

one sees and hears is "real" in its way, whether it be itself, or, distorted by one's desires, or created by one's personality. There is no touchstone of truth: the authentic Nakhiel is indistinguishable from the image of the Magician's private idea of Nakhiel, so far as he is concerned. The stronger one is to create, the more readily the Astral Light responds, and coagulates creatures of this kind. Not that such creation is necessarily an error; but it is another branch of one's Work. One cannot obtain outside help from inside sources. One must use precautions similar to those recommended in the chapter on Divination.

The Magician may go on for a long time being fooled and flattered by the Astrals that he has himself modified or manufactured. Their natural subservience to himself will please him, poor ape!

They will pretend to show him marvellous mysteries, pageants of beauty and wonder unspeakably splendid; he will incline to accept them as true, for the very reason that they are images of himself idealized by imagination.

But his real progress will stop dead. These phantasms will prevent him from coming into contact with independent intelligences, from whom alone he can learn anything new.

He will become increasingly interested in himself, imagine himself to be attaining one initiation after another. His Ego will expand unchecked, till he seem to himself to have heaven at his feet. Yet all this will be nothing but his fool's face of Narcissus smirking up from the pool that will drown him.

Error of this kind on the Astral Plane—in quite ordinary visions with no apparent moral import—may lead to the most serious mischief. Firstly, mistakes mislead; to pollute one's view of Jupiter by permitting the influence of Venus to distort it may end in finding oneself at odds with Jupiter, later on, in some crisis of one's work.

Secondly, the habit of making mistakes and leaving them uncorrected grows upon one. He who begins by "spelling Jeheshua with a 'Resh'" may end by writing the name of the Dweller on the Threshold by mistake for that of his Angel.

Lastly, Magick is a Pyramid, built layer by layer. The work of the Body of Light — with the technique of Yoga — is the foundation of the whole. One's apprehension of the Astral Plane must be accurate, for Angels, Archangels, and Gods are derived therefrom by analysis. One must have pure materials if one wishes to brew pure beer.

If one have an incomplete and incorrect view of the universe, how can one find out its laws?

Thus, original omission or error tends to extend to the higher planes. Suppose a Magician, invoking Sol, were persuaded by a plausible spirit of Saturn that he was the Solar Intelligence required, and bade him eschew human love if he would attain to the Knowledge and Conversation of his Holy Guardian Angel; and suppose that his will, and that Angel's nature, were such that the Crux of their Formula was Lyrical Exaltation!

Apart from the regular tests — made at the time — of the integrity of any spirit, the Magician must make a careful record of every vision, omitting no detail; he must then make sure that it tallies in every point with the correspondences in Book 777 and in Liber D. Should he find (for instance) that, having invoked Mercury, his vision contains names whose numbers are Martial, or elements proper to Pisces, let him set himself most earnestly to discover the source of error, to correct it, and to prevent its recurrence.

But these tests, as implied above, will not serve to detect personation by self-suggested phantasms. Unless one's aura be a welter of muddled symbols beyond recognition, the more auto-hypnotic the vision is, the more smoothly it satisfies the seer's standards. There is nothing to puzzle him or oppose him; so he spins out his story with careless contempt of criticism. He can always prove himself right; the Qabalah can always be stretched; and Red being so nearly Orange, which is really a shade of Yellow, and Yellow a component of Green which merges into Blue, what harm if a Fiend in Vermilion appears instead of an Angel in Azure?

The true, the final test, of the Truth of one's visions is their Value. The most glorious experience on the Astral plane, let it dazzle and thrill as it may, is not necessarily in accordance with

the True Will of the seer; if not, though it be never so true objectively, it is not true for him, because not useful for him. (Said we not a while ago that Truth was no more than the Most Convenient Manner of Statement?)

It may intoxicate and exalt the Seer, it may inspire and fortify him in every way, it may throw light upon most holy mysteries, yet withal be no more than an interpretation of the individual to himself, the formula not of Abraham but of Onan.

These plastic "Portraits of the Artist as a Young Man" are well enough for those who have heard "Know Thyself". They are necessary, even, to assist that analysis of one's nature which the Probationer of A. . . A. . . is sworn to accomplish. But "Love is the Law, love under Will". And Our Lady Nuit is "divided for love's sake, for the chance of union." These mirror-mirages are therefore not Works of Magick, according to the Law of Thelema: the true Magick of Horus requires the passionate union of opposites.

Now the proof that one is in contact with an independent entity depends on a sensation which ought to be unmistakeable if one is in good health. One ought not to be liable to mistake one's own sensible impressions for somebody else's! It is only Man's incurable vanity that makes the Astral "Strayed Reveller" or the mystic confuse his own drunken babble with the voice of the Most High.

The essence of the right sensation consists in recognition of the reality of the other Being. There will be as a rule some element of hostility, even when the reaction is sympathetic. One's "soul-mate" (even) is not thought of as oneself, at first contact.

One must therefore insist that any real appearance on the Astral Plane gives the sensation of meeting a stranger. One must accept it as independent, be it Archangel or Elf, and measure one's own reaction to it. One must learn from it, though one despise it; and love it, however one loathe it.

One must realize, on writing up the record, that the meeting has effected a definite change in oneself. One must have known and felt something alien, and not merely tried on a new dress.

There must always be some slight pang of pain in a true Astral Vision; it hurts the Self to have to admit the existence of a not-Self; and it taxes the brain to register a new thought. This is true at the first touch, even when exaltation and stimulation result from the joy of making an agreeable contact.

There is a deeper effect of right reaction to a strange Self: the impact invariably tends to break up some complex in the Seer. The class of ideas concerned has always been tied up, labelled, and put away. It is now necessary to unpack it, and rearrange its contents. At least, the annoyance is like that of a man who has locked and strapped his bag for a journey, and then finds that he has forgotten his pyjamas. At most, it may revolutionise his ideas of the business, like an old bachelor with settled plans of life who meets a girl once too often.

Any really first-class Astral Vision, even on low planes, should therefore both instruct the Seer, and prepare him for Initiation. Those failing to pass this test are to be classed as "practice".

One last observation seems fit. We must not assert the "reality" or "objectivity" of an Astral Being on no better evidence than the subjective sensation of its independent existence. We must insist on proof patent to all qualified observers if we are to establish the major premiss of Religion: that there exists a Conscious Intelligence independent of brain and nerve as we know them. If it have also Power, so much the better. But we already know of inorganic forces; we have no evidence of inorganic conscious Mind.

How can the Astral Plane help us here? It is not enough to prove, as we easily do, the correspondences between Invocation and Apparition¹. We must exclude coincidence², telepathy³, and subconscious knowledge.⁴ Our praeter-human Intelligence

1. The Master Therion's regular test is to write the name of a Force on a card, and conceal it; invoke that Force secretly, send His pupil on the Astral Plane, and make him attribute his vision to some Force. The pupil then looks at the card; the Force he has named is that written upon it.

2. The most famous novel of Fielding is called "Tom Jones". It happened that FRATER PERDURABO was staying in an hotel in London.

must convey a Truth not known to any human mind, past or present. Yet this Truth must be verifiable.

There is but one document in the world which presents evidence that fully satisfies these conditions. This is

LIBER AL vel LEGIS

the Book of the Law

of this New Aeon of Horus, the Crowned and Conquering Child, the Aeon whose Logos is **THE BEAST 666**, whose name in the Outer Order was **FRATER PERDURABO**.

The nature of the proof of the separate existence of praeter-human Intelligence, independent of bodily form, is extremely complicated. Its main divisions may be briefly enumerated.

He telephoned a friend named Feilding at the latter's house, and was answered by Mr. Feilding's secretary, who said that his employer had left the house a few minutes previously, and could only be reached by telephoning a certain office in the City at between 11 o'clock and a quarter past. **FRATER PERDURABO** had an appointment at 11 o'clock with a music-hall star, the place being the entrance to a theatre. In order to remind himself, he made a mental note that as soon as he saw the lady, he would raise his hand and say, before greeting her: "Remind me that I must telephone at once to Feilding", when he met her. He did this, and she advanced toward Him with the same gesture, and said in the same breath, "Remind me that I have to telephone to **Tom Jones**" — the name of a music-hall agent employed by her.

It will be seen that there is here no question of any connection between the elements of the coincidence. If a similar occurrence had taken place in the course of communication with an alleged spirit, it would have been regarded as furnishing a very high degree of proof of the existence of an independent intelligence.

To make this clear, let me substitute the terms of the equation. Suppose two independent mediums, A and B, were to receive respectively at the same moment two messages, the first; "Ask B who wrote Hamlet", the second; "Ask A the name of Shakespeare's most famous tragedy." The coincidence is here much simpler and less striking than the one recorded above, for there is no question of arriving at the identity by way of accidental synonyms concealing their rational connection. Yet most students of Occult phenomena would admit that there was a strong presumption that a single intelligence had deliberately devised the two messages as a means of proving his existence.

3. In *The International* of November, 1918, was published the con-

AIWAZ, the name of the Intelligence in question, proves:

(a) His power to pre-arrange events unconnected with His scribe so that they should fit in with that scribe's private calculations.

E. g. The Stélé which reveals the Theogony of the Book was officially numbered 666, in the Boulak Museum. The scribe had adopted 666 as His magical number, many years previously. Again, the scribe's magical House, bought years earlier, had a name whose value was 418. The scribe had calculated 418 as the

clusion of an article called "The Revival of Magick" by the Master Therion. The last sentence reads: "Herein is Wisdom; let him that hath understanding count the number of the Beast; for it is the number of a man; and his number is six hundred and three score and six. TO MEFA ΘHPION, the Great Wild Beast, has the value, according to the Greek system, of 666. It is, of course, the title of the Master Therion.

The Master Therion was, about this time, in communication with an intelligence who gave the name of Amalantrah. On Sunday, February 24, 1918, at 9.30 p. m., The Master Therion asked Amalantrah if he could use the word ΘHPION as if it were Hebrew, with the idea of getting further information as to the mystic meaning of the Word. The answer was "Yes". He then asked: "Am I to take the Word ΘHPION alone, or the three words TO MEFA ΘHPION?" The answer was to take the word ΘHPION alone. The Master Therion then asked what Hebrew letters should be used to transliterate the Greek. The answer was: "Tau, Yod, Resh, Yod, Ayin, Nun", which adds to 740 or 1390, according as Nun is given its ordinary value of 50, or its value as the final letter of a word, 700. Neither of these numbers possessed any special significance to The Master Therion. He became very annoyed at Amalantrah's failure to be of use; so much so that the communications became confused, and the work had to be abandoned for that evening. He tried various other Hebrew spellings for the word ΘHPION, but was unable to obtain anything of interest. This is rather remarkable, as it is nearly always possible to get more or less good results by trying various possibilities. For example, the O might be equally well Ayin, Vau or Aleph.

On Monday morning, The Master Therion went to the office of *The International*, of which he was editor. At this period there was a coal famine in New York, and it was forbidden to heat office buildings on Mondays. He merely took away his mail and went home. On Tuesday morning He found on his desk a letter which had arrived on Monday for the general editor, who had sent it across to Him for reply, as it concerned The Master Therion rather than himself. This letter had been written and posted on Sunday evening, at about the same time

number of the Great Work, in 1901 e.v. He only discovered that 418 was the number of his house in consequence of AIWAZ mentioning the fact.

(b) His power to conceal a coherent system of numbers and letters in the text of a rapidly-written document, containing riddles and ciphers opening to a Master-Key unknown to the scribe, yet linked with his own system; this Key and its subordinates being moreover a comment on the text.

as the communication from Amalantrah. The letter ends as follows: "Please inform your readers that I, Samuel bar Aiwaz bie Yackou de Sherabad, have counted the number of the Beast, and it is the number of a man.

	ן	ו	י	ר	ת
	N	O	I	R	Th
(Read from right to left)	50	6	10	200	400
	<hr/>				
	666				

Here, then, we see the most striking solution possible of the problem presented to Amalantrah. Observe that Amalantrah had refused to give the correct solution directly; as it would seem, in order to emphasize the remarkable character of the intervention of this Assyrian correspondent. Observe, too, that the latter was totally ignorant of the ordinary Qabalah, it being quite generally known that TO MEFA ΘHPION adds up to 666 in Greek. Observe, moreover, that nearly four months had passed since the problem was propounded in *The International*? The Assyrian lived some distance outside New York, and was an entire stranger to any of the staff of *The International*. The evidence appears overwhelming for the existence of Amalantrah, that he was more expert in the Qabalah than The Master Therion himself, and that he was (further) possessed with the power to recall this four-months-old problem to the mind of an entirely unconnected stranger, causing him to communicate the correct answer at the same moment as the question was being asked many miles away.

Coincidence, so completely adequate to explain the Fielding-Tom Jones incident, is utterly incompetent as an alternative theory. The directly purposeful character of the circumstances is undeniable; but if we are resolutely determined to deny the possibility of the existence of Amalantrah, which explains the whole affair so simply, we have still one resource. It involves difficulties which The Master Therion cannot conceive as less than those which encumber the other, but it is, at least,

E. g. "The Word of the Law is ΘΕΛΗΜΑ" (Will); this word has the value of 93.

"Love is the law, love under will." Love, Αγάπη, like Θελημα, adds to 93.

AIWAZ itself adds to 93.¹

This was all strange to the scribe; yet years later he discovered the "Lost Word" of one of his own Orders; it was 93 also.

The Word of His most holy Order proved equally to count up

not entirely beyond possibility. This theory is telepathy. One may postulate that the solution of his problem existed in the subconscious mind of the Master Therion or in that of His seer, and that this solution was telepathically impressed upon the consciousness of the Assyrian so forcibly as to impel him to communicate it to the Master Therion's colleague on *The International*. Apart from the general improbability of this hypothesis, it is strange that if "Amalantrah" were really the subconscious mind of the seer, he should have given a wrong orthography. His doing so (if he knew the correct spelling) is only explicable by his wish not to take the edge off his plan for making the Assyrian's letter a fulminating revelation of his existence, as would have happened if the secret had been prematurely disclosed.

The case is here cited in order to illustrate the extreme care which ought to be taken in excluding all alternative hypotheses before admitting the existence of disembodied intelligences. It may be mentioned, however, that in this particular case there are numerous other incidents which make the telepathic theory untenable.

4. There is a well-known story quoted in several treatises of psychology in which the heroine is an ignorant English servant girl of quite inferior intelligence, and unacquainted with any language, even her own. In the course of a fever, she became delirious, and proceeded to reel off long passages of scholarly Hebrew. Investigations showed that in her first youth she had been for a time in the service of a Jewish Rabbi who had been accustomed to declaim his sermons in the hearing of the girl. Although attaching no meaning to the words, she had stored them mechanically in her subconscious memory, to be reproduced when the action of the fever excited the group of cells where they were recorded.

1. This numeration was discovered years later. The question then arose out of consideration of this discovery through S. Jacobs: "Why is Aiwaz spelt Aiwass, not Aiwaz, in the Book of the Law?" In Greek Αιφαςς = 418. The author of the Book had concealed in His own name not one only but two numbers, those of supreme importance in the Book.

to 93.¹ Now 93 is thrice 31; 31 is LA, "Not" and AL, "The" or "God"; these words run throughout the Book, giving a double meaning to many passages. A third 31 is the compound letter ShT, the two hieroglyphs of Sh and T (many centuries old) being pictures of the "Dramatis Personæ" of the Book; and ShT being a haphazard line scrawled on the MS. touch letters which added to 418, valuing "this circle squared in its failure" as π correct to six places of decimals, etc.

Again: "thou shalt know not", meaning "thou shalt know LA"; and "he shall discover the Key of it all", *id est*, the Key AL.

(c) His power to combine subsequent events beyond the control of the scribe or his associates, so that they confirmed statements in the Book. Or, per contra, to predict such events.

E.g. The first Scarlet Woman proved unworthy, and suffered the exact penalties predicted.

Again, "one cometh after thee; he shall discover the key." This one was to be the "child" of the scribe, "and that strangely".

Nine months after THE BEAST 666 had gotten a Magical "child" upon His concubine Jane Foster, a "Babe of the Abyss" was born, Frater Achad asserting his right to that grade, and thus "coming after" THE BEAST 666, who had been the last Adept to do so. And this "child" was definitely "one", since "one" is the meaning of his motto Achad. Finally, he did in fact "discover the key of it all" after THE BEAST Himself had failed to do so in 14 years of study.

(d) His power to conceive and express in concise terms true solutions of the main problems of the Universe.

E.g. The formulae of Nuith and Hadith explain Existence in the terms of Mathematical-Logical Philosophy, so as to satisfy the difficulties of reconciling Dualism, Monism and Nihilism; all

1. This list by no means exhausts the series. In particular, Frater Perdurabo discovered in 1923 that the Hebrew word for "to will" is also of the value of 93: and its special technical meanings throw yet further light on the meaning of Θελημα as used by Aiwaz.

antinomies in all spheres; and the Original Perfection with the Manifest Imperfection of Things.

Again "Do what thou wilt", the most sublimely austere ethical precept ever uttered, despite its apparent licence, is seen on analysis to be indeed "the whole of the Law", the sole and sufficient warrant for human action, the self-evident Code of Righteousness, the identification of Fate with Freewill, and the end of the Civil War in Man's nature by appointing the Canon of Truth, the conformity of things with themselves, to determine his every act. "Do what thou wilt" is to bid Stars to shine, Vines to bear grapes, Water to seek its level; man is the only being in Nature that has striven to set himself at odds with himself.

(e) His power to interpret the Spirit of the New Aeon, the relapse into ruthless savagery of the most civilised races, at a time when war was discredited by most responsible men.

(f) His power to comprehend and control these various orders of ideas and events, demonstrating thereby a mind and a means of action intelligible to, yet immensely above, all human capacity; to bind the whole into a compact cryptograph displaying mastery of English, of mathematical and philosophical conceptions, of poetic splendour and intense passion, while concealing in the letters and words a complex cipher involving the knowledge of facts never till then existing in any human mind, and depending on the control of the arm of the scribe, though He thought He was writing consciously from dictation; and to weave into a single pattern so many threads of proof of different orders that every type of mind, so it be but open and just, may be sure of the existence of AIWAZ as a being independent of body, conscious and individual, with a mind mightier than man's, and a power beyond man's set in motion by will.

In a word, the Book of the Law proves the prime postulate of Religion.

The Magician may therefore be confident that Spiritual Beings exist, and seek the Knowledge and Conversation of His own Holy Guardian Angel with the same ardour as that of FRATER PERDURABO when He abandoned all: love, wealth, rank, fame, to seek Him. Nay, this he must do or condemn himself to be

torn asunder by the Maenads of his insensate impulses; he hath no safety save he himself be Bacchus! Bacchus, divine and human! Bacchus, begotten on Semelé of Zeus, the adulterous Lord of Thunder ravishing, brutally, his virginal victim! Bacchus, babe hidden from hate in the most holy of holies, the secret of thy sire, in the Channel of the Star-Spate, Whereof one Serpent is thy Soul! Bacchus, twy-formed, man-woman, Bacchus, whose innocence tames the Tiger, while yet thy horns drip blood upon thy mouth, and sharpen the merriment of wine to the madness of murder! Bacchus, Thy thyrsus oozes sap; thine ivy clings to it; thy Lion-skin slips from thy sleek shoulders, slips from thy lissome loins; drunk on delight of the godly grape, thou knowest no more the burden of the body and the vexation of the spirit.

Come, Bacchus, come thou hither, come out of the East; come out of the East, astride the Ass of Priapus! Come with thy revel of dancers and singers! Who followeth thee, forbearing to laugh and to leap? Come, in thy name Dionysus, that maidens be mated to God-head! Come, in thy name Iacchus, with thy mystical fan to winnow the air, each gust of thy Spirit inspiring our Soul, that we bear to thee Sons in Thine Image!

Verily and Amen! Let not the Magician forget for a single second what is his one sole business. His uninitiated "self" (as he absurdly thinks it) is a mob of wild women, hysterical from uncomprehended and unsated animal instinct; they will tear Pentheus, the merely human king who presumes to repress them, into mere shreds of flesh; his own mother, Nature, the first to claw at his windpipe! None but Bacchus, the Holy Guardian Angel, hath grace to be God to this riot of maniacs; he alone can transform the disorderly rabble into a pageant of harmonious movements, tune their hyaena howls to the symphony of a paean, and their reasonless rage to self-controlled rapture. It is this Angel whose nature is doubly double, that He may partake of every sacrament. He is at once a God who is drunken with the wine of earth, and the mammal who quaffs the Blood of God to purge him of mortality. He is a woman as he accepts all impulses, are they not His? He is a man to stamp Himself upon whatever would hallow itself to Him. He wields the Wand,

with cone of pine and ivy tendrils; the Angel creates continually, wreathing His Will in clinging beauty, imperishably green.

The Tiger, the symbol of the brutal passions of man, gambols about its master's heels; and He bestrides the Ass of Priapus; he makes his sexual force carry him whither He wills to go.

Let the Magician therefore adventure himself upon the Astral Plane with the declared design to penetrate to a sanctuary of discarnate Beings such as are able to instruct and fortify him, also to prove their identity by testimony beyond rebuttal. All explanations other than these are of value only as extending and equilibrating Knowledge, or possibly as supplying Energy to such Magicians as may have found their way to the Sources of Strength. In all cases, naught is worth an obol save as it serve to help the One Great Work.

He who would reach Intelligences of the type under discussion may expect extreme difficulty. The paths are guarded; there is a lion in the way. Technical expertness will not serve here; it is necessary to satisfy the Warders of one's right to enter the presence of the Master. Particular pledges may be demanded, ordeals imposed, and initiations conferred. These are most serious matters; the Body of Light must be fully adult, irrevocably fixed, or it will be disintegrated at the outset. But, being fit to pass through such experiences, it is bound utterly to its words and acts. It cannot even appear to break an oath, as its fleshly fellow may do.

Such, then is a general description of the Astral Plane, and of the proper conduct of the Magician in his dealings therewith.

APPENDIX IV

LIBER SAMEKH

Theurgia Goetia Summa

(CONGRESSUS CUM DAEMONE)

sub figura DCCC

being the Ritual employed by the Beast 666 for the Attainment of the Knowledge and Conversation of his Holy Guardian Angel during the Semester of His performance of the Operation of the Sacred Magick of ABRAMELIN THE MAGE.

(Prepared An XVII ☉ in ♀ at the Abbey of Thelema in Cephalædium by the Beast 666 in service to FRATER PROGRADIOR.)

OFFICIAL PUBLICATION of A.∴. A.∴. Class D for the Grade of Adeptus Minor.

POINT

I

EVANGELII TEXTUS REDACTUS

The Invocation.

Magically restored, with the significance of the

BARBAROUS NAMES

Etymologically or Qabalistically determined and paraphrased in English.

Section A.

The Oath.

1. Thee I invoke, the Bornless One.
2. Thee, that didst create the Earth and the Heavens.
3. Thee, that didst create the Night and the Day.
4. Thee, that didst create the darkness and the Light.
5. Thou art ASAR UN-NEFER ("Myself made Perfect") :
Whom no man hath seen at any time.
6. Thou art IA-BESZ ("the Truth in Matter").
7. Thou art IA-APOPHRASZ ("the Truth in Motion").
8. Thou hast distinguished between the Just and the Unjust.
9. Thou didst make the Female and the Male.
10. Thou didst produce the Seeds and the Fruit.
11. Thou didst form Men to love one another, and to hate one another.

Section Aa.

1. I am ANKH - F - N - KHONSU thy Prophet, unto Whom
Thou didst commit Thy Mysteries, the Ceremonies of
KHEM.
2. Thou didst produce the moist and the dry, and that which
nourisheth all created Life.
3. Hear Thou Me, for I am the Angel of PTAH - APO-
PHRASZ - RA (vide the Rubric): this is Thy True Name,
handed down to the Prophets of KHEM.

Section B.**Air.**

Hear Me: —

AR	"O breathing, flowing Sun!"
ThIAF ¹	"O Sun IAF! O Lion-Serpent Sun, The Beast that whirlest forth, a thunder- bolt, begetter of Life!"
RhEIBET	"Thou that flowest! Thou that goest!"
A-ThELE-BER-SET	"Thou Satan-Sun Hadith that goest without Will!"
A	"Thou Air! Breath! Spirit! Thou without bound or bond!"
BELAThA	"Thou Essence, Air Swift-streaming, Elasticity!"
ABEU	"Thou Wanderer, Father of All!"
EBEU	"Thou Wanderer, Spirit of All!"
PhI-ThETA-SOE	"Thou Shining Force of Breath! Thou Lion-Serpent Sun! Thou Saviour, save!"
IB	"Thou Ibis, secret solitary Bird, inviolate Wisdom, whose Word is Truth, creating the World by its Magick!"
ThIAF	"O Sun IAF! O Lion-Serpent Sun, The Beast that whirlest forth, a thunder- bolt, begetter of Life!"

(The conception is of Air, glowing, inhabited by a Solar-Phallic Bird, "the Holy Ghost", of a Mercurial Nature.)

Hear me, and make all Spirits subject unto Me; so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth, on dry land and in the water; of Whirling Air, and of rushing Fire, and every Spell and Scourge of God may be obedient unto Me.

1. The letter F is used to represent the Hebrew Vau and the Greek Digamma; its sound lies between those of the English long o and long oo, as in Rope and Tooth.

Section C.**Fire.**

I invoke Thee, the Terrible and Invisible God: Who dwellest in the Void Place of the Spirit: —

AR-O-GO-GO-RU-ABRAO "Thou spiritual Sun! Satan, Thou Eye, Thou Lust! Cry aloud! Cry aloud! Whirl the Wheel, O my Father, O Satan, O Sun!"

SOTOU "Thou, the Saviour!"

MUDORIO "Silence! Give me Thy Secret!"

PhALARThAO "Give me suck, Thou Phallus, Thou Sun!"

OOO "Satan, thou Eye, thou Lust!"

"Satan, thou Eye, thou Lust!"

"Satan, thou Eye, thou Lust!"

AEPE "Thou self-caused, self-determined, exalted, Most High!"

The Bornless One. (Vide supra).

(The conception is of Fire, glowing, inhabited by a Solar-Phallic Lion of a Uranian nature.)

Hear Me, and make all Spirits subject unto Me: so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth: on dry Land and in the Water: of Whirling Air, and of rushing Fire, and every Spell and Scourge of God may be obedient unto Me.

Section D.**Water.**

Hear Me : —

RU-ABRA-IAF¹ "Thou the Wheel, thou the Womb, that containeth the Father IAF!"

MRIODOM "Thou the Sea, the Abode!"

BABALON-BAL-BIN-ABAFT. "Babalon! Thou Woman of Whoredom!"

1. See, for the formula of IAF, or rather FIAOF, Book 4 Part III, Chapter V. The form FIAOF will be found preferable in practice.

	"Thou, Gate of the Great God ON! Thou Lady of the Understanding of the Ways!"
ASAL-ON-AI	"Hail Thou, the unstirred! Hail, sister and bride of ON, of the God that is all and is none, by the Power of Eleven!"
APhEN-IAF	"Thou Treasure of IAO!"
I	"Thou Virgin twin-sexed! Thou Secret Seed! Thou inviolate Wisdom!"
PhOTETh	"Abode of the Light
ABRASAX	" of the Father, the Sun, of Hadith, of the spell of the Aeon of Horus!"
AEOOU	"Our Lady of the Western Gate of Heaven!"
ISChURE	"Mighty art Thou!"
Mighty and Bornless One! (Vide Supra)	
(The conception is of Water, glowing, inhabited by a Solar-Phallic Dragon-Serpent, of a Neptunian nature.)	
Hear Me: and make all Spirits subject unto Me: so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth: on dry Land and in the Water: of Whirling Air, and of rushing Fire: and every Spell and Scourge of God may be obedient unto Me.	
Section E.	Earth.
I invoke Thee: —	
MA	"O Mother! O Truth!"
BARRAIO	"Thou Mass!" ¹
IOEL	"Hail, Thou that art!"
KOThA	"Thou hollow one!"

1. "Mass", in the sense of the word which is used by physicists. The impossibility of defining it will not deter the intrepid initiate (in view of the fact that the fundamental conception is beyond the normal categories of reason.)

AThOR-e - BAL - O "Thou Goddess of Beauty and Love,
whom Satan, beholding, desireth!"

ABRAFT "The Fathers, male-female, desire
Thee!"

(The conception is of Earth, glowing, inhabited by a Solar-Phallic Hippopotamus¹ of a Venereal nature.)

Hear Me: and make all Spirits subject unto Me: so that every Spirit of the Firmament, and of the Ether: upon The Earth and under the Earth: on dry land and in the Water: of Whirling Air, and of rushing Fire: and every Spell and Scourge of God may be obedient unto Me.

Section F.

Spirit.

Hear Me:

AFT "Male-Female Spirits!"

ABAFT "Male-Female Sires!"

BAS-AUMGN. "Ye that are Gods, going forth, uttering
AUMGN. (The Word that goeth
from

(A) Free Breath.

(U) through Willed Breath.

(M) and Stopped Breath.

(GN) to Continuous Breath.

thus symbolizing the whole course of spiritual life. A is the formless Hero; U is the six-fold solar sound of physical life, the triangle of Soul being entwined with that of Body; M is the silence of "death"; GN is the nasal sound of generation & knowledge.

ISAK

"Identical Point!"

SA-BA-FT

"Nuith! Hadith! Ra-Hoor-Khuit!"

"Hail, Great Wild Beast!"

"Hail, I A O !"

1. Sacred to AHAThOOR. The idea is that of the Female conceived as invulnerable, reposeful, of enormous swallowing capacity etc.

Section Ff.

1. This is the Lord of the Gods:
2. This is the Lord of the Universe :
3. This is He whom the Winds fear.
4. This is He, Who having made Voice by His commandment is Lord of all Things; King, Ruler and Helper. Hear Me, and make all Spirits subject unto Me : so that every Spirit of the Firmament and of the Ether : upon the Earth and under the Earth : on dry Land and in the Water: of Whirling Air, and of rushing Fire : and every Spell and Scourge of God may be obedient unto Me.

Section G.

Spirit.

Hear Me :—

IEOU

“Indwelling Sun of Myself”

PUR

“Thou Fire! Thou Sixfold Star initiator compassed about with Force and Fire!”

IOU

“Indwelling Soul of Myself”

PUR

(Vide Supra)

IAFTh

“Sun-lion Serpent, hail! All Hail, thou Great Wild Beast, thou I A O !”

IAEO

“Breaths of my Soul, breaths of mine Angel.”

IOOU

“Lust of my Soul, lust of mine Angel!”

ABRASAX

(Vide Supra).

SABRIAM

“Ho for the Sangraal! Ho for the Cup of Babalon! Ho for mine Angel pouring Himself forth within my Soul!”

OO

“The Eye! Satan, my Lord! The Lust of the Goat!”

FF

“Mine Angel! Mine initiator! Thou one with me — the Sixfold Star!”

AD-ON-A-I ¹

"My Lord! My secret self beyond self,
Hadith, All Father! Hail, ON, thou
Sun, thou Life of Man, thou Fivefold
Sword of Flame! Thou Goat exalted
upon Earth in Lust, thou Snake ex-
tended upon Earth in Life! Spirit
most holy! Seed most Wise! Inno-
cent Babe. Inviolable Maid! Begetter
of Being! Soul of all Souls! Word
of all Words, Come forth, most
hidden Light!"

EDE

"Devour thou me!"

EDU

"Thou dost devour Me!"

ANGELOS TON THEON "Thou Angel of the Gods!"

ANLALA

"Arise thou in Me, free flowing, Thou
who art Naught, who art Naught, and
utter thy Word!"

LAI

"I also am Naught! I Will Thee! I
behold Thee! My nothingness!"

GAIA

"Leap up, thou Earth!"

(This is also an agonising appeal to the
Earth, the Mother; for at this point
of the ceremony the Adept should be
torn from his mortal attachments, and

1. In Hebrew, ADNI, 65. The Gnostic Initiates transliterated it to imply their own secret formulae; we follow so excellent an example. ON is an Arcanum of Arcana; its significance is taught, gradually, in the O.T.O. Also AD is the paternal formula, Hadit; ON is its complement NUIT; the final Yod signifies "mine" etymologically and essentially the Mercurial (transmitted) hermaphroditic virginal seed — The Hermit of the Taro — The use of the name is therefore to invoke one's own inmost secrecy, considered as the result of the conjunction of Nuit and Hadit. If the second A is included, its import is to affirm the operation of the Holy Ghost and the formulation of the Babe in the Egg, which precedes the appearance of the Hermit.

die to himself in the orgasm of his operation.¹⁾

AEPE

"Thou Exalted One! It (i.e. the spiritual "semen", the Adept's secret ideas, drawn irresistibly from their "Hell"² by the love of his Angel) leaps up; it leaps forth!"³

DIATHARNA

"Lo! the out-splashing of the seeds of Immortality!"

THORON.

Section Gg.

The Attainment.

1. I am He! the Bornless Spirit! having sight in the feet:
Strong, and the Immortal Fire!
2. I am He! the Truth!
3. I am He! Who hate that evil should be wrought in the
World!
4. I am He, that lighteneth and thundereth!
5. I am He, from whom is the Shower of the Life of Earth!
6. I am He, whose mouth ever flameth!
7. I am He, the Begetter and Manifester unto the Light!
8. I am He, The Grace of the Worlds!
9. "The Heart Girt with a Serpent" is my name!

Section H

The "Charge to the Spirit".

Come thou forth, and follow me: and make all Spirits subject unto Me so that every Spirit of the Firmament, and of the Ether, upon the Earth und under the Earth: on dry Land, or in the Water: of Whirling Air or of rushing Fire, and every Spell and Scourge of God, may be obedient unto me!

Section J.

The Proclamation of the Beast 666.

IAF : SABAF⁴

Such are the Words!

1. A thorough comprehension of Psycho-analysis will contribute notably to the proper appreciation of this Ritual.

2. It is said among men that the word Hell deriveth from the word 'helan', to hele or conceal, in the tongue of the Anglo-Saxons. That is, it is the concealed place, which since all things are in thine own self, is the unconscious. Liber CXI (Aleph) cap Δ 5

3. But compare the use of the same word in section C.

4. See explanation in Point II.

POINT

II

ARS CONGRESSUS CUM DAEMONE.

Section A

Let the Adeptus Minor be standing in this circle on the square of Tiphereth, armed with his Wand and Cup; but let him perform the Ritual throughout in his Body of Light. He may burn the Cakes of Light, or the Incense of Abramelin; he may be prepared by Liber CLXXV, the reading of Liber LXV, and by the practices of Yoga. He may invoke HADIT by "wine and strange drugs" if he so will.¹ He prepares the circle by the usual formulæ of Banishing and Consecration, etc.

He recites Section A as a rehearsal before His Holy Guardian Angel of the attributes of that Angel. Each phrase must be realized with full concentration of force, so as to make Samadhi as perfectly as possible upon the truth proclaimed.

Line 1 He identifies his Angel with the Ain Soph, and the Kether thereof; one formulation of Hadit in the boundless Body of Nuith.

Lines 2, 3, 4 He asserts that His Angel has created (for the purpose of self-realisation through projection in conditioned Form) three pairs of opposites: (a) The Fixed and the Volatile; (b) The Unmanifested and the Manifest; and (c) the Unmoved and the Moved. Otherwise, the Negative and the Positive in respect of Matter, Mind and Motion.

Line 5 He acclaims his Angel as "Himself Made Perfect"; adding that this Individuality is inscrutable and inviolable. In the Neophyte Ritual of

1. Any such formula should be used only when the adept has full knowledge based on experience of the management of such matters.

G . . . D . . . (as it is printed in Equinox I, II, for the old aeon) the Hierophant is the perfected Osiris, who brings the candidate, the natural Osiris, to identity with himself. But in the new Aeon the Hierophant is Horus (Liber CCXX, I 49) therefore the Candidate will be Horus too. What then is the formula of the initiation of Horus? It will no longer be that of the Man, through Death. It will be the natural growth of the Child. His experiences will no more be regarded as catastrophic. Their hieroglyph is the Fool: the innocent and impotent Harpocrates Babe becomes the Horus Adult by obtaining the Wand. "Der reine Thor" seizes the Sacred Lance. Bacchus becomes Pan. The Holy Guardian Angel is the Unconscious Creature Self — the Spiritual Phallus. His knowledge and Conversation contributes occult puberty. It is therefore advisable to replace the name Asar Un-nefer by that of Ra-Hoor-Khuit at the outset, and by that of one's own Holy Guardian Angel when it has been communicated.

Line 6 He hails Him as BESZ, the Matter that destroys and devours Godhead, for the purpose of the Incarnation of any God.

Line 7 He hails Him as APOPHRASZ, the Motion that destroys and devours Godhead, for the purpose of the Incarnation of any God. The combined action of these two DEVILS is to allow the God upon whom they prey to enter into enjoyment of existence through the Sacrament of individual "Life" (Bread — the flesh of BESZ) and "Love" (Wine — the blood or venom of APOPHRASZ).

Line 8 He acclaims His Angel as having "eaten of the Fruit of the Tree of Knowledge of Good and Evil"; otherwise, having become wise (in the

Dyad, Chokmah) to apprehend the formula of Equilibrium which is now His own, being able to apply Himself accurately to His self-appointed environment.

Line 9 He acclaims His Angel as having laid down the Law of Love as the Magical formula of the Universe, that He may resolve the phenomenal again into its noumenal phase by uniting any two opposites in ecstatic passion.

Line 10 He acclaims His Angel as having appointed that this formula of Love should effect not only the dissolution of the separateness of the Lovers into His own impersonal Godhead, but their co-ordination in a "Child" quintessentialized from its parents to constitute a higher order of Being than theirs, so that each generation is an alchemical progress towards perfection in the direction of successive complexities. As Line 9 asserts Involution, Line 10 asserts Evolution.

Line 11 He acclaims His Angel as having devised this method of self-realization; the object of Incarnation is to obtain its reactions to its relations with other incarnated Beings and to observe theirs with each other.

Section Aa.

Line 1 The Adept asserts his right to enter into conscious communication with His Angel, on the ground that that Angel has Himself taught him the Secret Magick by which he may make the proper link. "Mosheh" is M H, the formation, in Jechidah, Chiah, Neschamah, Ruach, — the Sephiroth from Kether to Yesod — since 45 is Σ 1-9 while Sh, 300, is Σ 1-24, which superadds to these Nine an extra Fifteen numbers. (See in Liber D

the meanings and correspondences of 9, 15, 24, 45, 300, 345.)

45 is moreover A D M, man. "Mosheh" is thus the name of man as a God-concealing Form. But in the Ritual let the Adept replace this "Mosheh" by his own motto as Adeptus Minor. For "Israel" let him prefer his own Magical Race, according to the obligations of his Oaths to Our Holy Order! (The Beast 666 Himself used "Ankh-f-n-khonsu" and "Khem" in this section.)

Line 2 The Adept reminds his Angel that He has created That One Substance of which Hermes hath written in the Table of Emerald, whose virtue is to unite in itself all opposite modes of Being, thereby to serve as a Talisman charged with the Spiritual Energy of Existence, an Elixir or Stone composed of the physical basis of Life. This Commemoration is placed between the two personal appeals to the Angel, as if to claim privilege to partake of this Eucharist which createth, sustaineth and redeemeth all things.

Line 3 He now asserts that he is himself the "Angel" or messenger of his Angel; that is, that he is a mind and body whose office is to receive and transmit the Word of his Angel. He hails his Angel not only as "un-nefer" the Perfection of "Asar" himself as a man, but as Ptah-Apophrasz-Ra, the identity (Hadit) wrapped in the Dragon (Nuith) and thereby manifested as a Sun (Ra-Hoor-Khuit). The "Egg" (or Heart) "girt with a Serpent" is a cognate symbol; the idea is thus expressed later in the ritual. (See Liber LXV. which expands this to the uttermost.)

Section B

The Adept passes from contemplation to action in the sections now following B to Gg. He is to travel astrally around the circle, making the appropriate pentagrams, sigils, and signs. His direction

is widdershins. He thus makes three curves, each covering three-fourths of the circle. He should give the sign of the Enterer on passing the Kiblah, or Direction of Boleskine. This picks up the Force naturally radiating from that point¹ and projects it in the direction of the path of the Magician. The sigils are those given in the Equinox Vol. I, No. 7, Plate X outside the square; the signs those shewn in Vol. I, No. 2, Plate "The Signs of the Grades". In these invocations he should expand his girth and his stature to the utmost², assuming the form and the consciousness of the Elemental God of the quarter. After this, he begins to vibrate the "Barbarous Names" of the Ritual.

Now let him not only fill his whole being to the uttermost with the force of the Names; but let him formulate his Will, understood thoroughly as the dynamic aspect of his Creative Self, in an appearance symbolically apt, I say not in the form of a Ray of Light, of a Fiery Sword, or of aught save that bodily Vehicle of the Holy Ghost which is sacred to BAPHOMET, by its virtue that concealeth the Lion and the Serpent that His Image may appear adorably upon the Earth for ever.

Let then the Adept extend his Will beyond the Circle in this imagined Shape and let it radiate with the Light proper to the Element invoked, and let each Word issue along the Shaft with passionate impulse, as if its voice gave command thereto that it should thrust itself leapingly forward. Let also each Word accumulate authority, so that the Head of the Shaft may plunge twice as far for the Second Word as for the First, and Four Times for

1. This is an assumption based on Liber Legis II, 78 and III, 34.

2. Having experience of success in the practices of Liber 536, βατραχο-
φρενοβοοκοσμομαγία.

the Third as the Second, and thus to the end. Moreover, let the Adept fling forth his whole consciousness thither. Then at the final Word, let him bring rushing back his Will within himself, steadily streaming, and let him offer himself to its point, as Artemis to PAN, that this perfectly pure concentration of the Element purge him thoroughly, and possess him with its passion.

In this Sacrament being wholly at one with that Element, let the Adept utter the Charge "Hear me, and make", etc. with strong sense that this unity with that quarter of the Universe confers upon him the fullest freedom and privilege appurtenant thereto.

Let the Adept take note of the wording of the Charge. The "Firmament" is the Ruach, the "mental plane"; it is the realm of Shu, or Zeus, where revolves the Wheel of the Gunas, the Three forms¹ of Being. The Aethyr is the

1. They correspond to the Sulphur, Mercury, and Salt of Alchemy; to Sattvas, Rajas, and Tamas in the Hindu system; and are rather modes of action than actual qualities even when conceived as latent. They are the apparatus of communication between the planes; as such, they are conventions. There is no absolute validity in any means of mental apprehension; but unless we make these spirits of the Firmament subject unto us by establishing right relation (within the possible limits) with the Universe, we shall fall into error when we develop our new instrument of direct understanding. It is vital that the Adept should train his intellectual faculties to tell him the truth, in the measure of their capacity. To despise the mind on account of its limitations is the most disastrous blunder; it is the common cause of the calamities which strew so many shores with the wreckage of the Mystic Armada. Bigotry, Arrogance, Bewilderment, all forms of mental and moral disorder, so often observed in people of great spiritual attainment, have brought the Path itself into discredit; almost all such catastrophes are due to trying to build the Temple of the Spirit without proper attention to the mental laws of structure and the physical necessities of foundation. The mind must be brought to its utmost pitch of perfection, but according to its own internal properties; one cannot feed a microscope on mutton chops. It must be regarded as a mechanical

"akasha", the "Spirit", the Aethyr or physics, which is the framework on which all forms are founded; it receives, records and transmits all impulses without itself suffering mutation thereby. The "Earth" is the sphere wherein the operation of these "fundamental" and aethyric forces appears to perception. "Under the Earth" is the world of those phenomena which inform those perceived projections, and determine their particular character. "Dry land" is the place of dead "material things", dry (i.e. unknowable) because unable to act on our minds. "Water" is the vehicle whereby we feel such things; "air" their menstruum wherein these feelings are mentally apprehended. It is called "whirling" because of the instability of thought, and the fatuity of reason, on which we are yet dependent for what we call "life". "Rushing Fire" is the world in which wandering thought burns up to swift-darting Will. These four stages explain how the non-Ego is transmuted into the

instrument of knowledge, independent of the personality of its possessor. One must treat it exactly as one treats one's electroscope or one's eyes; one influence of one's wishes. A physician calls in a colleague to attend to his own family, knowing that personal anxiety may derange his judgment. A microscopist who trusts his eyes when his pet theory is at stake may falsify the facts, and find too late that he has made a fool of himself.

In the case of initiation itself, history is scarred with the wounds inflicted by this Dagger. It reminds us constantly of the danger of relying upon the intellectual faculties. A judge must know the law in every point, and be detached from personal prejudices, and incorruptible, or iniquity will triumph. Dogma, with persecution, delusion, paralysis of progress, and many another evil, as its satraps, has always established a tyranny when Genius has proclaimed it. Islam making a bonfire of written Wisdom, and Haeckel forging biological evidence; physicists ignorant of radioactivity disputing the conclusions of geology, and theologians impatient of truth struggling against the tide of thought; all such must perish at the hands of their own error in making their minds, internally defective or externally deflected, the measure of the Universe.

Ego. A "Spell" of God is any form of consciousness, and a "Scourge" any form of action.

The Charge, as a whole, demands for the Adept the control of every detail of the Universe which His Angel has created as a means of manifesting Himself to Himself. It covers command of the primary projection of the Possible in individuality, in the antithetical artifice which is the device of Mind, and in a balanced triplicity of modes or states of being whose combinations constitute the characteristics of Cosmos. It includes also a standard of structure, a rigidity to make reference possible. Upon these foundations of condition which are not things in themselves, but the canon to which things conform, is builded the Temple of Being, whose materials are themselves perfectly mysterious, inscrutable as the Soul, and like the Soul imagining themselves by symbols which we may feel, perceive, and adapt to our use without ever knowing the whole Truth about them. The Adept sums up all these items by claiming authority over every form of expression possible to Existence, whether it be a "spell" (idea) or a "scourge" (act) of "God", that is, of himself. The Adept must accept every "spirit", every "spell", every "scourge", as part of his environment, and make them all "subject to" himself; that is, consider them as contributory causes of himself. They have made him what he is. They correspond exactly to his own faculties. They are all — ultimately — of equal importance. The fact that he is what he is proves that each item is equilibrated. The impact of each new impression affects the entire system in due measure. He must therefore realize that every event is subject to him. It occurs because he had need of it. Iron rusts because the molecules demand oxygen for the satisfaction of

their tendencies. They do not crave hydrogen; therefore combination with that gas is an event which does not happen. All experiences contribute to make us complete in ourselves. We feel ourselves subject to them so long as we fail to recognise this; when we do, we perceive that they are subject to us. And whenever we strive to evade an experience, whatever it may be, we thereby do wrong to ourselves. We thwart our own tendencies. To live is to change; and to oppose change is to revolt against the law which we have enacted to govern our lives. To resent destiny is thus to abdicate our sovereignty, and to invoke death. Indeed, we have decreed the doom of death for every breach of the law of life. And every failure to incorporate any impression starves the particular faculty which stood in need of it.

This Section B invokes Air in the East, with a shaft of golden glory.

Section C. The adept now invokes Fire in the South; flame red are the rays that burst from his Verendum.

Section D. He invokes Water in the West, his Wand billowing forth blue radiance.

Section E. He goes to the North to invoke Earth; flowers of green flame flash from his weapon. As practice makes the Adept perfect in this Work, it becomes automatic to attach all these complicated ideas and intentions to their correlated words and acts. When this is attained he may go deeper into the formula by amplifying its correspondences. Thus, he may invoke water in the manner of water, extending

his will with majestic and irresistible motion, mindful of its impulse gravitation, yet with a suave and tranquil appearance of weakness. Again, he may apply the formula of water to its peculiar purpose as it surges back into his sphere, using it with conscious skill for the cleansing and calming of the receptive and emotional elements in his character, and for the solution or sweeping away of those tangled weeds of prejudice which hamper him from freedom to act as he will. Similar applications of the remaining invocations will occur to the Adept who is ready to use them.

Section F.

The Adept now returns to the Tiphereth square of his Tau, and invokes Spirit, facing toward Boleskine, by the active Pentagrams, the sigil called the Mark of the Beast, and the Signs of L.V.X. (See plate as before). He then vibrates the Names extending his will in the same way as before, but vertically upward. At the same time he expands the Source of that Will — the secret symbol of Self — both about him and below, as if to affirm that Self, duplex as is its form, reluctant to acquiesce in its failure to coincide with the Sphere of Nuith. Let him now imagine, at the last Word, that the Head of his will, where his consciousness is fixed, opens its fissure (the Brahmarandra-Cakkra, at the junction of the cranial sutures) and exudes a drop of clear crystalline dew, and that this pearl is his Soul, a virgin offering to his Angel, pressed forth from his being by the intensity of his Aspiration.

Section Ff.

With these words the Adept does not withdraw his will within him as in the previous Sections. He thinks of them as a reflection of Truth on the

surface of the dew, where his Soul hides trembling. He takes them to be the first formulation in his consciousness of the nature of His Holy Guardian Angel.

Line 1. The "Gods" include all the conscious elements of his nature.

Line 2. The "Universe" includes all possible phenomena of which he can be aware.

Line 3. The "Winds" are his thoughts, which have prevented him from attaining to his Angel.

Line 4. His Angel has made "Voice", the magical weapon which produces "Words", and these words have been the wisdom by which He hath created all things. The "Voice" is necessary as the link between the Adept and his Angel. The Angel is "King", the One who "can", the "source of authority and the fount of honour"; also the King (or King's Son) who delivers the Enchanted Princess, and makes her his Queen. He is "Ruler", the "unconscious Will"; to be thwarted no more by the ignorant and capricious false will of the conscious man. And He is "Helper", the author of the infallible impulse that sends the Soul sweeping along the skies on its proper path with such impetus that the attraction of alien orbs is no longer sufficient to swerve it. The "Hear me" clause is now uttered by the normal human consciousness, withdrawn to the physical body; the Adept must deliberately abandon his attainment, because it is not yet his whole being which burns up before the Beloved.

Section G. The Adept, though withdrawn, shall have maintained the Extension of his Symbol. He now repeat the signs as before, save that he makes the Passive Invoking Pentagram of Spirit. He con-

concentrates his consciousness within his Twin-Symbol of Self, and endeavours to send it to sleep. But if the operation be performed properly, his Angel shall have accepted the offering of Dew, and seized with fervour upon the extended symbol of Will towards Himself. This then shall He shake vehemently with vibrations of love reverberating with the Words of the Section. Even in the physical ears of the adept there shall resound an echo thereof, yet he shall not be able to describe it. It shall seem both louder than thunder, and softer than the whisper of the night-wind. It shall at once be inarticulate, and mean more than he hath ever heard.

Now let him strive with all the strength of his Soul to withstand the Will of his Angel, concealing himself in the closest cell of the citadel of consciousness. Let him consecrate himself to resist the assault of the Voice and the Vibration until his consciousness faint away into Nothing. For if there abide unabsorbed even one single atom of the false Ego, that atom should stain the virginity of the True Self and profane the Oath; then that atom should be so inflamed by the approach of the Angel that it should overwhelm the rest of the mind, tyrannize over it, and become an insane despot to the total ruin of the realm.

But, all being dead to sense, who then is able to strive against the Angel? He shall intensify the stress of His Spirit so that His loyal legions of Lion-Serpents leap from the ambush, awakening the adept to witness their Will and sweep him with them in their enthusiasm, so that he consciously partakes their purpose, and sees in its simplicity the solution of all his perplexities. Thus then shall the Adept be aware that he is being swept away through the column of his Will Symbol,

and that His Angel is indeed himself, with intimacy so intense as to become identity, and that not in a single Ego, but in every unconscious element that shares in that manifold uprush.

This rapture is accompanied by a tempest of brilliant light, almost always, and also in many cases by an outburst of sound, stupendous and sublime in all cases, though its character may vary within wide limits.¹

The spate of stars shoots from the head of the Will-Symbol, and is scattered over the sky in glittering galaxies. This dispersion destroys the concentration of the adept, whose mind cannot master such multiplicity of majesty; as a rule, he simply sinks stunned into normality, to recall nothing of his experience but a vague though vivid impression of complete release and ineffable rapture. Repetition fortifies him to realise the nature of his attainment; and his Angel, the link once made, frequents him, and trains him subtly to be sensitive to his Holy presence, and persuasion. But it may occur, especially after repeated success, that the Adept is not flung back into his mortality by the explosion of the Star-spate, but identified with one particular "Lion-Serpent", continuing conscious thereof until it finds its proper place in Space, when its secret self flowers forth as a truth, which the Adept may then take back to earth with him.

This is but a side issue. The main purpose of the Ritual is to establish the relation of the subconscious self with the Angel in such a way that the Adept is aware that his Angel is the Unity which expresses the sum of the Elements of that Self, that his normal consciousness contains alien enemies

1. These phenomena are not wholly subjective; they may be perceived, though often under other forms, by even the ordinary man.

introduced by the accidents of environment, and that his Knowledge and Conversation of His Holy Guardian Angel destroys all doubts and delusions, confers all blessings, teaches all truth, and contains all delights. But it is important that the Adept should not rest in mere inexpressible realization of his rapture, but rouse himself to make the relation submit to analysis, to render it in rational terms, and thereby enlighten his mind and heart in a sense as superior to fanatical enthusiasm as Beethoven's music is to West African war-drums.

Section Gg.

The adept should have realised that his Act of Union with the angel implies (1) the death of his old mind save in so far as his unconscious elements preserve its memory when they absorb it, and (2) the death of his unconscious elements themselves. But their death is rather a going forth to renew their life through love. He then, by conscious comprehension of them separately and together, becomes the "Angel" of his Angel, as Hermes is the Word of Zeus, whose own voice is Thunder. Thus in this section the adept utters articulately so far as words may, what his Angel is to Himself. He says this, with his Scin-Laeca wholly withdrawn into his physical body, constraining His Angel to indwell his heart.

Line 1.

"I am He" asserts the destruction of the sense of separateness between self and Self. It affirms existence, but of the third person only. "The Bornless Spirit" is free of all space, "having sight in the feet", that they may choose their own path. "Strong" is G B R, the Magician escorted by the Sun and the Moon (See Liber D and Liber 777) The "Immortal Fire" is the creative Self; impersonal energy cannot perish, no matter what forms it assumes. Combustion is Love.

Line 2. "Truth" is the necessary relation of any two things; therefore, although it implies duality, it enables us to conceive of two things as being one thing such that it demands to be defined by complementals. Thus, an hyperbola is a simple idea, but its construction exacts two curves.

Lines 3. The Angel, as the adept knows him, is a being Tiphereth, which obscures Kether. The Adept is not officially aware of the higher Sephiroth. He cannot perceive, like the Ipsissimus, that all things soever are equally illusion and equally Absolute. He is in Tiphereth, whose office is Redemption, and he deplors the events which have caused the apparent Sorrow from which he has just escaped. He is also aware, even in the height of his ecstasy, of the limits and defects of his Attainment.

Line 4. This refers to the phenomena which accompany his Attainment.

Line 5. This means the recognition of the Angel as the True Self of his subconscious self, the hidden Life of his physical life.

Line 6. The Adept realises every breath, every word of his Angel as charged with creative fire. Tiphereth is the Sun, and the Angel is the spiritual Sun of the Soul of the Adept.

Line 7. Here is summed the entire process of bringing the conditioned Universe to knowledge of itself through the formula of generation¹; a soul implants itself in sense-hoodwinked body and reason-fettered mind, makes them aware of their Inmate, and thus to partake of its own consciousness of the Light.

Line 8. "Grace" has here its proper sense of "Pleasant-

1. That is, Yod Hé realizing Themselves, Will and Understanding, in the twins Vau Hé, Mind and Body.

ness". The existence of the Angel is the justification of the device of creation.¹

Line 9. This line must be studied in the light of Liber LXV (Equinox XI. p. 65).

Section H. This recapitulation demands the going forth together of the Adept and his Angel "to do their pleasure on the Earth among the living."

Section J. The Beast 666 having devised the present method of using this Ritual, having proved it by his own practice to be of infallible puissance when properly performed, and now having written it down for the world, it shall be an ornament for the Adept who adopts it to cry Hail to His name at the end of his work. This shall moreover encourage him in Magick, to recall that indeed there was One who attained by its use to the Knowledge and Conversation of His Holy Guardian Angel, the which forsook him no more, but made Him a Magus, the Word of the Aeon of Horus!

For know this, that the Name IAF in its most secret and mighty sense declareth the Formula of the Magick of the BEAST whereby he wrought many wonders. And because he doth will that the whole world shall attain to this Art, He now hideth it herein so that the worthy may win to His Wisdom.

Let I and F face all;² yet ward their A from attack. The Hermit to himself, the Fool to foes,

1. But see also the general solution of the Riddle of Existence in the Book of the Law and its Comment — Part IV of Book 4.

2. If we adopt the new orthography VIAOV (Book 4 Part III Chap. V.) we must read "The Sun-6-the Son" etc. for "all"; and elaborate this interpretation here given in other ways, accordingly. Thus O (or F) will not be "The Fifteen by function" instead of "Five" etc., and "in act free, firm, aspiring, ecstatic", rather than "gentle" etc. as in the present text.

The Hierophant to friends, Nine by nature,
Naught by attainment, Five by function. In
speech swift, subtle and secret; in thought creative,
unbiassed, unbounded; in act gentle, patient and
persistent. Hermes to hear, Dionysus to touch,
Pan to behold.

A Virgin, a Babe, and a Beast!

A Liar, an Idiot, and a Master of Men!

A kiss, a guffaw, and a bellow; he that hath
ears to hear, let him hear!

Take ten that be one, and one that is one in
three, to conceal them in six!

Thy wand to all Cups, and thy Disk to all
Swords, but betray not thine Egg!

Moreover also is IAF verily 666 by virtue of
Number; and this is a Mystery of Mysteries; Who
knoweth it, he is adept of adepts, and Mighty
among Magicians!

Now this word SABAF, being by number
Three score and Ten,¹ is a name of Ayin, the Eye,
and the Devil our Lord, and the Goat of Mendes.
He is the Lord of the Sabbath of the Adepts, and
is Satan, therefore also the Sun, whose number of
Magick is 666, the seal of His servant the BEAST.

But again SA is 61, AIN, the Naught of Nuith;
BA means go, for HADIT; and F is their Son the
Sun who is Ra — Hoor — Khuit.

So then let the Adept set his sigil upon all the
words he hath writ in the Book of the Works of
his Will.

1. There is an alternative spelling TzBA — F where the Root, "an
Host", has the value of 93. The Practicus should revive this Ritual
throughout in the Light of his personal researches in the Qabalah, and thus
make it his own peculiar property. The spelling here suggested implies that
he who utters the Word affirms his allegiance to the symbols 93 and 6;
that he is a warrior in the army of Will and of the Sun. 93 is also the
number of AIWAZ and 6 of The Beast.

And let him then end all, saying, Such are the Words ! ¹ For by this he maketh proclamation before all them that be about his Circle that these Words are true and puissant, binding what he would bind, and loosing what he would loose.

Let the Adept perform this Ritual aright, perfect in every part thereof, once daily for one moon, then twice, at dawn and dusk, for two moons, next, thrice, noon added, for three moons, afterwards, midnight making up his course, for four moons four times every day. Then let the Eleventh Moon be consecrated wholly to this Work; let him be instant in continual ardour, dismissing all but his sheer needs to eat and sleep. ² For know that the true Formula³ whose virtue sufficed the Beast in this Attainment, was thus :

INVOKE OFTEN ⁴

So may all men come at last to the Knowledge and Conversation of the Holy Guardian Angel : thus sayeth the Beast, and prayeth His own Angel that this book be as a burning Lamp, and as a living Spring, for Light and Life to them that read therein.

666

1. The consonants of LOGOS, "Word", add (Hebrew values) to 93. And EIIH, "Words", (whence "Epic") has also that value: EIAE TA EIIH might be the phrase here intended: its number is 418. This would then assert the accomplishment of the Great Work; this is the natural conclusion of the Ritual. Cf. CCXX.III. 75.

2. These needs are modified during the process of Initiation both as to quantity and quality. One should not become anxious about one's physical or mental health on a priori grounds, but pay attention only to indubitable symptoms of distress should such arise.

3. See Note page following.

4. See Equinox I, VIII, 22.

3. (Note to page 291).

The Oracles of Zoroaster utter this :

"And when, by often invoking, all the phantasms are vanished, thou shalt see that Holy and Formless Fire, that Fire which darts and flashes through all the Depths of the Universe; hear thou the Voice of the Fire!

"A similar Fire flashingly extending through the rushings of Air, or a Fire formless whence cometh the Image of a voice, or even a flashing Light abounding, revolving, whirling forth, crying aloud. Also there is the vision of the fire-flashing Courser of Light, or also a Child, borne aloft on the shoulders of the Celestial Steed, fiery, or clothed with gold, or naked, or shooting with the bow shafts or light, and standing on the shoulders of the horse, then if thy meditation prolongeth itself, thou shalt unite all these symbols into the Form of a Lion."

This passage — combined with several others — is paraphrased in poetry by Aleister Crowley in his "Tannhauser".

"And when, *invoking often*, thou shalt see
That formless Fire; when all the earth is shaken,
The stars abide not, and the moon is gone,
All Time crushed back into Eternity,
The Universe by earthquake overtaken;
Light is not, and the thunders roll,
The World is done:
When in the darkness Chaos rolls again
In the excited brain:
Then, O then call not to thy view that visible
Image of Nature; fatal is her name!
It fitteth not thy Body to behold
That living light of Hell,
The unluminous, dead flame,
Until that body from the crucible
Hath passed, pure gold!
For, from the confines of material space,
The twilight-moving place,
The gates of matter, and the dark threshold,
Before the faces of the Things that dwell
In the Abodes of Night,
Spring into sight
Demons, dog-faced, that show no mortal sign
Of Truth, but desecrate the Light Divine,
Seducing from the sacred mysteries.
But, after all these Folk of Fear are driven
Before the avenging levin
That rives the opening skies,
Behold that Formless and that Holy Flame

That hath no name;
The Fire that darts and flashes, writhes and creeps
Snake-wise in royal robe
Wound round that vanished glory of the globe,
Unto that sky beyond the starry deeps,
Beyond the Toils of Time, — then formulate
In thine own mind, luminous, concentrate,
The Lion of the Light, a child that stands
On the vast shoulders of the Steed of God:
Or winged, or shooting flying shafts, or shod
With the flame-sandals.

Then, lift up thine hands!
Centre thee in thine heart one scarlet thought
Limpid with brilliance of the Light above!
Draw into naught
All life, death, hatred, love:
All self centred in the sole desire —
Hear thou the Voice of Fire!"

POINT

III

SCHOLION ON SECTIONS G & Gg.

The Adept who has mastered this Ritual, successfully realising the full import of this controlled rapture, ought not to allow his mind to loosen its grip on the astral imagery of the Star-spate, Will-Symbol, or Soul-symbol, or even to forget its duty to the body and the sensible surroundings. Nor should he omit to keep his Body of Light in close touch with the phenonema of its own plane, so that its privy consciousness may fulfil its proper functions of protecting his scattered ideas from obsession.

But he should have acquired, by previous practice, the faculty of detaching these elements of his consciousness from their articulate centre, so that they become (temporarily) independent responsible units, capable of receiving communications from headquarters at will, but perfectly able (1) to take care of themselves without troubling their chief, and (2) to report to him at the proper time. In a figure, they must be like subordinate officers, expected to display self-reliance, initiative, and integrity in the execution of the Orders of the Day.

The Adept should therefore be able to rely on these individual minds of his to control their own conditions without interference from himself for the time required, and to recall them in due course, receiving an accurate report of their adventures.

This being so, the Adept will be free to concentrate his deepest self, that part of him which unconsciously orders his true Will, upon the realization of his Holy Guardian Angel. The absence of his bodily, mental and astral consciousness is indeed cardinal to success, for it is their usurpation of his attention which has made him deaf to his Soul, and his preoccupation with their affairs that has prevented him from perceiving that Soul.

The effect of the Ritual has been

(a) to keep them so busy with their own work that they cease to distract him;

(b) to separate them so completely that his soul is stripped of its sheaths;

(c) to arouse in him an enthusiasm so intense as to intoxicate and anaesthetize him, that he may not feel and resent the agony of this spiritual vivisection, just as bashful lovers get drunk on the wedding night, in order to brazen out the intensity of shame which so mysteriously coexists with their desire;

(d) to concentrate the necessary spiritual forces from every element, and fling them simultaneously into the aspiration towards the Holy Guardian Angel; and

(e) to attract the Angel by the vibration of the magical voice which invokes Him.

The method of the Ritual is thus manifold.

There is firstly an analysis of the Adept, which enables him to calculate his course of action. He can decide what must be banished, what purified, what concentrated. He can then concentrate his will upon its one essential element, over-coming its resistance — which is automatic, like a physiological reflex — by destroying inhibitions through his ego-overwhelming enthusiasm.¹ The other half of the work needs no such complex effort; for his Angel is simple and unperplexed, ready at all times to respond to rightly ordered approach.

1. A high degree of initiation is required. This means that the process of analysis must have been carried out very thoroughly. The Adept must have become aware of his deepest impulses, and understood their true significance. The "resistance" here mentioned is automatic; it increases indefinitely against direct pressure. It is useless to try to force oneself in these matters; the uninitiated Aspirant, however eager he may be, is sure to fail. One must know how to deal with each internal idea as it arises.

It is impossible to overcome one's inhibitions by conscious effort; their existence justifies them. God is on their side, as on that of the victim in Browning's *Instans Tyrannus*. A man cannot compel himself to love, however much he may want to, on various rational grounds. But on the other hand, when the true impulse comes, it overwhelms all its critics; they are powerless either to make or break a genius; it can only testify to the fact that it has met its master.

But the results of the Ritual are too various to permit of rigid description. One may say that, presuming the union to be perfect, the Adept need not retain any memory soever of what has occurred. He may be merely aware of a gap in his conscious life, and judge of its contents by observing that his nature has been subtly transfigured. Such an experience might indeed be the proof of perfection.

If the Adept is to be any wise conscious of his Angel it must be that some part of his mind is prepared to realise the rapture, and to express it to itself in one way or another. This involves the perfection of that part, its freedom from prejudice and the limitations of rationality so-called. For instance: one could not receive the illumination as to the nature of life which the doctrine of evolution should shed, if one is passionately persuaded that humanity is essentially not animal, or convinced that causality is repugnant to reason. The Adept must be ready for the utter destruction of his point of view on any subject, and even that of his innate conception of the forms and laws of thought.¹ Thus he may find that his Angel consider his "business" or his "love" to be absurd trifles; also that human ideas of "time" are invalid, and human "laws" of logic applicable only to the relations between illusions.

Now the Angel will make contact with the Adept at any point that is sensitive to His influence. Such a point will naturally be one that is salient in the Adept's character, and also one that is, in the proper sense of the word, pure².

Thus an artist, attuned to appreciate plastic beauty is likely to

1. Of course, even false tenets and modes of the mind are in one sense true. It is only their appearance which alters. Copernicus did not destroy the facts of nature, or change the instruments of observation. He merely effected a radical simplification of science. Error is really a "fool's knot". Moreover, the very tendency responsible for the entanglement is one of the necessary elements of the situation. Nothing is "wrong" in the end; and one cannot reach the "right" point of view without the aid of one's particular "wrong" point. If we reject or alter the negative of a photograph we shall not get a perfect positive.

2. This means, free from ideas, however excellent in themselves, which are foreign to it. For instance, literary interest has no proper place in a picture.

receive a visual impression of his Angel in a physical form which is sublimely quintessential of his ideal. A musician may be rapt away by majestic melodies such as he never hoped to hear. A philosopher may attain apprehension of tremendous truths, the solution of problems that had baffled him all his life.

Conformably with this doctrine, we read of illuminations experienced by simple-minded men, such as a workman who "saw God" and likened Him to "a quantity of little pears". Again, we know that ecstasy, impinging upon unbalanced minds, inflames the idolised idea, and produces fanatical faith fierce even to frenzy, with intolerance and insanely disordered energy which is yet so powerful as to effect the destinies of empires.

But the phenomena of the Knowledge and Conversation of the Holy Guardian Angel are a side issue; the essence of the Union is the intimacy. Their intimacy (or rather identity) is independent of all partial forms of expression; at its best it is therefore as inarticulate as Love.

The intensity of the consummation will more probably compel a sob or a cry, some natural physical gesture of animal sympathy with the spiritual spasm. This is to be criticised as incomplete self-control. Silence is nobler.

In any case the Adept must be in communion with his Angel, so that his Soul is suffused with sublimity, whether intelligible or not in terms of intellect. It is evident that the stress of such spiritual possession must tend to overwhelm the soul, especially at first. It actually suffers from the excess of its ecstasy, just as extreme love produces vertigo. The soul sinks and swoons. Such weakness is fatal alike to its enjoyment and its apprehension. "Be strong! then canst thou bear more rapture!" sayeth the Book of the Law.¹

The Adept must therefore play the man, arousing himself to harden his soul.

To this end, I, the Beast, have made trial and proof of divers devices. Of these the most potent is to set the body to strive with

1. Liber Al vel Legis, II, 61-68, where the details of the proper technique are discussed.

It is wise to keep silence about those things "unlawful to utter" which one may have heard "in the seventh heaven". This may not apply to the sixth.

The Adept must keep himself in hand, however tempted to make a new heaven and a new earth in the next few days by trumpeting his triumphs. He must give time a chance to redress his balance, sore shaken by the impact of the Infinite.

As he becomes adjusted to intercourse with his Angel, he will find his passionate ecstasy develop a quality of peace and intelligibility which adds power, while it informs and fortifies his mental and moral qualities instead of obscuring and upsetting them. He will by now have become able to converse with his Angel, impossible as it once seemed; for he now knows that the storm of sound which he supposed to be the Voice was only the clamour of his own confusions. The "infinity" nonsense was born of his own inability to think clearly beyond his limits, just as a Bushman, confronted by numbers above five, can only call them "many".

The truth told by the Angel, immensely as it extends the horizon of the Adept, is perfectly definite and precise. It does not deal in ambiguities and abstractions. It possesses form, and confesses law, in exactly the same way and degree as any other body of truth. It is to the truth of the material and intellectual spheres of man very much what the Mathematics of Philosophy with its "infinite series" and "Cantorian continuity" is to schoolboy arithmetic. Each implies the other, though by that one may explore the essential nature of existence, and by this a pawnbroker's profits.

This then is the true aim of the Adept in this whole operation, to assimilate himself to his Angel by continual conscious communion. For his Angel is an intelligible image of his own true Will, to do which is the whole of the law of his Being.

Also the Angel appeareth in Tiphereth, which is the heart of the Ruach, and thus the Centre of Gravity of the Mind. It is also directly inspired from Kether, the ultimate Self, through the Path of the High Priestess, or initiated intuition. Hence the Angel is in truth the Logos or articulate expression of the whole Being of the Adept, so that as he increases in the perfect understanding of

His name, he approaches the solution of the ultimate problem, Who he himself truly is.

Unto this final statement the Adept may trust his Angel to lead him; for the Tiphereth-consciousness alone is connected by paths with the various parts of his mind.¹ None therefore save He hath the knowledge requisite for calculating the combinations of conduct which will organise and equilibrate the forces of the Adept, against the moment when it becomes necessary to confront the Abyss. The Adept must control a compact and coherent mass if he is to make sure of hurling it from him with a clean-cut gesture.

I, The Beast 666, lift up my voice and swear that I myself have been brought hither by mine Angel. After that I had attained unto the Knowledge and Conversation of Him by virtue of mine ardour towards Him, and of this Ritual that I bestow upon men my fellows, and most of His great Love that He beareth to me, yea, verily, He led me to the Abyss; He bade me fling away all that I had and all that I was; and He forsook me in that Hour. But when I came beyond the Abyss, to be reborn within the womb of BABALON, then came he unto me abiding in my virgin heart, its Lord and Lover!

Also He made me a Magus, speaking through His Law, the Word of the new Aeon, the Aeon of the Crowned and Conquering Child.² Thus he fulfilled my will to bring full freedom to the race of Men.

Yea, he wrought also in me a Work of Wonder beyond this, but in this matter I am sworn to hold my peace.

1. See the maps "Minutum Mundum" in the Equinox 1, 2 & 3 and the general relations detailed in Liber 777, of which the most important columns are reprinted in Appendix V.

2. For the account of these matters see The Equinox, Vol. 1, "The Temple of Solomon the King", Liber 418, Liber Aleph, John St John, The Urn, and Book 4, Part IV.

TABLE I

I KEY SCALE	II HEBREW NAMES OF NUMBERS & LETTERS	III ENGLISH OF COLUMN II
	אין	Nothing.
0	אין סוף	No Limit.
	אין סוף אור	Limitless L.V.X.
1	כתר	Crown.
2	חכמה	Wisdom.
3	בינה	Understanding.
4	חסד	Mercy.
5	גבורה	Strength.
6	תפארת	Beauty.
7	נצח	Victory,
8	הוד	Splendour.
9	יסוד	Foundation.
10	מלכות	Kingdom.
11	אלף	Ox.
12	בית	House.
13	גמל	Camel.
14	דלת	Door.
15	הה	Window.
16	נ	Nail.
17	זין	Sword.
18	חית	Fence.
19	טית	Serpent.
20	ידד	Hand.

TABLE I (Continued)

KEY SCALE	II HEBREW NAMES OF NUMBERS & LETTERS	III ENGLISH OF COLUMN II
21	כף	Palm.
22	למד	Ox Goad.
23	מים	Water.
24	נון	Fish.
25	סמך	Prop.
26	עין	Eye.
27	פה	Mouth.
28	צדי	Fish-hook.
29	קוף	Back of Head.
30	רוש	Head.
31	שין	Tooth.
32	תו	Tau (as Egyptian).
32 bis	תו	—
31 bis	שין	—

TABLE I

KEY SCALE	VI THE HEAVENS OF ASSIAH	VII ENGLISH OF COLUMN VI
1	ראשית הגלגלים	Sphere of the Primum Mobile
2	מסלות	Sphere of the Zodiac. Fixed Stars
3	שבתאי	Sphere of Saturn
4	צדק	Sphere of Jupiter
5	מאדים	Sphere of Mars
6	שמש	Sphere of Sol
7	נוגה	Sphere of Venus
8	כוכב	Sphere of Mercury
9	לבנה	Sphere of Luna
10	חלם יסודות	Sphere of the Elements
11	רוח	Air
12	(Planets following Sephiroth corresponding)	Mercury
13		Luna
14		Venus
15	טלה	Aries △
16	שור	Taurus ▽
17	תאומים	Gemini △
18	סרטן	Cancer ▽
19	אריה	Leo △
20	בתולה	Virgo ▽
21		Jupiter
22	מאזנים	Libra △

TABLE I (Continued)

KEY SCALE	VI THE HEAVENS OF ASSIAH	VII ENGLISH OF COLUMN VI
23	מים	Water
24	עקרב	Scorpio ▽
25	קשת	Sagittarius △
26	גדי	Capricornus ▽
27		Mars
28	דלי	Aquarius △
29	דגים	Pisces ▽
30		So
31	אש	Fire
32		Saturn
32 bis	ארץ	Earth
31 bis	את	Spirit

TABLE I

	IX THE SWORD AND THE SERPENT	XI ELEMENTS (WITH THEIR PLANE- TARY RULERS) <small>Do not confuse with rulers of Zodiac.</small>	XII THE TREE OF LIFE
0	.....	.....	.....
1	The Flaming	Root of \triangle	1st Plane, Middle Pillar
2	Sword follows the	" " \triangle	2nd " Right "
3	downward course	" " ∇	2nd " Left "
4	of the Sephiroth,	" " ∇	3rd " Right "
5	and is compared	" " \triangle	3rd " Left "
6	to the Lightning	" " \triangle	4th " Middle "
7	Flash. Its hilt is	" " \triangle	5th " Right "
8	in Kether and its	" " ∇	5th " Left "
9	point in Malkuth.	" " \triangle	6th " Middle "
10	" " ∇	7th " " "
11	The Serpent of	Hot and Moist \triangle	Path joins 1-2
12	Wisdom follows	.....	" " 1-3
13	the course of the	.....	" " 1-6
14	paths or letters	.....	" " 2-3
15	upward, its head	$\odot \triangle \not\propto$	" " 2-6
16	being thus in \aleph ,	$\ominus \nabla \circ$	" " 2-4
17	its tail in \beth . \aleph ,	$\beth \triangle \not\propto$	" " 3-6
18	\daleth , and ψ are the	$\odot \nabla$	" " 3-5
19	Mother letters, re-	$\odot \triangle \not\propto$	" " 4-5
20	ferring to the Ele-	$\ominus \nabla \circ$	" " 4-6
21	ments; \aleph, \beth, \daleth,	.....	" " 4-7
22	\beth , \daleth , \daleth and \beth ,	$\beth \triangle \not\propto$	" " 5-6
23	the Double letters,	Cold and Moist ∇	" " 5-8
24	to the Planets; the	$\odot \nabla$	" " 6-7
25	rest, Single letters,	$\odot \triangle \not\propto$	" " 6-9
26	to the Zodiac.	$\ominus \nabla \circ$	" " 6-8
27	.....	.....	" " 7-8
28	.....	$\beth \triangle \not\propto$	" " 7-9
29	.....	$\odot \triangle$	" " 7-10
30	.....	.....	" " 8-9
31	.....	Hot and Dry \triangle	" " 8-10
32	.....	.....	" " 9-10
32 bis	.....	Cold and Dry ∇
31 bis	.....	.....	.....

TABLE I

	XIV GENERAL ATTRIBUTION OF TAROT	XV THE KING SCALE OF COLOUR
1	The 4 Aces	Brilliance
2	The 4 Twos — Kings or Knights	Pure Soft Blue
3	The 4 Threes — Queens	Crimson
4	The 4 Fours	Deep violet
5	The 4 Fives	Orange
6	The 4 Sixes — Emperors or Princes	Clear pink rose
7	The 4 Sevens	Amber
8	The 4 Eights	Violet purple
9	The 4 Nines	Indigo
10	The 4 Tens — Empresses or Princesses	Yellow
11	The Fool — (Swords) Emperors or Princes	Bright pale yellow
12	The Juggler	Yellow
13	The High Priestess	Blue
14	The Empress	Emerald Green
15	The Emperor	Scarlet
16	The Hierophant	Red Orange
17	The Lovers	Orange
18	The Chariot	Amber
19	Strength	Yellow, greenish
20	Hermit	Green yellowish
21	Wheel of Fortune	Violet
22	Justice	Emerald Green
23	The Hanged Man — (Cups) Queens	Deep blue
24	Death	Green blue
25	Temperance	Blue
26	The Devil	Indigo
27	The House of God	Scarlet
28	The Star	Violet
29	The Moon	Crimson (ultra violet)
30	The Sun	Orange
31	The Angel or Last Judgment — (Wands) Kings or Knights	Glowing orange scarlet
32	The Universe	Indigo
32 bis	Empresses (Coins)	Citrine, olive, russet and black (1)
31 bis	All 22 trumps	White merging into grey

(1) The Pure Earth known to the Ancient Egyptians, during that Equinox of the Gods over which Isis presided (i. e. The Pagan Era) was taken as Green.

TABLE I

KEY SCALE	XIX SELECTION OF EGYPTIAN GODS	XXII SMALL SELECTION OF HINDU DEITIES
0	Harpocrates, Amoun, Nuith.	AUM.
1	Ptah, Asar un Nefer, Hadith.	Parabrahm (or any other whom one wishes to please).
2	Amoun, Thoth, Nuith (Zodiac).	Shiva, Vishnu (as Buddha avata- tara). Akasa (as matter), Lingam.
3	Maut, Isis, Nephthys.	Bhavani (all forms of Sakti), Prana (as Force), Yoni.
4	Amoun, Isis.	Indra, Brahma.
5	Horus, Nephthys.	Vishnu, Varruna-Avatar.
	Asar, Ra.	Vishnu-Hari-Krishna-Rama.
7	Hathoor.	Bhavani (all forms of Sakti), Prana (as Force), Yoni.
8	Anubis.	Hanuman,
9	Shu.	Ganesha Vishnu (Kurm Ava- tar).
10	Seb. Lower (i. e. unwedded), Isis and Nephthys.	Lakshmi, etc. (Kundalini)
11	Nu.	The Maruts (Vayu).
12	Thoth and Cynocephalus.	Hanuman, Vishnu (as Parasa- Rama).
13	Chomse.	Chandra (as ☾).
14	Hathoor.	Lalita (sexual aspect of Sakti).
15	Men Thu.	Shiva.
16	Asar Ameshet Apis.	Shiva (Sacred Bull).
17	Various twin deities, Rehkt Merti, etc.	Various twin and hybrid Deities.
18	Khephra.	.....
19	Ra-Hoor-Khuit, Pasht, Sekhet, Mau, Sekhmet.	Vishnu (Nara-Singh Avatar).

TABLE I (Continued)

KEY SCALE	XIX SELECTION OF EGYPTIAN GODS	XXII SMALL SELECTION OF HINDU DEITIES
20	Isis (as Virgin).	The Gopi Girls, the Lord of Yoga,
21	Amoun-Ra.	Brahma, Indra.
22	Ma.	Yama.
23	Tum Athph Auramoth (as ∇) Asar (as Hanged Man), Hekar, Isis.	Soma (apas).
24	Merti goddesses, Typhon, Apep, Khephra.	Kundalini.
25	.....	Vishnu (Horse-Avatar).
26	Khem (Set).	Lingam, Yoni.
27	Horus.	.....
28	Ahephi, Aroueris.	.....
29	Khephra (as Scarab in Tarot Trump).	Vishnu (Matsya Avatar).
30	Ra and many others.	Surya (as ☉).
31	Thoum-aesh-neith, Mau, Ka- beshunt, Horus, Tarpesheth.	Agni (Tejas) Yama, (as God of last Judgment).
32	Sebek, Mako.	Brahma.
32 bis	Satem, Ahapshi, Nephthys, Ameshet.	(Prithivi).
31 bis	Asar.	(Akasa).

TABLE I

KEY SCALE	XXXIV SOME GREEK GODS	XXXV SOME ROMAN GODS
0	Pan . . . . .	.....
1	Zeus, Iacchus	Jupiter
2	Athena, Uranus	Janus
3	Cybele, Demeter, Rhea, Heré	Juno, Cybele, Saturn, Hecate
4	Poseidon	Jupiter
5	Ares, Hades	Mars
6	Iacchus, Apollo, Adonis	Apollo
7	Aphrodite, Niké	Venus
8	Hermes	Mercury
9	Zeus (as \triangle) Diana of Ephesus (as phallic stone)	Diana (as \cup)
10	Persephone (Adonis) Psyche	Ceres
11	Zeus	Jupiter
12	Hermes	Mercury
13	Artemis, Hecate	Diana
14	Aphrodite	Venus
15	Athena	Mars, Minerva
16	(Heré)	Venus
17	Castor & Pollux, Apollo the Diviner	Castor & Pollux (Janus)
18	Apollo the Charioteer	Mercury
19	Demeter (borne by lions)	Venus (repressing the Fire of Vulcan)
20	(Attis)	(Attis) Ceres, Adonis
21	Zeus	Jupiter (Pluto)
22	Themis, Minos, Æacus, and Rhadamanthus	Vulcan
23	Poseidon	Neptune
24	Ares	Mars
25	Apollo, Artemis (hunters)	Diana (as Archer)
26	Pan, Priapus (Erect Hermes and Bacchus)	Pan, Vesta, Bacchus, Priapus
27	Ares	Mars
28	(Athena), Ganymede	Juno
29	Poseidon	Neptune
30	Helios, Apollo	Apollo
31	Hades	Vulcan, Pluto
32	(Athena)	Saturn
32 bis	(Demeter)	Ceres
31 bis	Iacchus	(Liber)

TABLE I

KEY SCALE	XXXVIII ANIMALS, REAL AND IMAGINARY	XXXIX PLANTS, REAL AND IMAGINARY
0	.....	.....
1	God.	Almond in flower.
2	Man.	Amaranth.
3	Woman.	Cypress, Opium Poppy.
4	Unicorn.	Olive, Shamrock.
5	Basilisk.	Oak, Nux Vomica, Nettle.
6	Phoenix, Lion, Child.	Acacia, Bay, Laurel, Vine.
7	Lynx.	Rose.
8	Hermaphrodite, Jackal, Twin Serpents.	Moly, Anhalonium Lewinii.
9	Elephant.	(Banyan) Mandrake, Da- miana, Yohimba.
10	Sphinx.	Willow, Lily, Ivy.
11	Eagle or Man (Cherub of Δ).	Aspen.
12	Swallow, Ibis, Ape, Twin Serpents.	Vervain, Herb Mercury, Marjolane, Palm.
13	Dog.	Almond, Mugwort, Hazel, (as \odot). Moonworth, Ra- nunculus.
14	Sparrow, Dove, Swan.	Myrtle, Rose, Clover.
15	Ram, Owl.	Tiger Lily, Geranium.
16	Bull (Cherub Δ).	Mallow.
17	Magpie, Hybrids.	Hybrids, Orchids.
18	Crab, Turtle, Sphinx.	Lotus.
19	Lion (Cherub of Δ).	Sunflower.

TABLE I (Continued)

KEY SCALE	XXXVIII ANIMALS, REAL AND IMAGINARY	XXXIX PLANTS, REAL AND IMAGINARY
20	Virgin, Anchorite, any solitary person or animal.	Snowdrop, Lily, Narcissus.
21	Eagle.	Hyssop, Oak, Poplar, Fig.
22	Elephant.	Aloe.
23	Eagle-snake-scorpion (Cherub of ∇).	Lotus, all Water Plants.
24	Scorpion, Beetle, Lobster or Crayfish, Wolf.	Cactus.
25	Centaur, Horse, Hippogriff, Dog.	Rush.
26	Goat, Ass.	Indian Hemp, Orchis Root, Thistle.
27	Horse, Bear, Wolf.	Absinthe, Rue.
28	Man or Eagle (Cherub of Δ) Peacock.	(Olive) Cocoanut.
29	Fish, Dolphin, Crayfish, Beetle.	Unicellular Organisms, Opium.
30	Lion, Sparrowhawk.	Sunflower, Laurel, Heliotrope.
31	Lion (Cherub of Δ).	Red Poppy, Hibiscus, Nettle.
32	Crocodile.	Ash, Cypress, Hellebore, Yew, Nightshade.
32 bis	Bull (Cherub of ∇).	Oak, Ivy.
31 bis	Sphinx (if Sworded and Crowned).	Almond in flower.

TABLE I

	XL PRECIOUS STONES	XLI MAGICAL WEAPONS
0	.....	.....
1	Diamond.	Swastika or Fylfat Cross, Crown,
2	Star Ruby, Turquoise.	Lingam, the Inner Robe of Glory,
3	Star Sapphire, Pearl.	Yoni, the Outer Robe of Con- cealment.
4	Amethyst, Sapphire.	The Wand, Sceptre, or Crook.
5	Ruby,	The Sword, Spear, Scourge or Chain.
6	Topaz, Yellow Diamond.	The Lamen or Rosy Cross.
7	Emerald.	The Lamp and Girdle.
8	Opal, especially Fire Opal.	The Names and Versicles, the Apron.
9	Quartz.	The Perfumes and Sandals.
10	Rock Crystal.	The Magical Circle and Triangle.
11	Topaz, Chalcedony.	The Dagger or Fan.
12	Opal, Agate.	The Wand or Caduceus.
13	Moonstone, Pearl, Crystal.	Bow and Arrow.
14	Emerald, Turquoise.	The Girdle.
15	Ruby.	The Horns, Energy, the Bu- rin.
16	Topaz.	The Labour of Preparation.
17	Alexandrite, Tourmaline. Ice- land Spar.	The Tripod.
18	Amber.	The Furnace.

TABLE I (Continued)

		XL	XLI
		PRECIOUS STONES	MAGICAL WEAPONS
	19	Cat's Eye.	The Discipline (Preliminary).
	20	Peridot.	The Lamp and Wand (Virile Force reserved), the Bread.
	21	Amethyst, Lapis Lazuli.	The Sceptre.
	22	Emerald.	The Cross of Equilibrium.
	23	Beryl or Aquamarine.	The Cup and Cross of Suffering, the Wine.
	24	Snakestone.	The Pain of the Obligation.
	25	Jacinth.	The Arrow (swift and straight application of Force).
	26	Black Diamond.	The Secret Force, Lamp.
	27	Ruby, any red stone.	The Sword.
	28	Artificial Glass.	The Censer or Aspergillus.
	29	Pearl.	The Twilight of the Place, Magic Mirror.
	30	Crysoleth.	The Lamen or Bow and Arrow.
	31	Fire Opal.	The Wand, Lamp, Pyramid of Δ .
	32	Onyx.	The Sickle.
	32 bis	Salt.	The Pantacle, the Salt.
	31 bis	.....	.....

TABLE I

	XLII PERFUMES	LIII THE GREEK ALPHABET	XLIX LINEAL FIGURES OF THE PLANETS AND GEOMANCY
0	.....		The Circle.
1	Ambergris		The Point.
2	Musk	(Ϝ)	The Line, also the Cross.
3	Myrrh, Civet		The Plane, also the Diamond, Oval, Circle and other Yoni Symbols.
4	Cedar	(ι)	The Solid Figure.
5	Tobacco	(φ)	The Tesseract.
6	Olibanum	ω	Sephiorotic Geomantic Fi- gures follow the Planets. Caput and Cauda Draconis are the Nodes of the Moon, nearly = Herschel and Neptune respectively. They belong to Malkuth.
7	Benzoin, Rose, Red Sandal	ε	
8	Storax		
9	Jasmine, Jinseng, all Odoriferous Roots		
10	Dittany of Crete	Ϟ	Those of Δ y Triplicity.
11	Galbanum	α	
12	Mastic, White Sandal, Mace, Storax, all Fu- gitive Odours.	β	Octagram.
13	Menstrual Blood, Camphor, Alo- es, all Sweet Virginal Odours.	γ	Enneagram.
14	Sandalwood, Myrtle, all Soft Voluptuous Odours.	δ	Heptagram.
15	Dragon's Blood.	ε	Puer.
16	Storax.	F	Amissio.
17	Womwood	ζ	Albus.

TABLE I (Continued)

	XLII PERFUMES	LIII THE GREEK ALPHABET	XLIX LINEAL FIGURES OF THE PLANETS AND GEOMANCY
18	Onycha.	η	Populus and Via.
19	Olibanum.	θ	Fortuna Major and Fortuna Minor.
20	White Sandal, Narcissus.	ι	Conjunctio.
21	Saffron, all Ge- nerous Odours	κ	Square and Rhombus.
22	Galbanum.	λ	Puella.
23	Onycha, Myrrh.	μ	Those of ∇ y Triplicity.
24	Siamese Benzoin, Opoponax.	ν	Rubeus.
25	Lign-aloes.	ξ σ	Acquisitio.
26	Musk, Civet (also hian per- fumes).	ο	Carcer.
27	Pepper, Dragon's Blood, all Hot Pungent Odours.	π	Pentagram.
28	Galbanum.	ψ	Tristitia.
29	Ambergris.	φ	Lætitia.
30	Olibanum, Cin- namon, all Glorious Odours.	ρ	Hexagram.
31	Olibanum, all Fiery Odours.	τ	Those of Δ y Triplicity.
32	Assafoetida, Scammony, Indigo, Sulphur all Evil Odours	τ	Triangle. Those of ∇ y Triplicity.
32 bis	Storax, all Dull Heavy Odours.	τ	

TABLE II

	LIV THE LETTERS OF THE NAME	LV THE ELEMENTS AND SENSES	LXIII THE FOUR WORLDS	LXIV SECRET NAMES OF THE FOUR WORLDS
11	א	△ Air, Smell.	Yetzirah, Formative World.	מה Mah
23	ה	▽ Water, Taste.	Briah, Creative World.	סג Seg
31	י	△ Fire, Sight.	Atziluth, Archetypal World.	עב Ob
32 bis	ה	▽ Earth, Touch.	Assiah, Material World.	בן Ben
31 bis	ש	⊕ Spirit, Hearing.	.....	.....

	LXVII THE PART OF THE SOUL	LXIX THE ALCHEMICAL ELEMENTS	LXX ATTRIBUTION OF PENTAGRAM	LXXV THE FIVE ELEMENTS (TATWAS)	LXXVI THE FIVE SKANDHAS
11	רוח Ruach	☿	Left Upper Point.	Vayu - The Blue Circle.	Sankhara.
23	נשמה Neshamah	☾	Right Upper Point.	Apas - The Silver Crescent.	Vedana.
31	חיה Chiah	△ +	Right Lower Point.	Agni or Tejas - The Red Tri- angle.	Sañña.
32 bis	נפש Nephesh	☾	Left Lower Point.	Prithivi - The Yellow Square.	Rupa.
31 bis	יחידה Iechidah		Topmost Point.	Akasa - The Black Egg.	Viñnanam.

TABLE III

	LXXVII THE PLANETS AND THEIR NUMBERS	LXXXI METALS	LXXXIII THE ATTRIBUTION OF THE HEXAGRAM
12	☿ 8	Mercury.	Left Lower Point.
13	☾ 9	Silver.	Bottom Point.
14	♀ 7	Copper.	Right Lower Point.
21	♂ 4	Tin.	Right Upper Point.
27	♂ 5	Iron.	Left Upper Point.
30	☉ 6	Gold.	Centre Point.
31	♄ 3	Lead.	Top Point.

TABLE IV

	XCVII PARTS OF THE SOUL	CXVII THE SOUL (HINDU)	CXVIII THE CHAKKRAS OR CENTRES OF PRANA (HINDUISM)	CXXIV THE HEAVEN- LY HEXA- GRAM	CXXXIII TITLES AND ATTRIBUTIONS OF THE WAND SUIT (CLUBS)
0	.....	.....	.....	.....	.....
1	יְחִידָה	Atma	Sahasrara (above Head).	⚡	The Root of the Powers of Fire.
2	חַיָּה	Buddhi	Ajna (Pineal Gland).	♀	♂ in ♀ Dominion.
3	נִשְׁמָה	Higher Manas	Visuddhi (Larynx).	☾ [♂ Daath]	☉ in ♀ Established Strength.
4	רוּחַ	.....	.....	♀	♀ in ♀ Perfected Work.
5		Lower Manas	Anahata (Heart).	♂	♂ in ♀ Strife.
6		.....	.....	☉	⚡ in ♀ Victory.
7		Kama	Manipura (Solar Plexus).		♂ in ♀ Valour.
8	נֶפֶשׁ	Prana	Svadhasthana (Navel).		♀ in ♂⇒ Swift- ness.
9		Linga Sharira	Muladhara (Lingam and Anus).		☾ in ♂⇒ Great Strength.
10		Sthula Sharira			♂ in ♂⇒ Oppression.

XCVIII — English of Col. XCVII

The Self. 1

The Life Force. 2

The Intuition 3

The Intellect. 4, 5, 6, 7, 8, 9

The Animal Soul which perceives and feels. . 10

TABLE IV

	CXXXIV TITLES AND ATTRIBUTIONS OF THE CUP OR CHALICE SUIT (HEARTS)	CXXXV TITLES AND ATTRIBUTIONS OF THE SWORD SUIT (SPADES)	CXXXVI TITLES AND ATTRIBUTIONS OF THE COIN, DISC, OR PANTACLE SUIT (DIAMONDS)
0	.....	.....	.....
1	The Root of the Powers of Water.	The Root of the Powers of Air.	The Root of the Powers of Earth.
2	♀ in ♡ Love.	☾ in ♠ The Lord of Peace restored.	♠ in ♦ The Lord of Harmonious Change.
3	♂ in ♡ Abundance.	♠ in ♠ Sorrow.	♂ in ♦ Material Works.
4	☉ in ♡ Blended Pleas- ure.	♠ in ♠ Rest from Strife.	☉ in ♦ Earthly Power.
5	♂ in ♠ Loss in Pleasure.	♀ in ♠ Defeat.	♂ in ♦ Material Trouble.
6	☾ in ♠ Pleasure.	♂ in ♠ Earned Success.	☾ in ♦ Material Success.
7	♀ in ♠ Illusionary Success.	☾ in ♠ Unstable Effort.	♠ in ♦ Success Unfulfilled.
8	♠ in ♠ Abandoned Success.	♠ in ♠ Shortened Force.	☉ in ♦ Prudence.
9	♠ in ♠ Material Happiness.	♂ in ♠ Despair and Cruelty.	♀ in ♦ Material Gain.
10	♂ in ♠ Perfected Success.	☉ in ♠ Ruin.	♂ in ♦ Wealth.

TABLE V

KEY SCALE	CXXXVII SIGNS OF THE ZODIAC	CXXXVIII PLANETS RULING IN COLUMN CXXXVII	CXXXIX PLANETS EXALTED IN COLUMN CXXXVII
15	♈	♂	P. M.
16	♉	♀	♄
17	♊	♂	♅
18	♋	☾	P. M.
19	♌	☼	♄
20	♍	♂	♅
22	♎	♀	P. M.
24	♏	♂	♄
25	♐	♄	♅
26	♑	♅	P. M.
28	♒	♅	♄
29	♓	♄	♅

TABLE I

	CLXXV HEBREW LETTERS	ENGLISH VALUES OF HEBREW LETTERS	CLXXVI NUMERICAL VALUE OF COLUMN CLXXV	CLXXVII YETZIRATIC ATTRIBUTION OF COLUMN CLXXV	CLXXIX NUMBERS PRINTED ON TAROT TRUMPS
11	א	A Aleph	1	△	0
12	ב	B Beth	2	☿	1
13	ג	G Gimel	3	☾	2
14	ד	D Daleth	4	♀	3
15	ה	H He	5	♄	4
16	ו	V or W Vau	6	♅	5
17	ז	Z Zain	7	♁	6
18	ח	Ch Cheth	8	☼	7
19	ט	T Teth	9	♃	11
20	י	Y Yod	10	♄	9
21	כ	K Kaph	20,500	♅	10
22	ל	L Lamed	30	♄	8
23	מ	M Mem	40,600	▽	12
24	נ	N Nun	50,700	♄	13
25	ס	S Samekh	60	♄	14
26	ע	O Ayin	70	♅	15
27	פ	O Pe	80,800	♂	16
28	צ	Tz Tzaddi	90,900	♄	17
29	ק	(K soft) Qoph	100	♄	18
30	ר	R Resh	200	☉	19
31	ש	Sh Shin	300	△	20
32	ת	(T soft) Tau	400	♄	21
32 bis	ת	.....	400	▽	—
31 bis	ש	.....	300	⊕	—

NOTE. Ch like ch in "loch".

CLXXX	
TITLES OF TAROT TRUMPS	
11	The Spirit of 'Αιθρῆ
12	The Magus of Power.
13	The Priestess of the Silver Star.
14	The Daughter of the Mighty Ones.
15	Sun of the Morning, Chief among the Mighty.
16	The Magus of the Eternal.
17	The Children of the Voice : the Oracle of the Mighty Gods.
18	The Child of the Powers of the Waters : the Lord of the Triumph of Light.
19	The Daughter of the Flaming Sword,
20	The Prophet of the Eternal, the Magus of the Voice of Power.
21	The Lord of the Forces of Life.
22	The Daughter of the Lords of Truth; The Ruler of the Balance.
23	The Spirit of the Mighty Waters.
24	The Child of the Great Transformers. The Lord of the Gate of Death.
25	The Daughter of the Reconcilers, the Bringer-forth of Life.
26	The Lord of the Gates of Matter. The Child of the forces of Time.
27	The Lord of the Hosts of the Mighty.
28	The Daughter of the Firmament; the Dweller between the Waters.
29	The Ruler of Flux & Reflux. The Child of the Sons of the Mighty.
30	The Lord of the Fire of the World,
31	The Spirit of the Primal Fire.
32	The Great One of the Night of Time.
32 bis	.....
31 bis	.....

APPENDIX VI

A FEW PRINCIPAL RITUALS

Grimorium Sanctissimum.

Arcanum Arcanorum Quod Continet Nondum Revelandum ipsis
Regibus supremis O. T. O. Grimorium Quod Baphomet X°
M... suo fecit.

De Templo.

1. Oriente Altare
2. Occidente Tabula dei invocandi
3. Septentrione Sacerdos
4. Meridione Ignis cum thuribulo, κ.τ.λ.
5. Centro Lapis quadratus cum

Imagine Dei

Maximi Ingentis Nefandi Ineffabilis Sanctissimi
et cum ferro, tintinnabulo, oleo.

Virgo. Stet imago juxta librum ΘΕΛΗΜΑ.

De ceremonio Principii.

Fiat ut in Libro DCLXXI dicitur, sed antea virgo lavata sit cum
verbis "Asperge me..." κ.τ.λ., et habilimenta ponat cum verbis
"Per sanctum Mysterium," κ.τ.λ.

Ita Pyramis fiat. Tunc virgo lavabit sacerdotem et vestimenta ponat
ut supra ordinatur.

(Hic dicat virgo orationes dei operis).

De ceremonio Thuribuli.

Manibus accendat et ignem et sacerdotem virgo, dicens:

“Accendat in nobis Dominus ignem sui amoris et flamman aeternae caritatis.

De ceremonio Dedicationis.

Invocet virgo Imaginem Dei M.I.N.I.S. his verbis. — Tu qui es praeter omnia... κ.τ.λ.”
Nec relinquet alteram Imaginem.

De Sacrificio Summo.

Deinde silentium frangat sacerdos cum verbis versiculi sancti dei particularitur invocandi.

Ineat ad Sanctum Sanctorum.

Caveat; caveat; caveat.

Duo qui fiunt UNUS sine intermissione verba versiculi sancti alta voce cantent.

De Benedictione Benedicti.

Missa rore, dicat mulier haec verba “Quia patris et filii s.s.” κ.τ.λ.

De Ceremonio Finis.

Fiat ut in Libro DCLXXI dicitur. ΑΥΜΗΝ.

LIBER XXV

THE STAR RUBY.

Facing East, in the centre, draw deep deep deep thy breath closing thy mouth with thy right forefinger prest against thy lower lip. Then dashing down the hand with a great sweep back and out, expelling forcibly thy breath, cry ΑΠΟ ΠΑΝΤΟΣ ΚΑΚΟΔΑΙΜΟΝΟΣ.

With the same forefinger touch thy forehead, and say ΣΟΙ, thy member, and say Ω ΦΑΛΛΕ¹, thy right shoulder, and say ΙΣΧΥΡΟΣ, thy left shoulder, and say ΕΥΧΑΡΙΣΤΟΣ; then clasp thine hands, locking the fingers, and cry ΙΑΩ. Advance to the East. Imagine strongly a Pentagram, aright, in thy forehead. Drawing the hands to the eyes, fling it forth, making the sign of Horus and roar ΘΗΠΙΟΝ. Retire thine hand in the sign of Hoor-paar-Kraat.

Go round to the North and repeat; but say NUIT.

Go round to the West and repeat; but whisper BABALON.

Go round to the South and repeat; but bellow HADIT.

Completing the circle widdershins, retire to the centre and raise thy voice in the Paian, with these words ΙΩ ΠΑΝ, with the signs of N.O.X.

Extend the arms in the form of a Tau and say low but clear: ΠΡΟ ΜΟΥ ΙΥΓΓΕΣ ΟΠΙΧΩ ΜΟΥ ΤΕΛΕΤΑΡΧΑΙ ΕΠΙ ΔΕΞΙΑ ΧΥΝΟΧΕΣ ΕΠΑΡΙΣΤΕΡΑ ΔΑΙΜΟΝΟΣ ΦΕΓ ΕΙ ΓΑΡ ΠΕΡΙ ΜΟΥ Ο ΑΣΤΗΡ ΤΩΝ ΠΕΝΤΕ ΚΑΙ ΕΝ ΤΗΙ ΣΤΗΛΗΙ Ω ΑΣΤΗΡ ΤΩΝ ΕΞ ΕΣΤΗΧΕ.

Repeat the Cross Qabalistic, as above, and end as thou didst begin.

1. The secret sense of these words is to be sought in the numeration thereof.

LIBER XXXVI

THE STAR SAPPHIRE.

Let the Adept be armed with his Magick Rood [and provided with his mystic Rose].

In the centre, let him give the L.V.X. signs; or if he know them, if he will and dare do them, and can keep silent about them, the signs of N.O.X. being the signs of Puer, Vir, Puella, Mulier. Omit the sign I.R.

Then let him advance to the East and make the Holy Hexagram, saying: *Pater et Mater unus deus Ararita.*

Let him go round to the South, make the Holy Hexagram and say: *Mater et Filius unus deus Ararita.*

Let him go round to the West, make the Holy Hexagram and say *Filius et Filia unus deus Ararita.*

Let him go round to the North, make the Holy Hexagram and then say: *Filia et Pater unus deus Ararita.*

Let him then return to the Centre, and so to The Centre of All (making the Rosy Cross as he may know how) saying *Ararita Ararita Ararita.*

(In this the Signs shall be those of Set Triumphant and of Baphomet. Also shall Set appear in the Circle. Let him drink of the Sacrament and let him communicate the same.) Then let him say: *Omnia in Duos: Duo in Unum: Unus in Nihil: Haec nec Quatuor nec Omnia nec Duo nec Unus nec Nihil Sunt.*

Gloria Patri et Matri et Filio et Filiae et Spiritui Sancto externo et Spiritui Sancto interno ut erat est erit in saecula Saeculorum sex in uno per nomen Septem in uno Ararita.

Let him then repeat the signs of L.V.X. but not the signs of N.O.X.: for it is not he that shall arise in the Sign of Isis Rejoicing.

LIBER XLIV

THE MASS OF THE PHOENIX

The Magician, his breast bare, stands before an altar on which are his Burin, Bell, Thurible, and two of the Cakes of Light. In the Sign of the Enterer he reaches West across the Altar, and cries:

Hail Ra, that goest in thy bark
Into the caverns of the Dark!

He gives the sign of Silence, and takes the Bell, and Fire, in this hands.

East of the Altar see me stand
With light and musick in my hand!

He strikes Eleven times upon the Bell 333 - 55555 - 333 and places the Fire in the Thurible.

I strike the Bell: I light the Flame;
I utter the mysterious Name.

ABRAHADABRA

He strikes eleven times upon the Bell.

Now I begin to pray: Thou Child,
Holy Thy name and undefiled !
Thy reign is come; Thy will is done.
Here is the Bread; here is the Blood.
Bring me through midnight to the Sun!
Save me from Evil and from Good!
That Thy one crown of all the Ten
Even now and here be mine. AMEN.

He puts the first Cake on the Fire of the Thurible.

I burn the Incense-cake, proclaim
These adorations of Thy name.

He makes them as in Liber Legis, and strikes again Eleven times upon the Bell. With the Burin he then makes upon his breast the proper sign.

Behold this bleeding breast of mine
Gashed with the sacramental sign!

He puts the second Cake to the wound.

I stanch the Blood; the wafer soaks
It up, and the high priest invokes!

He eats the second Cake.

This Bread I eat. This Oath I swear
As I enflame myself with prayer:

"There is no grace: there is no guilt:

This is the Law; DO WHAT THOU WILT!"

He strikes Eleven times upon the Bell, and cries

ABRAHADABRA.

I entered in with woe; with mirth
I now go forth, and with thanksgiving,
To do my pleasure on the earth
Among the legions of the living.

He goeth forth.

LIBER V

vel

REGULI.

A.∴. A.∴. publication in Class D. Being the Ritual of the Mark of the Beast: an incantation proper to invoke the Energies of the Aeon of Horus, adapted for the daily use of the Magician of whatever grade.

THE FIRST GESTURE.

The Oath of the Enchantment, which is called The Elevenfold Seal.

The Animadversion towards the Aeon.

1. Let the Magician, robed and armed as he may deem to be fit, turn his face towards Boleskine,¹ that is the House of The Beast 666.
2. Let him strike the battery 1-3-3-3-1.
3. Let him put the Thumb of his right hand between its index and medius, and make the gestures hereafter following.

The Vertical Component of the Enchantment.

1. Let him describe a circle about his head, crying NUIT !
2. Let him draw the Thumb vertically downward and touch the Muladhara Cakra, crying, HADIT !
3. Let him, retracing the line, touch the centre of his breast and cry RA-HOOR-KHUIT!

The Horizontal Components of the Enchantment.

1. Let him touch the Centre of his Forehead, his mouth, and his larynx, crying AIWAZ!
2. Let him draw his thumb from right to left across his face at the level of the nostrils.
3. Let him touch the centre of his breast, and his solar plexus, crying, THERION !
4. Let him draw his thumb from left to right across his breast, at the level of the sternum.

1. Boleskine House is on Loch Ness, 17 miles from Inverness, Latitude 57.14 N. Longitude 4.28 W.

5. Let him touch the Svadisthana, and the Muladhara Cakra, crying, BABALON!
6. Let him draw his thumb from right to left across his abdomen, at the level of the hips.
(Thus shall he formulate the Sigil of the Grand Hierophant, but dependent from the Circle.)

The Asseveration of the Spells.

1. Let the Magician clasp his hands upon his Wand, his fingers and thumbs interlaced, crying LASH TAL ! ΘΕΛΗΜΑ ! FIAOF ! ΑΓΑΠΗ ! ΑΥΜΗΝ !
(Thus shall be declared the Words of Power whereby the Energies of the Aeon of Horus work his will in the world.)

The Proclamation of the Accomplishment.

1. Let the Magician strike the Battery : 3-5-3, crying ABRAHADABRA.

The SECOND GESTURE.

The Enchantment.

1. Let the Magician, still facing Boleskine, advance to the circumference of his circle.
2. Let in turn himself towards the left, and pace with the stealth and swiftness of a tiger the precincts of his circle, until he complete one revolution thereof.
3. Let him give the Sign of Horus (or The Enterer) as he passeth, so to project the force that radiateth from Boleskine before him.
4. Let him pace his path until he comes to the North; there let him halt, and turn his face to the North.
5. Let him trace with his wand the Averse Pentagram proper to invoke Air (Aquarius).
6. Let him bring the wand to the centre of the Pentagram and call upon NUIT !
7. Let him make the sign called Puella, standing with his feet together, head bowed, his left hand shielding the

- Muladhara Cakra, and his right hand shielding his breast (attitude of the Venus de Medici).
8. Let him turn again to the left, and pursue his Path as before, projecting the force from Boleskine as he passeth; let him halt when he next cometh to the South and face outward.
 9. Let him trace the Averse Pentagram that invoketh Fire (Leo).
 10. Let him point his wand to the centre of the Pentagram, and cry, HADIT !
 11. Let him give the sign Puer, standing with feet together, and head erect. Let his right hand (the thumb extended at right angles to the fingers) be raised, the forearm vertical at a right angle with the upper arm, which is horizontally extended in the line joining the shoulders. Let his left hand, the thumb extended forwards and the fingers clenched, rest at the junction of the thighs (Attitude of the Gods Mentu, Khem, etc.).
 12. Let him proceed as before; then in the East, let him make the Averse Pentagram that invoketh Earth (Taurus).
 13. Let him point his wand to the centre of the pentagram, and cry, THERION!
 14. Let him give the sign called Vir, the feet being together. The hands, with clenched finger and thumbs thrust out forwards, are held to the temples; the head is then bowed and pushed out, as if to symbolize the butting of an horned beast (attitude of Pan, Bacchus, etc.). (Frontispiece, Equinox I, III).
 15. Proceeding as before, let him make in the West the Averse Pentagram whereby Water is invoked.
 16. Pointing the wand to the centre of the Pentagram, let him call upon BABALON!!
 17. Let him give the sign Mulier. The feet are widely separated, and the arms raised so as to suggest a crescent. The head is thrown back (attitude of Baphomet, Isis in Welcome, the Microcosm of Vitruvius). (See Book 4, Part II).

18. Let him break into the dance, tracing a centripetal spiral widdershins, enriched by revolutions upon his axis as he passeth each quarter, until he come to the centre of the circle. There let him halt, facing Boleskine.
19. Let him raise the wand, trace the Mark of the Beast, and cry AIWAZ!
20. Let him trace the invoking Hexagram of The Beast.
21. Let him lower the wand, striking the Earth therewith.
22. Let him give the sign of Mater Triumphans (The feet are together; the left arm is curved as if it supported a child; the thumb and index finger of the right hand pinch the nipple of the left breast, as if offering it to that child). Let him utter the word ΘΕΛΗΜΑ!
23. Perform the spiral dance, moving deosil and whirling widdershins.
Each time on passing the West extend the wand to the Quarter in question, and bow :
 - a. "Before me the powers of LA !" (to West.)
 - b. "Behind me the powers of AL !" (to East.)
 - c. "On my right hand the powers of LA !" (to North.)
 - d. "On my left hand the powers of AL !" (to South.)
 - e. "Above me the powers of ShT ! (leaping in the air.)
 - f. "Beneath me the powers of ShT !" (striking the ground.)
 - g. "Within me the Powers !" (in the attitude of Phthah erect, the feet together, the hands clasped upon the vertical wand.)
 - h. "About me flames my Father's face, the Star of Force and Fire."
 - i. "And in the Column stands His six-rayed Splendour !"
 (This dance may be omitted, and the whole utterance chanted in the attitude of Phthah.)

The FINAL GESTURE.

This is identical with the First Gesture.

(Here followeth an impression of the ideas implied in this Paean.)

I also am a Star in Space, unique and self-existent, an individual essence incorruptible; I also am one Soul; I am identical with All and None. I am in All and all in Me; I am, apart from all and lord of all, and one with all.

I am a God, I very God of very God; I go upon my way to work my will; I have made matter and motion for my mirror; I have decreed for my delight that Nothingness should figure itself as twain, that I might dream a dance of names and natures, and enjoy the substance of simplicity by watching the wanderings of my shadows. I am not that which is not; I know not that which knows not; I love not that which loves not. For I am Love, whereby division dies in delight; I am Knowledge, whereby all parts, plunged in the whole, perish and pass into perfection; and I am that I am, the being wherein Being is lost in Nothing, nor deigns to be but by its Will to unfold its nature, its need to express its perfection in all possibilities, each phase a partial phantasm, and yet inevitable and absolute.

I am Omniscient, for naught exists for me unless I know it. I am Omnipotent, for naught occurs save by Necessity my soul's expression through my will to be, to do, to suffer the symbols of itself. I am Omnipresent, for naught exists where I am not, who fashioned space as a condition of my consciousness of myself, who am the centre of all, and my circumference the frame of mine own fancy.

I am the All, for all that exists for me is a necessary expression in thought of some tendency of my nature, and all my thoughts are only the letters of my Name.

I am the One, for all that I am is not the absolute All, and all my all is mine and not another's; mine, who conceive of others like myself in essence and truth, yet unlike in expression and illusion.

I am the None, for all that I am is the imperfect image of the perfect; each partial phantom must perish in the clasp of its counterpart; each form fulfil itself by finding its equated opposite, and satisfying its need to be the Absolute by the attainment of annihilation.

The word, LASH TAL includes all this.

LA — Naught.