

Collate with Equinox I VII pp 357-400a

CHAPTER VI.

THE GREAT REVELATION.

THE ARISING OF
THE BEAST 666.

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THE PRIEST.

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

Such criticism is indeed shallow. True, the incidents which we are about to record took place on planes material or contiguous thereto; true, so obscure is the light by which we walk that much must be left in doubt; true, we have not as yet the supreme mystical attainment to record;

but on the other hand it is our view that the Seal set upon

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Attainment may be itself fittingly recorded in the story of that Attainment, and that no step in progress is more important than that when it is said to the aspirant: "Now that you are able to walk alone, let it be your first care to use that strength to help others!" And so this great event which we are about to describe, an event which will lead, as time will show, to the establishment of a New Heaven and a New Earth for all men, wore the simplest and humblest guise. So often the gods come clad as peasants or as children; nay, I have listened to their voices in stones and trees.

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

Therefore, since we are to announce the divine revelation made to Fra.P., it is of the last importance that we

should study his mind as it was at the time of the Unveiling. If we find it to be the mind of a neurotic, of a mystic, of a person predisposed, we shall slight the revelation; if it be that of a sane man of the world, we shall attach more importance to it.

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

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

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

We left Fra.P. in the autumn of 1901, having made con-

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

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

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

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

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

the one thing that could save it.

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

We find him climbing mountains, skating, fishing,

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

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

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

Of this "withdrawal from the vision" the proof is not merely deducible from the absence of all occult documents in his dossier, and from the full occupation of his life in external and mundane duties and pleasures, but is made irrefragable and emphatic by the positive evidence of his

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

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

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

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

Can bathos go further?

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

(Our notes are given in round brackets.) //

Frater P.'s Diary.

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

"This eventful year 1903 finds me at a nameless camp

S
 //
 writings. Of these we have several examples. Two are
 dramatisations of Greek mythology, a subject offering every
 opportunity to the occultist. Both are markedly free from
 any such allusions. We have also a slim booklet, 'Rosa
 Mundi', in which the joys of pure human love are pictured
 without the faintest tinge of mystic emotion. Further, we
 have a play, 'The God Eater', in which the Origin of Religion,
 as conceived by Spencer or Frazer, is dramatically
 shown forth; and lastly we have a satire, 'Why Jesus Wept',
 hard, cynical, and brutal in its estimate of society, but
 careless of any remedy for its ills.

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

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

in the jungle of Southern Province of Ceylon; my thoughts otherwise divided between Yoga and sport, are diverted by the fact of a wife . . ."

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

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

Jan. 28 Embark for Suez.

Feb. 7 Suez.

Feb. 8 Landed at Port Said.

Feb. 9 To Cairo.

Feb. 11 Saw b.f.g.

b.f.g.

(This entry is quite unintelligible to us.)

Feb. 19 To Helwan as Oriental Despot. //

1. As a devotee of Yoga, "Union", would have done.

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

Feb. 20 Began golf.

March 16 Began INV. (invocation) IA¹

March 17 $\Theta\omega\omega\Theta$ appeared.²

March 18 Told to INV. (invoke) $h\omega\omega p i^3$ as Θ^4 by new way.

March 19 Did this badly at noon 30.

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

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

March 22 X.P.B. [حبيب]

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

E.P.D. in 34 m.

(Unintelligible to us: probably a blind.)

March 23 Y.K. done. (?His work on the Yi King.)⁵

-
1. Given in Liber Samekh: see Part III, Appendix 3.
 2. Thoth, the Egyptian God of Wisdom and Magick.
 3. Horus.
 4. The Sun.
 5. More probably a blind.

March 24 Met 151 again.

March 25 823
461
218 " Thus " = p f l y 2 b z

(Blot) wch trouble with ds.

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

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

(This is probably a blind.)

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

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

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

However, nothing of which he was not certain will be

entered in this place.

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

THE BOOK OF RESULTS.

March 16th Die γ ,¹ I invoke $\text{IA}\Omega$.

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

(Note. The maiden name of his wife was Rose Edith Kelly. He called her Ouarda, the Arabic for "Rose". She is hereafter signified by "Ouarda the Seer" or "W" for short, Ed.)

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

1. i.e. Wednesday.

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

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

Thoth, invoked with great success, indwells us.

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

18² Revealed that the waiter was Horus, whom I had offended and ought to invoke. The ritual revealed in skeleton. Promise of success h³ or o⁴ and of Samadhi.

(Is this "waiter" another sneer? We are uncertain.)

The revealing of the ritual (by W. the seer) consisted chiefly in a prohibition of all formulae hitherto used, as will be seen from the text printed below.

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

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

1. Thursday. 2. Friday. 3. Saturday. 4. Sunday.

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

1. Force and Fire (I asked her to describe his moral qualities).
2. Deep blue light. (I asked her to describe the conditions caused by him. This light is quite unmistakable and unique; but of course her words, though a fair description of it, might equally apply to some other.)
3. Horus. (I asked her to pick out his name from a list of ten dashed off at haphazard.)
4. Recognized his figure when shown. (This refers to the striking scene in the Boulak Museum, which will be dealt with in detail.)
5. Knew my past relations with the God. (This means, I think, that she knew I had taken his place in temple,¹ etc., and that I had never once invoked him.)
6. Knew his enemy. (I asked, "Who is his enemy?" Reply, "Forces of the waters - of the Nile." W. knew no Egyptology - or anything else.)
7. Knew his lineal figure and its colour. (A 1/84 chance.)
8. Knew his place in temple. (A 1 chance, at the least.)

¹. See Equinox Vol.I, No.II, the Neophyte Ritual of the G..D..

9. Knew his weapon (from a list of 6).
10. Knew his planetary nature (from a list of 7 planets).
11. Knew his number (from a list of 10 units).
12. Picked him out of (a) Five } indifferent, i.e. arbitrary symbols. (This means that I settled in my own mind that say D of A,B,C,D, and E should represent him, and that she then said D.)
(b) Three }

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

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

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

One slip, and Fra.P. would have sent her to the devil. And that slip was not made. Calculate the odds! We cannot find a mathematical expression for tests 1,2,3,4,5, or 6, but the other 7 tests give us

$$\left[\frac{1}{16} \times \frac{1}{84} \times \frac{1}{4} \times \frac{1}{6} \times \frac{1}{7} \times \frac{1}{16} \times \frac{1}{15} = \frac{1}{21,168,000} \right]$$

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

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

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

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

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

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

Fra.P. advanced to the case. There was the image of Horus in the form of Ra Hoer Khuit painted upon a wooden stéle of the 26th dynasty - and the exhibit bore the number 666!^{1.}

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

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

Here is P.'s description of the stéle.

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

Horus has a red Disk and green Uraeus.

His face is green, his skin indigo.

His necklace, anklets, and bracelets are gold.

His nemyss nearly black from blue.

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

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

1. 666 had been taken by Fra.P. as the number of His own Name (The Beast) long years before, in His childhood. There could be no physical causal connection here; and coincidence sufficient to explain this one isolated fact, becomes inadequate in view of the other evidence.

His throne is indigo the gnomon, red the square.
The light is gamboge.

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

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

STELE OF ANKH-F-NA-KHONSU.

Reversed.

Topmost Register (under Winged Disk)

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

Middle Register. Two vertical lines to left:-

Ra-Harakhti, Master of the Gods.

Five vertical lines to right:-

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

Below Altar:-

Oxen, Geese, Wine (?), Bread.

Behind the god is the hieroglyph of Amenti.

Lowest Register.

(1) Saith Osiris, the Priest of Montu, Lord of Thebes, the opener of the Doors of Mut in Karnak, Ankh-f-n-Khonsu, (2) the Justified:- "Hail, Thou whose praise is high (the highly praised), thou great-willed. O Soul (ba) very awful (lit. mighty, of awe) that giveth the terror of him (3) among the Gods, shining in glory upon his great throne, making ways for the Soul (ba) for the Spirit (yekh) and for the Shadow (khabt): I am prepared and I shine forth as one that is prepared. (4) I have made way to the place in which are Ra, T6m, Khepri and Hather." Osiris, the Priest of Montu, Lord of Thebes (5) Ankh-f-na-Khonsu, the Justified; son of MNBSHMT¹; born of the Sistrum-bearer of Amon, the Lady Atne-sheh.

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

REVERSE.

Eleven lines of writing.

(1) Saith Osiris, the Priest of Montu, Lord of Thebes, Ankh-f-(2)na-Khonsu, the Justified:- "My heart from my mother, my heart (different word, apparently synonymous, but probably not so at all) of my existence (3) upon earth,

stand not forth against me as witness, drive me not back
 (4) among the Sovereign Judges (quite an arbitrary conventional translation of the original word), neither incline against me in the presence of the Great God, the Lord of the West (Osiris of course): (5) Now that I am united with Earth in the Great West, and endure no longer upon Earth. (6) Saith Osiris, he who is in Thebes, Ankh-f-na-Khonsu, the Justified:- "O Only (7) One, shining like (or in) the Moon; Osiris Ankh-f-(8)ne-Khonsu has come forth upon high among these thy multitudes. (9) He that gathereth together those that are in the Light, the Underworld (duat) is (also) (10) opened to him; lo Osiris Ankh-f-na-Khonsu, cometh forth (11) by day to do all that he wisheth upon earth among the living."

There is one other object to complete the secret of Wisdom - (P. notes "perhaps a Thoth") or it is in the hieroglyphs. This last paragraph is, we suppose, dictated by W.)

We now return to the "Book of Results".

19^h The ritual written out and the invocation done - little success.

20^o Revealed (We cannot make out if this revelation comes from W. or is a result of the ritual. But almost cer-

tainly the former, as it precedes the "Great Success" entry.) that the Equinox of the Gods is come, Horus taking the Throne of the East and all rituals, etc., being abrogated.

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

// FESTIVAL OF THE EQUINOX.

(Temple arranged as for O.O.)

14
☐ Ht. (knocks) Fratres and Sorores of all grades of the Golden Dawn in the Outer, let us celebrate the Festival of the (Vernal ~~or~~) Autumnal Equinox :

All rise.

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

☐ E. (Going to Ht.'s right, saluting, and facing West)

In the Name of the Lord of the Universe, and by command of the V.H.Ht., I proclaim the {Vernal
Autumnal} Equinox, //

1. The analogy is between the "new formula" given by the "Word" every six months in the Order, and that given every couple of thousand years (more or less) by the Word of a Magus to the whole or part of Mankind.

and declare that the Pass Word ----- is abrogated.

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

Light.

Hs. Darkness.

Ht. East.

Hs. West.

Ht. Air.

Hs. Water.

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

All give signs.

D. Heat.

S. Cold.

D. South.

S. North.

D. Fire.

S. Earth.

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

All give signs.

Ht. (knocks) One Creator.

D. One Preserver.

Hs. (knocks) One Destroyer.

S. One Redeemer.

*1st
consecrated
pieces*

1. *See*
notes
pages

and declare that the Pass Word ----- is abrogated.

Ht. Let us, according to ancient custom, consecrate the return of the ~~(Autumnal)~~ ^(Vernal) Equinox.

Light.

Ms. Darkness.

Ht. East.

Ms. West.

Ht. Air.

Ms. Water.

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

All give signs.

D. Heat.

S. Cold.

D. South.

S. North.

D. Fire.

S. Earth.

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

All give signs.

Ht. (knocks) One Creator.

D. One Preserver.

Ms. (knocks) One Destroyer.

S. One Redeemer.

*1st
instead
of 2nd*

50Hg. (knocks) One Reconciler between them.

All give signs.

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

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

Hs. takes Cup of Wine:

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

K. takes nothing.

S. takes platter of Salt.

D. takes emblem of Elemental Fire.

Returning each to his place.

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

Ht. Let us adore the Lord of the Universe.

Holy art Thou, Lord of the Air, who has created the Firmament. (Making with the Rose the sign of the

Cross in the Air towards the East.)

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

D. (facing South) Let us adore the Lord of the Universe. Holy art Thou, Lord of the Fire, wherein Thou hast shown forth the Throne of Thy Glory. (Making with the Fire the sign of the Cross towards the South.)

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

Ha. (facing West) Let us adore the Lord of the Universe. Holy art Thou, Lord of the Waters, whereon Thy Spirit moved at the Beginning. (Making with the Cup the sign of the Cross in the Air before him.)

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

S. (facing North) Let us adore the Lord of the Universe. Holy art Thou, Lord of the Earth, which Thou hast made Thy footstool. (Making with the platter of Salt the sign of the Cross toward the North.)

All give signs. All resume their places and face the usual way.

Hg. Let us adore the Lord of the Universe.

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

things;

If I climb up into Heaven, Thou art there;

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

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

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

Thine is the Air with its Movement.

Thine is the Fire with its flashing Flame.

Thine is the Water with its Flux and Reflux.

Thine is the Earth with its Eternal Stability.

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

All give signs. Ht. goes to Altar and deposits Rose.

Imperator meanwhile assumes the Throne.

Ht. returns to a seat on the immediate left as Past Hierophant. Each old Officer now proceeds in turn to Altar and places upon it the ensign he had taken therefrom, returning to places of their grade, not their Thrones, with nothing in their hands: they sit as common members, leaving all offices vacant. //

15 //Imperator. By the Power and Authority in me vested, I confer upon you the new Pass Word. It is -----.

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

(Reads list of New Officers.)

New Officers come up in turn and are robed by the Imperator. Each new Officer in turn passes to the Altar and takes his insignia therefrom, repeating aloud:-

By the Pass Word ----- I claim my -----.

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

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

THE MYSTIC CIRCUMAMBULATION.

This should take place in Silence, but if the Members be unprovided with Rituals, the Ht. may order it as follows:- All form in North, K., Hg., Members, Hs., S., D. Each member as he passes the Throne repeats the Password aloud.

Ht. Let us invoke the Lord of the Universe.

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

Look with favour upon this Order, and grant that its

members may at length attain to the true Summum Bonum,
the Stone of the Wise, the Perfect Wisdom and the
Eternal Light.

To the Glory of Thine Ineffable Name. AMEN.

All salute.

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

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

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

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

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

I am to formulate a new link of an Order with the
Solar Force.

(It is not clear what happened in this invocation; but

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

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

21.6 ☉ enters ♈.

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

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

23.8 The Secret of Wisdom.

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

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

1. "Monday. The Sun enters Aries." I.e. Spring begins.

INVOCATION OF HORUS

ACCORDING TO THE DIVINE VISION OF W., THE SEER.

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

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

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

(These are P.'s ideas for the ritual. W replied, "Omit.")

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

CONFESSION.

Unprepared and uninvoking Thee, I, $\sigma\psi\mu\chi$, Fra.P.R. at A.C., am here in Thy Presence - for Thou art Everywhere, O Lord Horus! - to confess humbly before Thee my neglect and

scorn of Thee.

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

// How should I approach Thee? - but Thou art Everywhere.

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

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

Yea, I have done evil !

If one (doubtless a reference to S.R.M.D. who was much obsessed by Mars. P. saw Horus at first as Geburah; later as an aspect of Tiphereth, including Chesed and Geburah ((the red Triangle inverted)) an aspect opposite to Osiris.) blasphemed Thee, why should I therefore forsake Thee? But Thou art the Avenger; all is with Thee.

I bow my neck before Thee; and as once Thy Sword was upon it (see G.I.D.: Ceremony of Neophyte, the Obligation.), so am I in Thy hands. Strike if Thou wilt: spare if Thou wilt: but accept me as I am.

My trust is in Thee: shall I be confounded? This //

Ritual of Art; this Forty and Fourfold Invocation; this Sacrifice of Blood - (Merely, we suppose, that 44-DM, blood. Possibly a bowl of blood was used. P. thinks it was in some of the workings at this time, but is not sure if it was this one.) - these I do not comprehend.

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

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

Enough! I turn toward Thy Promise.

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

Hail !

~*~ a I X ~*~

Strike, strike the master chord !

Draw, draw the Flaming Sword !

Crowned Child and Conquering Lord,

Horus, avenger !

1. O Thou of the Head of the Hawk! Thee, Thee, I invoke!

(At every "Thee I invoke", throughout whole ritual,

give the sign of Apophis.)

- A. Thou only-begotten-child of Osiris Thy Father, and Isis Thy Mother. He that was slain; She that bore Thee in Her womb flying from the Terror of the Water. Thee, Thee, I invoke !
2. O Thou whose Apron is of flashing white, whiter than the Forehead of the Morning! Thee, Thee, I invoke !
- B. O Thou who hast formulated Thy Father and made fertile Thy Mother! Thee, Thee, I invoke !
3. O Thou whose garment is of golden glory with the azure bars of sky! Thee, Thee, I invoke !
- C. Thou, who didst avenge the Horror of Death; Thou the slayer of Typhon! Thou who didst lift Thine arms, and the Dragons of Death were as dust; Thou who didst raise Thine Head, and the Crocodile of Nile was abased before Thee! Thee, Thee, I invoke !
4. O Thou whose Nemyss hideth the Universe with night, the impermeable Blue! Thee, Thee, I invoke !
- D. Thou who travellest in the Boat of Ra, abiding at the Helm of the Aftet boat and of the Sektet boat! Thee, Thee, I invoke !
5. Thou who bearest the Wand of Double Power! Thee, Thee, I invoke !

of the Sunset, I invoke Thee!

5. By thy name Khep-Ra I invoke Thee, O Beetle of the hidden Mastery of Midnight!
- A. By thy name Heru-pa-Kraat, Lord of Silence, Beautiful Child that standest on the Dragons of the Deep, I invoke Thee!
- B. By thy name Apollo, I invoke Thee, O man of strength and splendour, O poet, O father!
- C. By thy name of Phoebus, that drivest thy chariot through the Heaven of Zeus, I invoke Thee!
- D. By thy name of Odin I invoke Thee, O warrior of the North, O Renown of the Sagas! //
- // E. By thy name of Jeheshua, O child of the Flaming Star, I invoke Thee!
- F. By Thine own, Thy secret name Hoeri, Thee I invoke!

The Names are Five.

The Names are Six.

Eleven are the Names!

Abrahadabra !

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

//

- E. Thou about whose presence is shed the darkness of Blue
 Light, the unfathomable glory of the outmost Ether,
 the untravelled, the unthinkable immensity of Space,
 Thou who concentrest all the Thirty Ethers in one
 darkling sphere of Fire! Thee, Thee, I invoke !
6. O Thou who bearest the Ross and Cross of Life and
 Light! Thee, Thee, I invoke !

The Voice of the Five.

The Voice of the Six.

Eleven are the Voices.

Abrahadabra !

§ II 1

Strike, strike the master chord!

Draw, draw the Flaming Sword!

Crowned Child and Conquering Lord,

Horus, Avenger !

1. By thy name of Ra, I invoke Thee, Hawk of the Sun,
 the glorious one!
2. By thy name Harmachis, youth of the Brilliant Morning,
 I invoke Thee!
3. By thy name Mau, I invoke Thee, Lion of the Midday Sun!
4. By thy name Tum, Hawk of the Even, crimson splendour

and I have sought the Unity: hear Thou me!

γ III λ

1. Mine is the Head of the Man, and my insight is keen
as the Hawk's. By my head I invoke Thee!
- A. I am the only-begotten child of my Father and Mother.
By my body I invoke Thee!
2. About me shine the Diamonds of Radiance white and pure.
By their brightness I invoke Thee!
- B. Mine is the Red Triangle Reversed, the Sign given of
none, save it be of Thee, O Lord! (This sign had been
previously communicated by W. It was entirely new to
P.) By the Lamén I invoke Thee!
3. Mine is the garment of white-sewn with gold, the flash-
ing abbaï that I wear. By my robe I invoke Thee!
- C. Mine is the sign of Apophis and Typhon! By the sign
I invoke Thee!
4. Mine is the turban of white and gold, and mine the blue
vigour of the intimate air! By my crown I invoke Thee!
- D. My fingers travel on the Beads of Pearl; so run I after
Thee in thy car of glory. By my fingers I invoke Thee!
(On Saturday the string of pearls broke: so I changed
the invocation to "My mystic sigils travel in the Bark

of the Akasa, etc. By the spells I invoke Thee!- P.)

5. I bear the Wand of Double Power in the Voice of the Master-Abrahadabra! By the word I invoke Thee!

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

Strike, strike the master chord!

Draw, draw the Flaming Sword!

Crowned Child and Conquering Lord,

Horus, avenger !

By the Song I invoke Thee!

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

The Voice of the Five.

The Voice of the Six.

Eleven are the Voices.

Abrahadabra !

§ IV 7

(This section merely repeats a.I N in the first person. Thus it begins: 1. "Mine is the Head of the Hawk! Abrahadabra!" and ends: 6. "I bear the Rose and Cross of Life and Light! Abrahadabra!" giving the Sign at each Abrahadabra. Remaining in the Sign, the invocation concludes,)

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

The Adoration - impromptu.

Close by banishing. (I think this was omitted at W.'s order. - P.)

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

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

The Ms. is a mere fragmentary sketch.

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

Also 8 is the great symbol I adore.

(This may be because of its likeness to ∞ or because of

its ((old G.:D.:)) attributes to Daath, P. being then a rationalist; or for some other reason.)

So is O.

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

A = 111 with all its great meanings, O-6.

Now 666 = My name, the number of the st616, the number of

The Beast (See Apocalypse), the number of the *Mame*

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

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

HRV-RA-HA. $211 + 201 + 6 = 418$.

(This name occurs only in L. Legis, and is a test of that book rather than of the st616.)

ANKH-P-N-KHONSHU-T = 666.

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

419 // Bes-n-maut, B I Sh N A - M A V T) = 338

469 Ta-Nich, T A - N I Ch) = Ch x A.

Nuturu NVTHIRV = 666

Montu MVNTV = 111

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

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

O Sh, Creation. //

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

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

Now who, it may be asked, was Aiwass? It is the name given by W. to P. as that of her informant. Also it is the name given as that of the revealer of Liber Legis. But whether Aiwass is a spiritual being, or a man known to Fra. P., is a matter of the nearest conjecture. His number is 78^x, that of Mesia, the Channel through which Macroprosopus reveals Himself to, or showers His influence upon, Microprosopus.¹ So we find Fra.P. speaking of him at one time as of another, but more advanced man; at another time as if it were the name of his own superior in the Spiritual Hier-

x. But see Comment, where he is shown as 93.

1. I.e. the messenger of God to Man.

archy. And to all questions Fra.P. finds a reply, either pointing out "the subtle metaphysical distinction between curiosity and hard work", or indicating that among the Brethren "names are only lies", or in some other way defeating the very plain purpose of the historian.

The same remark applies to all queries with regard to V.V.V.V.V.;¹ with this addition, that in this case he condescends to argue and to instruct. "If I tell you", he once said to the present writer, "that V.V.V.V.V. is a Mr. Smith and lives at Clapham, you will at once go round and tell everybody that V.V.V.V.V. is a Mr. Smith of Clapham, which is not true. V.V.V.V.V. is the Light of the World & itself, the sole Mediator between God and Man; and in your present frame of mind (that of a poopstick) you cannot see that the two statements may be identical for the Brothers of the A.:A.:! Did not your great-grandfather argue that no good thing could come out of Nazareth? 'Is not this the carpenter's son? is not his mother called Mary? and his brethren, James and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this

1. "The motto of Fra.P. as a Magister Templi 8^o.3^a; He used it in His office of giving out the "Official Books of A.:A.:" to the world in The Equinox.

man all these things? And they were offended in him."

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

To this writing we now turn.

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

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

These are the three chapters of Liber Legis, and we have nothing to add to the comment prepared by Fra.P. himself while the Sun was in the sign of the Virgin, Anno V from this first revelation. Note, however, the 65 pages of MS. and the 220 verses.

The full title of the book is, as P. first chose to name it,