

28-31. The great Curse pronounced by the Supernals against the Inferiors who arise against them.

Our reasoning faculties are the toils of the labyrinth within which we are all caught. *Cf.* Lib. LXV. V. 59.

32. We have insufficient data on which to reason.

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

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

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34. The Awakening.

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

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

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

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

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

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

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

48. Hadit has never defiled His purity with the Illusions of Sorrow, etc. Even love and pity for the fallen is an identification with it (sympathy, from $\sigma\upsilon\nu$ $\pi\alpha\theta\epsilon\iota\nu$), and therefore a contamination.

49. Continues the curse against the slave-soul.

Amen. This is of the 4, *i.e.* should be spelt with 4 letters (the elements), $\aleph\mu\eta\aleph$ not $\aleph\mu\eta\aleph$. The fifth, who is invisible, is ψ , 70, the Eye. Now $\aleph\mu\eta\aleph = 741 + 70 = 811 = \text{IAO IN GREEK}$, and IAO is the Greek form of יהוה, the synthesis of the 4 elements $\aleph\mu\eta\aleph$.

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

50. *Cf.* I. 60.

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

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

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

52. Set above a black Veil.

This verse is very difficult for anyone, either with or without morality. For what men nowadays call "Vice" is really virtue—virtus, manliness—and "Virtue"—cowardice, hypocrisy, prudery, chastity, and so on are really vices—vitia, flaws.

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

Also he prophesied of his immediate future, which was fulfilled, and is still being fulfilled at the time (An V., \odot in $20^\circ \varpi$) of this writing. Even more marked now (An VII., \odot in \simeq), especially these words, "I lift thee up."

54. The triumph over the rationalists predicted.

LIBER LEGIS

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

See the MS. facsimile.

55. Done. See Liber Trigrammaton, Comment.

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

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

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

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

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

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

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

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

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

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

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

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

The ecstasy rekindles,

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

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

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

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

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

71. Yet excess is the secret of success.

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

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

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

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

The true Square is as follows :

[It follows when it is discovered !]

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

Yet on trial we obtain at once

בולשני = 418

79. So mote it be !

III

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

It is the Red descending Triangle—the sole thing visible. For Hadit and Nuit are far beyond.

Note that Ra-Hoor ראהור = 418.

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

3—end. This whole book seems intended to be interpreted literally. It was so taken by the scribe at the time.

Yet a mystical meaning is easy to find. Exempli gratia ; vv. 4-9.

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

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

6. = Prevent any impressions reaching it.

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

8. Ye shall easily suppress invading thoughts.

LIBER LEGIS

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

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

10. The stélé of revealing—see illustration.

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

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

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

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

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

Of course the original is in “locked glass.”

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

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

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

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

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

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

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

21. This was remarkably fulfilled.

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

The Ordeal “X” will be dealt with in private.

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

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

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

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

32, 33. Certainly, when the time comes.

34. This prophecy, relating to centuries to come, does not concern the present writer at the moment.

Yet he must expound it.

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

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

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

His formula is not yet fully understood.

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

35. Note Heru-ra-ha = 418.

36-38. Mostly translations from the stélé.

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

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

41. This shall be done as soon as possible.

42. This shall be attended to.

43-45. The two latter verses have become useless, so far as regards the person first indicated to fill the office of "Scarlet Woman." In her case the prophecy of v. 43 has been most terribly fulfilled, to the letter; except the last paragraph. Perhaps before the publication of this comment the final catastrophe will have occurred (☉ in 20° ♀, An V.). It or an even more terrible equivalent is now in progress (☉ in ♁, An VII.). [P.S.—I sealed up the MSS. of this comment and posted it to the printer on my way to the Golf Club at Hoylake. On my arrival at the Club, I found a letter awaiting me which stated that the catastrophe had occurred.]

Let the next upon whom the cloak may fall beware!

46. I do not understand the first paragraph.

47. These mysteries are inscrutable to me, as stated in the text. Later

LIBER LEGIS

(⊙ in 15, An V.) I note that the letters of the Book are the letters of the Book of Enoch; and are stars, or totems of stars. (See 15th Aire in Lib. 418.) So that he that shall divine it shall be a Magus, 9=2.

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

63. A fact.

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

68. A fact.

69. I take this as a promise that the Law shall duly be established.

70-72. A final pronouncement of His attributes. I do not know the exact meaning of v. 71. [Later, ⊙ in ⇌, An VII. Yes: I do.]

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

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

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

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

Aum-Ha, 𐤀𐤅𐤍 = 111, 𐤇𐤍 = 6, 111 × 6 = 666, the Seal of the Beast. Note well that 𐤀𐤅𐤍 with a 𐤁 final adds to 671, Throa, the Gate, Adonai spelt in full, etc. etc. Using the Keys of Aum Ha, we get XII.+XV.+O, and IV.+O, their sum, 31 = 𐤍𐤁, Not.

We defer consideration of the sequel to this revelation, and our account of Fra. P.'s further progress, until the next chapter. This appointment to the Priesthood constituted him—even had he no other claim—a member of the grade of Exempt Adept; it was a long and terrible journey of death thence to rebirth as a Babe of the Abyss, and to the final chapter of our work, which must describe his attainment of the Grade of Master of the Temple.

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