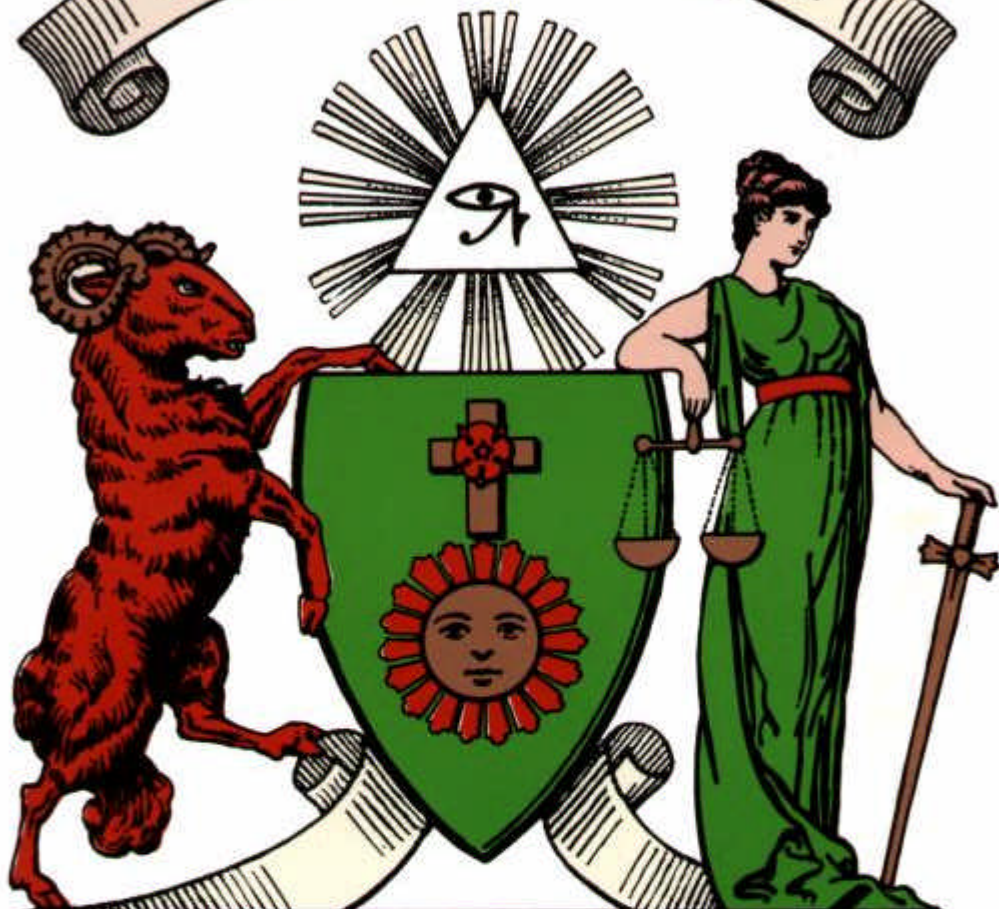


THE METHOD OF SCIENCE



THE EQUINOX

THE AIM OF RELIGION

This page is reserved for Official Pronouncements by the Chancellor of the A.:A.:]

Persons wishing for information, assistance, further interpretation, etc., are requested to communicate with

THE CHANCELLOR OF THE A.:A.:

c/o THE EQUINOX,

3 Great James Street,

W.C.

Telephone: CITY 8987,

or to call at that address by appointment. A representative will be there to meet them.

THE Chancellor of the A.: A.: considers it desirable to make a brief statement of the financial position, as the time has now arrived to make an effort to spread the knowledge to the ends of the earth. The expenses of the propaganda are roughly estimated as follows—

Maintenance of Temple, and service . . .	£200 p.a.
Publications	£200 p.a.
Advertising, electrical expenses, etc. . .	£200 p.a.
Maintenance of an Hermitage where poor Brethren may make retirements . . .	£200 p.a.
	<u>£800 p.a.</u>

As in the past, the persons responsible for the movement will give the whole of their time and energy, as well as their worldly wealth, to the service of the A.: A.:

Unfortunately, the sums at their disposal do not at present suffice for the contemplated advance, and the Chancellor consequently appeals for assistance to those who have found in the instructions of the A.: A.: a sure means to the end they sought. All moneys received will be applied solely for the purpose of aiding those who have not yet entered the circle of the light.

Owing to the unnecessary strain thrown upon Neophytes by unprepared persons totally ignorant of the groundwork taking the Oath of a Probationer, the Emperor of A.:A.:, under the seal and by the authority of V.V.V.V.V., ordains that every person wishing to become a Probationer of A.:A.: must first pass three months as a Student of the Mysteries.

He must possess the following books:—

1. The EQUINOX, from No. 1 to the present number.
2. "Raja Yoga," by Swami Vivekananda.
3. "The Shiva Sanhita," or "The Hathayoga Pradipika."
4. "Konx Om Pax."
5. "The Spiritual Guide," by Miguel de Molinos.
6. "777."
7. "Rituel et Dogme de la haute Magic," par Eliphaz Levi, or its translation, by A. E. Waite.
8. "The Goetia of the Lemegeton of Solomon the King."
9. "Tannhäuser" by A. Crowley.
10. "The Sword of Song," by A. Crowley.
11. "Time," by A. Crowley.
12. "Eleusis," by A. Crowley.
[These last four items are to be found in his Collected Works.]
13. "The Book of the Sacred Magic of Abra-melin the Mage."
14. The Tao Teh King and the Writings of Kwang Tzu (Sacred Books of the East, Vols. XXXIX, XL)

An examination in these books will be made. The Student is expected to show a thorough acquaintance with them, but not necessarily to understand them in any deeper sense. On passing the examination he may be admitted to the grade of Probationer.

Probationers are reminded that the object of Probations and Ordeals is one: namely, to select Adepts. But the method appears twofold: (i) to fortify the fit; (ii) to eliminate the unfit.

The Chancellor of the A.: A.: views without satisfaction the practice of Probationers working together. A Probationer should work with his Neophyte, or alone. Breach of this rule may prove a bar to advancement.

I. N. R. I.
BRITISH SECTION OF THE
ORDER OF ORIENTAL TEMPLARS
O.T.O.

M.: M.: M.:

[The Premonstrator of the A.:A.: permits it to be known that there is not at present any necessary incompatibility between the A.:A.: and the O. T. O. and M.: M.: M.:, and allows membership of the same as a valuable preliminary training.]

ORDER OF ORIENTAL TEMPLARS

MYSTERIA MYSTICA MAXIMA

PREAMBLE

DURING the last twenty-five years, constantly increasing numbers of earnest people and seekers after truth have been turning their attention to the study of the hidden laws of Nature.

The growth of interest in these matters has been simply marvellous. Numberless societies, associations, orders, groups, etc., etc., have been founded in all parts of the civilized world, all and each following some line of occult study.

While all these newly organized associations do some good in preparing the minds of thoughtful people for their eventually becoming genuine disciples of the One Truth, yet there is but ONE ancient organization of Mystics which shows to the student a Royal Road to discover the One Truth. This organization has permitted the formation of the body known as the "ANCIENT ORDER OF ORIENTAL TEMPLARS." It is a modern School of Magi. Like the ancient Schools of Magi it derived its knowledge from Egypt and Chaldea. This knowledge is never revealed to

THE EQUINOX

the profane, for it gives immense power for either good or evil to its possessors.

It is recorded in symbol, parable and allegory, requiring a Key for its interpretation.

The symbols of Freemasonry were originally derived from the more ancient mysteries, as all who have travelled the burning sands know. The ritual and ceremonies, signs and passwords have been preserved with great fidelity: but the Real Key has been long lost to the crowds who have been initiated, advanced and raised in Masonry.

The KEY to this knowledge can, however, be placed within the reach of all those who unselfishly desire, study and work for its possession.

The Symbols of Ancient Masonry, the Sacred Art of the Ancient Chemi (Egyptians), and Homer's Golden Chain are but different aspects of the One Great Mystery. They represent but different degrees of initiation. By the Right Use of the "Key" alone the "Master Word" can be found.

In order to afford genuine seekers after Hermetic Truth some information on the aims of the Ancient Order of Oriental Templars, we now print the preliminary instruction issued by the Fratres of this Order.

FIRST INSTRUCTION

To all whom it may concern—

Let it be known that there exists, unknown to the great crowd, a very ancient order of sages, whose object is the amelioration and spiritual elevation of mankind, by means of

ORDER OF ORIENTAL TEMPLARS

conquering error, and aiding men and women in their efforts of attaining the power of recognizing the truth. This order has existed already in the most remote and prehistoric times; and it has manifested its activity secretly and openly in the world under different names and in various forms; it has caused social and political revolutions, and proved to be the rock of salvation in times of danger and misfortune. It has always upheld the banner of freedom against tyranny, in whatever shape this appeared, whether as clerical or political, or social despotism or oppression of any kind. To this secret order every wise and spiritually enlightened person belongs by right of his or her nature; because they all, even if they are personally unknown to each other, are one in their purpose and object, and they all work under the guidance of the one light of truth. Into this sacred society no one can be admitted by another, unless he has the power to enter it himself by virtue of his own interior illumination: neither can any one, after he has once entered, be expelled, unless he should expel himself by becoming unfaithful to his principles, and forget again the truths which he has learned by his own experience.

All this is known to every enlightened person; but it is known only to few that there exists also an external, visible organization of such men and women who, having themselves found the path to real self-knowledge, are willing to give to others, desirous of entering that path, the benefit of their experience and to act as spiritual guides to those who are willing to be guided. As a matter of course, those persons who are already sufficiently spiritually developed to enter into conscious communion with the great spiritual brotherhood

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will be taught directly by the spirit of wisdom; but those who still need external advice and support will find this in the external organization of that society. In regard to the spiritual aspect of this secret order, one of the Brothers says—

“Our community has existed ever since the first day of creation when the gods spoke the divine command: ‘Let there be light!’ and it will continue to exist till the end of time. It is the Society of the Children of Light, who live in the light and have attained immortality therein. In our school we are instructed directly by Divine Wisdom, the Celestial Bride, whose will is free and who selects as her disciples those who are devoted to her. The mysteries which we are taught embrace everything that can possibly be known in regard to God, Nature and Man. Every sage that ever existed in the world has graduated at our school; for without wisdom no man can be wise. We all study only one book, the Book of Nature, in which the keys to all secrets are contained, and we follow the only possible method in studying it, that of experience. Our place of meeting is the Temple of the Holy Spirit pervading the universe; easily to be found by the elect, but for ever hidden from the eyes of the vulgar. Our secrets cannot be sold for money, but we give them free to every one capable to receive them.”

As to the external organization of that society, it will be necessary to give a glance at its history, which has been one and the same in all. Whenever that spiritual society manifested itself on the outward plane and appeared in the world, it consisted at its beginning of a few able and enlightened people, forming a nucleus around which others were

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attracted. But invariably, the more such a society grew in numbers, the more became attracted to its elements, such as were not able to understand or follow its principles; people who joined it for the purpose of gratifying their own ambition or for making the society serve their own ends obtained the majority over those that were pure. Thereupon the healthy portion of it retired from the field and continued their benevolent work in secrecy, while the remaining portion became diseased and disrupted, and sooner or later died disgraced and profaned. For the Spirit had departed from them.

For this reason the external organization of which we speak has resolved not to reveal its name or place to the vulgar. Furthermore, for the same reason, the names of the teachers and members of this society shall remain unknown, except to such as are intimately associated with them in their common work. If it is said that in this way the society will gain only few members, it may be answered that our society has a spiritual head, and that those who are worthy of being admitted will be guided to it by means of their intuition; while those who have no intuition are not ripe for it and not needed. It is better to have only a comparatively small number of capable members than a great many useless ones.

From the above it will be clear that the first and most necessary acquirement of the new disciple is that he will keep silent in regard to all that concerns the society to which he is admitted. Not that there is anything in that Society which needs to be afraid of being known to the virtuous and good; but it is not necessary that things which are elevated and

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sacred should be exposed to the gaze of the vulgar, and be bespattered by them with mud. This would only impede the society in its work.

Another necessary requirement is mutual confidence between the teacher and the disciple; because a disciple who has no faith in his master cannot be taught or guided by him. There may be things which will appear strange, and for which no reasons can be given to the beginner; but when the disciple has attained to a certain state of development all will be clear to him or her. The confidence which is required will also be of little service if it is only of a short duration. The way of development of the soul, which leads to the awakening of the inner senses, is slow, and without patience and fortitude nothing will be accomplished.

From all this it follows as a matter of course that the next requisite is obedience. The purpose of the disciple is to obtain the mastery over his own lower self, and for this reason he must not submit himself to the will of his lower nature, but follow the will of that higher nature, which he does not yet know, but which he desires to find. In obeying the will of the master, instead of following the one which he believes to be his own, but which is in reality only that of his lower nature, he obeys the will of his own higher nature with which his master is associated for the purpose of aiding the disciple in attaining the conquest over himself. The conquest of the higher self over the lower self means the victory of the divine consciousness in man over that which in him is earthly and animal. Its object is a realization of true manhood and womanhood, and the attainment of conscious immortality in the realization of the highest state of existence in perfection.

ORDER OF ORIENTAL TEMPLARS

These few preliminary remarks may be sufficient for those who desire information concerning our order; to those who feel themselves capable to apply for admission, further instructions will be given.

Address all communications to The Registrar, M.:M.:M.:.,
c/o THE EQUINOX, 3 Great James Street, Bedford Row, W.C.

THE FOLLOWING DISCOURSE

(Translated from the original French)

*Was lately pronounced at Brunswick (Lower Saxony) where
PRINCE is GRAND MASTER
of M., by COUNT T., at the Initiation of his Son.*

“I congratulate you on your admission into the most ancient, and perhaps the most respectable, society in the universe. To you the mysteries of M. are about to be revealed, and so bright a sun never shed lustre on your eyes. In this awful moment, when prostrate at this holy altar, do you not shudder at every crime, and have you not confidence in every virtue? May this reflection inspire you with noble sentiments; may you be penetrated with a religious abhorrence of every vice that degrades human nature; and may you feel the elevation of soul which scorns a dishonourable action, and ever invites to the practice of piety and virtue.

“These are the wishes of a father and a brother conjoined. Of you the greatest hopes are raised; let not our expectations be deceived. You are the son of a M. who glories in

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the profession; and for your zeal and attachment, your silence and good conduct, your father has already pledged his honour.

“You are now, as a member of this illustrious order, introduced a subject of a new country, whose extent is boundless. Pictures are opened to your view, wherein true patriotism is exemplified in glowing colours, and a series of transactions recorded, which the rude hand of Time can never erase. The obligations which influenced the first Brutus and Manilus to sacrifice their children to the love of their country are not more sacred than those which bind me to support the honour and reputation of this venerable order.

“This moment, my son, you owe to me a second birth; should your conduct in life correspond with the principles of M., my remaining years will pass away with pleasure and satisfaction. Observe the great example of our ancient masters, peruse our history and our constitutions. The best, the most humane, the bravest, and most civilized of men have been our patrons. Though the vulgar are strangers to our works, the greatest geniuses have sprung from our order. The most illustrious characters on earth have laid the foundation of their most amiable qualities in M. The wisest of princes, SOLOMON, planned our institution by raising a temple to the Eternal and Supreme Ruler of the Universe.

“Swear, my son, that you will be a true and faithful M. Know, from this moment, that I centre the affection of a parent in the name of a brother and a friend. May your heart be susceptible of love and esteem, and may you burn with the same zeal your father possesses. Convince the world, by your new allegiance, you are deserving our favours,

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and never forget the ties which bind you to honour and to justice.

“View not with indifference the extensive connections you have formed, but let universal benevolence regulate your conduct. Exert your abilities in the service of your king and your country, and deem the knowledge you have this day attained the happiest acquisition of your life.

“Recall to memory the ceremony of your initiation; learn to bridle your tongue and to govern your passions: and ere long you will have occasion to say: ‘In becoming a M., I truly became the man; and while I breathe will never disgrace a jewel that kings may prize.’

“If I live, my son, to reap the fruits of this day’s labour, my happiness will be complete. I will meet death without terror, close my eyes in peace, and expire without a groan, in the arms of a virtuous and worthy M.”

NOTE OUR NEW ADDRESS

33 Avenue Studios

South Kensington

London, S.W.

THE EQUINOX

The Editor will be glad to consider contributions and to return such as are unacceptable if stamps are enclosed for the purpose.

THE EQUINOX

THE OFFICIAL ORGAN OF THE A.: A.:
THE REVIEW OF SCIENTIFIC ILLUMINISM

EDITED BY SOROR VIRAKAM

SUB-EDITOR: FRA. LAMPADA TRADAM

An VIII

VOL. I. No. VIII.

© in ∞

SEPTEMBER MCMXII

O. S.

“THE METHOD OF SCIENCE—THE AIM OF RELIGION”

WIELAND & CO.
3 GREAT JAMES STREET, GRAY'S INN
LONDON, W.C.

*Pages 49-96 of this Volume printed by
the Atheneum Press; the remainder by
Richard Clay & Sons, Limited,
London and Bungay*

Boring but necessary legal stuff etc.

(c) Ordo Templi Orientis
JAF Box 7666
New York NY 10116 USA
www.oto.org

*Original key entry and proofreading
by W.E. Heidrick, Treasurer-General O.T.O.
and others.*

*Further proofing and formatting
by Frater T.S.
for Celephaïs Press*

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EDITORIAL

LOVE! Dear Readers, have you ever thought what a wonderful thing love is? What would life be without love? A desert! There would be no *true* happiness without love.

And yet we must admit that love is in some ways a great danger. We must remember that many great teachers have forbidden it. What did the great Buddha say to Ananda? “Beware of women, Ananda!” “But Lord, they are subtle of speech!” “Don’t speak to them, Ananda!” “But, Lord, suppose they speak to us?” “Keep wide awake, Ananda!”

Think of Paul’s contemptuous permission, “It is better to marry than to burn”—it is easy to see that Paul had never been married!—and of his Master’s plain prohibition of anything of the sort.

If our own Beloved Lord and Teacher does not join the band, it is (may I suggest with all humility?) because He wants us to be strong enough to manage our own affairs without resorting to the extreme of prohibition.

But it is hard upon the weak. Think of A, who left the noblest and the most exalted pursuits for a baser love, a love in a boarding-house in Hoxton, a love with spectacles and elastic-sided boots; think of B, who married (on her holiday as a maid-of-all-work in Bayswater) a forty-pfenning fly-by-night from Hamburg, who cockolded him openly in

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the streets of Venice, and nearly sobbed the station into the lagoon as she was torn shrieking from her favourite gondolier by the girls she was supposed to be chaperoning; think of C, who forgot the heavenly choir for the earthly, and of D, who was last seen in Naples being sick out of a window on the second floor; think of E, who married a girl named Ethel Maud, reaping in himself that recompense of his error which was meet; think of F, who might have performed the Operation of the Sacred Magic of Abra-melin the Mage, and has taken up Goat Golf instead; think of G, who went ashore once too often, and was caught by a girl named Alphonsina Nectarine Stubbs; think of H, who had to shave off the loveliest red beard to show what a strong chin he really had; think of I—no! that isn't grammar—think of Me!

My catalogue need not stop there, but it shall. Against all this what have we to urge but the awful example of J, who wanted to store up Ojas, and went off his K — nut?

No, dear readers, love is not all that it's cracked up to be. It's a good boy to have to answer the bell, but it's a bad packing-house when you're the pig!

Love is like champagne. You must drink it quickly; and if you keep it corked up too long, you find it has gone flat. It is a fine pick-me-up; but champagne all day is nastier than skilly.

FRATER PERDURABO is a wise man. He never says "Keep off the drink!" If you cannot drink soberly and decently you are not fit. If you can be your own master in the matter of love, you may perhaps master The Great Magician in the end. But if your Great Work means so little to you that the first *frou-frou* unsettles you, and the

EDITORIAL

Perfume and the Vision mean no more than a whiff of patchouli and a glimpse of an open-work silk stocking—well, you're not the sort that was ever likely to do much good for the next few billion incarnations!

I could write on love for hours; but will conclude with only one other bit of advice—Don't marry a nigger!

By inadvertence two of the Official A.: A.: publications in No. VII were called *Liber Tau*. The Book DCCCXXXI, formerly called *Vesta*, will therefore be called *Liber Iod* instead of *Tau*.

The lady who stole Mr. Crowley's Aldine Catullus is hereby warned that she is known, and had better return it before trouble arises. *Mæcha putida, redde codicillos.*

It is also hoped to secure at the mystic term in respect of known dedications sacramentally in fine a mystery-poem by our friend and co-disciple, restored and redeemed, Arthur Edward Waite. It is intituled, *Epopt Istrarsis*—Part I, "St. Leger's Eve"; Part II, "Moral Certainty"; Part III, "The Great Oath"; Part IV, "First Paces on the Path"; Part V, "Three spheres of Gold"; Part VI, "The Initiate's Pledge"; Part VII, "Beneath the Seat"; Part VIII, "The Maker of the Book"; Part IX, "Some Sixty-fold"; Part X, "The Bier"; Part XI, "The Bier" (*continued*); Part XII, "The Bier" (*continued*); Part XIII, "Blue Robes"; Part XIV, "The Dark Night"; Part XV, "Before the Accusers"; Part XVI, "The Assessor"; Part XVII, "Forte bobor tendas"; Part XVIII, "Aum sweet Aum!" Part XIX, "Welcome! The Allocution of Maria."

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We must record our thanks to the noble generosity of many of our readers, which has enabled us to carry on the work of making known this clear description of The Path, given to us by the A.: A.:, which has so helped us all to enter and pursue that Path.

At Christmas we shall move to new premises. Notice will be sent by post to subscribers in due course.

ΘΕΛΗΜΑ
A TONE-TESTAMENT
BY
LEILA WADDELL

HOMAGE PRELIMINARY

LIFE that is lost in dullard
 Dream of the senses, go!
Life, by the soul fair-coloured,
 Thy valiant trumpets blow!

Far from the world where love is lust,
And work is pain, and wealth is dust,
Rise on the wings of love, and soar
To the sun's self, the eternal shore
Where flaming streamers soar and roll,
Angels to guard its secret soul,
The Garden where my love and I
May walk to all eternity.
Who dares to force the fiery gate
May win our world inviolate.
Children whose hearts are passionate;
Maidens whose flesh is fair and fain,
And men whose souls no senses stain,
Come! These mad miles of flame of ours
Are cool as springs and fresh as flowers.

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And thou, sole star in my black firmament!

Thou, night that wraps me close, thou, moon that
glimmers

Chaste, yet embraced, serenest element

Lapping my life as the sea laps a swimmer's;

Thou, by whose strength and purity and love
I leave this land, attain to the above,

Come thou rose-red, break on my soul like dawn

And gild my peaks, and bid their fountains flow;

For in thine absence all their life withdrawn

Congealed my being to a sterile snow,

Snow fallen from some accursèd star to ban

All the high hope and heritage of man.

Come thou, a gleaming goddess of pure pearl,

Price of mine homage to the great glad god!

Come, saint and satyr praise alike the girl

Who to my whole life put the period

Of all fulfilment, whose prophetic breath

Girds me with life, and garlands me with death.

Come, be thy magic in the rime and rhythm,

Until the sea sways to the tender tune,

And the winds whisper, and the leaves wave with them,

The leaves wherethrough we look upon the moon,

So that men hear me of the world within

Secure from sorrow, sanctified from sin.

HOMAGE PRELIMINARY

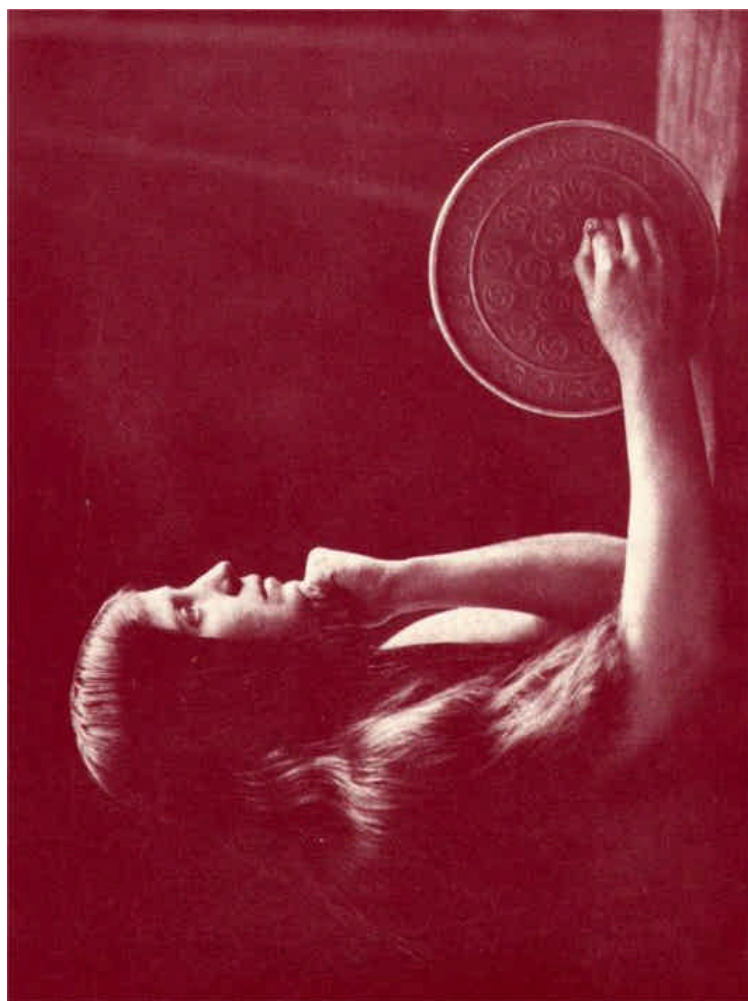
The world of stranger deities and loves
Than haunted Ida, or were hidden in
The Cretan bowers, the Eleusinian groves,
A world that trembles on thy violin,
Eager to be—and then the curtain drops
Just as the music, with my heart's pulse, stops.

Nay! To this world of ours they shall not reach.
My rimes are shadows dancing in the breeze
By moonlight; there is no delight in speech
Such as the silence of our own heart's ease;
But even thy shadow is itself a sun
To the bleak universe of Everyone.

Then open sesame! The fairy cavern
Of gold and gems, strange land of misty truth
As witches' eyes in a polluted tavern
Glow with the vampire vanity of youth
Stolen from maids, so let thine own eyes shine
In this fantastic mystery of thine!

Thine eyes are love and truth and loyalty;
Thine eyes are mystery unveiled to one.
Let them ray forth incarnate deity
Fit to assoil the eclipse-attainted sun!
Let them point still my weather-beaten soul
Infallibly the pathway of the pole!

ALEISTER CROWLEY.



Andante con moto.

mp

cres.

f

f

tr

dim. e rit.

a tempo.

mp

f *mp* *f* *f*

tr tr tr tr *Allégo.*
accel.

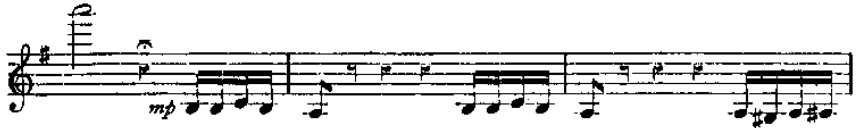
tr tr tr tr
sempre f

poco piu moderato.

rit.

f *tr* *tr* *tr* *tr*

tr *tr*



Musical staff 1: Treble clef, key signature of one sharp (F#), starting with a forte (*f*) dynamic. The staff contains a series of chords and melodic fragments, including a prominent eighth-note pattern.

Musical staff 2: Continuation of the musical piece, featuring similar chordal textures and melodic lines.

Musical staff 3: Continuation of the musical piece, showing a mix of chordal accompaniment and melodic movement.

Musical staff 4: Continuation of the musical piece, ending with a double bar line and a repeat sign. The text *2nd time.* is written above the staff.

Musical staff 5: Continuation of the musical piece, marked with a fortissimo (*ff*) dynamic and the instruction *più mosso.* (faster).

Musical staff 6: Continuation of the musical piece, featuring a more active melodic line.

Musical staff 7: Continuation of the musical piece, ending with a *rit.* (ritardando) instruction and the word **FINE.**

THREE POEMS

BY VICTOR B. NEUBURG

THE WAY

PALE yellow moon, and pale green grass,
Oh, have ye seen Diana pass?
And are ye pale for longing or love,
Palest green grass, pale moon above?

Pale yellow moon, before the dawn,
 Palest green grass,
 Oh, have ye seen Diana pass
Over the lawn?

Soft-noted nightingales I love,
With the earth below, and the moon above,
And the rippling river singing slowly
Under the stars serene and holy.

Great staring moon before the dawn,
 Shining young grass,
 Oh, have ye heard Diana pass
Over the lawn?

Oh, dimpling river, murmuring slowly
Under the starlight pale, and holy,
Oh, little green grasshoppers chirring, chirring,
What have ye seen in the bright night stirring?

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Young moon chaste before the dawn,
 Softest young grass,
 Oh, have ye seen Diana pass
Over the lawn?

Oh, little green grasshoppers sleepily chirring,
Have ye seen aught in the bright night stirring?
Palest moon, and pale green grass,
Have ye heard, have ye heard Diana pass?

Bright moon, virgin before the dawn,
 Listening grass,
 Oh, have ye heard Diana pass
Over the lawn?

A PICTURE

THE slim brown fingers kiss the viol-strings,
 Dark, narrow eyes pierce to the soul within;
What slow enchanted joy reverie brings
 To him, the lover of the violin;
 Sorrow or joy: or saintliness or sin
 To him are one, if only he may win
Unto the heart, the hidden heart that sings
What grave old histories, what mysterious things!

So there he squats to find the hidden flaw
 In the dark doorway. God! I see him yet
With aweless face that yet reflects the awe
 Of something greater than the music's fret;
 On the dark soul within his thoughts are set;
 No hope, no fear, no anguish, no regret,
But only wonder at some secret Law
That holds the sounds; he squats upon the straw.

Under that grave, blue sky no thing he sees:
 The swift chameleon market-place; the white
 Stern pillars of the churches; murmuries

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That float on the summer air; the hot delight,
Awaken no response; only the might
Of the shy poesie that enchants the night
He cares to love; the eerie palaces
Where the soul finds forbidden harmonies.

Oh! Now his eyes dance up to meet the sun;
Curious, he peers into the hurtling air:
Oh! all his spirit follows, slim and fair;
The spears of light attract him: it is done;
The flaw is found; he bends again, to shun
The summer-heat: see! the swift fingers run
Like spiders o'er the strings: Look! it is bare,
The flaw: and he has found what godhead there!

A VALLEY SONG

OVER the hills the shadows creep,
 Like dreams across the sleep of lovers;
And through their golden, satiate sleep,
 Singing, the skylark hovers.

His lyric gold the skylark spills
 As over the bare, green hills he hovers;
The space betwixt love's breasts he fills
 With songs from the hearts of lovers.

The shadows move across the green,
 Slowly, over the grass and clover,
As gentle as the kiss between
 Love's breasts from the lips of her lover.

The hills lie bare and green and steep,
 And the skylark rises over,
Like the breath of love in the satiate sleep
 Of the lover with her lover.

Oh, the hills of the scorching south,
 Whereover the dim, poised skylark hovers!
Oh, why is the song of the skylark's mouth
 Such pain to the weary lovers?

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Over the hills the shadows creep
 Like dreams across the sleep of lovers;
And through their satiate, golden sleep
 The shrilling skylark hovers.

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THE KING

THE TEMPLE OF SOLOMON

THE KING

THE BABE

IT was about a fortnight after the writing of *Liber Legis* that Fra. P. left Egypt for the grey skies of the Scottish Highlands, where, with the Seer, he began to put into practice the experiments suggested in the Book of the Law.

The astounding success of these experiments would have convinced any other man of the reality of his experiences, and induced him to devote his life absolutely to the work enjoined; but Fra. P. was not made of common clay. He issued a careless manifesto, calling upon the Universe to adore, and nothing particular coming of this, he lost interest. It's what he calls "The way of the Tao" to do everything by doing nothing. Take no trouble or care about a matter; it will come to pass. It seems to us a sort of happy fatalism; to him it is the highest of magical formulæ.

The upshot of all was that on the birth of a child he had completely put everything aside. He played at Yoga for about a week during the summer, and he took some little trouble to disperse the wreckage of the "Rosicrucians," which constituted a danger to navigation, the wretch Mathers having by now abandoned all pretence at magic, and mingled stupid sorceries with his bouts of intoxication, ever more frequent

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and prolonged. This service to humanity he successfully performed; the "Rump" of the London Temple was dispersed, and its chief, his occupation gone, left to the more diverting pastime of trying to dodge the Criminal Law Amendment Act.

With autumn we find Fra. P. still less occupied with magic; he spent the winter skating at St. Moritz, where his only occult exploit seems to have been parson-baiting, and though he returned to Scotland in the spring, it was only for a few days. For on April 27, 1905, one of the old comrades of his journeys in Central Asia sought him out, and proposed a new Expedition. Fra. P. gleefully accepted, and on May 6, having got together his kit, left his home, and sailed for India on the 12th.

His diary is henceforth barren of all interest to us. We learn only that the success of his plans was spoilt by a mutiny, which resulted in the death of four innocent people, and a good deal of damage to the mutineers, and that in consequence he went off to visit his old friend the Maharaja of Moharbhanj, and shoot big game. After spending a few days with this amiable despot, he went off alone into the jungle, and his thoughts immediately reverted to magic, to the performance of the Great Work, though not as yet to the Egyptian revelations. His antipathy to these, with their irrational instructions, grew and grew. It was only with the shattering of his reason that he could possibly accept them, and act on them.

Yet even in this month's wandering in the jungle we find little in the diary but the record of exercise of strange magic powers. we read three or four times that a certain adept

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joined him by night in the magical body. And on one night—

“Had long colloquy with Golden Hawk; invited——(the Adept) and learnt that the Great Work was to create a new Universe. Whence severe self-criticism.”

This at the end of his journey. Yet during this journey we find that he had written down the secrets of the Mystic Path in a mysterious MS., which few indeed have been privileged to see.

In Calcutta he was very busy. He had been attacked by armed robbers, and, slaying two of them, was, in the then political condition of Bengal, likely to be offered up as a scapegoat. Further, his wife and child joined him, and it seemed most desirable that he should pursue his travels, which he did.

But of this week one illuminating sentence is preserved. Fra. P. was driving through Calcutta with Mr. E—— T——, and complaining to him that the analysis of impressions showed no connection between them. There was no coherence in the non-Ego, and so no sanity in the Universe.

His companion pointed out that the same criticism applied with equal force to the Ego.

This fell on Fra. P. with the force of a thunderbolt. He had always known this in an intellectual way; now it stabbed him to the heart. Through the rest of the drive he sat silent, and in the bustle of the succeeding days of “Bandobast” for his newly projected walk through China, this awakening stood behind his mind, alert and operative.

From Calcutta he proceeded to Rangoon (Nov. 3-6), where

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he found his old comrade, I. A., now a member of the Buddhist Sangha, under the name of Bhikku Ananda Metteya.

It was from him that he received the instructions which were to help him to reach the great and terrible pinnacle of the mind whence the Adept must plunge into the Abyss, to emerge naked, a babe—the Babe of the Abyss.

“Explore the River of the Soul,” said Ananda Metteya, “whence and in what order you have come.”

For three days—the longest period allowed by the Buddhist law—he remained in the Choung, meditating on this matter; but nothing seems to have come of it. He set his teeth and settled down doggedly to this consideration of the eternal why. Here is a being in Rangoon. Why? Because he wanted to see Bhikku A. M. Why? Because . . . and so on to the half-forgotten past, dark seas that phosphoresced as the clean keel of his thought divided them.

But, as appears, he was even more absorbed in the question of the consecution of impressions. Is there any connection between any two things?

We hear that he left Rangoon for Bhamo by the Irrawaddy steamer *Java* on the 15th. We can almost see him—lean, brown, stern and immobile, watching the wavelets of the great river, and the flying-fish, and the one thought: Why?

He shut off his reflective faculties, for he saw that there was nothing to reason about. Phenomena were consecutive, but not causally connected.¹

On the 18th he writes: "About now I may count my

¹ This should be studied with chapter VIII of *The Star in the West*, and Hume's "Essay on the Human Understanding" which he again read on the 17th.

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Speculative Criticism of the Reason as not only proved and understood, but realized"; and on the 19th: "The misery of this is simply sickening—I can write no more."

There is, however, an entry of this date in his little MS. book of vellum: "I realize in myself the perfect impossibility of reason; suffering great misery. I am as one who should have plumed himself for years upon the speed and strength of a favourite horse, only to find not only that its speed and strength were illusory, but that it was not a real horse at all, but a clothes-horse. There being no way—no conceivable way—out of this awful trouble gives that hideous despair which is only tolerable because in the past it has ever been the Darkness of the Threshold. But this is far worse than ever before; for it is not a despair of the Substance, but of the Form. I wish to go from A to B; and I am not only a cripple, but there is no such thing as space. I have to keep an appointment at midnight; and not only is my watch stopped, but there is no such thing as time. I wish to make a cannon; and not only have I no cue, but there is no such thing as causality.

"This I explain to my wife" (! ! !—Ed.), "and she, apparently inspired, says, 'Shoot it!' (I suppose she means the reason, but, of course, she did not understand a word of what I had been saying. I only told her for the sake of formulating my thought clearly in words.) I reply, 'If I only had a gun.' This makes me think of Siegfried and the Forging of the Sword. Can I heat my broken Meditation-Sword in the furnace of this despair? Is Discipline the Hammer? At present I am more like Mime than Siegfried; a gibbering

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ape-like creature, though without his cunning and his purpose.

“Only, no water’s left to feed its play.”

“Up with it on the tripod! It’s extinct.”

But surely I am not a dead man at thirty!”

The entry is followed by an undated entry earlier than the 25th, suggesting a method of “discipline.” But nothing else.

Indeed, there is absolute silence on all mystic matters until December 20, over a month later. On that day, jumping on to his Burmese pony, a few yards after fording the stream which marks the Chinese frontier, the animal backed before he was in the saddle, and fell with him over a cliff of some forty feet in height. “Neither hurt,” he remarks. “Later, kicked on the thigh by a mule.”

It is of no purpose here to deal with Fra. P.’s private affairs; but one must mention that all this time of interior insanity he was “playing the man” very vigorously. His moral force no doubt saved the Europeans of Tengyueh from a panic which might easily have resulted in massacre. After the death, perhaps by poison, of the Consul, the admirable and undervalued Litton, he was the only person who kept his head, and knew how to assert the authority of the white man.

So that we must understand that this “black insanity” of which Fra. P. speaks was a private little insanity of his own; it in no way interfered with the normal working of his magnificent and heroic brain.

Not to be turned aside from any purpose, however trivial, once he had formulated it, we find him leaving Tengyueh-Ting for the wildest mountains and deserts of Western China.

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But before this, the Light had begun to break into the ruins of his mind. On February 9 he writes: "About this full moon consciousness began to break through Ruach into Neschamah"; and two days later: "Pu Peng to Ying Wa Kuan. I 'shoot the Reason' by going back, though on a higher plane, to Augoeides (*i.e.* the Holy Guardian Angel). Resolve to accomplish a Great Retirement on lines closely resembling Abra-melin. The 'note-book and stop-watch method' is too much like criticism. Doubt whether I should actually do Op. or confine myself to Augoeides. Latter easy to prepare, of course." And so on, making a plan.

Now, how did this come about? Not from the meditation on the Reason, which ended once for all in the Destruction of that Reason, but by the "Sammāsati" meditation on his Kamma. Baffled again and again, the fall with his horse supplied the one factor missing in his calculations. He had repeatedly escaped from death in manners almost miraculous. "Then I am some use after all!" was his conclusion. "I am indeed SENT to do something." For whom? For the Universe; no partial good could possibly satisfy his equation. "I am, then, the 'chosen Priest and Apostle of Infinite Space.' Very good: and what is the message? What shall I teach men?" And like the lightning from heaven fell upon him these words: "THE KNOWLEDGE AND CONVERSATION OF THE HOLY GUARDIAN ANGEL."

Just that. No metaphysical stuff about the "higher self"; a thing that the very villagers of Pu Peng could understand. Avoid refinements; leave dialectic to the slaves of reason.

His work must, then, be to preach that one method and

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result. And first must he achieve that for himself; for if the blind lead the blind——

So again we read (in the Diary, this time) on February 11. “Made many resolutions of G. R. (Great Retirement). In dream flew to me an Angel, bearing an Ankh, to comfort me.”

We may now transcribe the Diary. We find the great mind, the complex man, purged through and through of thought, stripped of all things human and divine, centred upon one single Aspiration, as simple as the love of a child for its father.

Feb. 12. Continuing these Resolutions.

„ 13. Continuing these Resolutions. Read through Goetia, etc., etc.

„ 14. Thoughts of the Augoeides.

„ 15. Again thoughts of Augoeides. Knowing the Invocation (Preliminary Invocation in the Goetia) by heart, will repeat same daily.

„ 16. A.: (This cipher means “Invoked Augoeides.”)

„ 17. A.: though unwell.

„ 18. A.: though ill.

„ 19. A.: some vision with Invocation.

„ 20. A.: in a.m. disturbed.

A.: in p.m. rather good.

(Henceforward he did it twice daily.)

„ 21. A.: in a.m. with M.: C.: good (Is M.: C.: Mystic Circumambulation or Magical Ceremony or——?) in p.m. disturbed by drugs and diarrhoea. A weird effect.

„ 22. A.: in p.m. poor (ill).

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Feb. 22. A.: in p.m. poor (sleepy).

„ 23. A.: in a.m. poor.

A.: in p.m. rather good.

„ 24. A.: in a.m. pretty good.

A.: in p.m. just on the point of being good.

„ 25. A.: in a.m. mediocre.

Qy. Are all these troubles in Yunnan-Fu due to Abra-melin devils? I ask the Augoeides for “a sufficient measure of protection.” Like an instant answer comes Wilkinson’s letter setting up things.

„ 26. A.: sleepy (Baby ill). (He had been watching the child for two days and nights without sleep.)

„ 27. A.: in a.m. rather good.

A.: in p.m. disturbed.

„ 28. A.: omitted in a.m. through forgetful folly.

A.: in p.m. penitent but sleepy.

March 1. A.: penitent and fair.

Good, but should do new Pentagram ritual before and after to make a Magick Circle.

„ 2. New A.: very difficult (walking on cobbles).

„ 3. A.: difficult (walking).

„ 4. A.: difficult walking and very tired.

(It should be explained that this powerful magical ceremony had usually to be done under the most awkward circumstances. He averaged about ten hours’ walking daily, and had all the business of camp life to attend to when he got in. People who complain that they have to go to the City every day please note.)

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- March 5. A.: better but not good.
- „ 6. A.: better.
- „ 7. A.: still better.
- „ 8. A.: really very good.
Ditto in p.m.
(Smooth sandy road perhaps helped.)
- „ 9. A.: very poor (horseback, slippery wet sand, and cobbles).
- „ 10. A.: good considering (horseback).
- „ 11. A.: poor (evil thoughts).
- „ 12. A.: unconcentrated.
- „ 13. A.: literally against my own will. Beneath contempt. Qy. Effect of ease, etc.
(On the 10th he had arrived at Mengtzu, where the Collector of Customs kindly received him, and gave him the first meal and bed he had had since leaving Tengyueh.)
- „ 14. A.: still very bad—a shade better.
- „ 15. A.: still poor. (Rain, wind, horse, mud, cobbles).
- „ 16. A.: a shade better (in chair) (*i.e.* his wife's Sedan chair).
- „ 17. A.: slowly improving (boat). (By this time they had got to Manhao, and embarked on the dangerous rapids of the Red River. He was nearly drowned, the dug-out twice hitting rocks.)
- „ 18. Arrived at Ho K'ow.
A.: at night nearly forgotten. Did it in the open late at night. Rather good.

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- March 19. A.: mediocre (train).
,, 20. A.: a bit better. (He arrived at Hai-Phong.)
,, 21. A.: about the same.
,, 22. A.: bad (sleepy—sea-sick). He was now on a tramp steamer packed three-deep with pigs.)
,, 23. A.: better. (Magnificent Fata Morgana. Shipping, etc., upside down in air above itself. Qy. A sign for me?) (This question suggests that he is getting through the Abyss to that great obligation of a Master of the Temple, “I will interpret every phenomenon as a particular dealing of God with my soul.”) (A night of shocking and terrible nightmare.)
,, 24. A.: again a shade better.
,, 25. A.: good. Vision more convincing.
,, 26. A.: still good.
,, 27. A poor (heavy sea). (Off Hoi-How.)
,, 28. A.: again poor (heavy sea).
,, 29. (At Hongkong). A.: poor (indigestion).
,, 30. A.: good: very good.
,, 31. A.: fairly good.
- April 1. A.: poor—sleepy.
,, 2. A.: again poor, in spite of two attempts.
,, 3. A.: mediocre (left Hongkong per ss. *Nippon Maru*). (He had sent his wife and child directly by steamer to England.)
,, 4. I foolishly and wickedly put off A.: work all day; now it is 1 a.m. of the 5th. By foolish, I mean contrary to my interest and hope in A.:
By wicked I mean contrary to my will.

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A.: goodish: lengthy and reverie-like. Yet my heart is well. I spake it audibly.

- April 5. A.: vocalized: goodish. (Knocked sideways by malaria; a sharp attack of shivering.)
- „ 6. At Shanghai. A.: very ethereal.
- „ 7. Bowled clean over by fever; spent p.m. in bed drunk with Dover's Powder. Quite sufficiently ill to excuse slackness: *e.g.* I could not even read a light novel.
- „ 8. Feeble but convalescent.

A.: nevertheless pretty good for concentration and sincerity; not notable for result.

I think I had better begin to renounce idle things, save where politeness calls, and calls loud.

If I take life too easy, the Great Retirement will be harder: on the other hand an asceticism to no instant purpose may exhaust me for the struggle when it comes. One of those rare cases where a "golden mean" looks well.

- „ 9. A.: at night good: considerable strain in ether.

(It is here fitting to mention Fra. P.'s idea of performing this "Preliminary Invocation" of the Goetia.)

The preamble: he makes a general concentration of all his magical forces, and a declaration of his will.

The Ar Thiao section. He travels to the infinite East among the hosts of angels summoned by the words. A sort of "Rising on the Planes," but in a horizontal direction.

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The same remarks apply to the next three sections in the other quarters.

At the great invocation following he extends the Shivalingam to infinite height, each letter of each word representing an exaltation of it by geometrical progression.

Having seen this satisfactorily, he prostrates himself in adoration.

When consciousness begins to return, he uses the final formula to raise that consciousness in the Shivalingam, springing to his feet at the moment of uniting himself with it, and lastly uttering that supreme song of the Initiate beginning: "I am He, the Bornless Spirit, having sight in the feet; strong, and the Immortal Fire!"

(Thus performed, the Invocation means about half an hour of the most intense magical work imaginable—a minute of it would represent the equivalent of about twelve hours of Asana.)

- April 10. A.: no good (rather tired, especially at night).
,, 11. A.: very bad indeed: worried.
,, 12. A.: better, but sleepy. Not by any means good, but more impersonal.
,, 13. A.: sleepy: in fact dropped off. (He had been doing a magic for a Soror of the Great Order, and exhausted himself.)
,, 14. (Easter Eve). A.: mediocre.

The Op. of Abramelin being due to commence on Easter Sunday, methinks it would be well to make a certain profound conjuration of A.: on

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that day with a view to acquiring a proper knowledge of the Method of the G.: R.: The A.: should be definitely invoked for this purpose with all possible ceremony. Is it not written: “Unto whomsoever shall draw nigh unto Me will I draw nigh”? And, as I have proved, the help of A.: is already given as if the Op. were successfully brought to an end. Only can this right be forfeited by slackness toward the obligation. From this, then, O Holy Exalted One, preserve me! (The invocation had to wait till to 20th.)

April 15. A.: rather better.

„ 16. A.: above average; but little convincing.

„ 17. A.: about the same: very tired.

„ 18. Studying *Liber Legis*.

A.: much better; will go to sleep in vision. (The result curious: I woke up several times, and though I cannot at all remember, I know it was thinking of A.: in some way.)

„ 19. A.: fair. After-results again vaguely magnificent—memory seems quite in vain.

„ 20. A.: in the presence of my Soror F.

(The results of this and the next invocation were most brilliant and important. They revealed the Brother of A.: A.: who communicated in Egypt as the Controller of all this work. Their importance belongs therefore rather to the history of those relations than of this simple invocation-method, and will be dealt with in

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another place. P. was entirely sceptical of these results at the time.)

April 21. A.: with Soror F. Left Shanghai.

„ 22. Ill. No regular A.: but much concentrated thought. Decided to reject results of 20th and 21st, and go on as if they had never happened.

„ 23. Fair to good. Asked A.: for sufficient health on voyage to perform invocations properly. (PS. This was granted.)

„ 24. At Kobe. A.: fair only; though I invoked all these powers of mine. Yet after, by a strong effort of will, I banished my sore throat and my surroundings, and went up in my Body of Light. Reached a room in which a cruciform table was spread, a naked man being nailed thereto. Many venerable men sat around, feasting on his living flesh and quaffing his hot Blood. These (I was told) were the Adepts, whom I might one day join. This I understood to mean that I should get the power of taking only spiritual nourishment—but probably it means much more than this.

Next I came into an apparently empty hall, of white ivory worked in filigree. A square slim altar was in the midst. I was questioned as to what I would sacrifice on that altar. I offered all save my will to know A.: which I would only change for its own realization. I now became conscious of god-forms of Egypt sitting,

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so vast that I could only see to their knees. “Would not knowledge of the gods suffice?” “No!” said I. It was then pointed out to me that I was being critical, even rationalistic, and made to see that A.: was not necessarily fashioned in my image. I asked pardon for my blindness, and knelt at the altar, placing my hands upon it, right over left. Then one, human, white, self-shining (my idea after all!), came forth and put his hands over mine, saying: “I receive thee into the Order of the —.”

I sank back to earth in a cradle of flame.

April 25. Yesterday’s vision a real illumination, since it showed me an obvious mistake which I had utterly failed to see. The word in my Kamma-work (in Burma) was *Augoeides*, and the method *Invoking Often*. Therefore a self-glittering One, whether my conscience approves or not, whether my desires fit or not, is to be my guide. I am to *invoke often*, not to criticize. Am I to lose my grade of Babe of the Abyss? I cannot go wrong, for I am the chosen one; that is the very postulate of the whole work. This boat carries Caesar and his fortunes.

A.: fair to good; but attention wandered toward close.

„ 26. A.: fair. Am convinced I did not go to sleep: yet the end is completely veiled from memory.

(Neighbourhood-concentration attained—ED.)

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A.: rather poor; yet a certain clarity of vision of a white one like him of the 25th.

April 28. A.: poor; bodily health imperfect still, yet great clarity of vision in the matter of the four quarters.

„ 29. A.:

The same thing happens every time: the mechanical part is kept easily, but I fall instantly into a dull reverie or even slumber. This has nothing pleasant or alluring; is curiously impersonal and bewildering.

„ 30. A.: exactly the same as yesterday. Will repeat.

(It has struck me—in connection with reading Blake—that Aiwass, etc., “Force and Fire” is the very thing I lack. My “conscience” is really an obstacle and a delusion, being a survival of heredity and education.

Certainly to rely on it as an abiding principle in itself is wrong. The one really important thing is the fundamental hypothesis: I am the Chosen One. All methods will do, if I only *invoke often* and stick to it.)

A.: repeated. Very good and lucid.

(It will be noticed that Fra. P., during this period, seems to have been constantly struggling with his “conscience.” He had completely destroyed his intellect; now he was up against the last bulwark of the Ego, the moral self, the tendencies. Notice that in speaking of destruction of the intellect, nothing more is meant than recognition of the vanity of the intellect in

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relation to the absolute; so also for conscience. Twice two still make four, and killing is still murder: but all this is relative, and relates to the individual in his limitations, not to the absolute).

This very simple truth, that the planes are separate, is the greatest of all the discoveries of Fra. P. It is a complete key to life.

May 1. A.: fair. No tendency to sleep.

(The O ∴ (operation) is a great test of faith and will; not at all of wit. Just what I have always lacked!)

Yesterday's attribution of the hexagram given in vision clearly right. The descending triangle is the divine drawing down to man, the wedge of blue splitting matter; the upright triangle is the human flame aspiring.

(Compare the doctrine of the two arrows in *Liber 418*.)

„ 2. Worked hard at day at Comment on *Liber Legis*: lamentably little result.

A.: good, considering excessive fatigue.

„ *2bis*. (the extra day gained on crossing the 180°.)

A.: good—vision like the Milky Way in texture.

„ 3. A.: mediocre.

„ 4. A.: very energetic on my part, intently so, better perhaps than ever before.

However (or perhaps because) there was little vision.

Indeed, this work of A.: requires the Adept

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to assume the woman's part: to long for the bridegroom, maybe, and to be ever ready to receive his kiss; but not to pursue openly and to use force.

Yet "the Kingdom of Heaven suffereth violence, and the violent take it by force." May it not be, though, that such violence should be used against oneself in order to attain that passive state? And, of course, to shut out all rivals? Help me, thou Holy One, even in this; for all my strength is weak as water, and I am but a dog. Help me, O self-glittering one! draw nigh to me in sleep and in waking, and let me ever be as a wise virgin, and expect thy coming with a lamp of oil of holiness and beauty! Hail, beautiful and strong one! I desire thy kisses more than life or death.

- May 5. A.: medium.
- „ 6. A.: tired and excited, yet with great resolution. Vision good. Aimed at passive attitude.
- „ 7. A.: good; starry effect concentrating into a brilliant moonlight in my body.
- „ 8. A.: same effect as yesterday.
- „ 9. A.: poor. (This begins the railway journey from Vancouver.)
- „ 10. A.: poor. Am really worn out.
- „ 11. A.: better—much reverie; vision not acute.
- „ 12. A.: not bad.
- „ 13. A.: purposely done more rapidly than usual. But restful.

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May 14. A.: sleepy. Am by no means recovered from the fatigues of this journey.

„ 15. A.: mediocre and unwilling.

„ 16. (Arrived New York) A.: better but sleepy. I must really buck up.

„ 17. A.: better, but “business” is a nuisance, and prevents the mind concentrating.

„ 18. A.: The usual thing. I forget about it till late, or at least put it off. A man cannot serve two masters.

I began A.:; then deliberately stopped, as it was a farce. I appoint Sunday from waking to sleeping as a day of fast and penance.

Unable, or unwilling, to sleep, recommenced A.:

Elaborate and really not bad.

„ 19. A.: most oppressive day—96°—heat-exhaustion, nearly prostration. A.: gabbled. My throat *ached*, and I was just out of a sodden sleep.

„ 20. A.: a shade better; am still pretty ill.

„ 21. A.: very tired, very determined, not altogether bad subjectively, but no voice or vision.

„ 22. A.: at first disturbed --- with resolution, better vision somewhat, but confused and distorted.

(Imagination had been excited by reading Ludlow’s “Hasheesh-Eater.”)

„ 23. A.: in afternoon tired and sleepy.

„ 24. A.: not so bad, though most frightfully tired.

„ 25. A.: poor in vision. There has been no good work for a long while. Why?

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- May 26. A.: same as yesterday. Must meditate on cause.
(Sailed for Liverpool.)
- „ 27. A.: Got through after incredible struggle of
 $1\frac{1}{2}$ hours.
- „ 28. A.: just a shade better. But my cabin is a little
Hell.
- „ 29. A.: shade better; but still very poor.
- „ 30. A.: very good indeed. Renewed the terrible vows
of this initiation, and was rewarded by the
Divine Kiss. O self-glittering one, be ever with
me! Amen.
- „ 31. A.: better than ever yet. Vision quite perfect; I
tasted the sweet kiss and gazed in the clear
eyes of that Radiant One. My own face became
luminous.
- June 1. A.: good but interfered with by fatigue. Used
much resolution.
(And now Fra. P. was to be struck down by
an overwhelming blow. It seems almost as if
the experiences of May 30 and 31 were to
prepare him to meet it.)
- „ 2. Arrived Liverpool. Heard of Baby's death by
letter from — and —. Arrived London,
perfectly stunned.
(He travelled to London with the friends he
had made on the voyage, refusing to allow them
to suspect that anything was wrong.)
A.: appropriate in tone, though of course
mechanical. I solemnly reaffirmed the oath of
mine obligation to perform the operation,

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offering under these terrible circumstances all that yet remains.

Fortunately I am quite unable to think of the thing in detail or as a reality.

(He adds a note to this on December 31. "Not 'fortunately' at all. One never gets able to do so. Stupor and pangs get to the limit, and that limit is easily reached by very partial conceptions of one's loss.")

June 3. . . . I have lived through the day.

A.: a sad mechanic exercise.

„ 4. A.: no good.

„ 5. Practically broke down playing billiards. Have drugged myself. (He was playing with a surgical friend, who insisted on his taking Veronal.) Will do A.: and sleep.

„ 6. Went to *Tristan und Isolde*. Slept right through from overture to Act II; my neighbour then ejected me for snoring.

Did A.: feebly, in streets.

„ 7. Went to Plymouth to meet wife. Did A.: in train. A shade better, and more acquiescence or survival or transcendence—whichever name you prefer.

„ 8. Really too ill to do a regular A.: but struggled through, and repeated vows.

„ 9. Still breaking down at intervals and staggering from nervous weakness. Dropping off to sleep at odd times and places.

A.: practically nil.

THE TEMPLE OF SOLOMON THE KING

- June 10. Vain attempts, interrupted by invincible sleep, to do A.:
- „ 11. Still frightfully ill—sleep and nightmares. A.: again conquered by these, though I did my very utmost.
- „ 12. A shade better. A.: in Turkish bath not bad considering.
- „ 13. A.: futile.
- „ 14. A.: a shade better.
- „ 15. A.: and a further renewal of the Vow.
- „ 16. Went to sleep doing A.: Am still very ill with throat.
- „ 17. A.: better. Throat better.
- „ 18. A.: mediocre.
- „ 19. A.: I went to sleep, I fancy.
- „ 20. A.: a shade better.
- „ 21. A.: poor again. There seems little intention; perhaps owing to my bad health and the general uncertainty of things.
- „ 22. A.: sleepy but a shade better.
- „ 23. Saw Fra. D.D.S. A.: much better.
- „ 24. A.: fair.
- „ 25. Went to sleep trying to do A.:
- „ 26. A.: —————?
- „ 27. Still very bad—my head aches all over, and my throat.
- „ 28. Still very bad.
- (There is no further entry till July 4. Fra. P. was evidently utterly broken down. Yet the A.:, though not recorded, was not interrupted.)

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- July 4. Doctors insist on immediate operation.
- „ 6. My throat and head still utterly bad—no work for these days—only the pretence of it. Before I had got to the end of the preamble I was almost delirious every time.
- „ 7. Had a Turker and did A.: in it, though with great discomfort.
- „ 8. To Nursing Home.
- Unto thee, Adon-ai, do I commit my way.
Unto thee, the Augoeides, unto thee the Self-Glittering ne!
- I put my trust in the power that hath devised me as I am or the achieving of a purpose, the Next Step.
- A.: rather bad, but done. Being in bed has cured the eternal headache, and the throat is much better.
- (The doctors were not sure whether Fra. P. was suffering from cancer or tubercle—pleasing alternative! Probably the real trouble was due to the fall with his horse months before. The microscope failed to reveal its real nature; but it was evidently nothing serious.)
- „ 9. Operation performed with little pain. My display of cowardice (he asked for a drink of water during the operation, which was done with only local anaesthetics. But he had made up his mind not to speak during the operation, unless to make a joke) may partly excused by my general nervous break-down, I hope.

THE TEMPLE OF SOLOMON THE KING

A.: at night, a shade better. Some slight vision.

July 10. A.: at night fair only.

„ 11. A.: rather reveresque.

„ 12. Throat very bad. A.: futile.

„ 13. A.: better (in A. M.)

(Twenty-second week of A.: ends. There ought to be a new current to-morrow.) (The idea was 22 weeks for the 22 letters of the Hebrew Alphabet. So he seeks a new method.)

„ 14. Avoided invoking A.: that He might instruct me in Vision. I am in serious trouble. Place, Method, Means, Time, etc. A wakeful night, followed by profound and dreamless sleep (Had spend much thought on A.:).

„ 15. Thought a deal of A.:

„ 16. Will think, again, not do the formal invocation.

„ 17. This thinking seems little or no good: but the fault is that the real P. is actually not thinking of A.:. When he is, the invocation is unnecessary; when he isn't it's feeble. What *am* I to do?

(Should suggest sticking to it. D.D.S., whom I consulted agrees.)

„ 18. The new method appears to be a mere dumb aspiration—a Prayer of Silence continued throughout the twenty-four hours.

„ 19. Worried all day, but aspired.

„ 20. Stitches out. Aspiration to A.: very strong.

„ 21. Some thought of A.:

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July 22. Thoughts of A.:

- „ 23. Turning to A.: was turning to sleep, as too often happens.
- „ 24. A day off, apparently. (This means that there is no entry in the original diary. It does not imply that nothing was done, only that nothing was worthy of record, or that such record was omitted. Note the “apparently,” as of surprise.
- „ 25. A bad day. (Going out of Nursing Home.)
- „ 26. Went down to stay with D.D.S.
- „ 27. Here we have a most extraordinary entry, which needs explanation and illustration.

Fra. P. was crucified by Fra. D. D. S., and on that cross was made to repeat this oath: “I, P——, a member of the Body of Christ, do hereby solemnly obligate myself, etc., to lead a pure and unselfish life, and will entirely devote myself so to raise, etc., myself to the Knowledge of my higher and Divine Genius that I shall be He.

“In witness of which I invoke the great Angel Hua to give me a proof of his existence.”

P. transcribes this, and continues: “Complete and perfect visualization of . . .” here are hieroglyphics which may mean “Christ as P—— on cross.” He goes on: “‘The low dark hill, the storm, the star.’ But the Pylon of the Camel (*i.e.* the path of Gimel) open, and a ray .therein: withal a certain vision of A.: remembered only as a glory now attainable.



THE CRUCIFIXION OF FRA. P.

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“Humility, Purity, Confidence.

“INRI Instar Noli Revelare Ineffabile.”

But Fra. P. made also a sketch of the vision,
which we here copy and reproduce

July 28. Twenty-fifth week of A.: begins.

„ 29. (A.: continued evidently, for P. writes.)

Perfect the lightning-conductor and the flash
will come.

„ 30. (The diary of P. from this date is now full of hieroglyphics, which are and must ever remain indecipherable. We may gather a certain amount from those passages which are intelligible. He apparently tried repeating the new formula given by D.D.S., conceived perhaps as a mental operation on the lines of that given in *Equinox* IV concerning an egg between pillars.)

Aug. 4. About to try the experiment of daily Aspiration in the Sign of Osiris Slain.

Did this twenty-two minutes, with
Invocation as of old.

Cut cross on breast and circle on head.

(SCIRE) The vow of Poverty is to esteem nothing save A.:

(AUDERE) The vow of Chastity is to use the Magical Force
only to invoke A.:

(VELLE) The vow of Obedience is to concentrate the Will
on A.: alone.

(TACERE) The vow of Silence: so to regulate the whole
organism that so vast a miracle as the
Completion of the Great Work excites therein
no commotion.

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N.B.—To look expectantly always, as if He would instantly appear.

Aug. 10. In Sign of Osiris Slain; cut cross and circle as before, renewing vows. Twenty-eight mins.

Got the Threshold—the awful doubt whether one shouldn't walk away and throw up the whole thing—presented first as a temptation, than as a doubt. Wherefore the cry, "Eli, Eli, lama sabachthani." But got no further—save from a sense of dew distilling from the Eye in the Triangle by the Ray.

„ 14. Am still very much below par. Not that I feel bad; but I sleep absurdly after massage.

(As a matter of fact, he suffered intensely from neuralgia and eye trouble all this summer, with hardly any intermission.)

„ 18. Reobligated, though ill.

(Through the obstruction of a duct in the eye several extremely painful operations were needed, and he was in practically unintermittent pain.)

„ 25. Reobligated, though ill.

Sept. 1. Reobligated, though ill.

„ 8. Pain too great to record vows, even if I made any.

(His practice was evidently to take the vows afresh every week: he seems to have recorded no practices, though he evidently did them daily. The diary is all this time blank of any records of any sort.)

„ 16. Renewed vows as usual.

„ 17. Went to A — P — H —, C.

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(The change of air cured his neuralgia instantly. Henceforth he may be considered well again. He speaks of himself on the 20th as “an absurd but athletic ass,” after a night spent wandering about London talking to policemen and night watchmen.)

- Sept. 21. Did a little Invocation. Inquiring how to invoke A.: got the instant reply “Often!”—and only saw later that this was the same old order as before. Which confirms it: discard methods, rituals, etc. (and their contradictions), but do it Often!
- „ 22. D.D.S. visits me. Celebration of the Autumnal Equinox.
- „ 23. Celebration of the Autumnal Equinox.
- 24-30. (During this period Fra. P. was preparing, under the guidance of D.D.S., a certain ritual of initiation. This was to combine the Eastern and the Western methods.

The mind, exalted, fortified, initiated by the Holy Magick, was then in that very state of divine tension to concentrate itself on that Self-glittering One.)

It is time to break off for a moment from the Diary to ask the reader to remark how extraordinarily full is this passage of P.'s life. The scene opens on the slopes of Kangchenjanga with the death of five men. It continues with a jungle inhabited by savages, naked, armed with bows and arrows, ignorant even of any language containing so many as three

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hundred words, and by wild beasts. The next scene is of attempted robbery and murder, and P.'s successful defence. Then comes one of the wildest journeys possible to take on this planet, packed with every kind of adventure and privation. After this, practically continuous ill-health, only interrupted by the most shocking domestic tragedies.

Through all this, Fra. P. remains in perfect literal simplicity with his devotion to the Augoeides and his "invoking often."

He never flags, never falters, never faints, never fails. Impassive and inexorable as that Nature whom he had defied, he went steadily on with his work. Wealth and health had been torn from him; he was like Job, but even worse tormented; greater than Job, he resisted all without a murmur, and conquered all without a glimmer of self-satisfaction.

When the Books are opened and the deeds of men are known, who dare say that there shall be found aught to surpass these marvellous months which Fra. P. set to the Operation of the Sacred Magic, to obtaining of the Knowledge and Conversation of the holy Guardian Angel?

We return to the Diary—

Oct. 2. (Fra. P. has now retired into the Adytum of God-nourished Silence to some purpose! We transcribe this day's entry; it is probably most important to us. The rest of the year's entries are nearly all of the same kind.)

The Stooping Dragon—the Floor of the . . .
vide *Alexandra*.

The Critical Converse.

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Before this is merely the Concealed At Home with its distinction of gift and graft, and very vagueness, where Apollo and Diana took the place of Mercury.

Scortillum, ut mihi tum repente visumst,
Non sane inlepidum neque invenustum.
Huc ut venimus incidere nobis.
Sermones varii.

(This means something! For example, the Stooping Dragon was painted on the Floor of the *Vault*. In *Alexandra* occur the words “vault on Vera.” Hence in the diary the letters S.D. (for Stooping Dragon) will refer to somebody named Vera, or possibly “the true woman,” or “true things.”

As I am ninety-four years old come Martinmas, and have much more of this “Temple” anyhow, I feel justified in leaving the rest of this ingenious cipher to any lunatics who get tired of the Bacon-Shakespeare folly.

Anybody who understands this entry of October 6—

Brassies and Billiards.

Council of War.

The King’s letter to the Queen:
“*Pussy* the Prince is ill”

Paedicabo ego vos et inrumabo

XVI.

Called on Rev. J. A. Hervey—
is welcome to a copy of the diary.)

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Oct. 9. Tested new ritual and behold it was very good!
Thanked gods and sacrificed for——

In the “thanksgiving and sacrifice for . . .” I *did* get rid of everything but the Holy Exalted One, and must have held Him for a minute or two. I did. I am sure I did.

Such is the fragmentary account of what was then the greatest event in Fra. P.’s career. Yet this is an account of the highest of the trances—of Shivadarshana itself, as we know from other sources. The “vision,” to use still the name become totally inadequate, appears to have had three main points in its Atmadarshana stage—

1. The Universal Peacock.

2. The Universe as Ego. “I who am all and made it all abide its separate Lord,” *i.e.* the Universe becomes a single and simple being, without quantity, quality, or conditions. In this the “I” is immanent, yet the “I” made it, and the “I” is entirely apart from it. (This is the Christian doctrine of the Trinity, or something very like it.)

3. This Trinity is transcended by an impersonal Unity.

This is then annihilated by the Opening of the Eye of Shiva. It is absolutely futile to discuss this: it has been tried and failed again and again. Even those with experience of the earlier part of the “vision” in its fullness must find it totally impossible to imagine anything so subversive of the whole base, not only of the Ego, but of the Absolute behind the Ego.

There are, however, many suggestive poetical descriptions which we advise our readers to study. Notable are “Aha!” (passage quoted below) and many portions of Liber LXV,

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Liber VII, and Liber CCXX. It must be clearly understood that the Bhagavad-Gita, Anna Kingsford, St. John, and all other writers with the possible exception of Lao Tze, describe nothing higher than Atmadarshana. For the first time in the known history of the world there had arisen the combination of the utmost attainment with the intelligence and literary ability to make it comparatively articulate. It is no wonder, then, that we hail Fra. P. as the greatest of all Teachers.

This entire experience from the Passing of the Abyss to the Shivadarshana has been so wonder fully described in "Aha!" by Mr. Aleister Crowley, who was privileged to get his material first-hand from Fra. P. himself, that we make no apology for quoting the passage in full.

MARSYAS. Ay! Hear the Ordeal of the Veil,
The Second Veil! . . . O spare me this
Magical memory! I pale
To show the Veil of the Abyss.
Nay, let confession be complete!

OLYMPAS. Master, I bend me at thy feet—
Why do they sweat with blood and dew?

MARSYAS. Blind horror catches at my breath.
The path of the abyss runs through
Things darker, dismaller than death!
Courage and will! What boots their force?
The mind rears like a frightened horse.
There is no memory possible
Of that unfathomable hell.
Even the shadows that arise
Are things too dreadful to recount!

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There's no such doom in Destiny's
Harvest of horror. The white fount
Of speech is stifled at its source.
Know, the sane spirit keeps its course
By this, that everything it thinks
Hath causal or contingent links.
Destroy them, and destroy the mind!
O bestial, bottomless, and blind
Black pit of all insanity!
The adept must make his way to thee!
This is the end of all our pain,
The dissolution of the brain!
For lo! in this no mortar sticks;
Down come the house—a hail of bricks!
The sense of all I hear is drowned;
Tap, tap, isolated sound,
Patters, clatters, batters, chatters,
Tap, tap, tap, and nothing matters!
Senseless hallucinations roll
Across the curtain of the soul.
Each ripple on the river seems
The madness of a maniac's dreams!
So in the self no memory-chain
Or causal wisp to bind the straws!
The Self disrupted! Blank, insane,
Both of existence and of laws,
The Ego and the Universe
Fall to one black chaotic curse.

OLYMPAS. So ends philosophy's inquiry:
"Summa scientia nihil scire."

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MARSYAS. Ay, but that reasoned thesis lacks
The impact of reality.
This vision is a battle axe
Splitting the skull. O pardon me!
But my soul faints, my stomach sinks.
Let me pass on!

OLYMPAS. My being drinks
The nectar-poison of the Sphinx.
This is a bitter medicine!

MARSYAS. Black snare that I was taken in!
How one may pass I hardly know.
Maybe time never blots the track.
Black, black, intolerably black!
Go, spectre of the ages, go!
Suffice it that I passed beyond.
I found the secret of the bond
Of thought to thought through countless years
Through many lives, in many spheres,
Brought to a point the dark design
Of this existence that is mine.
I knew my secret. *All I was*
I brought into the burning-glass,
And all its focussed light and heat
Charred *all I am*. The rune's complete
When *all I shall be* flashes by
Like a shadow on the sky.

Then I dropped my reasoning.
Vacant and accursèd thing!

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By my Will I swept away
The web of metaphysic, smiled
At the blind labyrinth, where the grey
Old snake of madness wove his wild
Curse! As I trod the trackless way
Through sunless gorges of Cathay,
I became a little child.
By nameless rivers, swirling through
Chasms, a fantastic blue,
Month by month, on barren hills,
In burning heat, in bitter chills,
Tropic forest, Tartar snow,
Smaragdine archipelago,
See me—led by some wise hand
That I did not understand.
Morn and noon and eve and night
I, the forlorn eremite,
Called on Him with mild devotion,
As the dew-drop woos the ocean.

In my wanderings I came
To an ancient park aflame
With fairies' feet. Still wrapped in love
I was caught up, beyond, above
The tides of being. The great sight
Of the intolerable light
Of the whole universe that wove
The labyrinth of life and love
Blazed in me. Then some giant will,
Mine or another's thrust a thrill

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Oct. 10. I am still drunk with Samadhi all day.

Discovered . . .

(We need not write his words. Enough if we say that the one person left for him to love was lost, stricken by hereditary vice, a beastliness taught her at the age of 16 by her mother, a clergyman's wife, which, after having lain dormant all these years, was now become rampant and incurable. He had nothing to look forward to but life with one who was in all essential ways a maniac, with no hope of any termination but the asylum or the grave.)

- „ 11. To bed with thoughts of A.: Persistent vision. . . . But oh! the constant rapture. . . .
- „ 12. . . . But oh! . . . as before. Did some prayer and fasting, but not enough.
- „ 13. . . . Things have *really* lost their value—I get what Blavatsky describes in the Voice of the Silence as “not quite disgust.”
- „ 14. . . . certain Samadhic effects linger—the unreality of things and one's own sense of success, etc.
- „ 16. Samadhi not yet worn off.
- „ 17. But oh! etc., only more so.
- „ 18. Ditto. Note lack of impatience, perfect satisfaction with existing state. . . .
- „ 21. I am still “polarized” a good deal; my “indifference” is pronounced.

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Oct. 31. This account is almost unintelligible as it stands; so I edit it. He appears to have made the old “Preliminary Invocation.” Result rather like Yoga; he gets at once into Pratyahara and then makes Samyama on the Augoeides.

“Invoked twice—terrible agony.” And then this note. “Barbarous names. Supreme test (*i.e.* to use words which he does not understand), for a man who is *really* praying cannot bring himself to say a ridiculous thing to his God, even on the latter’s mandate.”

(From this it appears as if the Augoeides had told Fra. P. the real meaning of Zoroaster’s injunction: “Change not barbarous names of evocation; for they are names divine, having in the sacred rites a power ineffable.”)

“I shall go,” continues Fra. P., “and recite ‘From Greenland’s Icy Mountains’ (the most ridiculous thing that occurred to his mind)—if with faith, Samadhi! . . .

“No faith, I suppose. Time after time I feel the sickening pangs of dissolution; physically I nearly faint; but I don’t get over the bar. . . . I am sick, sick!

“I retire in disorder pursued by dog-faced demons of all kinds.

“Once again I nearly got there—all went brilliance—but not quite.”

Again, “There is nothing but dog-faced demons after I get to bed; but there is always

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the consciousness behind thoughts. Thus, when the consciousness realizes that ‘I am apart from my thoughts,’ that thought itself is pictorially shown as a thought.” This seems to mean that he again got Atmadarshana; his complaint was the inability to pass beyond.

He adds “to this consciousness all thoughts are alike; it would never trouble to command them.” *Id est*, it is the Peace of the Universe, the Impersonal Absolute. He was That.

Note that he got this without any Ritual to speak of; an enormous advance in power of meditation.

- Nov. 4. Descent into Hell. In the power of the Dweller—obsession by a devil left by F—— and J—— called “?” (This devil is described in “Sir Palamede the Saracen,” Sections XXXVI and XXXVIII. It asks “Is there any Path at all?” and “Are not you a fraud?”) Return with great difficulty—awful pangs—Eli! Eli! lama sabachthani!

N.B.—I got back to very near Samadhi in the end.

(This appears to have been a "natural" meditation arising out of the conversation of F—— the Buzite and J—— the Shuhite!)

- „ 14. Again got into the Samadhi-proximity-state; as it were, without trouble.

(Now follows a period of two more months of ill-health of the severest kind, and apparently

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no work is done. There was, however, much question of his position in the mystic hierarchy. He had the highest attainment known—and what did it amount to? In the meantime Fra. D. D. S. himself must have attained Samadhi—presumably Atmadarshana—for we find this entry.)

Dec. 7. D. D. S. writes from Samadhi-Dhatu.

(Dhatu—literally “element”—is a word chosen to avoid such implications as would be conveyed by “place,” “state,” and such words.)

„ 8. D. D. S. still in Samadhi.

„ 10. D. D. S. dined with me. He thinks my attainment makes me a Master of the Temple. He goes even further and says that I am *the* Master—the Logos—the next Buddha.

. . . This (apparently some ceremony of Rose Croix) purifies and consecrates me, so that I feel “I am the Master” quite genuinely—without scruple or diffidence. No personality.

„ 11. Back to B——. D. D. S.’s amazing third letter.

(This letter is too long and personal to publish in full; but it contains these words: “How long have you been in the Great Order, and why did I not know? Is the invisibility of the A.: A.: to lower grades so complete?”)

In spite of his illness he managed to do some most formidable work during this December. There is, however, nothing further in the diary of interest to our present purpose.

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But it is most important to remark that although acclaimed as a Master of the Temple, as one who has passed utterly through the Abyss, as a Brother of the A.: A.: itself, he steadfastly refused to accept the hard-won grade for three years more.

(To be continued)

HIS SECRET
SIN

INSCRIBED ADMIRINGLY
TO
ALEXANDER COOTE

HIS SECRET SIN

Inscribed admiringly to Alexander Coot.

THEODORE BUGG had made England what she is. The last forty-two years had elevated him from errand-boy to biggest retail grocer in the Midlands. Twenty-eight years of wedded happiness had left him with a clear conscience, a five-year old grave to keep in order "To the memory of my beloved relict," as he had written until the clerk suggested a trifling alteration, and a strapping daughter just turned twenty.

I wish I could stop here. But there is a rough side to every canvas, and Theodore Bugg had forgotten all about England, and what she is, and how he had made her. Or if the good work was going on, it was subconscious. He was standing by the gilded statue of Jeanne d'Arc, his mouth wide open, his Baedeker limp in his perspiring hand. "She's riding astride!" The molten madness throbbled in his brain. "She's got man's clothes on!"

The shocking truth must out: Theodore Bugg had come to Paris for Pleasure!

He had only been able to spare two days, the Sunday and Monday of Whitsuntide. He had travelled by the night boat on Saturday, arriving in Paris on Sunday morning—the first step downward! The air of Paris intoxicated him; the Grands Boulevards ate into his moral fibre like a dragon chewing butter; and though he had not actually 'been in' anywhere, he felt the atmosphere of the music-halls as Ulysses

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heard the Sirens. He was fortunately tied to the mast of his ignorance of French and his fear of asking anybody such a very peculiar question, or he would certainly have discovered and visited the Moulin Rouge.

As it was, Joan of Arc was very much more than was good for him. He stared, fascinated as by a basilisk, his eyes starting further and further from his head as his moral sense dragged his body backwards along the Rue de Rivoli. By this means he cannoned into a worthy Frenchman (who refused to take him seriously) and so was shocked into himself.

He pulled out his watch. Only an hour and a half to catch his train. Just as he was beginning to enjoy himself, too. What a shame! He couldn't even send a telegram without letting somebody know where he was—and at home they supposed him to be visiting a business acquaintance in Shropshire.

I'll have a memento, thought he, if I die for it. I'll—I don't care. I may as well be hung for a sheep as a lamb—I'll go the whole hog. I know there's shops about here.

So, turning, in his excitement and determination, he saw—when you invoke the devil he is usually half-way to you—a shop window full of photographs of the pictures and sculptures of the Louvre. He looked up and down the street—the sight of a top hat might have saved him even at the eleventh hour. But no! nothing that looked in the least like an Englishman, even to his overheated fear of discovery. He peered and dodged about for a little like a man stalking dangerous game,

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and then, with sudden stealth, his back to the door, pushed down the lever and slid into the shop.

“Avvy-voo photographiay?” he said hurriedly, with averted face.

“Certainly, sir,” replied the shopkeeper in perfect English. “What does Monsieur require? Photographs of Paris, of Fontainebleau, of the Louvre, of Versailles?”

But English would not serve the turn of Theodore Bugg. He nearly bolted from the shop. An English voice—it was almost Discovery!

“Kerker shows,” he muttered doggedly enough, though his head hung lower than ever. “Kelker shows tray sho. Voo savvy?—tray tray sho—par propre!”

The shopman, not yet old enough to master his disgust at the familiar incident, brought forward several books of photographs.

“Perhaps Monsieur will find there what he requires,” he said coldly.

Furtively and hurriedly, his glance divided between the forbidden book and the shop-door, his only safeguard from intrusion the thought that nobody who entered would be in a position to throw stones at a fellow-culprit, Theodore Bugg turned over the pages.

The book began mildly enough with the winged Victory and only entered the rapids with La Gioconda. Thence, Niagra-like, one plunge to the abyss—the Venus de Milo.

The blood flame to his face; his breath came hot and quick.

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With fumbling fingers that trembled with excitement he withdrew the photograph from its leaf and half showed it to the proprietor with a whispered "Comby-ang?"

"Trente sous," said the shopman in his most rapid French. And in English, "We take English money here, sir; ten shillings, if you please. May I wrap it up for you?" But Bugg had thrust it into his inner pocket, and, pressing a sovereign into the man's hand, dashed without looking behind him from the shop, eager to put time and space between himself and his compromising position.

He hurried to his hotel, not without many a suspicious glance over his shoulder, and packed his bag. He had ten minutes to spare. He locked the door carefully, sat down with his back to the light, and pulling the photograph from his pocket, indulged in a long voluptuous gloat.

Then the boots knocked with the news of his cab, and Bugg, nobler than Lord Howard of Effingham, thrust his treasure into his pocket, unlocked the door and cried "Venny!"

II.

Theodore Bugg, a year later, was paying the price of his fall. He had allowed Gertrude to attend Art Classes, although he knew it to be wrong. But he had grown to fear his daughter, and—on such a point especially—he was incapable of fighting her.

For there were times when he tried to persuade himself that there was "nothing wrong in it." A brother churchwarden had looked a little askance when the news of Gertrude's "advanced ideas" had come; but Theodore had

HIS SECRET SIN

stoutly and even a little sternly rebuked him with the original remark: "To the pure all things are pure." It was knowing when to be bold that had made Theodore the fine business man he was.

And very bold it was, for conscience makes cowards of us all. The secret shame of his orgies! Every week-night—once even on a Sunday!—after everyone had gone to bed, he opened the little safe in the wall at the head of his bed, and drew forth the obscene picture from its envelope marked "In case of my death or disability THIS PACKET is to be DESTROYED UNOPENED. T. Bugg." Then he would sit, and hold it in his hot hands, and gloat upon the evil thing, lifting it now and again to his mouth to cover it with greedy, slobbering kisses. And afterwards, when it was safely locked up again, he would undress with a certain unction. Once even he attempted—with the aid of a bath towel—to take the pose before the mirror. And he saw nothing ridiculous in that, just as he saw nothing beautiful in the photograph. Nakedness is lust: so ran his simple gospel of aesthetics.

Shame quickened him, too, to measures of expiation or precaution. He read family prayers twice a day instead of once, and he took the chair at the Annual Meeting of a Society for Sending Out Trousers to Converted Hindoos.

As everybody in the Midlands knows, "Hindoos" are Naked Savages.

And he discharged a groom for whistling on Sunday.

But if these expedients salved his conscience, they did nothing to quell Gertrude's incipient tendency to independence

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of thought and action. There had been a very unpleasant scene when he threw into the fire a book from Mudie's (I thought one could have trusted Mudie's!) called 'The Stolen Bacillus,' which he understood to be of a grossly immoral tendency. (Nasty filth about free love or something, isn't it?)

Theodore Bugg was not a sensitive man; excess of intuitive sympathy had not made his life a hell; but he felt that his domestic relations were strained. Especially since "that Mrs. Grahame" had evinced a liking for Gertrude. Her husband's coloneley was the gilding of the pill; but the pill was a bitter one, for Mrs. Grahame went motoring and even golfing on Sunday instead of going to Church, and once or twice had taken Gertrude with her, to the scandal of the neighbourhood. Colonel Grahame, too, rather got on Bugg's nerves, in spite of the "honour of his acquaintance."

Such thoughts went dully through his mind as he waited in the garden for his daughter to come in to tea from the "Art Class." But when she arrived, portfolio in hand, her beauty and the splendour of her long easy swing determined him to be gracious.

Under such circumstances conversation is apt to be artificial; but Gertrude was gay and garrulous, and the tea went very pleasantly until her father's eye unluckily fell on the portfolio. "And what has my little fairy been doing lately?" he asked with elephantine lightness.

"Oh, sketches mostly, father. This week we're copying from old Greek masterpieces, though. Let me show you, father, dear." She opened the portfolio and turned over the

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leaves. "I'm getting on splendidly. Mr., Davis thinks I ought to go to Paris and study properly. Do let me."

"How can you think of such a thing, Gertrude? A daughter of mine! Study properly!!! No indeed! A little sketching is a nice accomplishment for a young lady, but—"

His jaw dropped. A thin, graceful pencil sketch it was that he clutched in frenzied fingers; but he could not mistake the subject.

"Wretched girl," he shouted, "where did you get the—the—the—Damn it all, what d'ye call it?—the—ay! that's it!—the model for this vile, filthy, lewd, obscene, lustful thing? Damn it! you're as bad as Cousin Jenny! (Cousin Jenny was a blot on the 'scutcheon of the Buggs). You're a harlot, miss!" And then, with an awful change as the truth came home to him: "O my God! O my God! Damn it!" he screamed, "how did you get the keys of my little safe?"

The girl had frozen colder than the stone, but there was a new light in her eye, and if the curl of a lip could tread a worm into the dust, that lip was hers and that worm the author of her being. She had withdrawn as one who comes suddenly upon a toad, and the first flaming of her face had died instantly to deadlier ice.

Bugg saw his mistake, his masses of mistakes. There being but one more to make, he made it; and, finding himself in the frying-pan of discovery, leapt into the fire of things irrevocable and not to be forgotten. His fat, heavy-jowled, coarse face all twitching, he fell on his knees and clasped his hands together. "So you found me out? Don't, don't give away your poor old father, Gertie! My little Gertie!"

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There was a silence. "Excuse me, father," said the girl at last, "but I've just had a glimpse of you for the first time in my life, and it's a bit of a shock. I must think."

And she stood motionless until her hapless father attracted her attention by backing into his wicker chair. "Don't touch holy things," she snapped suddenly, taking the sketch from his nerveless hand, and replacing it reverently in the portfolio.

The action seemed to decide her.

"I'll give you an address to send my things to," she said, and walked out of the garden.

Theodore Bugg sat stunned. "Holy things," she had said. She called that lustful French photograph holy! Was this Original Sin; or was it that strange new thing people were talking about—what was it? Ah! heredity. Heredity? His secret sin become her open infamy? Truly the sins of the fathers were visited on the children!

By this time he was upstairs and in his bedroom. He must destroy the accursed thing; he must destroy—Ah! yes. He had contaminated Gertrude by having such a thing in his house. He must be the Roman father, and—what would a Roman father do?

He had the match alight, but he could not put it to the edge of the packet. Then the silence of the house hit him; he knew that his daughter would never return, and in a fit of rage he trampled on the envelope like a wild beast mauling a corpse.

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He thrust it into the empty grate, lit the paper frills, watched all blaze up. Then, gulping down a sob, he went to the drawer of a cabinet and pulled out the revolver which he had bought (and loaded, under the shopman's guidance) against burglars.

Yes, he must kill himself. He drew back the hammer. Cold sweat beaded his flabby face. He could not; and anyhow, how did one? He thought of many stories of people who had shot themselves ineffectively. He felt for his heart and failed to find it, wondered if it had stopped and he were dying, had a fit of fear paralysing all his will. He thought of himself lying dead.

“No, by God! I can't do it!” he cried, and flung the pistol back into the drawer. As luck would have it, the weapon exploded. The bullet broke his jaw, tore away four molars, smashed the cheek-bone, pulped the right eye, and, glancing from the frontal bone, found its billet in the ceiling. He lost consciousness and fell. His head struck the grate where yet smouldered the ashes of the photograph.

It was three months before he recovered, and then with only half a face to face the world with. He still thinks that Gertrude gave him away, for the street-boys have taken to calling him “old Venus.” But he is wrong; the boys have their aesthetic reasons for the name.

Gertrude in any case is much too busy to bother her head about him; for, after a year in the Latin Quarter, if she has failed to surpass Degas and Manet and O'Connor, she has at least conquered the great pianist Wlodywewsky, and it

THE EQUINOX

takes her all her time to manage him and keep the baby out of mischief.

Theodore Bugg needs no help of hers in his moral sculpture of the destinies of England.

ALEISTER CROWLEY.

LONG ODDS

HOW many million galaxies there are
Who knows? and each has countless stars in it,
And each rolls through eternities afar
Beneath the threshold of the Infinite.

How is it that will all that space to roam
I should have found this mote that spins and leaps
In what unutterable sunlight, foam
Of what unfathomable starry deeps

Who knows!?! And how this thousand million souls
And half a thousand million souls of earth
That swarm, all bound for unimagined goals,
All pioneers of death enrolled at birth,

How were they swept away before my sight,
That I might stand upon the single prick
Of infinite space and time as infinite,
Who knows? Yet here I stand, climacteric,

Having found you. Was it by fall of chance?
Then what a stake against what odds I have won!
Was it determined in God's ordinance?
Then wondrous love and pity for His son!

Or was it part of an eternal law?
Then how ineffably beneficent!
Each thought excites an ecstasy of awe,
A rapture rending the mind's firmament.

THE EQUINOX

Infinity—yet you and I have met.

Eternity—yet hand in hand we run.

All odds that I should lose you or forget,

But, soul and spirit and body, we are one.

Is this the child of Chance, or Law, or Will?

Is None or All or One to thank for this?

It will not matter if thanksgiving fill

The endless empyrean with a kiss.

ALEISTER CROWLEY.

DOCTOR BOB

A SKETCH

BY

MARY D'ESTE and ALEISTER CROWLEY

PERSONS OF THE SKETCH

DOCTOR ROBERTS (“*Doctor Bob*”)

MRS. ROBERTS, *His wife.*

DOCTOR FIELDING

JANE SKIRING

WILL STANLEY } *Patients.*

TWO GENTLEMEN

A MANSERVANT

DOCTOR BOB

A SKETCH

BY

MARY D'ESTE and ALEISTER CROWLEY

[The Scene represents the waiting-room of DR. ROBERTS' house. Doors L., R., and C. Door L. leads to dining-room; door R. to entrance-hall; door C. to consulting-room. This is a wide double door, which when open shows the doctor's bureau, chairs, and other usual furniture.] "Curtain may be used instead of door if more convenient."]

The waiting-room has a large table, with illustrated journals, &c. There are easy chairs, but no other furniture. On the table lie the hat and stick of a patient who is closeted with DR. BOB.

Time 2.30 p.m. A bright winter afternoon.

Enter the SERVANT, preceding DR. FIELDING, who is wearing his motor coat and cap.

The SERVANT goes through to Door L., and returns with MRS. BOB, who goes to greet DR. FIELDING warmly, while the SERVANT goes out R. and closes door.]

Mrs. B. How good of you to come so promptly!

Dr. F. I could never respond quickly enough to a call from you. I should have been here ten minutes earlier, but the Daimler doesn't like so much snow in the streets.

THE EQUINOX

Mrs. B. How perfectly sweet of you!

Dr. F. I hope this is not professional; at least, I'm sure there's nothing the matter with you.

Mrs. B. Heavens, no! I have health enough for six.

Dr. F. And there's nothing wrong with Dr. Bob?

Mrs. B. Nothing serious; he has had a bit of a cough this month back.

Dr. F. Heaven help him if he has to make his own diagnosis—you know we call him Doctor Doom'em!

Mrs. B. It's just that I want to talk to you about.

Dr. F. You don't mean to say you mind?

Mrs. B. Mind! It's driving me mad.

Dr. F. But he's the greatest consultant we have; nobody ever comes to him while there's a chance anywhere else.

Mrs. B. Yes; but whatever other drug he gives them, he never gives them hope.

Dr. F. But they come for his opinion.

Mrs. B. And don't want to know it.

Dr. F. Perhaps it would be better if they didn't.

Mrs. B. That's it; that's what's driving me mad. I see them come there one after another, some cheerful, others desperate; some looking healthy, some looking half dead already; some hoping, some doubting; all fearing. But one and all go away hopeless, utterly hopeless. I could bear it better if his were not so great a name. But he's right—he's always right. That's what's so terrible—he's always right!

Dr. F. Come, come! Don't break down, Mrs. Bob!

Mrs. B. Wouldn't it be better to let them go on blindly to the end? Think of them watching and waiting! Think

DOCTOR BOB

of the drawn faces, and the ghastly stare into the eyes of Death! Think of their ears strained if perhaps they may hear his stealthy tread! Their tongues licking their parched lips—oh, is there no hope? Then, at least, is there no mercy?

Dr. F. I should be inclined to deceive them nearly always. I'm sending him a girl this afternoon. Hang it! I must have his opinion, and yet I hesitated—long—over the wisdom of the course I was taking. She hasn't any idea of how seriously ill she is; the shock might kill her. I begged him in my note to spare her the full knowledge.

Mrs. B. Poor child!

Dr. F. Well, if he says there's no hope You know her, I think—Jane Skiring?

Mrs. B. The little school teacher. Oh! I'd no idea she was so ill. I *am* sorry.

[The consulting-room door opens, and an elderly man, whose hat and stick are on the table, comes out. His face is drawn and his eyes haggard. He takes no notice of the people present, or of his hat and stick, but goes straight out, R. The banging of a door is heard. Enter the" Servant, running; picks up the hat and stick, and runs out after him. Dr. Fielding and Mrs. Bob "exchange glances significant of shocked pain.

The consulting-room doors being now wide open, the audience can see Dr. Bob sitting at his bureau. He rises, and comes down stage, heartily, cheerfully, masterfully.]

Dr. B. Hullo, Fielding! Glad to see you. Just got your note before lunch; I'll find out for sure what's up. Pretty girl—pity! See that old boy just went out? A typical Brightic; fellow who devilled his own kidneys. Ha! ha! ha!

THE EQUINOX

I wonder if he'll see that Christmas turkey—ha! ha! ha! Hullo, dear! Didn't see you, little white mouse! Let's have coffee, dear, and the brown brandy. No more patients for a bit. Come along, Fielding, eh?

[*He leads FIELDING to the consulting-room, while MRS. BOB goes out L.*]

Dr. F. This is an exceptional case, old man. I do hope you won't frighten her.

Dr. B. Great God! always the same old story. They never come to me until the rest of you have finished them, and then it's my candid opinion you want. Then you get it, by Heaven! and instead of blaming yourselves, or the patient, or the disease, you blame me. Why don't you give me a chance? Why don't you bring them while there *is* hope? You all look upon me as the undertaker—Doctor Doom'em, isn't it?—because you are afraid to tell the patient what nine times out of ten you know as well as I do. Doctor Doom'em!

Dr. F. Now, old man, don't get excited.

Dr. B. Excited! Why my life would be one long hell if I hadn't chosen a very simple method. Tell the truth. I'm not a lawyer, paid to tell lies. Tell the truth. Then I've done my part; my conscience is clear; I eat hearty and sleep sound.

Dr. F. But is it always best to tell the truth? May you not sometimes overlook a grain of hope, and kill it by your diagnosis? [Enter MRS. BOB *with coffee.*

Mrs. B. I can't believe it is right to send away people smashed.

Dr. F. Yes; you're a hanging judge.

DOCTOR BOB

Dr. B. I only record the effect of the verdict of the jury—twelve good symptoms and true.

Mrs. B. I can never forget seeing young Joe Whitney when he came from you. He had the face of a lost soul. And the next day the papers had the news that he had shot himself.

Dr. B. Well, what of that? He saved himself about four months of the most persistent and horrible torture that the mind of a devil could imagine..... People wonder why doctors are nearly always Atheists!

Mrs. B. Oh, Bob!

Dr. B. In his place I should have done as he did.

Dr. F. No, you wouldn't. You'd sit in a corner with your teeth clenched, waiting and watching and recording, killing each hope as it was born, yet wishing to God that you dared hope—even though you knew it to be vain.

Dr. B. There's where you are wrong. What's the use of lying and cheating? I never saw any good come of it. You tell a man he may get well this year—next year—sometime—never—like a silly girl blowing a puff-ball. Pah!

Mrs. B. If you only had sympathy, Bob dear, if you only had imagination! If you only could realize what these people really feel when you condemn them!

Dr. F. And hope is the best medicine; at least it helps the man to live out the little life that remains to him. An artist might finish his creation.

Dr. B. Oh, artists! Another set of liars!

Dr. F. A doctor will go on with his work better if his brain is not clouded with his own mortal fear.

Dr. B. Rot! if he's finished, he'd better finish. And besides, despair can often do more than hope. Put the

THE EQUINOX

biggest coward in the world in a tight enough corner, and he'll show his teeth, and very likely win out. (*He coughs.*) By the way, have a look at this throat, will you? There's a little chronic irritation somewhere.

Dr. F. Why, of course. [*The bell rings.*

Dr. B. A patient, hang it all! I must leave you to talk to Nan. Send 'em along!

[*He goes into consulting-room and closes the door.*

Mrs. B. He's set on this telling the truth.

Dr. F. Oh, it's wrong: I know it's wrong. There's always a chance in the most hopeless cases.

Mrs. B. Can't we—can't we make him see it?

Dr. F. But how?

[*Enter SERVANT, showing in WILL STANLEY.*

W.S. (*surprised*) How do you do, Dr. Fielding?

Dr. F. I didn't expect to see you here; I thought you were better months ago.

W.S. So I was—in fact I am—only the mother insisted on my seeing Dr. Bob. I guess he won't find much wrong with me!

Mrs. B. Oh, you mustn't mind even if he does. Doctors live on people's fears.

Dr. F. (*laughing*) Oh, Mrs. Bob, come now!

W.S. They can't frighten me; but they do mother. She wants to coddle me all the time.

Dr. F. You're a No. 1 size pet.

W.S. Rather; I'm the strongest man in college. If this silly old heart hadn't started to play the goat.

[DR. BOB'S *bell rings.* SERVANT *enters, shows WILL STANLEY into consulting-room, closes doors, returns, and goes out.*]

DOCTOR BOB

Dr. F. Poor devil! I've known for months that it was all over with him.

Mrs. B. Oh, how dreadful! He's not twenty yet.

Dr. F. He never will be.

MRS. B. In my mind I can see him coming out; I can feel and understand. Oh, why won't Bob let him take hope to his mother?

Dr. F. It's a shame. It's silly, useless cruelty. I'd like to punch Bob's head.....oh! I beg your pardon, Mrs. Bob—if he breaks down that fine boy's courage.

Mrs. B. Oh, I quite agree with you.

Dr. F. Then I say that he'd be all the better for a dose of his own medicine.

[*Silence. Then MRS BOB clasps her hands, gives a little laugh, and cries out.*]

Mrs. B. Oh, I've got such a good idea.

[*The bell rings. Enter JANE, ushered by SERVANT.*]

Dr. F. Well, here you are, Jane. How splendid you're looking to-day. Fit as fit, eh?

Jane. It's this weather. I do love the snow. I'm as happy as happy; every fibre of my being quivers with joy. How do you do, Mrs. Roberts?

Mrs. B. I'm so glad to see you. I'm so sorry to see you.

Jane. Oh, it's nothing. Dr. Fielding tells me it's sure to be all right. Dr. Bob—oh, I mean Dr. Roberts—will say the very worst he can, and then we've got to hope for the best.

Dr. F. Yes. I always get his opinion; and then we're sure to err on the safe side. Eh?

Mrs. B. Yes; but he's so anxious to make people take proper care, and follow his instructions absolutely.

THE EQUINOX

Jane. Yes, of course. I know I've been careless.

Dr. F. Yes, yes. A bit of a fright is the very thing to do one good.

[*Enter Will Stanley, his hair dishevelled, a wild look in his eyes. He does not see Mrs. Bob and Jane, who are up L. at back of stage, but addresses Dr. Fielding, who is at table.*]

W.S. I say, doc., it's all up.

Dr. F. Nonsense. Cheer up, old son. It's never as bad as Dr. Bob makes out.

W.S. Yes; I'm finished. God! but this will break up the mother.

Dr. F. Then you mustn't tell her.

W.S. I'm not going to. But she'll guess. Mothers seem to feel things. Look here, doc., I'm on for a night with the Indians. I'll have forgotten about it myself by to-morrow. That's the best way.

Dr. F. I'm with you. And in the meantime, remember we doctors know very little.

Mrs. B. (*coming forward*) I wouldn't believe the whole lot of them if they said I had to die to-morrow.

Dr. F. Quite right.

[*DR. BOB'S bell. SERVANT enters and shows JANE into consulting-room.*]

Dr. F. I'll be with you in a moment, Jane (*Jane nods and smiles and goes in.*) Take my word for it, Will, there's always hope. I'll see you at the Club at 8 o'clock.

W.S. Right you are! (*Seriously and pathetically*) And thank you so much for—lying to me!

DOCTOR BOB

[*He bows to MRS BOB, shakes hands with DR. FIELDING, and goes out R.*

Mrs. B. Another victim!

Dr. F. It's a shame!

Mrs. B. Will you stand by me?

Dr. F. You know I will. What is it?

Mrs. B. Let's teach him a lesson. I've got a splendid idea. It isn't hardness of heart; but he doesn't see clearly. I want to make him feel and understand what it is that he's doing.

Dr. F. And how do you propose to do it?

Mrs. B. Well, you know he asked you to look at his throat. Tell him it's something terrible, that he's got to die! Can you think of anything?

Dr. F. Why, of course, cancer!

Mrs. B. (*shocked*) Oh!

Dr. F. Cancer of the throat has just such slight symptoms. Nobody can tell without examination.

Mrs. B. Oh, you don't think it really might be that?

Dr. F. Not one chance in a thousand. But he'll believe me if I tell him that that is what it is..... Do you really wish me to do it?

[MRS. BOB and DR. FIELDING look at each other steadily. From within the consulting-room comes the sound of a cry, a fall, and overturned furniture.]

MRS. B. Yes, I do.

[*The consulting-room door bursts open.*

Dr. B. (*in doorway*) Here, Fielding!

[FIELDING goes in. JANE is lying on floor in utter collapse. Both doctors work hard on her with heart massage and

THE EQUINOX

injections, at last recovering her sufficiently to bring her out.]

Dr. B. Here, Nan, tell them to light the fire in the spare bedroom!

[MRS. BOB *goes out*. DR. BOB'S *telephone on bureau rings*. DR. BOB *goes to it*.]

Dr. B. Half a minute, Fielding. Look after her.

[JANE *gasps and opens here eyes*.

Jane. You've been lying to me. Father of Heaven! I don't want to die. I cannot be so ill as he says!

Dr. F. No, dear child, no. The fact is—er—er—well, we've just discovered he's a bit mad, do you see? Listen to me, Jane.

Jane. Oh, I'm trying to.

Dr. F. He says the same thing to everybody—it's his mania. Don't believe a word of it.

Jane. No, no.

{*She collapses again*. DR. BOB *replaces telephone receiver, and comes forward*. He and DR. FIELDING *carry JANE out L. Outer bell*. SERVANT *ushers in a patient*. Enter L. MRS. BOB *in a state of violent excitement*.]

Mrs. B. Go! go! Why will you stay in this house of death? (*The Patient manifests surprise*.)

Go! go! I say. My husband can see no more patients to-day.

[*She shows him out, returns to centre of stage, breaks out crying, and goes off L. as DR. BOB and DR. FIELDING return. Their loud voices are heard arguing without*.]

Dr. F. It might have killed her; and it very nearly did.

Dr. B. Look here, Fielding, this is too bad. Hang it, if you'd brought me the girl a year ago I might have cured her.

DOCTOR BOB

Dr. F. And now you've killed her.

Dr. B. I killed her? Well, let me tell you, you killed her yourself. You let her think that she was not as bad as she was; that led her to neglect herself, and now you bring her to me with about a cubic inch of lung left to breathe with, and expect me to tell her that she'll live to be ninety. It's this infernal system of lying that's at the bottom of all the trouble.

Dr. F. Well, she'll die now, for sure. (*They are now in the consulting-room*). By the way, shall I look a that throat of yours?

Dr. B. Yes, I wish you would. It's very slight, but it's been hanging about for a month.

[*He sits and throws his head back for the examination, which DR. FIELDING begins. MRS. BOB comes in L., sees the two men, and draws back, facing audience, with a pleased expectant smile.*]

Dr. F. Whew!.....My God!

[*He draws himself up with a gesture of utter agony.**]

Dr. B. What's the matter?

Dr. F. My God! Pull yourself together, old man. I've bad news for you.

Dr. B. (*gone white*) It's you that need to pull yourself together. Come, out with it! It isn't it isn't

Dr. F. Yes, it is.

Dr. B. Cancer?

Dr. F. Cancer. Oesophagus involved, too; it's no use operating even. You haven't a month.

*This is genuine. Dr. Bob has really cancer; this is the tragedy of the joke. Dr. F. must indicate this by his manner. But he daren't break it to Mrs. Bob, who thinks throughout that he is acting.

THE EQUINOX

Mrs. B. (*aside*) What splendid acting!

Dr. B. Oh, my God! (*He falls back in his chair, sick and limp.*)

Dr. F. I'm sorry --- I'm awfully sorry --- but it's true.

Dr. B. Oh, my poor wife. Here! Think! Think! How shall we ever break it to her? (*He rises and staggers out of the consulting-room. Seeing MRS. BOB he stops.*)

Mrs. B. (*pretending not to notice his agitation*) Well, dear, and what does Dr. Fielding say?

Dr. B. (*hoarsely*) Nan, I hardly like to tell you. Oh, Nan, it's the very worst. It's the most malignant form of cancer. I haven't a month to live. (*Wildly*) Ha! ha! ha! Dr. Doom'em doomed at last! (*Breaking down*) Oh, Nan, Nan, what am I to say to you? And what am I to do about my work?

Mrs. B. You've been working too much, dear. I dare-say it's not really very bad; and the rest will do you good.

Dr. B. A pretty long rest. From now to the Day of Judgment. And you have nothing better to tell me than the same old lies! Lies! Lies! Here, I've work to do. Good God! —I've work to do.

[*He rushes into the consulting-room and bangs the door. MRS. BOB, hiding her face in her hands to cover her laughter, rushes off L., followed by FIELDING, his face white and sad. He hesitates a moment, stops, and says (aside)*

I can't tell her—I daren't tell her. I must keep up the farce.

[*The door banged by DR. BOB swings open on the rebound, and he is seen at his bureau arranging papers. He completes this work methodically; then goes to a drawer, picks out a hypodermic syringe, and fills it, injects his arm. He*

DOCTOR BOB

then comes to the table, opens a box of cigars, and selects one, then puts it back with a little laugh and takes and lights a cigarette.]

Dr. B. Ten minutes!

[He seats himself comfortably, and puffs at the cigarette. A long pause. MRS. BOB and DR. FIELDING return.]

Mrs. B. I must tell him—I must tell him! He's suffering too much. *(Runs in.)* Bob!..... What is it?

Dr. B. I have about seven minutes of life left, Nan. I could not bear to let you see me suffer for a month.

Mrs. B. What do you mean? Oh, don't you see it was all a joke? We wanted you to understand how the people felt when you condemned them. There's nothing the matter with you.

Dr. B. More of your lies. You've killed me with your lies now. I've injected cobra venom, and nothing can save me. Good-bye, Nan!

[She is dazed, staggers, and falls into his arms, fainting.]

A pleasant joke, Fielding. Well, you never had much sense.

[He falls. FIELDING, distracted, walks about, waving his arms in despair. DR. BOB dies. MRS. BOB recovers, and kisses and embraces the corpse, sobbing.]

Mrs. B. I've killed my husband! I've killed my husband!

Dr. F. Mrs. Bob, I can spare you one sorrow. It was no joke. Your husband really had cancer.

Mrs. B. Oh, you can't lie to me!

CURTAIN.

IN LIMINE

(IGNOTLUM PER IGNOTIUS)

O Rose of Death, open thy petals wide!
Aching with infinite sweetnesses within
To crush the wavering insect, and to win
From the deep crimson heart of thee a tide
Of wondrous Life; as when the Crucified,
Hanging in shame to expiate all sin.
Found in the dying thief a soul akin
To His own soul. Is not all Truth allied?

O miracle of miracles sublime,
That all created things should sink to climb!
O mystery incarnate of the soul,
That dies but to be born anew! The whole
One monstrous effigy of Life, that Time
Scrawls with fantastic hands from pole to pole.

ETHEL ARCHER.

THE
WOODCUTTER

THE WOODCUTTER

PLACIDE GERVEZ was a woodcutter, like his father and grandfather before him. It is to be supposed that Nature was weary of the procession, for Placide had never married, but lived alone in his hut in the forest of Fontainbleau, just too far from the borders for it ever to be worth his while to go into a village for a drink except on very special occasions. He had even been overlooked for military service; and the Prussians had come and gone without interfering with his chopping. He could not read or write, and his language had many less than half a thousand words.

In such conditions he deserved his Christian name. In the forest even an hour calms the most turbulent spirit; a day will cure most worries; and a week with an axe may be recommended to neurasthenics as more than the equivalent of the most expensive Weir-Mitchell treatment and rest-cures. If fashionable doctors could afford to be honest, they would order work-cures for nine-tenths of their patients.

Forty-eight years with an axe in the forest had turned Placide Gervez into a mixture of Stoic, Cynic, and Epicurean; he boasted the simplicity and fortitude of each in respect of pain, propriety, and pleasure.

The droning hum of the forest, broken rarely by the birds—magpie, crow, cuckoo, and nightingale—meant nothing to him in the summer; nor did the monotonous drip depress him in the winter. The ringing thud of his axe and the crash of the

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murdered tree were neither history nor tragedy to him; the comic and the pastoral were equally sealed books, for the forest has neither satyrs nor shepherds. He had no sport, since in his boyhood his father had thrashed him for throwing his axe at a stag; and no society, for the nearest forester thought him a boor. He chopped to live, and lived to chop.

It was the philosopher of the Rue de Chevreuse who cast the grain of sand into the wheels of this approximation to the solution of the problem of perpetual motion. The philosopher was really a painter, but so bad a painter that he was only known as a theorist in the cafe which supplied his *crème de menthe*. There he would hold forth interminably on God and man.

Blessed with such means as a mediocre father's devotion to cutlery and an only son had supplied, it was his habit on occasion to descend into the country. Picture him, if you please, as very short and moderately fat, middle-aged at thirty-two, clad in a bourgeois suit and an artist's tie, a red handkerchief under a black felt hat upon a bushy head garnished with a little beard and moustache, perspiring in a sandy and interminable bridle-path leading from the Long Rocher to nowhere in particular.

These walks he would undertake (a) for his health, (b) to absorb the beauties of nature—as he would often demonstrate. Yet the greatest of philosophers are not always logical, and he would have been compelled to discover other reasons for his choice of company. This consisted of a lady whose age was rendered only more uncertain by her efforts to nail conjecture to the number 25. Her hair paled visibly from

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the scalp, and her neck darkened visibly from the chin. She had made the fortune of India in rice powder, and of China in vermilion. The extravagance of her person and attire, exaggerated even for the Café d'Harcourt, the fortress whence her sallies, was in Fontainebleau a thing to make earth's guardian angels throw up the sponge.

This was a summer's afternoon; and the strange pair, encountering Placide Gervez as he chopped, accosted him. The philosopher, whose irrelevant name was Théophraste Goulet, drew out a cigarette and offered it to his intended victim. It is impossible in a polite nation to leave a man until you have finished the cigarette he gives you—a man, if he was a man, once gave me an Irish cigarette, but that story is a separate cheque—and Placide could not have cut that knot save with his axe. However, in the first pause of the voluble ass for breath, he pointed to his work, uttered the adjective “Hard,” and continued to chop.

However, the purport of the discourse—in a highly condensed form—was as follows.

God is good, was the First Postulate of Theophrastus. Hence, all God does is good. Hence, since God made man, He meant man to do good. Hence, man should do good. Agreed. Then, what is good? The necessities of life are good, for otherwise no other good were possible without them. Food is good, shelter is good, all that tends to the health of the individual and the reproduction of the species is good. For if not, let food be bad, let art be good. Then, since artists need food, good is based on bad, which is absurd. Agreed, then, that necessary things are good. Yes; but are

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these the only good? No; for these benefits absorb only part of the time and energy of man. Is it good to chop wood? Yes, undoubtedly; but it is also good to render woodcutting in art. Then why should not the woodcutter be an artist? Why should he not chop miracles of carving? The Michael Angelo of Fontainebleau? Why not? What does Browning say? "I want to know the butcher paints, the baker rhymes for his pursuit," and so on. Very well; then what do you do that is truly good? That is, unnecessarily, supererogatively, and therefore superlatively good? You, my friend! You chop wood. Good. You cherish a fair wife; you have strong children to defend the fatherland. Good again. You eat, you drink, you make merry: all good. But do you achieve fame? No. Glory? No. Are you a great saint? No. A great artist? No. A great sinner? No. Nothing great? No. Very well, then: not good. Rise up, man! (the peroration) Be not slothful, be ambitious! Be statesman, artist, divine, strategist, inventor; nay, thief or murderer, if you will! But do not be content to chop wood!

During this quarter of an hour of eloquence his was not the only discourse. The fair friend of the philosopher, eager to impress men in her way as he in his, and equally omnivorous, was busy with Placide Gervez. First a sidelong glance struck armour quite impenetrable to such assault, quickly followed by smiles first secret and then open, gestures at first subtle and at last unmistakable, finally by the unspeakable grimace of the tongue which she had learnt in her time at the red-shuttered convent in the Rue des Quatre Vents. Her triumph was that once the woodcutter struck aslant, and swore.

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Théophraste ended his discourse, and, pleasantly parting, sauntered off with his mistress, arm-in-arm. Neither of them give their victim another thought. Out of the wood they went, and (thank God!) out of the story.

But Placide leant upon his axe and stared after them. In his brain one thought only remained, which Théophraste might have formulated logically as "Some men do not chop wood." And in his heart and eye was a dull animal lust. Two strangers had come to his soul's Inn. There being only one room, he put them to bed together, in this form of something like it: "Chop—chop—chop—chop; I'm sick of it. Even if I had a fine girl from Paris like that, what could I do but chop—chop—chop—chop?"

For the first time in his life he went home half an hour earlier than his custom, to the accompaniment of a terrific thunderstorm that rolled up from the valley of the Loing and fell like night upon the forest, like a dark winter's night that afternoon of May.

He was wet to the skin before he reached his hut. Opening the door, he glowered with dull surprise. Equally wet, standing in one corner and wringing out a blouse, was a girl of about twenty years old, an Amazon maid. He could see that she was a lady—that is, that she was not a villager; but he had no means of knowing that she was the Honourable Diana Villiers-Jernyngham-Ketteringham.

Placide spoke a patois that a Parisian might have surmised to be Cherokee, and Diana's boarding-school French would have been given up by that Parisian as no earthly language at all.

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She told him that she was staying at the Savoy Hotel at Fontainebleau, and had gone for a walk and lost her way in the forest; and she asked him how far was it to the nearest village, and would he please take her there, and she would give him money.

All this while Placide lit his fire, and proceeded to cook beans. He did not understand her, or try to understand her. There was a strange animal in his hut, possibly a human animal; it might like beans; he would offer it beans. It was not his affair; his affair was to chop—chop—chop—chop.

Diana was a little afraid of this silent beast at first. But the offer of food seemed kindly, and she ate some beans lest he should take offence, found them surprisingly good, nodded satisfaction, and even asked for more.

This part concluded, she went to the door. The rain poured unceasingly; the forest stood in pools; and it was too dark to tell one tree from another. The woodcutter joined her, shook his head, said “far” and “to-morrow,” and pointed to a heap of straw.

This strong-minded young lady knew when to bow to the inevitable; she took an armful of the straw, and retiring with it to the other end of the hut, made the sleep sign which every savage understands, and lay down.

Placide Gervez grunted assent, and lying down with a surly “Bon soir” dropped instantly to sleep. How was he to know what dreams would echo his quarter of an hour with the two philosophers of Paris?

About eleven o'clock the next morning some the well-horsed search-party from Fontainebleau reached the hut.

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At the door, as carefully stacked as the rest, they found the severed limbs of the Honourable Diana. And in the forest the cheery, ringing thud of his axe led them to Placide Gervez, quietly, manfully chopping.

They told him of a Widow Lady in Paris who could beat him at his own game.

ALEISTER CROWLEY.

LA FOIRE

I

La Géante.

Ah! je suis fou d'amour pour la grasse géante,
Du rire sardonique et des regards hautains,
Démangeaisons de l'âme et cançère des reins!
Les nichons sanglantes, la crevasse béante
M'attirent, me collent à la noire et la puante
Peau qui sent d'Afrique tout le velours malsain,
De cruauté, de mort, d'eunuque, de putain,
La nuit tragique, affreuse—et oh! mais enivrante!

Sale et salé, ton corps! Ton âme crapuleuse
Vaut bien l'amphisboene des mares vénéneuses:—
Que je m'y noye, sucer de tes impurs crachats
L'immondice d'enfer, d'où démon, tu sortis
Y perdre les enfants d'un Dieu anéanti
Par sortilège noir de tes poilus sabbats!

II

La Naine

Monstre effrayant, plus vil que tout autre animal,
Corps comique—écrasé d'un ventre de catin!—
Chef d'œuvre de blasphême, enfanté du Malin,
Insecte infecte, honteux et quand meme banal,
J'ajoute ton portrait au cortege infernal
De mes amours pourris. Ton glabre et libertin
Caresse vaut l'ivresse—oh! verse-moi le vin!
Un tel carême fait oublier le carnaval.

C'est l'amour? le dégoût? le luxure? la haine?
Je n'en sais rien: le Dieu qui t'a difformé, naine,
Me jette dans ton lit, me soumet, corps et âme,
A tes pieds, à l'amour brutal et hystérique.
Ce baiser à la fois ridicule et lubrique
Evoque de Satan l'image—et le dictame!

BARBEY DE ROCHECHOUART.

PROFESSOR ZIRCON

MURIEL MADDOX was a blonde frail piquant thing, a fluffy baby of nineteen easy summers. But she was a hard-working orphan, too, with no relations but a semi-mythical brother on the Yukon who had not found enough gold to send her any; and she earned her living—two pounds a week—as violinist to the splendid tea-parties of the Hotel Escoffier. Her liking for Professor Zircon was little more than a child's, though the shaggy-headed old analyst told another story to his brother experts at the War Office. And indeed, though her nature was incapable of great passion, what she had she gave, and to the innocence of a child added a dog's fidelity and trust. Professor Zircon was a happy old man; he called her his Chloride of Gold. Muriel means salt, you know, he would explain to the fellows at the club, and salt is a compound of hydrochloric or muriatic acid—I wonder if we shall produce a little Zirconium Chloride! At this jest thus elaborated he was wont to laugh seven time a week; and trot happily back to his house in Kensington for dinner. Seven times a week he would let himself in through the laboratory and pretend surprise when he found Muriel reading a novelette in his own armchair.

“What, what! and how the deuce did you get in?” or “Tut! tut! my dear madam, to what am I indebted for the honour of this visit?” or “I beg a thousand pardons, madam, I really thought this was my house,” and Muriel, genuinely pleased and amused, would enter into the little comedy,

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always ending up with kisses in the old armchair, and a dainty dinner.

This had continued for nearly three years with no interruption but once when the Professor's wife, from whom he had long been separated, succeeded in getting into the house on some pretence, and creating a very considerable uproar before the professor and his butler could master her rage. She was a big muscular woman from Australia with the body of a tiger and the temper of a snake. She would have made a winning fight of it but for Zircon's adroit sortie to the laboratory and timely return with a bottle of chloroform.

The professor dined alone that night; at the very outset of the battle Muriel had fled in tears to the little room in Walham Green where she lived under the alleged guardianship of a most paunchy ex-dresser.

No other incident disturbed the ripples of their harmless, petty liaison. Even the earlier rumours of the brother in Alaska had died down to folk-lore. The Professor had never got away from his work in time to hear her play the fiddle; anyhow, he hated music. Nor had Muriel ever stayed too late to alarm her landlady, who thought she played at supper as well as at tea. The illness of the Secretary of War alarmed only the German Ambassador, who could not be positive that in case of his death an accident might not happen and a capable person be appointed to the post. The annoyance of his death—telephoned to the Office at three o'clock one afternoon—was concentrated on Professor Zircon, torn away from a compound with half the Greek Alphabet dotted about its name by a white-haired little Colonel who

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assured him that it really wasn't decent. "We won't go to the Club, dear man. We'll just drop in at the Escoffier for tea." The Professor grunted an assent; but he was more than half pleased. He wondered what his fairy looked like in her butterfly wings.

The lounge of the Escoffier was full of people; but right across the room Professor Zircon could see Muriel with cornflowers in her yellow-ashen hair and her simple muslin dress. But she wore the diamonds he had given her, a string of starlight at her neck. How well he remembered that evening! He had taken her into the laboratory and heated up some sugar with sulphuric acid, loving her amazement as it swelled and blackened. "That is carbon now," he had said, "if we could only crystalize it, what splendid diamonds we could have! But we can't—not to any effect. Diamonds are always found in a kind of blue mud—I suppose there can't be any here?" leading her to a box full of modelling clay which he used in some of his experiments. And he made her dive and dirty her dear little fingers ever so, before she ran against the necklace. And when they retrieved it quite, and washed it, and he put it round her neck for her very own!

She played in her demure, modest way; not very good, but pleasing enough to people who only wanted an excuse for not having to think sufficiently to talk while they wolfed *foie gras* and watercress, muffins and eclairs, cheesecakes and hot buttered toast. And she seemed to care as little for them as they for her.

The Professor and the Colonel had risen to go.

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“That’s my little Muriel—I call her the Spirit of Salt—ha! ha! ho!” “A damn nice little bit of fluff—damn lucky boy!” growled the Colonel, winking at a chorus girl (in two thousand pounds worth of furs) whose salary was thirty shillings a week.

Suddenly the Professor paled. A last glance over his shoulder showed him that a bearded man had risen and was handing a flower to Muriel. And Muriel was blushing and trembling with some emotion too profound to estimate, but clear enough to the analyst.

When a man has detected a thousandth of a grain of atropine in the carcass of a barmaid, he does not hesitate to read the heart of a girl. And as a Government expert he was clothed with official infallibility—a triple buckler.

He went on casually talking to the Colonel for a few minutes before politeness allowed him to throw himself into a moving taxicab and roar his address at the astonished driver. It was the first time he had come home to an empty house since he had picked up Muriel on an omnibus and carried her off to a discreet Italian restaurant near Sloane Square where a flask of Chianti emptied to the bottom had left not a dreg of discretion.

The arm-chair shocked him. This was the last time that she would sit in it, the false little harlot! The eternal emptiness of things, the unbreakable solitude of life, struck a chill to his marrow. How was he to know that only by uttermost surrender of the self to the Beloved can that curse be broken?

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Then a gleam of sanity crossed the bigoted scientific mind of the man. She might be able to explain. But he brushed away the idea. How can a fact ever be upset?

Credulity itself is reason compared to the mind of the logician who has once allowed emotion to infect his brain, who has missed the factor of the personal equation.

The idea returned. So long she had sat there in her childish purity that the conservatism of his hard old brain reacted. It could not be. Things could not change. Yet? In the upshot he was English enough to try her before condemning her, German enough to lay a trap for her in the very nature of that trial.

His consideration passed from judgment to execution, and his face set like a mask. Ultimately he went to a small safe in the wall, took out a half-hoop diamond ring, and dropped it into the coal-scuttle. Reward or punishment! Either the old trick—or a new one! He turned on his heel and went softly into the laboratory.

Meanwhile Muriel Madox tripped along from the Escoffier in the bright February air. Her heart was very light and very anxious. The incident of the afternoon—should she tell the Professor? Concealment was foreign to her nature; for the first time in her life she hesitated. How would it affect their relations?

It would be better to think it over, to sleep on it. It never occurred to her for a moment that the Professor might already know. In the end she decided to say nothing; but so absorbed had been her tiny brain in its little problem that

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she forgot the obvious corollary of removing the flower from her dress.

She was nestled in the arm-chair when the old analyst tiptoed into the room and clapped his hands over her eyes. "Who is it?" said he gaily.

"Why, you're Jack from Alaska, of course," she answered, laughing. "Guess again?" And the child guessed the German Emperor, and Lewis Waller, and everyone else she could think of. "Wrong." "Wrong." "Wrong." "Why," she cried, jumping up and facing him, "it's Professor Zircon! The last person in the world I should have expected to find here!"

She threw her arms round his neck and called him a "dear silly."

"Well, what's the news, child?"

"No news. I'm so sorry the chief's dead."

"Doesn't matter to me. What a pretty flower in your dress!"

She had an instinct of sudden and terrible danger; and lied instantly. "I bought it for your buttonhole." And she fastened it there.

Professor Zircon called her a sweet, thoughtful fairy, and gave her a kiss. Such a shudder ran through him as rarely stirred his veins. He had some flash of memory, of Judas, perhaps, signalled across the forty years since he had heard the legend of the Gospels at his mother's knee.

"But there is news!" he added gaily. "I'm going to show you my great discovery. I've found out how to make

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diamonds. Just crystallizing coal, you see; so simple when you know how to do it. Wait a minute! And he fetched a small electric machine from the laboratory and solemnly made it spark in the coal-scuttle. There! he announced triumphantly. Now we'll see if we've managed to crystallize any coal!"

So the child began to hunt in the scuttle, and in a few minutes found the ring glittering in its dusty setting, like the eyes of a snake in the jungle.

"Oh, you darling!" she cried. "Oh, you old fraud! You said nothing about making gold!"

"Ah! that's a little accident," replied the Professor. "Discoveries never come singly."

"And is it really for me? All my very own?"

"Who else should it be for, darling?"

"You're a darling sweet boy."

"Run away and wash your hands! I've warmed up your own element for you, you dear little Spirit of Salt!"

She ran gleefully into the laboratory. On the bench stood the basin she had used so often, with the soap and towels neatly at its side. She seized the soap, and plunged both hands into the nearly boiling hydrochloric acid. Then she turned her head to him, her mouth a tragic square, incapable even of uttering even a shriek.

"How will you play the fiddle," screamed Zircon, "with no fingers? How will you play the harlot? I saw you and your lover. There's his flower!" He flung it at her. "But I'm even with you—Oh! I'm even with you!" And he foamed into a spate of the filthiest abuse.

It broke the spell. Scream after scream broke from her

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mouth until, choking with their very volume, her voice broke to a strangled yell, and the agony of the acid bit into her soul. She fell on the floor fainting.

“Vile thing!” screamed Zircon, spurning her with his foot. He choked: his brain fell suddenly clear with the lucidity of intellect. He walked into the dining-room, and whistled as he walked. There he sat down. The next move in his infernal revenge was the waking of Muriel, and that might be soon or late. He had not calculated the effect of waiting; his nerves cried out. For the first time he had a glimpse of the doctrine of eternal punishment—perceived that the resurrection of the body was no necessary condition. Tortured, he gazed upon the second hand of his watch. He could have sworn it stopped, when it shook and staggered on with the importance of Big Ben, and he realized that his own time-sense was radically upset. He wondered if it was the same with her—the devil in him gloated.

“A gentleman to see you, sir!” said he butler, opening the door. “He wouldn’t give his name!”

“I’ll see him,” said Zircon, as blithe as a lark. “Show him in!”

In strode the bearded stranger of the afternoon.

“You damned scoundrel!” he addressed the smiling Professor. “So this is where my sister spends her evenings! Be good enough to explain——” He broke off, for the Professor had thrust both hands deep into his trouser pockets and leant back against the bookcase, laughing, laughing, laughing.

ALEISTER CROWLEY.

A BRIEF ABSTRACT OF THE
SYMBOLIC REPRESENTATION
OF THE
UNIVERSE

DERIVED BY DOCTOR JOHN DEE
THROUGH THE SKRYING OF

SIR EDWARD KELLY

PART II
THE FORTY-EIGHT CALLS

A.: A.:
Publication in Class B.
Imprimatur:
N. Fra. A.: A.:

THE FORTY-EIGHT CALLS OR KEYS

These are Most Solemn Invocations. Use these only after other invocations. Key tablet hath 6 calls, 1 above other 5.

1: Governs generally as a whole the tablet of Union. Use it *first* in all invocations of Angels of that tablet, but not at all with other 4 tables.

2: Used as an invocation of Angels E H N B representing governance of Spirit in the Tablet of Union: also precedes, *in the second place*, all invocations of Key tablet Angels. Not used in invocations of 4 other tables.

3, 4, 5, 6: Used in invocations of Angels of Tablet of Union, *also* of angels of 4 terrestrial tablets, thus—

3: Used to invoke Angels of the letters of the line
e x a r p

For those of Tablet ORO as a whole and for the lesser angle of this tablet, which is that of the element itself, *viz.* i d o i g o. So for others—

The remaining 12 Keys refer to the remaining lesser angles of the tables, the order of the elements being Air, Water, Earth, Fire.

Pronounce Elemental language (also called Angelic or Enochian) by inserting the next following Hebrew vowel between consonants, *e.g.* e after b (bEth), i after g (gImel), a after d, etc.

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THE OPENING OF THE PORTAL OF THE VAULT OF THE ADEPTS

פ . ר . ר . כ . ה PAROKETH, the Veil of the Sanctuary.
The Sign of the Rending of the Veil.
The Sign of the Closing of the Veil.
[Give these.]

Make the Invoking Pentagrams of Spirit.

In the number 21, in the grand word אורה;

In the Name יהוה, in the Pass Word I.N.R.I.,

O Spirits of the Tablet of Spirit,

Ye, ye I invoke!

The sign of Osiris slain!

The sign of the mourning of Isis!

The sign of Apophis and Typhon!

The sign of Osiris Risen!

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

[Give these.]

In the name of I H V H A L V H V D O Th. I declare
that the Spirits of Spirit have been duly invoked

[The Knock I—4444]

THE FORTY-EIGHT CALLS OR KEYS

THE FIRST KEY¹

OL sonuf vaoresaji, gohu IAD Balata, elanusaha caelazod: sopra zod-ol Roray i ta nazodapesad, Giraa ta maelpereji, das hoel-qo qaa notahoa zodimezod, od comemahe ta nobeloha zodien; soba tahil ginonupe pereje aladi, das vaurebes obolehe giresam. Casarem ohorela caba Pire: das zodonurenusagi cab: erem Iadanahe. Pilahe farezodem zodenurezoda adana gono Iadpiel das home-tohe soba ipame lu ipamis: das sobolo vepé zodomeda poamal, od bogipa aai ta piape Piamoel od Vaoan!² Zodacare, eca, od zodameranu! odo cicale Qaa; zodoreje, lape zodiredo Noco Mada, Hoathahe I A I D A !

86 words in this Enochian Call.

[Invokes the whole Tablet of Spirit]

THE FIRST KEY

I REIGN over ye, saith the God of Justice, in power exalted above the Firmament of Wrath, in whose hands the Sun is as a sword, and the Moon as a through thrusting Fire: who measureth your Garments in the midst of my Vestures, and trussed you together as the palms of my hands. Whose seats I garnished with the Fire of Gathering, and beautified your garments with admiration. To whom I made a law to govern the Holy Ones, and delivered ye a Rod, with the Ark of Knowledge. Moreover you lifted up your voices and sware obedience and faith to Him that liveth and triumpheth:

¹ Collation of the various MSS. of these calls has not done away with Various Readings; and there is not enough of the language extant to enable a settlement on general principles.—ED.

² Read here Vooan in invocations of the Fallen Spirits.

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whose beginning is not, nor end cannot be : which shineth as a flame in the midst of your palaces, and reigneth amongst you as the balance of righteousness and truth!

Move therefore, and shew yourselves! Open the mysteries of your creation! Be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest!

169 words in this English Call.

THE SECOND KEY

ADAGITA vau-pa-ahe zodonugonu fa-a-ipe salada! Vi-i-vau el! Sobame ial-pereji i-zoda-zodazod pi-adapehe casarema aberameji ta ta-labo paracaleda qo-ta lores-el-qo turebesa ooge balatohe! Giui cahisa lusada oreri od micalapape cahisa bia ozodonugonu! lape noanu tarofe coresa tage o-quo maninu IA-I-DON. Torezodu! gohe-el, zodacare eca ca-no-quoda! zodameranu micalazodo od ozodazodame vaurelape; lape zodir IOIAD!

THE SECOND KEY

CAN the Wings of the Winds understand your voices of Wonder? O you! the second of the First! whom the burning flames have framed in the depths of my Jaws! Whom I have prepared as cups for a wedding, or as the flowers in their beauty for the chamber of Righteousness! Stronger are your feet than the barren stone, and mightier are your voices than the manifold winds! For you are become a building such as is not, save in the Mind of the All-Powerful.

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[With air-dagger (or other suitable weapon) make the sign of Aquarius.] In the name of RPAL and in the Sign of the Man, Spirits of Air, adore your Creator!

[Make the Cross.] In the Names and Letters of the Great Eastern Quadrangle, Spirits of Air, adore your Creator!

[Hold dagger aloft.] In the Three great Secret Names of God, ORO IBAH AOZPI that are borne upon the Banners of the East, Spirits of Air, adore your Creator!

[Again elevate dagger.] In the Name of BATAIVAH, great King of the East, Spirits of Air, adore your Creator!

In the Name of Shaddai AL Chai, I declare that the Spirits of Air have been duly invoked.

[The Knock 333—333—333.]

THE THIRD KEY

MICAMA! goho Pe-IAD! zodir com-selahe azodien biabe os-lon-dohe. Norezodacahisa otahila Gigipahe; vaunud-el-cahisa ta-pu-ime qo-mos-pelehe telocahe; qui-i-inu toltoregi cahisa i cahisji em ozodien; dasata beregida od torezodul! Ili e-Ol balazodareji, od aala tahilanu-os netaabe: daluga vaomesareji elonusa cape-mi-ali vaoresa *cala* homila cocasabe fafenu izodizodope, od miinoagi de ginetaabe: vaunu na-na-e-el panupire malpireji caosaji. Pilada noanu vaunalahe balata od-vaoan. Do-o-i-a-pe mada: goholore, gohus, amiranu! Micama! Yehusozod ca-ca-com, od do-o-a-inu noari mica-olazoda a-ai-om. Casarameji gohia: Zodacare! Vaunigilaji! od im-ua-mar pugo pelapel Ananael Qo-a-an.

80 words in this Enochian Call.

THE FORTY-EIGHT CALLS OR KEYS

THE THIRD KEY

BEHOLD! saith your God! I am a circle on whose hands stand Twelve Kingdoms. Six are the seats of living breath: the rest are as sharp sickles or the Horns of Death. Wherein the creatures of Earth are and are not, except (in) mine own hands; which sleep and shall rise!

In the First I made ye stewards and placed ye in twelve seats of government: giving unto every one of you power successively over the 456 true ages of time: to the intent that from the highest vessels and the corners of your governments you might work my Power, pouring down the fires of life and increase continually on the earth. Thus you are become the skirts of Justice and Truth.

In the name of the same your God, lift up, I say, yourselves!

Behold! his mercies flourish and (His) Name is become mighty among us. In whom we say: Move! Descend! and apply yourselves unto us as unto the partakers of His Secret Wisdom in your Creation.

167 words in this English Call.

[Invokes: Exarp; the whole Tablet of Air.

The angle of Δ of Δ .

The Prince of the Chariot of the Winds.]

THE FORTY-EIGHT CALLS OR KEYS

[Elevate cup.] In the Name of RAAGIOSEL, great King of the West, Spirits of Water, adore your Creator!

In the Name of Elohim Tzabaoth, I declare that the Spirits of Water have been duly invoked.

[The Knock 1—333—1—333.]

THE FOURTH KEY

OTAHIL elasadi babaje, od dorepaha gohol: gi-cahisaje auauago coremepe *peda*, dasonuf vi-vau-di-vau? Casaremi oeli *meapeme* sobame agi corempo carep-el: casaremeji caro-odazodi cahisa od vaugeji; dasata ca-pi-mali cahisa ca-pi-ma-on: od elonusahinu cahisa ta el-o *calaa*. Torezodu nor-quasahi od fe-caosaga: Bagile zodir e-na-IAD: das iod apila! Do-o-a-ipe quo-A-AL, zodacare! Zodameranu obelisonugi resat-el aaf nor-mo-lapi!

THE FOURTH KEY

I HAVE set my feet in the South, and have looked about me, saying: are not the thunders of increase numbered 33, which reign in the second Angle?

Under whom I have placed 9639: whom none hath yet numbered, but One; in whom the Second Beginnings of Things are and wax strong, which also successively are the Numbers of Time: and their powers are as the first 456.

Arise! you sons of Pleasure! and visit the earth: for I am the Lord your God; which is and liveth (for ever)! In the name of the Creator, move! and shew yourselves as

THE EQUINOX

pleasant deliverers, that you may praise him among the sons of men!

[Invokes: hcoma; the whole Tablet of Water.

The angle of ∇ of ∇ .

The Queen of the Thrones of Water.]

THE OPENING OF THE TEMPLE IN THE GRADE OF $\Gamma^{\circ}=\Gamma 0^{\circ}$

GIVE the Sign of the God SET fighting.

Purify with Fire and Water, and announce “The Temple is cleansed.”

[Knock.] Let us adore the Lord and King of Earth!

Adonai ha Aretz, Adonai Melekh, unto Thee be the Kingdom, the Sceptre, and the Splendour: Malkuth, Geburah, Gedulah, The Rose of Sharon and the Lily of the Valley, Amen!

[Sprinkle Salt before Earth tablet.] Let the Earth adore Adonai!

[Make the Invoking Hexagram of Saturn.]

[Make the Invoking Pentagram of Spirit Passive and pronounce these names: } AHIH.
AGLA
NANTA.]

[Make the Invoking Pentagram of Earth, and pronounce this Name: } ADNI MLK.]

And Elohim said: Let us make Man in Our own image; and let them have dominion over the Fish of the Sea and over the Fowl of the Air; and over every creeping thing that

THE FORTY-EIGHT CALLS OR KEYS

creepeth upon the Earth. And the Elohim created ATh-h-ADAM: in the image of the Elohim created They them; male and female created They them. In the Name of ADNI MLK and of the Bride and Queen of the Kingdom; Spirits of Earth, adore your Creator!

[Make the Sign of Taurus.] In the name of AVRIAL, great archangel of Earth, Spirits of Earth, adore your Creator!

[Make the Cross.] In the Names and Letters of the Great Northern Quadrangle, Spirits of Earth, adore your Creator!

[Sprinkle water before Earth Tablet.] In the three great secret Names of God, MOR, DIAL, HCTGA, that are borne upon the Banners of the North, Spirits of Earth, adore your Creator!

[Cense the Tablet.] In the name of IC-ZOD-HEH-CAL, great King of the North, Spirits of Earth, adore your Creator!

In the Name of Adonai Ha-Aretz, I declare that the Spirits of Earth have been duly invoked.

The Knock 4444—333—22—I.

THE FIFTH KEY

SAPAHE zodimii du-i-be, od noasa ta qu-a-nis, adarocahe dorepehal caosagi od faonutas peripesol ta-be-liore. Casareme A-me-ipezodi na-zodarethe *afa*; od dalugare zodizodope zodelida caosaji tol-toregi; od zod-cahisa esiasacahe. El ta-vi-vau; od iao-d tahlilada das hubare *pe-o-al*; soba coremeffa cahisa ta Ela Vaulasa od Quo-Co-Casabe. Eca niisa od darebesa quoa-asa: fetahe-ar-ezodi od beliora: ia-ial eda-nasa cicales; bagile Ge-iad I-el!

THE EQUINOX

THE FIFTH KEY

The mighty sounds have entered into the third angle, and are become as olives in the Olive Mount; looking with gladness upon the earth, and dwelling in the brightness of the Heavens as continual Comforters.

Unto whom I fastened 19 Pillars of Gladness, and gave them vessels to water the earth with her creatures; and they are the brothers of the First and Second, and the beginning of their own seats, which are garnished with 69,636 ever-burning lamps: whose numbers are as the First, the Ends, and the Contents of Time.

Therefore come ye and obey your creation: visit us in peace and comfort: conclude us receivers of your mysteries: for why? Our Lord and Master is the All-One!

[Invokes: Nanta; the whole Tablet of Earth.

The angle of ∇ of ∇ .

The Princess of the Echoing Hills, the Rose of the Palace of Earth.]

THE OPENING OF THE TEMPLE IN THE GRADE OF $4^{\circ}=7^{\square}$

GIVE the Sign of Thoum-aesh-neith.

[Knock.] Let us adore the Lord and King of Fire!

Tetragrammaton Tzabaoth! Blessed be Thou! The Leader of Armies is Thy Name! AMEN!

THE FORTY-EIGHT CALLS OR KEYS

[Make the Invoking Pentagram of Spirit Active and pronounce these names: } AHIH.
AGLA.
BITOM.]

[Make the Invoking Pentagram of Fire, and pronounce: } ALHIM.
IHVH TzBAVTh.]

[Make the sign of Leo with censer (or other suitable weapon).] In the name of MIKAL, archangel of Fire, Spirits of Fire, adore your Creator!

[Make the Cross.] In the Names and Letters of the Great Southern Quadrangle, Spirits of Fire, adore your Creator!

[Elevate censer.] In the three Secret Names of God, OIP TEAA PDOCE, that are borne upon the banners of the South, Spirits of Fire, adore your Creator!

[Lower and lift censer.] In the Name of EDELPERNA, great King of the South, Spirits of Fire, adore your Creator!

In the Name of IHVH TzBAVTh, I declare that the Spirits of Fire have been duly invoked.

The Knock 333—1—333.

THE SIXTH KEY

GAHE sa-div cahisa *em*, micalazoda Pil-zodinu, sobam El haraji babalonu od obeloce samevelaji, dalagare malapereji ar-caosaji od *acame* canale, sobola zodare fa-beliareda caosaji od cahisa aneta-na miame ta Viv od Da. Daresare Sol-petahe-bienu. Be-ri-ta od zodacame ji-mi-calazodo: sob-hatahe tariana luia-he od ecarinu MADA Qu-a-a-on!

THE EQUINOX

THE SIXTH KEY

THE Spirits of the fourth angle are Nine, Mighty in the Firmament of Waters: whom the First hath planted, a torment to the wicked and a garland to the righteous: giving unto them fiery darts to vanne the earth, and 7699 continual workmen, whose courses visit with comfort the earth; and are in government and continuance as the Second and the Third—

Therefore hearken unto my voice! I have talked of you, and I move you in power and in presence, and the praise of your God in your Creation!

[Invokes: bitom; the whole Tablet of Fire.

The angle of Δ of Δ .

The Lord of the Flame and the Lightning,
the King of the Spirits of Fire.]

THE SEVENTH KEY

RA-ASA isalamanu para-di-zoda oe-cari-mi aao iala-pire-gahe Qui-inu. Enai butamonu od inoasa *ni* pa-ra-diala. Casa-remeji ujeare cahirelanu, od zodonace lucifatianu, caresa ta vavale-zodirenu tol-hami. Soba lonudohe od nuame cahisa ta Da o Desa vo-ma-dea od pi-beliare itahile rita od miame ca-ni-quola rita! Zodacare! Zodameranu! Iecarimi Quo-a-dahe od I-mica-ol-zododa aaiome. Bajirele papenore idalugama elonusahi—od umapelifa vau-ge-ji Bijil-IAD!

THE FORTY-EIGHT CALLS OR KEYS

THE SEVENTH KEY

THE East is a house of Virgins singing praises among the flames of first glory wherein the Lord hath opened his mouth; and they are become as 28 living dwellings in whom the strength of man rejoiceth; and they are apparelled with ornaments of brightness, such as work wonders on all creatures. Whose kingdoms and continuance are as the Third and Fourth strong towers and places of comfort, the Seats of Mercy and Continuance. O ye Servants of Mercy, Move! Appear! Sing praises unto the Creator; and be mighty among us. For that to this remembrance is given power, and our strength waxeth strong in our Comforter!

[Invokes the Angle of ∇ of Δ in the tablet of Δ
The Queen of the Thrones of Air.]

THE EIGHTH KEY

BAZODEMELO i ta pi-ripesonu olanu Na-zodavabebe ox. Casaremeji varanu cahisa vaugeji asa berameji balatoha: goho IAD. Soba miame tarianu ta lolacis Abaivoninu od azodiajiere riore. Irejila cahisa da das pa-aox busada Caosago, das cahisa od ipuranu telocahe cacureji o-isalamahe lonucaho od Vovina carebafé? NIISO! bagile avagao gohon. NIISO! bagile momao siaionu, od mabezoda IAD oi asa-momare poilape. NIIASA! Zodameranu ciasi caosago od belioerasa od coresi ta a beramiji.

THE EQUINOX

THE EIGHTH KEY

The Midday, the first is as the third Heaven made of 26 Hyacinthine Pillars, in whom the Elders are become strong, which I have prepared for mine own Righteousness, saith the Lord: whose long continuance shall be as bucklers to the Stooping Dragon, and like unto the harvest of a Widow. How many are there which remain in the Glory of the Earth, which are, and shall not see Death until the House fall and the Dragon sink? Come away! for the Thunders (of increase) have spoken. Come away! for the Crowns of the Temple and the Robe of Him that is, was, and shall be crowned are divided! Come forth! Appear! to the terror of the Earth, and to our comfort, and to the comfort of such as are prepared.

The Angle of ∇ of \triangle in the tablet of \triangle .

The Princess of the Rushing Winds, the Lotus of the Palace of Air.

THE NINTH KEY

MICAOLI beranusaji perejela napeta ialapore, das barinu efafaje *Pe* vaunupeho olani od obezoda, soba-ca upaahe cahisa tatanu od tarananu balie, alare busada so-bolunu od cahisa hoel-qo ca-no-quodi *cial*. Vaunesa aladonu mom caosago ta iasa olalore ginai limelala. Amema cahisa sopra madarida zod cahisa! Ooa moanu cahisa avini darilapi caosajinu: od butamoni pareme zodumebi canilu. Dazodisa etahamezoda cahisa dao, od mireka ozodola cahisa pidiai Colalala. Ul ci

THE FORTY-EIGHT CALLS OR KEYS

ninu a sobame ucime. Bajile? IAD BALATOHE cahirelanu pare! NIISO! od upe ofafafe; bajile a-cocasahe icoresaka a uniji beliore.

THE NINTH KEY

A MIGHTY guard of Fire with two-edged swords flaming (which have eight Vials of wrath for two times and a half, whose wings are of wormwood and the marrow of salt) have set their feet in the West, and are measured with their 9996 ministers. These gather up the moss of the Earth as the rich man doth his Treasure. Cursed are they whose iniquities they are! In their eyes are mill-stones greater than the earth, and from their mouths run seas of blood. Their heads are covered with diamonds, and upon their heads are marble stones.¹ Happy is he on whom they frown not. For why? The Lord of Righteousness rejoiceth in them! Come away, and not your Vials: for the time is such as requireth Comfort.

The Angle of \triangle of \triangle in the tablet of \triangle .
The Lord of the Winds and Breezes, the King of the
Spirits of Air.

THE TENTH KEY

CORAXO cahisi coremepe, od belanusa Lucala azodiazodore paebe Soba iisononu cahisa uirequo *ope* copehanu od racalire maasi bajile caosagi; das yalaponu dosiji od basajime; od ox

¹ v.l. "Upon their hands are marble sleeves."

THE EQUINOX

ex dazodisa od salaberoxa cynuxire faboanu. Vaunala cahisa conusata das *daox* cocasa ol Oanio yore vohima ol jizodyazoda od eoresa cocasaji pelosi molui das pajeipe, laraji same darolanu matorebe cocasaji emena. El pataralaxa yolaci matabe nomiji mononusa olora junayo anujelareda. Ohyo! ohyo! ohyo! ohyo! ohyo! noibe Ohyo! caosagonu! Bajile madarida i zodiropo cahiso darisapa! NIISO! caripe ipe nidali!

THE TENTH KEY

THE Thunders of Judgement and Wrath are numbered and are harboured in the North, in the likeness of an Oak whose branches are 22 nests of lamentation and weeping laid up for the earth: which burn night and day, and vomit out the heads of scorpions, and live sulphur mingled with poison. These be the thunders that, 5678 times in the twenty-fourth part of a moment, roar with a hundred mighty earthquakes and a thousand times as many surges, which rest not, neither know any¹ time here. One rock bringeth forth a thousand, even as the heart of man doth his thoughts. Woe! Woe! Woe! Woe! Woe! Yea, Woe be to the Earth, for her iniquity is, was, and shall be great. Come away! but not your mighty sounds!

The Angle of \triangle of ∇ in the tablet of ∇ .
The Prince of the Chariot of the Waters.

¹ v.l. "Any echoing time between."

THE FORTY-EIGHT CALLS OR KEYS

THE ELEVENTH KEY

OXIAYALA holado, od zodirome *O* coraxo das zodiladare raasyo. Od vabezodire cameliaxa od bahala: NIISO! salamanu telocahe! Casaremanu hoel-qo, od ti ta zod cahisa soba coremefa i ga. NIISA! bagile aberameji nonuçape. Zodacare eca od Zodameranu! odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A!

THE ELEVENTH KEY

THE mighty Seat ground, and there were five Thunders that flew into the East. And the Eagle spake and cried aloud: Come away from the House of Death! And they gathered themselves together and became (those) of whom it is measured, and it is as They are, whose number is 31. Come away! For I have prepared (a place) for you. Move therefore, and shew yourselves! Unveil the mysteries of your Creation. Be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest.

The Angle of ∇ of ∇ in the tablet of ∇ .

The Princess of the Waters, the Lotus of the Palace of the Floods.

THE TWELFTH KEY

NONUCI dasonuf Babaje od cahisa *ob* habaio tibibipe: alalare ataraahe od ef! Dirix fafenu *mianu* ar Enayo ovoj! Soba dooainu aai i VONUPEHE. Zodacare, gohusa, od Zodameranu. Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A!

THE EQUINOX

THE TWELFTH KEY

O YE that range in the South and are as the 28 Lanterns of Sorrow, bind up your girdles and visit us! bring down your train 3663 (servitors), that the Lord may be magnified, whose name amongst ye is Wrath. Move! I say, and shew yourselves! Unveil the mysteries of your Creation. Be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of \triangle of ∇ in the tablet of ∇ .

The Lord of the Waves and the Waters, the King of the Hosts of the Sea.

THE THIRTEENTH KEY

NAPEAI Babajehe das berinu *vax* ooaona larinuji vonupehe doalime: conisa olalogi oresaha das cahisa afefa. Micama isaro Mada od Lonu-sahi-toxa, das ivaumeda aai Jirosabe. Zodacare od Zodameranu. Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

THE THIRTEENTH KEY

O YE Swords of the South, which have 42 eyes to stir up the wrath of Sin: making men drunken which are empty: Behold the Promise of God, and His Power, which is called amongst ye a bitter sting! Move and Appear! unveil the mysteries of your Creation; for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of \triangle of ∇ in the tablet of ∇ .

The Prince of the Chariot of Earth.

THE FORTY-EIGHT CALLS OR KEYS

THE FOURTEENTH KEY

NORONI bajihie pasahasa Oiada! das tarinuta mireca *ol* tahila dodasa tolahame caosago *homida*: das berinu orocahe *quare*: Micama! Bial' Oiad; aisaro toxa das ivame aai Balatima. Zodacare od Zodameranu! Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

THE FOURTEENTH KEY

O YE Sons of Fury, the Daughters of the Just One! that sit upon 24 seats, vexing all creatures of the Earth with age, that have 1636 under ye. Behold! The voice of God; the promise of Him who is called amongst ye Fury or Extreme Justice. Move and shew yourselves! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest.

The Angle of ∇ of ∇ in the tablet of ∇ .
The Queen of the Thrones of Earth.

THE FIFTEENTH KEY

ILASA! tabaanu li-El pereta, casaremanu upaahi cahisa *dareji*; das oado caosaji oresacore: das omaxa monasaçi Baeouibe od emetajisa Iaiadix. Zodacare od Zodameranu! Odo cicale Qaa. Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

THE EQUINOX

THE FIFTEENTH KEY

O THOU, the Governer of the first Flame, under whose wings are 6739; that weave the Earth with dryness: that knowest the Great Name “Righteousness,” and the Seal of Honour. Move and Appear! Unveil the mysteries of your creation; be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest!

The Angle of Δ of ∇ in the tablet of ∇ .

The Lord of the Wide and Fertile Land, the King of the Spirits of Earth.

THE SIXTEENTH KEY

ILASA viviala pereta! Salamanu balata, das acaró odazodi busada, od belioraxa balita: das inusi caosaji lusadanu *emoda*: das ome od taliobe: darilape iehe ilasa Mada Zódilodarepe. Zódacare od Zódameranu. Odo cicale Qaa: zóadoreje, lape zódiredo Noco Mada, hoathahe I A I D A.

THE SIXTEENTH KEY

O THOU second Flame, the House of Justice, which hast the beginning in glory and shall comfort the Just: which walkest upon the Earth with 8763 feet, which understand and separate creatures! Great art thou in the God of Stretch forth and Conquer. Move and appear! Unveil the mysteries

THE FORTY-EIGHT CALLS OR KEYS

of your Creation; be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of \triangle of \triangle in the tablet of \triangle .
The Prince of the Chariot of Fire.

THE SEVENTEENTH KEY

ILASA dial pereta! soba vaupaahē cahisa nanuba zodixalayo dodasihe od berinuta *faxisa* hubaro tasatax yolasa: soba Iad *i* Vonupehe o Uonupehe: aladonu dax ila od toatare! Zodacare od Zodameranu! Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

THE SEVENTEENTH KEY

O THOU third Flame! whose wings are thorns to stir up vexation, and who hast 7336 living lamps going before Thee: whose God is “Wrath in Anger”: Gird up thy loins and hearken! Move and Appear! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of ∇ of \triangle in the tablet of \triangle .
The Queen of the Thrones of Flame.

THE EIGHTEENTH KEY

ILASA micalazoda olapireta ialpereji belioresa: das odo Busadire Oiad ouoaresa caosago: casaremeji Laiada *eranu*

THE EQUINOX

berinutasa cafafame das ivemeda aqoso adoho Moz, od maof-
fasa. Bolape como belioeta pamebata. Zodacare od Zoda-
meranu! Odo cicale Qaa. Zodoreje, lape zodiredo Noco Mada,
hoathahe I A I D A.

THE EIGHTEENTH KEY

O THOU mighty Light and burning Flame of Comfort!
that unveilest the Glory of God to the centre of the Earth, in
whom the 6332 secrets of Truth have their abiding, that is
called in thy kingdom “Joy” and not to be measured. Be thou
a window of comfort unto me! Move and Appear! Unveil the
mysteries of your Creation, be friendly unto me, for I am the
servant of the same your God, the true worshipper of the
highest.

The Angle of ∇ of \triangle in the tablet of \triangle .
The Princess of the Shining Flame, the Rose of the
Palace of Fire.

MARK WELL!

THESE first 18 calls are in reality 19; that is, 19 in the
Celestial Orders; but with us the first table hath no call, and
can have no call, seeing that it is of the Godhead. Thus, then,
with us hath it the number 0, though with them that of 1.
(Even as the first key of the ROTA hath the number 0.)

After this follow the calls or keys of the Thirty Aires of
Æthyrs: which are in substance similar, though, in the name of
the Æthyrs, diversified.

THE FORTY-EIGHT CALLS OR KEYS

The titles of the Thirty Æthyrs whose dominion extendeth in
ever-widening circles without and beyond the Watch
Towers of the Universe

[The first is Outermost]

1	LIL	16	LEA
2	ARN	17	TAN
3	ZOM	18	ZEN
4	PAZ	19	POP
5	LIT	20	KHR
6	MAZ	21	ASP
7	DEO	22	LIN
8	ZID	23	TOR
9	ZIP	24	NIA
10	ZAX	25	VTI
11	ICH	26	DES
12	LOE	27	ZAA
13	ZIM	28	BAG
14	UTA	29	RII
15	OXO	30	TEX

THE CALL OR KEY OF THE THIRTY ÆTHYRS

MADARIATZA das perifa LIL¹ cahisa micaolazoda saanire
caosago od fifisa balzodizodarasa Iaida. Nonuça gohulime:
Micama adoianu MADA iaoda beliorebe, soba ooaona cahisa
luciftias peripesol, das aberaasasa nonuçafe netaaibe caosaji
od tilabe adapehaheta damepelozoda, tooata nonuçafe jimi-
calazodoma larasada tofejilo marebe yareryo IDOIGO;² od

¹ Or other Aire as may be willed.

² This name may be appropriate varied with the Aire.

THE EQUINOX

torezodulape yaodafe gohola, Caosaga, tabaoreda saanire, od caharisateosa yorepoila tiobela busadire, tilable noalanu paida oresaba, od dodaremeni zodayolana. Elazodape tilabe paremeji peripesatza, od ta qurelesata booapisa. Lanibame oucaho sayomepe, od caharisateosa ajitoltorenu, mireca qo tiobela lela. Tonu paombeda dizodalamo asa pianu, od caharisateosa aji-la-tore-torenu paracahe a sayomepe. Coredazodizoda dodapala od fifalazoda, lasa manada, od faregita bamesa omaoasa. Conisabera od auauotza tonuji oresa; catabela noasami tabejesa leuitahemonuji. Vanucahi ome-petilabe oresa! Bagile? Moooahe OL coredazodizoda. El capimao itzomatzipe, od cacocasabe gosaa. Bajilenu pii tianuta a babalonuda, od faoregita teloca uo uime.

Madariiatza, torezodu! ! ! Oadariatza orocaha aboaperi! Tabaori periazoda aretabasa! Adarepanu coresata dobitza! Yolacame periazodi arecoazodiore, od quasabe qotinuji! Ripire paaotzata sagacore! Umela od peredazodare cacareji Aoiveae coremepeta! Torezodu! Zodacare od Zodameranu, asapeta sibesi butamona das surezodasa Tia balatanu. Odo cicale Qaa, od Ozodazodama pelapeli IADANAMADA!

THE CALL OR KEY OF THE THIRTY ÆTHYRS

O YE heavens which dwell in the first Aire, ye are mighty in the parts of the Earth, and execute the Judgement of the Highest! Unto you it is said: Behold the Face of your God, the beginning of Comfort, whose eyes are the brightness of the Heavens, which provided you for the Government of the Earth, and her unspeakable variety, furnishing you with a power of understanding to dispose all things according to

THE FORTY-EIGHT CALLS OR KEYS

the Providence of Him that sitteth on the Holy Throne, and rose up in the Beginning, saying: The Earth, let her be governed by her parts, and let there be Division in her, that the glory of her may be always drunken, and vexed in itself. Her course, let in run with the Heavens; and as an handmaid let her serve them. One season, let it confound another, and let there be no creature upon or within her the same. All her members, let them differ in their qualities, and let there be no one Creature equal with another. The reasonable Creatures of the Earth, and Men, let them vex and weed out one another; and their dwelling-places, let them forget their Names. The work of man and his pomp, let them be defaced. His buildings, let them become Caves for the beasts of the Field! Confound her understanding with darkness! For why? it repenteth me that I have made Man. One while let her be known, and another while a stranger: because she is the bed of an Harlot, and the dwelling-place of him that is fallen.

O ye Heavens, arise! The lower heavens beneath you, let them serve you! Govern those that govern! Cast down such as fall. Bring forth with those that increase, and destroy the rotten. No place let it remain in one number. Add and diminish until the stars be numbers. Arise! Move! and appear before the Covenant of His mouth, which He hath sworn unto us in His Justice. Open the Mysteries of your Creation, and make us partakers of THE UNDEFILED KNOWLEDGE.

Finished are the Calls or Keys

THE EQUINOX

The Three Mighty Names of God
Almighty coming forth from
The Thirty Æthyrs

THE First Name—

L A Z o d a P e L a M e D a Z o d a Z o d a Z o d I L a-
Z o d U O L a T a Z o d a- P e K A L a T a N u V a D a Z-
o d a B e R e T a.

The Second Name—

I R O A I A E I I A K O I T a X E A E O H e S I O I-
T E A A I E.

The Third Name—

L a N u N u Z o d a T a Z o d O D a P e X a H E M-
A O A N u N u P e R e P e N u R A I S A G I X a.

Ended are the Forty-eight Calls or Keys.

STEPNEY

(Audi alteram partem)

LEONIDAS had hundreds to hold Thermopylæ;
So had good Sir Richard Grenville, the tiger of the sea
Horatius had two comrades, and Rome and all its gods.
We are worth the three together, if you come to talk of odds!
For a day we held up London, and the cursed robber crew,
Though they were fifteen hundred, and we were only two.

All day we fought the cowards, that dared not break the door.
They had soldiers and policemen, all the tools of modern war,
With their field-gun and their Maxim and the rifle and the
shell;
But they skulked with Winston Churchill, or we'd sent a few
to hell!
They hid themselves and volleyed, did the braves of
Waterloo,
They were only fifteen hundred, and Fritz and I were two.

All day we fought the cowards, the Saxon and the Scot;
We gave them Hell and Tommy, as we answered shot for shot,
Till a bullet found its billet, and poor Fritz lay dead at last.
Then I lit the pile of shavings, nailed our colours to the mast.
Ay! we left the red flag flying, the red flag of fire that flew,
Though they were fifteen hundred, and we were only two.

THE EQUINOX

And beneath that glorious banner, in its folds of gold and red,
I fought on (the lonely battle!) by the body of my dead.
And the cowards still hung trembling, and the smoke poured
hot and high,
The brave black flag of Anarchy, a portent in the sky!
Ay! we left the black flag flying, as behoves a man to do,
For they were fifteen hundred, and we were only two.

And the banner of destruction wraps me round with glory and
awe—
Here's a last clip of brave bullets for the bastard hounds of
law!
And here's a health to Freedom, and may man defend the
right!
And the red flag folds me closer—I have fought the last good
fight.
We died, we died unconquered—'tis the triumph of the true:
Though they were fifteen hundred, and we were only two.

THE TELL-TALE HEART
ADAPTED FROM THE STORY OF E. A. POE
BY
ALEISTER CROWLEY

PERSONS OF THE PLAY

JACK ADAMS, *a youth (of some 30 years)*

MARTIN MEYER, *an old man (of some 60 years)*

CLARK, *a neighbour (of some 45 years)*

A POLICE SERGEANT *and* TWO CONSTABLES

COSTUMES: *Twenty years ago—the persons being just above
working men in social condition*

PROPERTIES REQUIRED

Old-fashioned safe

Coppers for Jack

Bags of “treasure,” objects d’art, etc., for safe and cache

Shutters and bars for windows

Glasses, etc., and drinks (in Cupboard)

Lantern, practicable dark

Grocers’ Calendars and other suitable decorations

THE TELL-TALE HEART

The SCENE represents the interior of a cottage of some pretensions, though poorly furnished.

[*The CURTAIN rises—MARTIN knocks the ashes from his long churchwarden pipe on table J.—JACK sitting on table.*]

MARTIN. I think I'll go round to the Blue Cow, Jack, for my night-cap. [*Going, turns: hand on JACK'S shoulder.*] I've been thinking, lad, we must all die, and them as is old thinks a mort about it, Jack!—never fear. I've been thinking, lad, Jack Adams has been a son to me, and more than a son.

JACK. Why, no! Father, it's me that is glad you bid me call you so.

MARTIN. More than a son, and a kind, kind son, lad! Thinks I, I'll see Lawyer Brown to-morrow, and tie up my little bit so that no one shall touch it after me but my dear lad, Jack Adams.

JACK. No, no, Father! we'll talk o' that this twenty years hence. Will you take the lantern, Father? the nights are main dark.

MARTIN. Ay, lad, I will; [*turns away: JACK'S whole manner changes, and HE follows MARTIN with a furtive look of hate. MARTIN gets and lights lantern; when HE turns, JACK is again all smiles*]—and do you see to the shutters. I hear a-many

tales o' robbers; 'twere not so when I were young, lad. The world gets worse as we get older, Jack.

JACK. Nonsense, Father, they won't attack us. Don't the village know how I half-choked the life [HE *makes a murderous gesture, so violent that the OLD MAN shrinks*] out of Bagstock, that was torturing the stray dog?

MARTIN. Ay, lad, and well it served the brute. I'm off now, Jack, you're a strong lad and a brave, but these nasty robbers have weapons, we must be careful, main careful.

JACK. Only one night-cap, Father!

MARTIN. Ay, lad—I'm thinking a drop 'ud do ye good now, Jack. A week and more ye've not been yourself altogether—though this I will say, never a kinder lad breathed than my dear lad, Jack Adams, this last week. Affliction purifies, ay, it purifies; if ye're out o' sorts yourself, why, you're kinder to others, makes ye lean on them, like—there's a blessing to everything, lad, depend on it, a blessing hidden in every mortal thing.

JACK. Never fear, Daddy Martin. I've slept ill lately, but I know I'll sleep sound to-night.

MARTIN. Ay, Jack.

[*Exits L.*

JACK. [*Makes quite sure that the door is shut, then comes to footlights. Sits on floor and laughs silently—then listens intently as if HE heard something—his surprise grows almost into fear—then he starts laughing again—HE produces furtively a razor and runs his thumb cautiously along the edge—looks at the door and gnashes his teeth—then his manner changes and he laughs openly and struts proudly about.*] What do I want with his money? I'm rich, rich, incalculably rich. Why, I've only to say the word and all the

people would bow down to me. The richest man in the world! Think of it! I'll do wonderful things. I'll buy the Tower of London for poor old Martin, dear old boy. On my soul, I love him like a father. [*A pause.*] What was it now? I've forgotten—I knew a minute ago. However did the idea strike me? Such a beautiful idea. Aha! Aha! [*Manner again changes to intensely furtive hate inspired by horror.*] It is his eye—that pale blue filmy eye. It is like the eye of a vulture. My blood runs cold. I will cut it out; the blood will run warm all over me. I shall bathe in it. I shall never shiver again. Oh no! the blood of the old is bitter chill. But it shall not look at me, glazing over till it almost dies—I hate you, hate you, hate you! [*HE walks about.*] Seven nights—seven long nights! have I waited for my chance to 'stinguish its glare—in his blood—in his blood—in his blood! [*Stumbling over a shutter, HE recovers normal manner.*] Ah! the robbers, we must keep out the robbers. [*HE bars and shutters the windows, quite normally.*] Dear old Daddy, to rob him they'd have to walk across me. [*Feels his muscle—business.*] And now I'll get to bed.

[*Exits R.*

[*Re-enter MARTIN., L., who locks and bolts the door most carefully after him.*]

MARTIN. Is it all right, lad? Are you gone to bed?

JACK. [*Off.*] Ay, ay, Father, all's well. Call if you need me.

MARTIN. Good-night, lad; God bless ye, Jack!

JACK. [*Off.*] Good-night, Father! and pleasant dreams.

[*MARTIN goes and tests all the fastenings of the shutters, bars and so on. Then goes to safe and brings out*

various precious pieces of silver and gold, china and the like—HE fondles and admires these, puts them back, locks up, crosses to cache with utmost furtiveness, opens same, pulls out sacks of gold coin, plays with them.]

MARTIN. They'll never discover old Martin Meyer's cache, I warrant. Oh, the beautiful gold! When I was a young man I was fond of the kisses of beautiful women; did ever a pair of lips touch me as softly as the soft bright gold? [*Laughs softly and gladly.*] How it trickles over my hands! Sweetest caresses ever I knew, and not a pennyweight rubbed off the beautiful minted money for it all. Ah! [*HE listens.*] Nothing! Nothing! But I mustn't be caught like this: old Martin Meyer must be very careful.

[HE replaces the sacks, and closes the cache. Then goes to bed, undresses, gets in, adjusts a large night-cap, and puts out the lights.]

[*Loudly.*] Good-night, Jack! the door's always open: if you hear robbers, run in, my lad, and serve 'em as you serve that brute of a Bagstock.

JACK. [*Off—very sleepy.*] Good-night. All right, Father, never fear.

MARTIN. Good-night.

JACK. [*Off—fainter.*] Goo'-nigh'!

[MARTIN composes himself to sleep. A pause. Then the door slowly, slowly opens. Audience can see JACK crouching behind and pushing in with infinite caution HE carries a dark lantern. This goes on for a long while; at last he warily puts his head in, withdraws it, and again puts it in slightly advanced, with

lantern forward. He is seen to be smiling grimly to himself. HE is half round the corner of the half-open door, and very warily puts out his right hand to open the ray of the lantern. HE stops repeatedly to listen during all this time. His thumb slips on the fastening of the lantern, and the latter swings against the door, making a startling clatter. MARTIN springs up in bed, crying loudly]—

MARTIN. Who's there?

[A long pause; presently MARTIN gives a slight groan of abject terror. BOTH remain absolutely still. Another long pause. Then JACK again tries to open the lantern with infinite stealth; at last a single tiny dim ray shoots out and throws Martin's eye into startling brilliance. Another long pause, but JACK should endeavour without the slightest movement to let the audience guess that he hears something. At length, with a wild yell, he throws open the lantern—full light on stage—and darts into the room. MARTIN shrieks once only and very loudly. JACK drags MARTIN to the floor, and pulls the heavy mattress over him, pressing it down with hideous laughter, though all the time he listens, as if to hear the beating of MARTIN'S heart. HE puts his ear to the mattress. At last, with a laugh of satisfaction, he removes the mattress and examines the corpse, ear to heart.]

JACK. Dead. Stone dead. Stone dead. Stone dead.

[HE looks around—in France, MARTIN will have disappeared from under the bedding by a trap door and left

a dummy. JACK will cut out the eyes of this dummy with his razor; they will bleed horribly. HE will make appropriate remarks—but in England he simply looks round, then—

JACK. Now to conceal the body; aha! I have it. [*With a chisel HE lifts up the three planks and puts the body under the floor, replacing the planks. He smooths over the place, looks for and collects dust, and sprinkles it evenly over; re-makes bed, etc.*] Safe! safe for ever from that vulture eye of blue. Safe! [*A distant church clock strikes eleven.*] To bed! No more long watches to distract me. No more waiting to catch that evil, filmy eye, casting its vulture curses on me. How I shall sleep! shall sleep!

[*A loud knocking outside, L.—JACK startled—then with a look of infinite cunning HE smiles*—Safe! safe! [*Goes to door, L.*]

A VOICE: [*Off—muffled—several half audible words ending “Meyer.”*]

JACK. Old Meyer’s gone into the country. [*With sudden alarm.*] Isn’t he at the Blue Cow?

VOICE. [*Angrily and loudly.*] Open the door at once, or we must break it down. I don’t wish to disturb you, Mr. Adams, but I think it’s only right to say—

[*Confused voices interrupt. JACK undoes the bolts.*]

JACK. Certainly, certainly, neighbour, glad to see you. I was half asleep when you knocked, and woke up main cross, as the saying is. [*THEY file in.*] Why, sergeant, come in! What’s happened now? Robbery? Not here, while I’m guardian. Remember Bagstock, sergeant? Ha! Ha! Ha!

Come in, Warren; come in, Anderson; a cold night; we'll have a drop of something to warm us by and by.

[*More and more at his ease.*]

SERGEANT. Why, the fact is, Mr. Adams, neighbour Clark here heard a dreadful cry in the cottage, and——

JACK. Ha! Ha! Clark, you're a funny fellow. It's no joke to me, though, for the fact is I had the most awful dream——

SERGEANT. And so you shrieked, of course. Strikes me, neighbour Clark, you've found a pretty mare's nest.

CLARK. But where's old Meyer? I swear I saw him come in less than half an hour ago.

JACK. I tell you he's not here. Why don't you look for him, you dear old muddlehead?

SERGEANT. Why, yes, Mr. Adams, that seems the simplest way.

JACK. Just take a note first of all of what the burglars have done, Sergeant. Three large patent safes carried bodily away—shutters broken—[*Goes and rattles them*]—Room in disorder—[*Pulls the bedclothes on to the floor*]—Part of the swag lying on the floor—shows the burglars were disturbed in their nefarious occupation. [HE *scatters some coppers about.*] Murdered body of Meyer up the chimney—go and look, Clark, don't be scared, they did the job thoroughly—he won't bite you! My murdered body—where shall I hide my murdered body, eh? [The POLICE *roar with laughter, louder and louder, and CLARK looks more and more sheepish.*] Oh! you'll find that in my room, I should think: run along. [HE *pushes THEM through door, R.*] Sorry I can't help you look for it—I must get that ale.

[Goes to cupboard and brings ale and glasses. Seeing himself alone, he whispers, *Safe! Safe!* dropping into the furtive, gleeful manner. Then suddenly HE seems to listen intently. All this time the others are heard off, talking and laughing. HE goes R, shuts door, goes to place where corpse is, listens with ear to floor. With great terror, rising to his knees.]

JACK. It is—it is—low, slow, and solemn, but it is—again—again! God! Great God! they will hear! [*Voices louder, returning.* JACK resumes his jolly manner and shuffles about, pouring out the ale.] [Re-enter OTHERS.]

JACK. Well, did you find it all as I said?

SERGEANT. Neighbour Clark, you'll not hear the last o' this for many a long year. [*Goes to table. Drinking bus.*]

1ST CONSTABLE. Burglars! ho! ho! ho!

2ND CONSTABLE. Murder! ha! ha! ha

SERGEANT. Here's to your health, Mr. Adams!

JACK. Yours, neighbour Clark; no offence, man, no offence. [*Aside*] Louder, louder! they will hear it.

CLARK. Well, I'm sure——

SERGEANT. Never be sure! The first great rule of a good officer.

JACK. What? What? I say no—[*louder*]—I say no! Know your own mind and stick to it. Let's have a song—ah, what do you say? “A policeman's life is not a happy one?”

SERGEANT. Why, it's no trouble; it's well worth coming across to talk to such a good fellow, and drink a glass of ale like this.

JACK. Have some more! Sing, somebody—Clark, you sing.

CLARK. Why, it's main late.

SERGEANT. Cheer up, neighbour Clark, we all make our mistakes.

JACK. [*Louder.*] I say no! I never make a mistake. I never—sing, I say!

SERGEANT. You sing, Mr. Adams, a lovely voice you've got. Give us the Harvest Song.

JACK. [*Still louder.*] There isn't a song. There isn't a harvest. It rained—rained—rained—tap—tap—[*shouts.*] You're a liar. The sun shone, there wasn't a sound, not a sound.

[THEY *begin to look surprised.*

CLARK. [*Aside to Sergeant.*] He's been a bit excited-like these last few days—and the ale's main good. Don't seem to notice him!

SERGEANT. [*Aside to CLARK.*] Right, very right, neighbour Clark.

[JACK *starts to sing, cannot remember the words, sings anything—very loud—shuffles the chair about, knocks it at last on floor with ever-increasing din. The OTHERS go on chatting and laughing. JACK at last exhausts himself. HE assumes his furtive suspicious manner—they take no notice, but laugh even louder. JACK observes them keenly—throws up his arms, rushes to SERGEANT and grips his shoulder, dragging him to G.—shrieks.*]

JACK. Villains! dissemble no more! I admit the deed! tear up the planks! here! here! [*By G.*] It is the beating of his hideous heart!

CURTAIN.

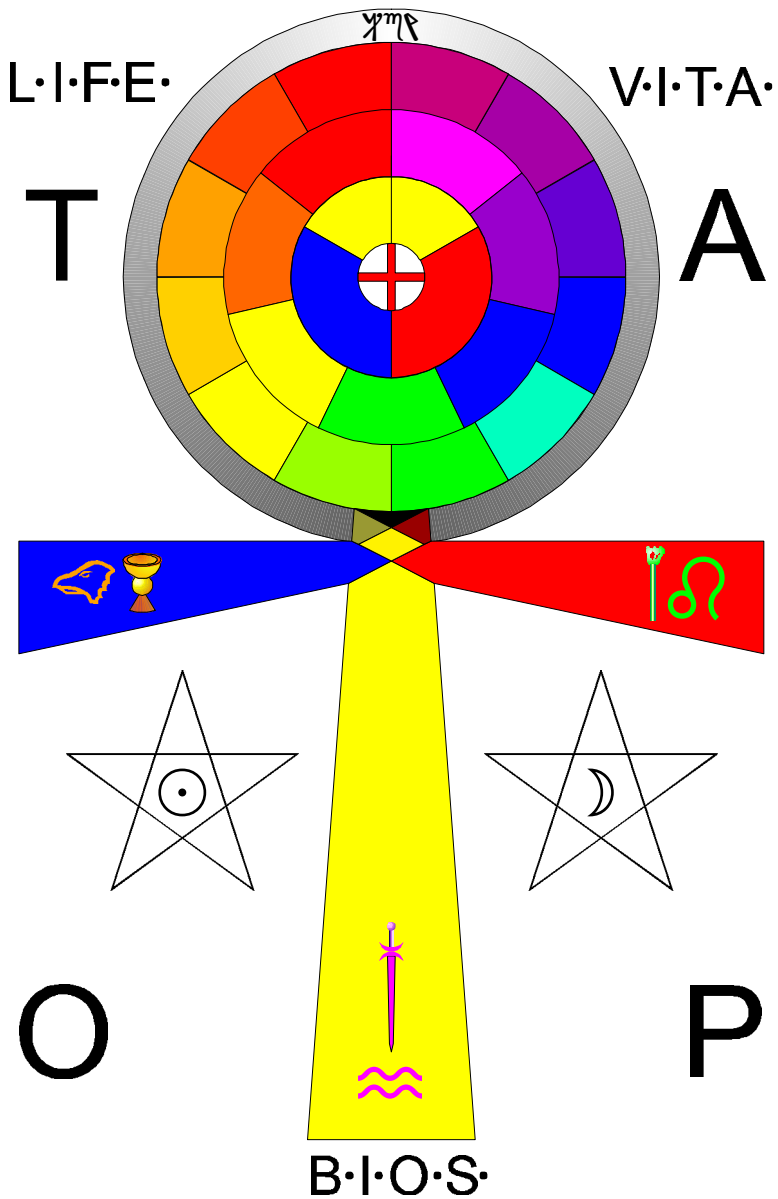
SORITES

MY finger-nails grow on my fingers, and
My fingers are fixed firmly to my hand.
It is my hand that terminates my arm,
And that sticks to my shoulder like a charm.
My shoulder is a portion of my trunk.
I hope no prostitute, however drunk,
Would end the shocking sequence. Yet we find,
Even in England, men of evil mind,
Pornographers who love obscene details,
Shameless enough to mention finger-nails.

A DESCRIPTION OF
THE CARDS OF THE TAROT
WITH THEIR ATTRIBUTIONS; INCLUDING A
METHOD OF DIVINATION BY THEIR USE

“All divination resembles an attempt by a man born blind to obtain sight by getting blind drunk.”

FRA. P.



THE COMPLETE SYMBOL OF THE TAROT

A DESCRIPTION OF
THE CARDS OF THE TAROT

H R U
THE GREAT ANGEL

is

set over the operations of the Secret Wisdom

Α και Ω

The First and the Last

“WHAT thou seest, write in a book, and send it unto the Seven Abodes which be in Aushiah.”

“And I saw in the Right Hand of Him that Sate upon the Throne a Book, sealed with Seven Seals.”

“Who is worthy to open the book, and to loose the Seals thereof?”

S.Y.M.B.O.L.A. †

THE FRONTISPIECE

CONSISTS of a Crux Ansata, which is a form of the Rosy Cross. One arm is scarlet, with the symbols of Leo and the Wand in emerald green.

Another is blue with Eagle and Cup in orange.

THE EQUINOX

A third is yellow, with Aquarius and Dagger in violet.

The last is in the four colours of Malkuth, with Pentacle and Taurus in black.

Ring is white, having at the top the Name of the Great Angel $\Upsilon \quad \eta \quad \& \quad H \quad U \quad A$; below cross-bar are Pentagrams, one enclosing Sol and the other enclosing Luna.

The whole space in the ring contains the Rose of 22 Petals bearing the Names of the 22 Keys. In the centre a white circle, and a red cross of four equal arms.

About the whole symbol are the words

L.I.F.E.

B.I.O.S.

V.I.T.A.,

and the letters—

T. A. P. O., Tarot.

DESCRIPTION OF THE CARDS OF THE TAROT

THE TITLES OF THE SYMBOLS

1. The Ace of Wands is called the Root of the Powers of Fire.
2. The Ace of Cups is called the Root of the Powers of Water.
3. The Ace of Swords is called the Root of the Powers of Air.
4. The Ace of Pentacles is called the Root of the Powers of Earth.
5. The Knight of Wands is “The Lord of the Flame and Lighting: the King of the Spirits of Fire.”
6. The Queen of Wands is “The Queen of the Thrones of Flame.”
7. The King of Wands is “The Prince of the Chariot of Fire.”
8. The Knave of Wands is “The Princess of the Shining Flame: the Rose of the Palace of Fire.”
9. The Knight of Cups is “The Lord of the Waves and the Waters: the King of the Hosts of the Sea.”
10. The Queen of Cups is “The Queen of the Thrones of the Waters.”
11. The King of Cups is “The Prince of the Chariot of the Waters.”
12. The Knave of Cups is “The Princess of the Waters: the Lotus of the Palace of the Floods.”

THE EQUINOX

13. The Knight of Swords is “The Lord of the Wind and the Breezes: the King of the Spirits of Air.”

14. The Queen of Swords is “The Queen of the Thrones of Air.”

15. The King of Swords is “The Prince of the Chariot of the Winds.”

16. The Knave of Swords is “The Princess of the Rushing Winds: the Lotus of the Palace of Air.”

17. The Knight of Pentacles is “The Lord of the Wide and Fertile Land: the King of the Spirits of Earth.”

18. The Queen of Pentacles is “The Queen of the Thrones of Earth.”

19. The King of Pentacles is “The Prince of the Chariot of Earth.”

20. The Knave of Pentacles is “The Princess of the Echoing Hills: the Rose of the Palace of Earth.”

NO.	CARD	LORD OF	DECAN	IN
21.	5 of Wands	. Strife	♄	♈
22.	6 „ „	. Victory	♃	♈
23.	7 „ „	. Valour.	♂	♈
24.	8 „ Pentacles	. Prudence.	☉	♏
25.	9 „ „	. Material Gain . . .	♀	♏
26.	10 „ „	. Wealth	♆	♏
27.	2 „ Swords	. Peace Restored . . .	☽	♎
28.	3 „ „	. Sorrow	♄	♎
29.	4 „ „	. Rest from Strife. . .	♃	♎
30.	5 „ Cups	. Loss in Pleasure. . .	♂	♏

DESCRIPTION OF THE CARDS OF THE TAROT

NO.	CARD	LORD OF	DECAN	IN
31.	6 „ „ . .	Pleasure	☉	♈
32.	7 „ „ . .	Illusionary Success . .	♀	♈
33.	8 of Wands . .	Swiftness.	♀	♊
34.	9 „ „ . .	Great Strength)	♊
35.	10 „ „ . .	Oppression	♄	♊
36.	2 „ Pentacles . .	Harmonious Change . .	♃	♋
37.	3 „ „ . .	Material Works	♂	♋
38.	4 „ „ . .	Earthly Power	☉	♋
39.	5 „ Swords . .	Defeat	♀	♌
40.	6 „ „ . .	Earned Success	♀	♌
41.	7 „ „ . .	Unstable Effort)	♌
42.	8 „ Cups . .	Abandoned Success . .	♄	♌
43.	9 „ „ . .	Material Happiness. . .	♃	♌
44.	10 „ „ . .	Perfected Success . . .	♂	♌
45.	2 of Wands . .	Dominion	♂	♍
46.	3 „ „ . .	Established Strength . .	☉	♍
47.	4 „ „ . .	Perfected Work	♀	♍
48.	5 „ Pentacles . .	Material Trouble	♀	♎
49.	6 „ „ . .	Material Success)	♎
50.	7 „ „ . .	Success Unfulfilled. . .	♄	♎
51.	8 „ Swords . .	Shortened Force	♃	♏
52.	9 „ „ . .	Despair and Cruelty . .	♂	♏
53.	10 „ „ . .	Ruin	☉	♏
54.	2 „ Cups . .	Love	♀	♐
55.	3 „ „ . .	Abundance	♀	♐
56.	4 „ „ . .	Blended Pleasure)	♐

THE EQUINOX

		THE TWENTY-TWO KEYS OF THE BOOK	LETTER	ATTRI- BUTION
57.	0.	The Foolish Man . . . The Spirit of <i>Aiθήρ</i>	⚡	△
58.	1.	The Magi- cian . . . The Magus of Power. . . .	♁	♀
59.	2.	The High Priestess . . . The Priestess of the Silver Star . . .	♁	♃
60.	3.	The Em- press . . . The Daughter of the Mighty Ones. . .	♁	♀
61.	4.	The Em- peror . . . Son of the Morn- ing, chief among the Mighty . . .	♁	♃
62.	5.	The Hiero- phant . . . The Magus of the Eternal . . .	♁	♃
63.	6.	The Lovers . . . The Children of the Voice; the Oracles of the Mighty Gods. . .	♁	♁
64.	7.	The Chariot . . . The Child of the Powers of the Waters; the Lord of the Triumph of Light . . .	♁	♃
65.	11.	Fortitude . . . The Daughter of the Flaming Sword. . . .	♁	♃

DESCRIPTION OF THE CARDS OF THE TAROT

	THE TWENTY-TWO KEYS OF THE BOOK		LETTER	ATTRI- BUTION
66.	9. The Hermit.	The Magus of the Voice of Power, the Prophet of the Eternal . . .	ו	⌘
67.	10. The Wheel of Fate. . .	The Lord of the Forces of Life . . .	ז	⌘
68.	8. Justice . . .	The Daughter of the Lords of Truth: the Ruler of the Balance . . .	ח	⌘
69.	12. The Hanged Man . . .	The Spirit of the Mighty Waters . . .	ט	▽
70.	13. Death . . .	The Child of the Great Trans- formers: the Lord of the Gates of Death. . . .	י	⌘
71.	14. Temperance	The Daughter of the Reconcilers: the Bringer- Forth of life . . .	יא	♁
72.	15. The Devil . . .	The Lord of the Gates of Matter: The Child of the Forces of Time.	יב	⌘

THE EQUINOX

	THE TWENTY-TWO KEYS OF THE BOOK	LETTER	ATTRI- BUTION
73.	16. The Blasted Tower . . .	The Lord of the Hosts of the Mighty . . .	𐤁 ♂
74.	17. The Star . . .	The Daughter of the Firmament, the dweller between the Waters	𐤆 ≈
75.	18. The Moon . . .	The Ruler of Flux and Reflux: the Child of the Sons of the Mighty . . .	𐤑 ♀
76.	19. The Sun . . .	The Lord of the Fire of the World	𐤒 ☉
77.	20. The Judgment . . .	The Spirit of the Primal Fire . . .	𐤓 ⊗ and △
78.	21. The Universe . . .	The Great One of the Night of Time	𐤔 ▽ and 𐤕

Such are the Titles of the
Abodes or Atouts of Thooth;
of the
Mansions of the House of
my
FATHER

DESCRIPTION OF THE CARDS OF THE TAROT

The Descriptions of the Seventy-eight Symbols
of this Book (⊕); together with
their meanings

OF THE ACES

FIRST in order and importance are the Four Aces, representing the Force of the Spirit, acting in, and binding together, the Four Scales of each Element: and answering to the Dominion of the Letters of the Name in the Kether of each. They represent the Radical Forces.

The Four Aces are said to be placed on the North Pole of the Universe wherein they revolve, governing its revolution; and ruling as the connecting link between Yetzirah and the Material Plane or Universe.

I

THE ROOT OF THE POWERS OF FIRE

Ace of Wands

A WHITE Radiating Angelic Hand, issuing from clouds, and grasping a heavy club, which has three branches in the colours, and with the sigils, of the scales. The Right-and Left-hand branches end respectively in three Flames, and the Centre one in four Flames: thus yielding Ten: the Number of the Sephiroth. Two-and-twenty leaping Flames, or Yodh,

THE EQUINOX

surround it, answering to the Paths; of these, three fall below the Right branch for Aleph, Men, and Shin, seven above the Central branch for the double letters; and between it and that of the Right twelve: six above and six below about the Left-hand branch. The whole is a great and flaming Torch. It symbolizes Force—strength, rush, vigour, energy, and it governs, according to its nature, various works and questions.

It implies Natural, as opposed to Invoked, Force.

II

THE ROOT OF THE POWERS OF THE WATERS

Ace of Cups or Chalices

A WHITE Radiant Angelic Hand, issuing from clouds, and supporting on the palm thereof a cup, resembling that of the Stolistes.

From it rises a fountain of clear and glistening water: and sprays falling on all sides into clear calm water below, in which grow Lotuses and Water-lilies. The great Letter of the Supernal Mother is traced in the spray of the Fountain.

It symbolizes Fertility—productiveness, beauty, pleasure, happiness, etc.

DESCRIPTION OF THE CARDS OF THE TAROT

III

THE ROOT OF THE POWERS OF THE AIR

Ace of Swords

A WHITE Radiating Angelic Hand, issuing from clouds, and grasping the hilt of a sword, which supports a White Radiant Celestial Crown; from which depend, on the right, the olive branch of Peace; and on the left, the palm branch of suffering.

Six Vaus fall from its point. It symbolizes *Invoked*, as contrasted with Natural Force: for it is the Invocation of the Sword. Raised upward, it invokes the Divine crown of Spiritual Brightness, but reversed it is the Invocation of Demonic Force; and becomes a fearfully evil symbol. It represents, therefore, very great power for good or evil, but invoked; and it also represents whirling Force, and strength through trouble. It is the affirmation of Justice upholding Divine Authority; and it may become the Sword of Wrath, Punishment, and Affliction.

IV

THE ROOT OF THE POWERS OF THE EARTH

Ace of Pentacles

A WHITE Radiant Angelic Hand, holding a branch of a Rose Tree, whereon is a large Pentacle, formed of Five concentric circles. The Innermost Circle is white, charged with a

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red Greek Cross. From this White Centre, Twelve Rays, also white, issue: these terminate at the circumference, making the whole something like an Astrological figure of the Heavens.

It is surmounted by a small circle, above which is a large white Maltese Cross, and with two white wings.

Four Crosses and two buds are shewn. The Hand issueth from the Clouds as in the other three cases.

It represents materiality in all senses, good and evil: and is, therefore, in a sense, illusionary: it shows material gain, labour, power, wealth, etc.

THE SIXTEEN COURT, OR ROYAL CARDS

The Four Kings

THE Four Kings, or “Figures mounted on steeds,” represent the Yodh forces of the Name in each Suit: the Radix, Father and commencement of Material Forces, a force in which all the others are implied, and of which they form the development and completion. A force swift and violent in its action, but whose effect soon passes away, and therefore symbolized by a Figure on a Steed riding swiftly, and clothed in complete Armour.

Therefore is the knowledge of the scale of the King so necessary for the commencement of all magical working.

DESCRIPTION OF THE CARDS OF THE TAROT

The Four Queens

are seated upon Thrones; representing the Forces of the Hé of the Name in each suit; the Mother and bringer-forth of Material Forces: a force which develops and realizes that of the King: a force steady and unshaken, but not rapid, though enduring. It is therefore symbolized by a Figure seated upon a Throne: but also clothed in Armour.

The Four Princes

These Princes are Figures seated in Chariots, and thus borne forward. They represent the Vau Forces of the Name in each suit: the Mighty Son of the King and Queen, who realizes the influence of both scales of Force. A Prince, the son of a King and Queen, yet a Prince of Princes, and a King of Kings: an Emperor whose effect is at once rapid (though not so swift as that of the Queen) and enduring. It is, therefore, symbolized by a Figure borne in a Chariot, and clothed in Armour. Yet is his power vain and illusionary, unless set in Motion by his Father and Mother.

The Four Princesses

are the Knaves of the Tarot Pack; The Four Princesses or figures of Amazons, standing firmly of themselves: neither riding upon Horses, nor seated upon Thrones, nor borne in

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Chariots. They represent the forces of the Hé final of the Name in each suit, completing the Influences of the other scales: The mighty and potent daughter of a King and Queen: a Princess powerful and terrible: a Queen of Queens—an Empress—whose effect combines those of the King, Queen, and Prince, at once violent and permanent; therefore symbolized by a Figure standing firmly by itself, only partially draped, and having but little Armour; yet her power existeth not, save by reason of the others: and then indeed it is mighty and terrible materially, and is the Throne of the Forces of the Spirit.

Woe unto whomsoever shall make war upon her, when thus established!

THE SPHERES OF INFLUENCE OF THE COURT CARDS OF THE TAROT PACK

THE Princesses rule the Four Parts of the Celestial Heavens which lie around the north Pole, and above the respective Cherubic Signs of the Zodiac, and they form the Thrones of the Powers of the Four Aces.

The twelve cards, the Four Kings, Queens and Princes rule the dominion of the Celestial Heavens, between the realm of the Four Princesses and the Zodiac, as is hereafter shewn. And they, as it were, link together the signs.

DESCRIPTION OF THE CARDS OF THE TAROT

V

THE LORD OF THE FLAME AND THE LIGHT- NING; THE KING OF THE SPIRITS OF FIRE

Knight¹ of Wands

A WINGED Warrior riding upon a black horse with flaming mane and tail: the horse itself is not winged. The rider wears a winged helmet (like the old Scandinavian and Gaulish helmet) with a Rayed Crown, a corslet of scale-mail and buskins of the same, and a flowing scarlet mantle. Above his helmet, upon his curass, and on the shoulder-pieces and buskins, he wears as a crest a winged black horse's head. He grasps a club with flaming ends, somewhat similar to that in the symbol of the Ace of Wands, but not so heavy, and also the sigil of his scale is shown; beneath the rushing feet of his steed are waving flames and fire. He is active—generous—fierce—sudden—impetuous.

If ill dignified, he is evil-minded—cruel—bigoted—brutal. He rules the celestial heavens from above the Twentieth Degree of ♀ to the First Two Decans of ♂: and this includes a part of the Constellation Hercules. (Hercules is always represented with a Club.)

△ of △

King of the Salamanders.

¹ Note that the Kings are now called Knights, and the Princes are now called Kings. This is unfortunate, and leads to confusion; the Princes may be called Emperors without harm. Remember only that the horsed figures refer to the Yod of Tetragrammaton, the charioted figures to the Vau.

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VI

THE QUEEN OF THE THRONES OF FLAME

Queen of Wands

A CROWNED Queen with long red-golden hair, seated upon a Throne, with steady flames beneath. She wears a corslet and buskins of scale-mail, which latter her robe discloses. Her arms are almost bare. On cuirass and buskins are leopard's heads winged, and the same symbol surmounteth her crown. At her side is a couchant leopard on which her hands rest. She bears a long wand with a very heavy conical head. The face is beautiful and resolute.

Adaptability, steady force applied to an object, steady rule, great attractive power, power of command, yet liked notwithstanding. Kind and generous when not opposed.

If ill dignified, obstinate, revengeful, domineering, tyrannical, and apt to turn against another without a cause.

She rules the heavens from above the last Decan of ♃ to above the 20° of ♑: including thus a part of Andromeda.

▽ of △

Queen of the Salamanders.

VII

THE PRINCE OF THE CHARIOT OF FIRE

King of Wands

A KINGLY Figure with a golden, winged crown, seated on a chariot. He has large white wings. One wheel of his chariot

DESCRIPTION OF THE CARDS OF THE TAROT

is shewn. He wears corslet and buskins of scale armour decorated with a winged lion's head, which symbol also surmounts his crown. His chariot is drawn by a lion. His arms are bare, save for the shoulder-pieces of the corslet, and he bears a torch or fire-wand, somewhat similar to that of the Zelator Adeptus Minor. Beneath the chariot are flames, some waved, some salient.

Swift, strong, hasty; rather violent, yet just and generous; noble and scorning meanness.

If ill dignified—cruel, intolerant, prejudiced and ill natured.

He rules the heavens from above the last Decan of ♄ to the second Decan of ♌; hence he includes most of Leo Minor.

△ of △

Prince and Emperor of Salamanders.

VIII

THE PRINCESS OF THE SHINING FLAME; THE ROSE OF THE PALACE OF FIRE

Knave of Wands

A VERY strong and beautiful woman with flowing red-gold hair, attired like an Amazon. Her shoulders, arms, bosom and knees are bare. She wears a short kilt reaching to the knee. Round her waist is a broad belt of scale-mail; narrow at the sides; broader in front and back; and having a winged tiger's head in front. She wears a Corinthian-shaped helmet and crown with a long plume. It also is surmounted by a

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tiger's head, and the same symbol forms the buckle of her scale-mail buskins. A mantle lined with tiger's skin falls back from her shoulders. Her right hand rests on a small golden or brazen altar ornamented with ram's heads and with Flames of Fire leaping from it. Her left hand leans on a long and heavy club, swelling at the lower end, where the sigil is placed; and it has flames of fire leaping from it the whole way down; but the flames are ascending. This club or torch is much longer than that carried by the King or Queen. Beneath her firmly placed feet are leaping Flames of Fire.

Brilliance, courage, beauty, force, sudden in anger or love, desire of power, enthusiasm, revenge.

If ill dignified, she is superficial, theatrical, cruel, unstable, domineering.

She rules the heavens over one quadrant of the portion around the North Pole.

▽ of △

Princess and Empress of the Salamanders.

Throne of the Ace of Wands.

IX

THE LORD OF THE WAVES AND THE WATERS;
THE KING OF THE HOSTS OF THE SEA

Knight of Cups

A BEAUTIFUL, winged, youthful Warrior with flying hair, riding upon a white horse, which latter is not winged. His general equipment is similar to that of the Knight of Wands,

DESCRIPTION OF THE CARDS OF THE TAROT

but upon his helmet, cuirass and buskins is a peacock with opened wings. He holds a cup in his hand, bearing the sigil of the scale. Beneath his horse's feet is the sea. From the cup issues a crab.

Graceful, poetic, Venusian, indolent, but enthusiastic if roused.

Ill dignified, he is sensual, idle and untruthful.

He rules the heavens from above 20° of \approx to 20° of X , thus including the greater part of Pegasus.

Δ of ∇

King of Undines and Nymphs.

X

THE QUEEN OF THE THRONES OF THE WATERS

Queen of Cups

A VERY beautiful fair woman like a crowned Queen, seated upon a throne, beneath which is flowing water wherein Lotuses are seen. Her general dress is similar to that of the Queen of Wands, but upon her crown, cuirass and buskins is seen an Ibis with opened wings, and beside her is the same bird, whereon her hand rests. She holds a cup, wherefrom a crayfish issues. Her face is dreamy. She holds a lotus in the hand upon the Ibis.

She is imaginative, poetic, kind, yet not willing to take much trouble for another. Coquettish, good-natured and underneath a dreamy appearance. Imagination stronger than

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feeling. Very much affected by other influences, and therefore more dependent upon dignity than most symbols.

She rules from 20° ♀ to 20° ☿.

▽ of ▽

Queen of Nymphs or Undines.

XI

THE PRINCE OF THE CHARIOT OF THE WATERS

King of Cups

A WINGED Kingly Figure with winged crown seated in a chariot drawn by an eagle. On the wheel is the symbol of a scorpion. The eagle is borne as a crest on his crown, cuirass and buskins. General attire like King of Wands. Beneath his chariot is the calm and stagnant water of a lake. His armour resembles feathers more than scales. He holds in one hand a lotus, and in the other a cup, charged with the sigil of his scale. A serpent issues from the cup, and has its head tending down to the waters of the lake. He is subtle, violent, crafty and artistic; a fierce nature with calm exterior. Powerful for good or evil but more attracted by the evil if allied with apparent Power or Wisdom.

If ill dignified, he is intensely evil and merciless.

He rules from 20° ♃ to 20° ♆.

△ of ▽

Prince and Emperor of Nymphs or Undines.

DESCRIPTION OF THE CARDS OF THE TAROT

XII

THE PRINCESS OF THE WATERS; THE LOTUS OF THE PALACE OF THE FLOODS

Knave of Cups

A BEAUTIFUL Amazon-like figure, softer in nature than the Princess of Wands. Her attire is similar. She stands on a sea with foaming spray. Away to her right a Dolphin. She wears as a crest a swan with opening wings. She bears in one hand a lotus, and in the other an open cup from which a turtle issues. Her mantle is lined with swansdown, and is of thin floating material.

Sweetness, poetry, gentleness and kindness. Imaginative, dreamy, at times indolent, yet courageous if roused.

When ill dignified she is selfish and luxurious.

She rules a quadrant of the heavens around Kether.

▽ of ▽

Princess and Empress of the Nymphs or Undines
Throne of the Ace of Cups.

XIII

THE LORD OF THE WINDS AND THE BREEZES: THE KING OF THE SPIRITS OF AIR

Knight of Swords

A WINGED Warrior with crowned Winged Helmet, mounted upon a brown steed. His general equipment is

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as that of the Knight of Wands, but he wears as a crest a winged six-pointed star, similar to those represented on the heads of Castor and Pollux the Dioscuri, the twins Gemini (a part of which constellation is included in his rule). He holds a drawn sword with the sigil of his scale upon its pommel. Beneath his horse's feet are dark-driving stratus clouds.

He is active, clever, subtle, fierce, delicate, courageous, skilful, but inclined to domineer. Also to overvalue small things, unless well dignified.

If ill dignified, deceitful, tyrannical and crafty.

Rules from 20° ♄ to 20° ♀.

△ of △

King of the Sylphs and Sylphides.

XIV

THE QUEEN OF THE THRONES OF AIR

Queen of Swords

A GRACEFUL woman with wavy, curling hair, like a Queen seated upon a Throne and crowned. Beneath the Throne are grey cumulus clouds. Her general attire is as that of the Queen of Wands, but she wears as a crest a winged child's head. A drawn sword in one hand, and in the other a large, bearded, newly severed head of a man.

Intensely perceptive, keen observation, subtle, quick and confident: often persevering, accurate in superficial things, graceful, fond of dancing and balancing.

DESCRIPTION OF THE CARDS OF THE TAROT

If ill dignified, cruel, sly, deceitful, unreliable, though with a good exterior.

Rules from 20° ♀ to 20° ♀.

▽ of △

Queen of the Sylphs and Sylphides.

XV

THE PRINCE OF THE CHARIOT OF THE WINDS

King of Swords

A WINGED King with Winged Crown, seated in a chariot drawn by Arch Fays, represented as winged youths very slightly dressed, with butterfly wings: heads encircled by a fillet with a pentagram thereon: and holding wands surmounted by pentagrams, the same butterfly wings on their feet and fillets. General equipment as the King of Wands: but he bears as a crest a winged angelic head with a pentagram on the brows. Beneath the chariot are grey nimbus clouds. His hair long and waving in serpentine whirls, and whorl figures compose the scales of his armour. A drawn sword in one hand; a sickle in the other. With the sword he rules, with the sickle he slays.

Full of ideas and thoughts and designs, distrustful, suspicious, firm in friendship and enmity; careful, observant, slow, over-cautious, symbolizes A and Ω; he slays as fast as he creates.

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If ill dignified: harsh, malicious, plotting; obstinate, yet hesitating; unreliable.

Rules from 20° ♃ to 20° ♋.

△ of △

Prince and Emperor of the Sylphs and Sylphides.

XVI

THE PRINCESS OF THE RUSHING WINDS: THE LOTUS OF THE PALACE OF AIR

Knave of Swords

AN AMAZON figure with waving hair, slighter than the Rose of the Palace of Fire. Her attire is similar. The Feet seem springy, giving the idea of swiftness. Weight changing from one foot to another and body swinging around. She is a mixture of Minerva and Diana: her mantle resembles the Ægis of Minerva. She wears as a crest the head of the Medusa with serpent hair. She holds a sword in one hand; and the other rests upon a small silver altar with grey smoke (no fire) ascending from it. Beneath her feet are white clouds.

Wisdom, strength, acuteness; subtlety in material things: grace and dexterity.

If ill dignified, she is frivolous and cunning.

She rules a quadrant of the heavens around Kether.

▽ of △

Princess and Empress of the Sylphs and Sylphides.
Throne of the Ace of Wands.

DESCRIPTION OF THE CARDS OF THE TAROT

XVII

THE LORD OF THE WIDE AND FERTILE LAND; THE KING OF THE SPIRITS OF EARTH

Knight of Pentacles

A DARK Winged Warrior with winged and crowned helmet: mounted on a light brown horse. Equipment as the Knight of Wands.

The winged head of a stag or antelope as a crest. Beneath the horse's feet is fertile land with ripened corn. In one hand he bears a sceptre surmounted by a hexagram: in the other a Pentacle like that of the Zelator Adeptus Minor.

Unless very well dignified he is heavy, dull, and material. Laborious, clever, and patient in material matters.

If ill dignified, he is avaricious, grasping, dull, jealous; not very courageous, unless assisted by other symbols.

Rules from above 20° of ♂ to 20° of ♀.

△ of ▽

King of Gnomes.

XVIII

THE QUEEN OF THE THRONES OF EARTH

Queen of Pentacles

A WOMAN of beautiful face with dark hair; seated upon a throne, beneath which is dark sandy earth. One side of her face is light, the other dark; and her symbolism is best

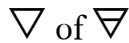
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represented in profile. Her attire is similar to that of the Queen of Wands: but she bears a winged goat's head as a crest. A goat is by her side. In one hand she bears a sceptre surmounted by a cube, and in the other an orb of gold.

She is impetuous, kind; timid, rather charming; great-hearted; intelligent, melancholy; truthful, yet of many moods.

If ill dignified she is undecided, capricious, changeable, foolish.

She rules from 20°♁ to 20°♃ .



The Queen of Gnomes.

XIX

THE PRINCE OF THE CHARIOT OF EARTH

King of Pentacles

A WINGED Kingly Figure seated in a chariot drawn by a bull. He bears as a crest the symbol of the head of the winged bull. Beneath the chariot is land, with many flowers. In one hand he bears an orb of gold held downwards, and in the other a sceptre surmounted by an orb and cross.

Increase of matter. Increases good or evil, solidifies; practically applies things. Steady; reliable.

If ill dignified he is selfish, animal and material: stupid. In either case slow to anger, but furious if roused.

DESCRIPTION OF THE CARDS OF THE TAROT

Rules from 20° ♃ to 20° ♆.

△ of ▽

Prince and Emperor of the Gnomes.

XX

PRINCESS OF THE ECHOING HILLS: ROSE OF THE PALACE OF EARTH

Knave of Pentacles

A STRONG and beautiful Amazon figure with rich brown hair, standing on grass or flowers. A grove of trees near her. Her form suggests Hebe, Ceres, and Proserpine. She bears a winged ram's head as a crest: and wears a mantle of sheepskin. In one hand she carries a sceptre with a circular disk: in the other a Pentacle similar to that of the Ace of Pentacles.

She is generous, kind, diligent, benevolent, careful, courageous, persevering, pitiful.

If ill dignified she is wasteful and prodigal. She rules over one quadrant of the heavens around the North Pole of the Ecliptic.

▽ of ▽

Princess and Empress of the Gnomes.
Throne of the Ace of Pentacles.

HEREIN ARE RESUMED THE ESPECIAL CHARACTERISTICS OF THE FOUR COURT CARDS
OF THE SUITS

SUITS	CARDS	CRESTS	SYMBOLS	HAIR	EYES
WANDS	King	Winged black horse's head	Black horse, waving flames, club, scarlet cloak	Red-gold	Grey or hazel
	Queen	Leopard's head, winged	Leopard, steady flames, wand with heavy head or end	Red-gold	Blue or borwn
	Prince	Lion's head, winged	Waved and salient flames, fire wand of Zelator Adept.	Yellow	Blue-grey
	Princess	Tiger's head	Tiger, leaping flames, gold altar, long club, largest at bottom.	Red-gold	Blue
CUPS	King	Peacock with opened fan	White horse, crab issuing from cup, sea	Fair	Blue
	Queen	Ibis	Ibis, crayfish issuing from cup, river	Gold-brown	Blue
	Prince	Eagle	Scorpion, eagle; serpent issuing from cup, lake	Brown	Grey or brown
	Princess	Swan	Dolphin lotus, sea with spray, turtle from cup	Brown	Blue or brown
SWORDS	King	Winged hexagram	Winged brown horse, driving clouds, drawn sword	Dark-brown	Dark
	Queen	Winged child's head	Head of man severed, cumulus clouds, drawn sword	Light-brown	Grey
	Prince	Winged Angel's head	Arch fairies winged, whirling hair, nimbi, drawn sword and sickle	Dark	Dark
	Princess	Medusa's head	Silver altar, smoke, clouds, drawn sword	Light-brown	Blue
PENTACLES	King	Winged stag's head	Light-brown horse, ripe cornland, sceptre with hexagram, pentacle as Zelator Adept	Dark	Dark
	Queen	Winged goat's head	Barren land, fan, light one side only, sceptre with cube, orb of gold	Dark	Dark
	Prince	Winged bull's head	Flowerly land, bull, sceptre with orb and cross, orb held downward	Dark-brown	Dark
	Princess	Winged ram's head	Grass, flowers, grove of trees, sceptre with disk, pentacle like that in ace	Rich-brown	Dark

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DESCRIPTION OF THE CARDS OF THE TAROT

OF THE THIRTY-SIX DECANS

HERE follow the descriptions of the smaller cards of the four suits, thirty-six in number, answering unto the thirty-six Decans of the Zodiac.

Commencing from the sign Aries, the Central Decans of each sign follow the order of the Days of the Week. Thus—

CARD	CENTRAL DECAN OF	MEANING	DAY
3 of Wands	♋	Established Strength	☉
6 „ P.	♌	Material Success	☽
9 „ S.	♍	Despair and Cruelty	♂
3 „ C.	♎	Abundance	♀
6 „ W.	♏	Victory	♃
9 „ P.	♐	Material Gain	♀
3 „ S.	♑	Sorrow	♃
6 „ C.	♒	Pleasure	☉
9 „ W.	♓	Great Strength	☽
3 „ P.	♈	Material Words	♂
6 „ S.	♉	Earned Success	♀
9 „ C.	♊	Material Happiness	♃

Being thus the Four Threes, Sixes, and Nines.

The first and third Decans follow the same order: Sunday beginning in the First Decan of ♐ and in the Third Decans of ♈ and ♎.

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The planets govern respectively Decans with the following Titles—

♃			
1.	♈	Strife	5 of Wands.
2.	♉	Sorrow	3 „ Swords.
3.	♊	Oppression	10 „ Wands.
4.	♋	Abundant Success	8 „ Cups.
5.	♌	Success Unfulfilled	7 „ Pentacles.

Or in ♋ ♈ ♉ ♊ ♋ two wands: 1 each of the other suits.

♄			
1.	♈	Victory	6 of Wands.
2.	♉	Rest from Strife	4 „ Swords.
3.	♊	Harmonious Change	2 „ Pentacles.
4.	♋	Material Happiness	9 „ Cups.
5.	♌	Shortened Force	8 „ Swords.

Or in ♌ ♈ ♉ ♊ ♋ two swords: 1 each of the other suits.

♅			
1.	♈	Valour	7 of Wands.
2.	♉	Loss in Pleasure	5 „ Cups.
3.	♊	Material Works	3 „ Pentacles.
4.	♋	Perfected Success	10 „ Cups.
5.	♌	Dominion	2 „ Wands
6.	♍	Despair and Cruelty.	9 „ Swords

Or in ♌ ♍ ♈ ♉ ♊ ♋ 2 W. 2 C.: 1 each of the others.

One more Decan than the others.

♆			
1.	♍	Prudence	8 of Pentacles.
2.	♎	Pleasure	6 „ Cups.

DESCRIPTION OF THE CARDS OF THE TAROT

- | | | | | |
|----|---|----------------------|----|---------------|
| 3. | ♄ | Earthly Power | 4 | ,, Pentacles. |
| 4. | ♃ | Established Strength | 3 | ,, Wands. |
| 5. | ♁ | Ruin | 10 | ,, Swords. |

Or in ♃ ♁ ♄ ♃ ♄ two pentacles: 1 each of others.

♀

- | | | | | |
|----|---|---------------------|---|---------------|
| 1. | ♁ | Material Gain | 9 | of Pentacles. |
| 2. | ♃ | Illusionary Success | 7 | ,, Cups. |
| 3. | ≈ | Defeat | 5 | ,, Swords. |
| 4. | ♃ | Perfected Work | 4 | ,, Wands. |
| 5. | ♃ | Love | 2 | ,, Cups. |

Or in ♁ ♃ ≈ ♃ ♃ two Cups: 1 each of others.

♃

- | | | | | |
|----|---|------------------|----|---------------|
| 1. | ♁ | Wealth | 10 | of Pentacles. |
| 2. | ♃ | Swiftness | 8 | ,, Wands. |
| 3. | ≈ | Earned Success | 6 | ,, Swords. |
| 4. | ♃ | Material Trouble | 5 | ,, Pentacles. |
| 5. | ♃ | Abundance | 3 | ,, Cups. |

Or in ♁ ♃ ♄ ♃ ♃ two Pentacles: 1 each of the others.

♃

- | | | | | |
|----|---|------------------|---|---------------|
| 1. | ♁ | Peace Restored | 2 | of Swords. |
| 2. | ♃ | Great Strength | 9 | ,, Wands. |
| 3. | ≈ | Unstable Effort | 7 | ,, Swords. |
| 4. | ♃ | Material Success | 6 | ,, Pentacles. |
| 5. | ♃ | Blended Pleasure | 4 | ,, Cups. |

Or in ♁ ♃ ≈ ♃ ♃ two wands: 1 each of the other suits.

There being thirty-six Decans and seven Planets, it follows that one of the latter must rule over one more Decan than

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the others. This is the Planet Mars, to which are allotted the last Decan of ♃, and the first of ♃, because the long cold of the winter requires a great energy to overcome it, and initiate spring.

And the beginning of the Decantes is from the royal Star of Leo, the great Star Cor Leonis: and therefore is the first Decan that of ♃ in ♌.

Here follow the general meanings of the small cards of the suits, as classified under the nine Sephiroth below Kether.

הכמה The Four Twos symbolize the Powers of the King and Queen just uniting and initiating the Force; but before the Prince and Princess are thoroughly brought into action. Therefore do they generally imply the initiation and fecundation of a thing.

בינה Realization of action owing to the Prince being produced. The central symbol on each card. Action definitely commenced for good or evil.

הכר Perfection, realization, completion: making a matter settled and fixed.

גבורה Opposition, strife and struggle: war; obstacle to the thing in hand. Ultimate success or failure is otherwise shewn.

הפארה Definite accomplishment. Thing carried out.

נצה Generally shew a force transcending the Material Plane: and is like unto a Crown; which, indeed, is powerful, but requireth one capable of wearing it. The Sevens then shew a possible result: which is dependent on the action then taken. They depend much on the symbols that accompany them.

DESCRIPTION OF THE CARDS OF THE TAROT

הוד Solitary success: *i.e.* success in the matter for the time being; but not leading to much result apart from the thing itself.

יסוד Very great fundamental force. Executive power, because they restore a firm basis. Powerful for good or evil.

מלכות Fixed, culminated, complete Force, whether good or evil. The matter thoroughly and definitely determined. Ultimating Force.

Follow the particular descriptions of each of the thirty-six cards: with full meanings.

Decan-cards are always modified by the other symbols with which they are in contact.

XXI

THE LORD OF STRIFE

Five of Wands

TWO White Radiant Angelic Hands issuant per nubes dexter and sinister. They are clasped together in the grip of the First Order, *i.e.* the four fingers of each right hand crooked into each other, the thumbs meeting above; and they hold, at the same time, by their centres, five wands or torches which are similar unto the wands of a Zelator Adeptus Minor. One wand is upright in the middle; the others cross each other. Flames leap from the point of junction. Above the middle wand is the sign ♃, and below is that of ♁: thus representing the Decante. Violent strife and boldness, rashness, cruelty, violence, lust, desire, prodigality and generosity; depending on whether the card is well or ill dignified.

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Geburah of ♃ (Quarrelling and fighting).

This Decan hath its beginning from the Royal Star of Leo: and unto it are allotted the two great Angels of the Schemhamphorash יהויה and יליאל.

[The proper meaning of the small cards is to be found by making thorough meditation and harmony between these four symbols of each card. It will be seen that this is how the meanings have been done; but the advanced student can go beyond this rude working.]

XXII

THE LORD OF VICTORY

Six of Wands

TWO hands in grip as the last, holding six wands crossed three and three. Flames issue from the point of junction. Above and below are short wands with flames issuing, surmounted respectively by the symbols of ♃ and ♌, representing the Decan.

Victory after strife: Love: pleasure gained by labour: carefulness, sociability and avoiding of strife, yet victory therein: also insolence, and pride of riches and success, etc. The whole dependent on the dignity.

Tiphareth of ♃ (Gain).

Hereunto are allotted the great Angels סימאל and עלמיה of the Schemhamphorash.

DESCRIPTION OF THE CARDS OF THE TAROT

XXIII

THE LORD OF VALOUR

Seven of Wands

TWO hands holding by grip six wands, three crossed. A third hand issuing from a cloud at the lower part of the card, holding an upright wand which passes between the others. Flames leap from the point of junction. Above and below the central wand are the symbols of ♂ and ♀, representing the Decan.

Possible victory, depending on the energy and courage exercised; valour; opposition, obstacles and difficulties, yet courage to meet them; quarrelling, ignorance, pretence, and wrangling, and threatening; also victory in small and unimportant things: and influence upon subordinates.

Netzach of י (Opposition, yet courage).

Therein rule the two great Angels **מהשיה** and **ללהאל** of the Schemhamphorash.

XXIV

THE LORD OF PRUDENCE

Eight of Pentacles

A WHITE Radiating Angelic Hand, issuing from a cloud, and grasping a branch of a rose tree, with four white roses thereon, which touch only the four lowermost Pentacles. No rosebuds even, but only leaves, touch the four uppermost

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disks. All the Pentacles are similar to that of the Ace, but without the Maltese cross and wings. They are arranged like the geomantic figure Populus. Above and below them are the symbols ☉ and ♃ for the Decan.

Over-careful in small things at the expense of great: “Penny wise and pound foolish”: gain of ready money in small sums; mean; avaricious; industrious; cultivation of land; hoarding, lacking in enterprise.

Hod of ♃ (Skill: prudence: cunning).

Therein rule those mighty Angels אכאיה and כהתאל.

XXV

THE LORD OF MATERIAL GAIN

Nine of Pentacles

A WHITE Radiating Angelic Hand, holding a rose branch with nine white roses, each of which touches a Pentacle. The Pentacles are arranged thus ☉☉☉☉☉☉☉☉☉: and there are rosebuds on the branches as well as flowers. ♀ and ♃ above and below.

Complete realization of material gain, good, riches; inheritance; covetous; treasuring of goods; and sometimes theft and knavery. The whole according to dignity.

Yesod of ♃ (Inheritance, much increase of goods).

Herein those mighty Angels אלהיה and הויאל have rule and dominion.

DESCRIPTION OF THE CARDS OF THE TAROT

XXVI

THE LORD OF WEALTH

Ten of Pentacles

AN Angelic Hand, holding by the lower extremity a branch whose roses touch all the Pentacles. No buds, however, are shewn. The symbols of ♃ and ♄ are above and below.

The Pentacles are thus arranged ☽.

Completion of material gain and fortune; but nothing beyond: as it were, at the very pinnacle of success. Old age, slothfulness; great wealth, yet sometimes loss in part; heaviness; dullness of mind, yet clever and prosperous in money transactions.

Malkuth of ♃ (Riches and wealth).

Herein are לְאִיִּיה and הַהַעִיָּה set over this Decan as Angel Rulers.

XXVII

THE LORD OF PEACE RESTORED

Two of Swords or Pikes

Two crossed swords, like the air dagger of a Z.A.M., each held by a White Radiant Angelic Hand. Upon the point where the two cross is a rose of five petals, emitting white rays. At the top and bottom of the card are two small daggers, supporting respectively the symbol ☽ thus, and ♁ representing the Decanate.

THE EQUINOX

Contradictory characters in the same nature, strength through suffering; pleasure after pain. Sacrifice and trouble, yet strength arising therefrom, symbolized by the position of the rose, as though the pain itself had brought forth beauty. Arrangement, peace restored; truce; truth and untruth; sorrow and sympathy. Aid to the weak; arrangement; justice, unselfishness; also a tendency to repetition of affronts on being pardoned; injury when meaning well; given to petitions; also a want of tact, and asking question of little moment; talkative.

Chokmah of ו. Quarrel made up, yet still some tension in relations: actions sometimes selfish, sometimes unselfish.

Herein rule the Great Angels ייאל and מכהאל.

XXVIII

THE LORD OF SORROW

Three of Swords or Spears

THREE White Radiating Angelic Hands, issuing from clouds, and holding three swords upright (as though the central sword had struck apart the two others, which were crossed in the preceding symbol): the central sword cuts asunder the rose of five petals, which in the previous symbol grew at the junction of the swords; its petals are falling, and no white rays issue from it.

Above and below the central sword are the symbols of ח and א.

DESCRIPTION OF THE CARDS OF THE TAROT

Disruption, interruption, separation, quarrelling; sowing of discord and strife, mischief-making, sorrow and tears; yet mirth in Platonic pleasures; singing, faithfulness in promises, honesty in money transactions, selfish and dissipated, yet sometimes generous: deceitful in words and repetitions; the whole according to dignity.

Binah of ו (Unhappiness, sorrow, and tears).

Herein rule the Great Angels הריאל and הקמיה as Lords of the Decan.

XXIX

THE LORD OF REST FROM STRIFE

Four of Swords

TWO White Radiating Angelic Hands, each holding two swords; which four cross in the centre. The rose of five petals with white radiations is reinstated on the point of their intersection. Above and below, on the points of two small daggers, are ♃ and ♄, representing the Decanate.

Rest from sorrow; yet after and through it. Peace from and after war. Relaxation of anxiety. Quietness, rest, ease and plenty, yet after struggle. Goods of this life; abundance; modified by dignity as is usual.

Chesed of ו (Convalescence, recovery from sickness; change for the better).

Herein do לואיה and בליאל bear rule.

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XXX

THE LORD OF LOSS IN PLEASURE

Five of Cups or Chalice

A WHITE Radiating Angelic Hand, holding lotuses or water-lilies, of which the flowers are falling right and left. Leaves only, and no buds, surmount them. These lotus stems ascend between the cups in the manner of a fountain, but no water flows therefrom; neither is there water in any of the cups, which are somewhat of the shape of the magical instrument of the Zelator Adeptus Minor.

Above and below are the symbols of ♂ and ♀ for the Decan.

Death, or end of pleasure: disappointment, sorrow and loss in those things from which pleasure is expected. Sadness, treachery, deceit; ill-will, detraction; charity and kindness ill requited; all kinds of anxieties and troubles from unsuspected and unexpected sources.

Geburah of ה (Disappointment in love, marriage broken off, unkindness of a friend; loss of friendship).

Herein rule לוויה and פהליה.

XXXI

THE LORD OF PLEASURE

Six of Chalice

AN Angelic Hand, as before, holds a group of stems of water-lilies or lotuses, from which six flowers bend, one over

DESCRIPTION OF THE CARDS OF THE TAROT

each cup. From these flowers a white glistening water flows into the cups as from a fountain, but they are not yet full. Above and below are ☉ and ♃ referring to the Decan.

Commencement of steady increase, gain and pleasure; but commencement only. Also affront, detection, knowledge, and in some instances contention and strife arising from unwarranted self-assertion and vanity. Sometimes thankless and presumptuous; sometimes amiable and patient. According to dignity as usual.

Tiphareth of ה (Beginning of wish, happiness, success, or enjoyment).

Therein rule נלכאל and אל״ל.

XXXII

THE LORD OF ILLUSIONARY SUCCESS

Seven of Chalices

THE seven cups are arranged as two descending triangles above a point: a hand, as usual, holds lotus stems which arise from the central lower cup. The hand is above this cup and below the middle one. With the exception of the central lower cup, each is overhung by a lotus flower, but no water falls from these into any of the cups, which are all quite empty. Above and below are the symbols of the Decanate ♀ and ♃.

Possible victory, but neutralized by the supineness of the person: illusory success, deception in the moment of apparent victory. Lying, error, promises unfulfilled. Drunkenness, wrath, vanity. Lust, fornication, violence against women,

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selfish dissipation, deception in love and friendship. Often success gained, but not followed up. Modified as usual by dignity.

Netzach of ה (Lying, promises unfulfilled; illusion, deception, error; slight success at outset, not retained).

Herein the Angels מלהאל and ההוזה rule.

XXXIII

THE LORD OF SWIFTNESS

Eight of Wands or Torches

FOUR White Radiating Angelic Hands (two proceeding from each side) issuant from clouds; clasped in two pairs in the centre with the grip of the First Order. They hold eight wands, crossed four with four. Flames issue from the point of junction. Surmounting the small wands with flames issuing down them, and placed in the centre at the top and bottom of the card respectively, are the symbols of ♃ and ♄ for the Decan.

Too much force applied too suddenly. Very rapid rush, but quickly passed and expended. Violent, but not lasting. Swiftmess, rapidity, courage, boldness, confidence, freedom, warfare, violence; love of open air, field-sports, gardens and meadows. Generous, subtle, eloquent, yet somewhat untrustworthy; rapacious, insolent, oppressive. Theft and robbery. According to dignity.

Hod of ם (Hasty communications and messages; swiftmess).

Therein rule the Angels ההוזה and ההוזה.

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XXXIV

THE LORD OF GREAT STRENGTH

Nine of Wands or Torches

FOUR hands, as in the previous symbol, holding eight wands crossed four and four; but a fifth hand at the foot of the card holds another wand upright, which traverses the point of junction with the others: flames leap herefrom. Above and below are the symbols ☽ and ⚡.

Tremendous and steady force that cannot be shaken. Herculean strength, yet sometimes scientifically applied. Great success, but with strife and energy. Victory, preceded by apprehension and fear. Health good, and recovery not in doubt. Generous, questioning and curious; fond of external appearances: intractable, obstinate.

Yesod of י (Strength, power, health, recovery from sickness).

Herein rule the Angels **ששהיה** and **ירחאל**.

XXXV

THE LORD OF OPPRESSION

Ten of Wands

FOUR hands holding eight wands crossed as before. A fifth hand holding two wands upright, which traverses the junction of the others. Flames issuant. ☽ and ⚡.

Cruel and overbearing force and energy, but applied only

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to material and selfish ends. Sometimes shows failure in a matter, and the opposition too strong to be controlled; arising from the person's too great selfishness at the beginning. Ill-will, levity, lying, malice, slander, envy, obstinacy; swiftness in evil and deceit, if ill dignified. Also generosity, disinterestedness and self-sacrifice, when well dignified.

Malkuth of ו (Cruelty, malice, revenge, injustice).

Therein rule אומאל and ריאל.

XXXVI

THE LORD OF HARMONIOUS CHANGE

Two of Disks or Pentacles

TWO wheels, disks or pentacles, similar to that of the Ace. They are united by a green-and-gold serpent, bound about them like a figure of 8. It holds its tail in its mouth. A White Radiant Angelic Hand holds the centre of the whole. No roses enter into this card. Above and below are the symbols of ♃ and ♄. It is a revolving symbol.

The harmony of change, alternation of gain and loss; weakness and strength; everchanging occupation; wandering, discontented with any fixed condition of things; now elated, then melancholy; industrious, yet unreliable; fortunate through prudence of management, yet sometimes unaccountably foolish; alternatively talkative and suspicious. Kind, yet wavering and inconsistent. Fortunate in journeying. Argumentative.

Chokmah of ה (Pleasant change, visit to friends).

Herein the Angels לכנאל and ושריה have rule.

DESCRIPTION OF THE CARDS OF THE TAROT

XXXVII

THE LORD OF MATERIAL WORKS

Three of Pentacles

A WHITE-WINGED Angelic Hand, as before, holding a branch of a rose tree, of which two white rosebuds touch and surmount the topmost Pentacle. The Pentacles are arranged in an equilateral triangle. Above and below the symbols ♂ and ♀.

Working and constructive force, building up, creation, erection; realization and increase of material things; gain in commercial transactions, rank; increase of substance, influence, cleverness in business, selfishness. Commencement of matters to be established later. Narrow and prejudiced. Keen in matters of gain; sometimes given to seeking after impossibilities.

Binah of ה (Business, paid employment, commercial transaction).

Herein are יהייה and להייה Angelic Rulers.

XXXVIII

THE LORD OF EARTHLY POWER

Four of Pentacles

A HAND holding a branch of a rose tree, but without flowers or buds, save that in the centre is one fully blown white rose. Pentacles are disposed as on the points of a square; a rose in its centre. Symbols ☉ and ♀ above and below to represent the Decan.

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Assured material gain: success, rank, dominion, earthy power, completed but leading to nothing beyond. Prejudicial, covetous, suspicious, careful and orderly, but discontented. Little enterprise or originality. According to dignity as usual.

Chesed of ה (Gain of money or influence: a present).

Herein do כּוּקִיָּה and מְנַרְאֵל bear rule.

XXXIX

THE LORD OF DEFEAT

Five of Swords

TWO Rayed Angelic Hands each holding two swords nearly upright, but falling apart of each other, right and left of the card. A third hand holds a sword upright in the centre as though it had disunited them. The petals of the rose, which in the four had been reinstated in the centre, are torn asunder and falling. Above and below are ♀ and ≈ for Decan.

Contest finished and decided against the person; failure, defeat, anxiety, trouble, poverty, avarice, grieving after gain, laborious, unresting; loss and vileness of nature; malicious, slanderous, lying, spiteful and tale-bearing. A busybody and separator of friends, hating to see peace and love between others. Cruel, yet cowardly, thankless and unreliable. Clever and quick in thought and speech. Feelings of pity easily roused, but unenduring.

Geburah of ו (Defeat, loss, malice, spite, slander, evil-speaking).

Herein the Angels אַנְיָאֵל and הַעֲמִיָּה bear rule.

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XL

THE LORD OF EARNED SUCCESS

Six of Swords

TWO hands, as before, each holding two swords which cross in the centre. Rose re-established thereon. # and k above and below, supported on the points of two short daggers or swords.

Success after anxiety and trouble; self-esteem, beauty, conceit, but sometimes modesty therewith; dominance, patience, labour, etc.

Tiphareth of 7 (Labour, work, journey by water).

Ruled by the Great Angels **רַחֲמַאֵל** and **יִיזָאֵל**.

XLI

THE LORD OF UNSTABLE EFFORT

Seven of Swords

TWO Angelic Radiating Hands as before, each holding three swords. A third hand holds up a single sword in the centre. The points of all the swords *just touch* each other, the central sword not altogether dividing them.

The Rose of the previous symbols of this suit is held up by the same hand which holds the central sword: as if the victory were at its disposal. Symbols of ☽ and ≈.

Partial success. Yielding when victory is within grasp, as

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if the last reserves of strength were used up. Inclination to lose when on the point of gaining, through not continuing the effort. Love of abundance, fascinated by display, given to compliments, affronts and insolences, and to spy upon others. Inclined to betray confidences, not always intentionally. Rather vacillatory and unreliable.

Netzach of ו (Journey by land; in character untrustworthy).
Herein rule the Great Angels **הההאל** and **מיכאל**.

XLII

THE LORD OF ABANDONED SUCCESS

Eight of Chalices

A WHITE Radiating Angelic Hand, holding a group of stems of lotuses or water-lilies. There are only two flowers shown, which bend over the two central cups, pouring into them a white water which fills them and runs over into the three lowest, which later are not yet filled. The three uppermost are quite empty. At the top and bottom of the card are symbols **ו** and **א**.

Temporary success, but without further results. Thing thrown aside as soon as gained. Not lasting, even in the matter in hand. Indolence in success. Journeying from place to place. Misery and repining without cause. Seeking after riches. Instability.

Hod of ה (Success abandoned; decline of interest).
The Angels ruling are **ויליה** and **יליהה**.

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XLIII

THE LORD OF MATERIAL HAPPINESS

Nine of Chalices

A WHITE Radiant Angelic Hand, issuing from a cloud holding lotus or water-lilies, one flower of which overhangs each cup; from it a white water pours. Cups are arranged in three rows of 3, 4 and 2 above and below.

Complete and perfect realization of pleasure and happiness, almost perfect; self-praise, vanity, conceit, much talking of self, yet kind and lovable, and may be self-denying therewith. High-minded, not easily satisfied with small and limited ideas. Apt to be maligned through too much self-assumption. A good and generous, but sometimes foolish nature.

Yesod of ה (Complete success, pleasure and happiness, wishes fulfilled).

Therein rule the Angels **כאליה** and **עריאל**.

XLIV

THE LORD OF PERFECTED SUCCESS

Ten of Cups or Chalices

HAND, as usual, holding bunch of water-lilies or lotuses, whose flowers pour a white water into all the cups, which *all run over*. The uppermost cup is held sideways by a hand, and pours water into the left-hand upper cup. A single lotus flower surmounts the top cup, and is the source of the water that fills it. Above and below the symbols ♂ and ♃.

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Permanent and lasting success and happiness, because inspired from above. Not so sensual as "Lord of Material Happiness," yet almost more truly happy. Pleasure, dissipation, debauchery, quietness, peacemaking. Kindness, pity, generosity, wantonness, waste, etc., according to dignity.

Malkuth of ה (Matter settled: complete good fortune).

Herein the Great Angels עשליה and מיהאל rule.

[This is not such a good card as stated. It represents boredom, and quarrelling arising therefrom; disgust springing from too great luxury. In particular it represents drug-habits, the sottish excess of pleasure and the revenge of nature.]

XLV

THE LORD OF DOMINION

Two of Wands

A WHITE Radiating Angelic hand, issuing from clouds, and grasping two crossed wands. Flames issue from the point of junction. On two small wands above and below, with flames of five issuing therefrom, are the symbols of ♂ and ♀ for the Decan.

Strength, domination, harmony of rule and of justice. Boldness, courage, fierceness, shamelessness, revenge, resolution, generous, proud, sensitive, ambitious, refined, restless, turbulent, sagacious withal, yet unforgiving and obstinate.

Chokmah of ם (Influence over others, authority, power, dominion).

Therein the Angels והואל and דניאל bear rule.

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XLVI

THE LORD OF ESTABLISHED STRENGTH

Three of Wands

A WHITE Radiating Angelic Hand, as before, issuing from clouds and grasping three wands in the centre (two crossed, the third upright). Flames issue from the point of junction. Above and below are the symbols ☉ and ♃.

Established force, strength, realization of hope. Completion of labour. Success after struggle. Pride, nobility, wealth, power, conceit. Rude self-assumption and insolence. Generosity, obstinacy, etc.

Binah of * (Pride, arrogance, self-assertion).

Herein rule the Angels **החשיה** and **עממיה**.

[This card is much better than as described.]

XLVII

THE LORD OF PERFECTED WORK

Four of Wands

TWO White Radiating Angelic Hands, as before, issuing from clouds right and left of the card and clasped in the centre with the grip of the First Order, holding four wands or torches crossed. Flames issue from the point of junction. Above and below are two small flaming wands, with the symbols of ♀ and ♃ representing the Decan.

Perfection or completion of a thing built up with trouble

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and labour. Rest after labour, subtlety, cleverness, beauty, mirth, success in completion. Reasoning faculty, conclusions drawn from previous knowledge. Unreadiness, unreliable and unsteady through over-anxiety and hurriedness of action. Graceful in manner, at times insincere, etc.

Chesed of ם (Settlement, arrangement, completion).

Herein are ם״ם and ם״ם Angelic rulers.

XLVIII

THE LORD OF MATERIAL TROUBLE

Five of Pentacles

A WHITE Radiant Angelic Hand issuing from clouds, and holding a branch of the white rose tree, but from which the roses are falling, and leaving no buds behind. Five Pentacles similar to the Ace. Above and below are ♀ and ♂.

Loss of money or position. Trouble about material things. Labour, toil, land cultivation; building, knowledge and acuteness of earthly things, poverty, carefulness, kindness; sometimes money regained after severe toil and labour. Unimaginative, harsh, stern, determined, obstinate.

Geburah of ם (Loss of profession, loss of money, monetary anxiety).

Herein the angels ם״ם and ם״ם rule.

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XLIX

THE LORD OF MATERIAL SUCCESS

Six of Pentacles

A WHITE Radiant Angelic Hand holding a rose branch with white roses and buds, each of which touches a Pentacle. Pentacles are arranged in two columns of three each ☉. Above and below are the symbols ☽ and ☾ of the Decan.

Success and gain in material undertakings. Power, influence, rank, nobility, rule over the people. Fortunate, successful, liberal and just.

If ill dignified, may be purse-proud, insolent from excess, or prodigal.

Tiphareth of ☉ (Success in material things, prosperity in business).

Herein rule the Angels נממיה and ילאאל.

L

THE LORD OF SUCCESS UNFULFILLED

Seven of Pentacles

A WHITE Radiating Angelic Hand issuing from a cloud, and holding a white rose branch. Seven Pentacles arranged like the geomantic figure Rubeus. There are only five buds, which overhang, but do not touch the five uppermost

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Pentacles. Above and below are the Decan symbols, 5 and 8 respectively.

Promises of success unfulfilled. (Shewn, as it were, by the fact that the rosebuds do not come to anything.) Loss of apparently promising fortune. Hopes deceived and crushed. Disappointment, misery, slavery, necessity and baseness. A cultivator of land, and yet a loser thereby. Sometimes it denotes slight and isolated gains with no fruits resulting therefrom, and of no further account, though seeming to promise well.

Netzach of ה (Unprofitable speculations and employments; little gain for much labour).

Therein מַצְרַאֵל and הַרְחֵאֵל are ruling Angels.

LI

THE LORD OF SHORTENED FORCE

Eight of Swords

FOUR White Radiant Angelic Hands issuing from clouds, each holding two swords, points upwards; all the points touch near the top of the card. Hands issue, two at each bottom angle of the card. The pose of the other sword symbols is re-established in the centre. Above and below are the Decan symbols 4 and II.

Too much force applied to small things: too much attention to detail at the expense of the principal and more important points. When ill dignified, these qualities produce malice, pettiness, and domineering characteristics. Patience

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in detail of study; great care in some things, counterbalanced by equal disorder in others. Impulsive; equally fond of giving or receiving money or presents; generous, clever, acute, selfish and without strong feeling of affection. Admires wisdom, yet applies it to small and unworthy objects.

Hod of 1 (Narrow, restricted, petty, a prison).

Therein rule the Angels **מבאל** and **יהאל**.

LII

THE LORD OF DESPAIR AND CRUELTY

Nine of Swords

FOUR Hands, as in the preceding figure, hold eight swords nearly upright, but with the points falling away from each other. A fifth hand holds a ninth sword upright in the centre, as if it had struck them asunder. No rose at all is shewn, as if it were not merely cut asunder, but utterly destroyed. Above and below are the Decan symbols ♂ and ♀.

Despair, cruelty, pitilessness, malice, suffering, want, loss, misery. Burden, oppression, labour, subtlety and craft, dishonesty, lying and slander.

Yet also obedience, faithfulness, patience, unselfishness, etc. According to dignity.

Yesod of 1 (Illness, suffering, malice, cruelty, pain).

Therein do **ענאל** and **מחאל** bear rule.

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LIII

THE LORD OF RUIN

Ten of Swords

FOUR hands holding eight swords, as in the preceding symbol; the points falling away from each other. Two hands hold two swords crossed in the centre, as though their junction had disunited the others. No rose, flower or bud, is shewn. Above and below are ☉ and ♀, representing the Decan.

Almost a worse symbol than the Nine of Swords. Undisciplined, warring force, complete disruption and failure. Ruin of all plans and projects. Disdain, insolence and impertinence, yet mirth and jollity therewith. A marplot, loving to overthrow the happiness of others; a repeater of things; given to much unprofitable speech, and of many words. Yet clever, eloquent, etc., according to dignity.

Malkuth of ר (Ruin, death, defeat, disruption).

Herein the Angels רמביה and מנקאל reign.

LIV

THE LORD OF LOVE

Two of Chalices

A WHITE Radiant Hand, issuant from the lower part of the card from a cloud, holds lotuses. A lotus flower rises

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above water, which occupies the lower part of the card rising above the hand. From this flower rises a stem, terminating near the top of the card in another lotus, from which flows a sparkling white water, as from a fountain. Crossed on the stem just beneath are two dolphins, Argent and Or, on to which the water falls, and from which it pours in full streams, like jets of gold and silver, into two cups; which in their turn overflow, flooding the lower part of the card. ♀ and ♂ above and below.

Harmony of masculine and feminine united. Harmony, pleasure, mirth, subtlety: but if ill dignified—folly, dissipation, waste, silly actions.

Chokmah of ה (Marriage, love, pleasure).

Therein rule the Angels אִיעֵאֵל and הַבְּרִיָּה.

LV

THE LORD OF ABUNDANCE

Three of Chalices

A WHITE Radiating Hand, as before, holds a group of lotuses or water-lilies, from which two flowers rise on either side of, and overhanging the top cup; pouring into it the white water. Flowers in the same way pour white water into the lower cups. All the cups overflow; the topmost into the two others, and these upon the lower part of the card. Cups are arranged in an erect equilateral triangle. ♀ and ♂ above and below.

Abundance, plenty, success, pleasure, sensuality, passive

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success, good luck and fortune; love, gladness, kindness, liberality.

Binah of ה (Plenty, hospitality, eating and drinking, pleasure, dancing, new clothes, merriment).

Therein the Angels רִאֲשֵׁי־אֵל and מַמְיָה are lords.

LVI

THE LORD OF BLENDED PLEASURE

Four of Chalices

FOUR cups: the two upper overflowing into the two lower, which do not overflow. An Angelic Hand grasps a branch of lotus, from which ascends a stem bearing one flower at the top of the card, from which the white water flows into the two upper cups. From the centre two leaves pass right and left, making, as it were, a cross between the four cups. Above and below are the symbols ☽ and ☿ for the Decan.

Success or pleasure approaching their end. A stationary period in happiness, which may, or may not, continue. It does not mean love and marriage so much as the previous symbol. It is too passive a symbol to represent perfectly complete happiness. Swiftmess, hunting and pursuing. Acquisition by contention: injustice sometimes; some drawbacks to pleasure implied.

Chesed of ה (Receiving pleasure or kindness from others, but some discomfort therewith).

Therein rule the great Angels מַמְיָה and הַיִּיֵּאֵל.

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BRIEF MEANING OF TWENTY-TWO KEYS

0. IF the question refers to spiritual matters, the Fool means idea, thought, spirituality, that which endeavours to transcend Earth. But if question is material, it means folly, stupidity, eccentricity, or even mania.

1. Skill, wisdom, adaptation, craft, cunning, or occult wisdom or power.

2. Change, alternation, increase and decrease, fluctuation; whether for good or evil depends on the dignity.

3. Beauty, happiness, pleasure, success. But with very bad dignity it means luxury, dissipation.

4. War, conquest, victory, strife, ambition.

5. Divine wisdom, manifestation, explanation, teaching, occult force voluntarily invoked.

6. Inspiration (passive, mediumistic), motive power, action.

7. Triumph, victory, health (sometimes unstable).

8. Eternal justice. Strength and force, but arrested as in act of judgment. May mean law, trial, etc.

9. Wisdom from on high. Active divine inspiration. Sometimes "unexpected current."

10. Good fortune, happiness (within bounds). Intoxication of success.

11. Courage, strength, fortitude, power passing on to action. Obstinacy.

12. Enforced sacrifice, punishment, loss, fatal and not voluntary, suffering.

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13. Time, age, transformation, change involuntary (as opposed to 18, Pisces). Or death, destruction (only latter with special cards). [Specially, a sudden and quite unexpected change.]

14. Combination of forces, realization, action (material effect, good or evil).

15. Materiality, material force, material temptation, obsession.

16. Ambition, fighting, war, courage, or destruction, danger, fall, ruin.

17. Hope, faith, unexpected help. Or dreaminess, deceived hope, etc.

18. Dissatisfaction, voluntary change. Error, lying, falsity, deception. This card is very sensitive to dignity.

19. Glory, gain, riches. With *very* evil cards it means arrogance, display, vanity.

20. Final decision, judgment, sentence, determination of a matter without appeal, *on its plane*.

21. The matter itself. Synthesis, world, kingdom. Usually denotes actual subject of question, and therefore depends entirely on accompanying cards.

[This table is very unsatisfactory. Each card must be most carefully meditated, taking all its correspondences, and a clear idea formed.]

Princes and Queens shew almost always actual men and women connected with the matter.

But the Kings (Knights) sometime represent coming or going of a matter, according as they face.

The Princesses shew opinions, thoughts, ideas, either in harmony with or opposed to, the subject.

DESCRIPTION OF THE CARDS OF THE TAROT

A Majority of Wands	.	.	.	Energy, opposition, quarrel.
„ Cups	.	.	.	Pleasure, merriment.
„ Swords	.	.	.	Trouble, sadness, sickness, death.
„ Pentacles	.	.	.	Business, money, possessions.
„ Keys	.	.	.	Strong forces beyond the Querent's control.
„ Court Cards	.	.	.	Society, meetings of many persons.
„ Aces	.	.	.	Strength generally. Aces are always strong cards.
4 Aces	.	.	.	Great power and force.
3 Aces	.	.	.	Riches, success.
4 Kings (Knights)	.	.	.	Swiftness, rapidity.
3 „ „	.	.	.	Unexpected meetings. Knights, in general, shew news.
4 Queens	.	.	.	Authority, influence.
3 Queens	.	.	.	Powerful friends.
4 Princes	.	.	.	Meetings with the great.
3 Princes	.	.	.	Rank and honour.
4 Princesses	.	.	.	New ideas or plans.
3 Princesses	.	.	.	Society of the young.
4 Tens	.	.	.	Anxiety, responsibility.
3 Tens	.	.	.	Buying and selling (commerce).
4 Nines	.	.	.	Added responsibilities.
3 Nines	.	.	.	Much correspondence.
4 Eights	.	.	.	Much news.
3 Eights	.	.	.	Much journeying.

THE EQUINOX

4 Sevens	.	.	.	Disappointments.
3 Sevens	.	.	.	Treaties and compacts.
4 Sixes	.	.	.	Pleasure.
3 Sixes	.	.	.	Gain, success.
4 Fives	.	.	.	Order, regularity.
3 Fives	.	.	.	Quarrels, fights.
4 Fours	.	.	.	Rest, peace.
3 Fours	.	.	.	Industry.
4 Threes	.	.	.	Resolution, determination.
3 Threes	.	.	.	Deceit.
4 Twos	.	.	.	Conferences, conversations.
3 Twos	.	.	.	Reorganization, recommendation.

OF THE DIGNITIES

A CARD is strong or weak, well dignified or ill dignified, according to the cards next to it on either side.

Cards of the same suit on either side strengthen it greatly, for good or evil according to their nature.

Cards of opposite natures on either side weaken it greatly, for either good or evil.

Swords are inimical to Pentacles.

Wands are inimical to Cups.

Swords are friendly with Cups and Wands.

Wands are friendly with Swords and Pentacles.

If a card fall between two other which are mutually contrary, it is not much affected by either.

DESCRIPTION OF THE CARDS OF THE TAROT

A METHOD OF DIVINATION BY THE TAROT

[This method is that given to students of the grade Adept Adeptus Minor in the R. R. et A. C. But it has been revised and improved, while certain safeguards have been introduced in order to make its abuse impossible.—O.M.]

I. THE Significator.

Choose a card to represent the Querent, using your knowledge or judgment of his character rather than dwelling on his physical characteristics.

2. Take the cards in your left hand. In the right hand hold the wand over them, and say: I invoke thee, I A O, that thou wilt send H R U, the great Angel that is set over the operations of this Secret Wisdom, to lay his hand invisibly upon these consecrated cards of art, that thereby we may obtain true knowledge of hidden things, to the glory of thine ineffable Name. Amen.

3. Hand the cards to Querent, and bid him think of the question attentively, and cut.

4. Take the cards as cut, and hold as for dealing.

First Operation

This shows the situation of the Querent at the time when he consults you.

1. The pack being in front of you, cut, and place the top half to the left.

THE EQUINOX

2. Cut each pack again to the left.

3. These four stacks represent I H V H, from right to left.

4. Find the Significator. It be in the ♠ pack, the question refers to work, business, etc.; if in the ♡ pack, to love, marriage, or pleasure; if in the ♣ pack, to trouble, loss, scandal, quarrelling, etc; if in the ♠ pack, to money, goods, and such purely material matters.

5. Tell the Querent what he has come for: if wrong, abandon the divination.

6. If right, spread out the pack containing the Significator, face upwards.

Count the cards from him, in the direction in which he faces.

The counting should include the card from which you count.

For Knights, Queens and Princes, count 4.

For Princesses, count 7.

For Aces, count 11.

For small cards, count according to the number.

For trumps, count 3 for the elemental trumps; 9 for the planetary trumps; 12 for the Zodiacal trumps.

Make a "story" of these cards. This story is that of the beginning of the affair.

7. Pair the cards on either side of the Significator, then those outside them, and so on. Make another "story," which should fill in the details omitted in the first.

8. If this story is not quite accurate, do not be discouraged. Perhaps the Querent himself does not know everything. But the main lines ought to be laid down firmly, with correctness, or the divination should be abandoned.

DESCRIPTION OF THE CARDS OF THE TAROT

Second Operation

Development of the Question

1. Shuffle, invoke suitably, and let Querent cut as before.
2. Deal cards into twelve stacks, for the twelve astrological houses of heaven.
3. Make up your mind in which stack you ought to find the Significator, *e.g.* in the seventh house if the question concerns marriage, and so on.
4. Examine this chosen stack. If the Significator is not there, try some cognate house. On a second failure, abandon the divination.
5. Read the stack counting and pairing as before.

Third Operation

Further Development of the Question

1. Shuffle, etc., as before.
2. Deal cards into twelve stacks for the twelve signs of the Zodiac.
3. Divine the proper stack and proceed as before.

Fourth Operation

Penultimate Aspects of the Question

1. Shuffle, etc., as before.
2. Find the Significator: set him upon the table; let the thirty-six cards following form a ring round him.

THE EQUINOX

3. Count and pair as before.

[Note that the nature of each Decan is shewn by the small card attributed to it, and by the symbols given in Liber DCCLXXVII, cols. 149-151.]

Fifth Operation

Final Result

1. Shuffle, etc., as before.

2. Deal into ten packs in the form of the Tree of Life.

3. Make up your mind where the Significator should be, as before; but failure does not here necessarily imply that the divination has gone astray.

4. Count and pair as before.

[Note that one cannot tell at what part of the divination the present time occurs. Usually Op. 1 seems to indicate the past history of the question; but not always so. Experience will teach. Sometimes a new current of high help may show the moment of consultation.

I may add that in material matters this method is extremely valuable. I have been able to work out the most complex problems in minute detail. O. M.]

ON—ON—“POET”

I TO the open road,
You to the hunchbacked street—
Which of use two
 Shall the earlier rue
That day we chanced to meet?

I with a heart that's sound,
You with sick fancies of pain—
Which of us two
 Would the earlier rue
If we chanced to meet again?

I jingle homely lore,
While you rhyme is with kiss—
Which of us two
 Will the earlier rue
The love of the *Hoylake Miss*?

Not I the first to go,
Nor I the first to deceive --
Which of us two
 Shall the the earliest rue

THE EQUINOX

Our garden of make-believe?
You were a Chinese god,
I an offering fair,
As we entered the
 Garden of Allah,
To sing our holy prayer.

Entered with hearts bowed low,
Yet I heard a voice that cried:
For he is the god of the
 Sacrifice,
You are the crucified.

It was all make-believe,
A foolish game of play,
Our garden of Allah
 A drawing-room,
Our Chinese god of clay.

Strings of bruises for pearls,
Tears for forget-me-nots,
And a deadly pain
 Of the sickening shame
Watching the fading spots.

As quickly they faded,
The heart of me faded as well,
Until nothing is left
 Of my garden,
But a soul sunk to hell.

ON—ON—“POET”

Hail!

Poet prend ton lute—Je disparaire,
No more together we'll enter the
Enchanted garden of make-believe,
Nor my sad soul listen while thine deceive.
No more you'll be the God of Sacrifice,
Nor I the crucified.

Ah, Garden of Allah—how bitter sweet
Thy fruit. Why breakest thou the heart?
Why spoilest thou the soul with notes
From thy golden lute?

Lo! our garden a common room,
Our Chinese god burnt clay, and
The singing of verses a funeral hymn
That awakes with awakening day.

'Twas all such a meaningless play,
Poet prend ton lute—Je disparaitre.

Hail!

Poet, take my hand—we'll walk
Still a little way.

I'll not desert thee at the close of day,
I, too, must pray.

A beggar asking alms of passers-by,
Does not refuse a drink to one who's dry
That once by him did lie.

Poet, come close—before I leave for aye
Take thou my hand, we'll walk still
A little way.

THE EQUINOX

One garment covered both to keep us warm,
What harmed the one, was't not the other's harm?
Close clasped, one single form.
Was it not meant of aye?
Poet, take thou my hand—we'll still
Walk a little way.

MARY D'ESTE.

(MARY DEMPSEY-BLINDEN-STURGES-BEY.)

ELDER EEL
A SKETCH
BY
ALEISTER CROWLEY

*To
Tom Bond Bishop*

PERSONS OF THE SKETCH

MR. MEEK, *the Minister*

MR. DOSE, *the Doctor*

MR. BONES, *the Butcher*

MR. BUN, *the Baker*

MR. CHIPS, *the Carpenter*

MR. TONGS, *the Tinker*

MR. GRAB, *the Grocer*

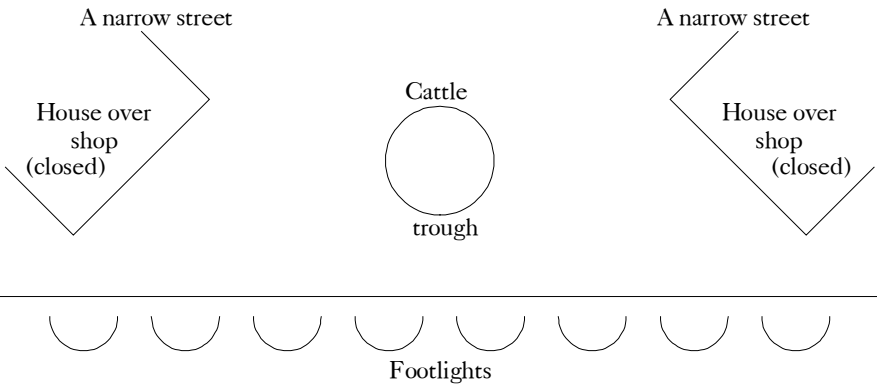
MR. AWL, *the Cobbler*

WOMEN, including JEANNIE MACKAY

ELDER EEL, *the Exciseman*
and

LILITH

Houses over closed shops



[The houses should have 14 or 16 windows arranged in two stories. All windows have practicable shutters.]

ELDER EEL

SCENE: *The Market-place of the Village of Houghmagandie.*

[*Enter L., BONES, BUN, CHIPS, TONGS, and GRAB. All are dressed in the black shiny clothes conventional on Sundays in the provinces. They are followed by a number of women dressed with equal propriety, who enter the houses that surround the market-place, and disappear. One of them, JEANNIE MACKAY, walks apart, and as if ashamed of herself. The scene is one of characteristic Sabbath gloom. The men carry immense black Bibles. They walk very slowly and heavily.*]

BONES. A stirring discourse.

CHIPS. Ay! the meenister was juist gran'.

TONGS. Losh! But that was guid about the destruction o' Sennacherib.

BUN. Ay!

GRAB. D'ye ken what he meant?

BONES. Ay! the meenister's verra clear.

GRAB. Na! Na! but d'ye ken he was drivin' the arrow of the Wurd to oor ain hairts?

BONES. Ay! But what d'ye mean?

THE EQUINOX

[Enter R., AWL. *He is a tall, sprightly man in a decent suit of tweeds, and he is smoking a pipe. All turn from him as if he were a leper.*]

AWL. A braw day the day!

GRAB. Is this a day to be ta'king o' days?

[*All groan.*]

AWL. This is the Lord's Day, and a'm thankin' Him for his guid gift o'tobacco.

GRAB. Ye dirty little Atheist! D'ye no ken this is the Sawbath? Awa' wi' ye from the Lord's children!

BONES. An' dinna blaspheme!

GRAB. Beware, ye fausse loon! The judgment o' the Lord is nigh at han'.

CHIPS. The meenister preached o' the destruction o' Sennacherib.

AWL. An' wha's Sennacherib?

CHIPS. Juist sic anither as yoursel'. A fleetin', flytin', floutin', sweerin' deevil like yoursel'!

AWL. Ah, weel! puir bodies, ye don't know all! Guid job for you!

[*He passes over, and goes out, L.*]

BUN. The sculduddery wastrel!

BONES. The blaspheming loon!

CHIPS. The feckless child o' Satan!

TONGS. The rantin', roarin' lion!

GRAB. Ah! d'ye ken the noo wha the meenister meant by Sennacherib?

ALL. Ah!

GRAB. D'ye mind Sennacherib was King o' Babylon?

ALL. Ah!

ELDER EEL

GRAB. D'ye ken—ah! here comes Elder Eel, the guid man. He'll tell t' 'e. He's seen wi' his ain een!

[*Enter L., ELDER EEL, very tall and thin and lantern-jawed, more solemn and portentous than the others.*]

GRAB. The Blessing o' the Lord be on ye, Elder. Will ye tell the fowk o' the terrible scandal in Houghmagandie?

EEL. The han' o' the Lord is heavy upon us for oor sins.

ALL. Ay! Ay

GRAB. We are but puir sinners.

EEL. Ay! we deserve it. But our punishment is greater than we can bear.

ALL. Woe unto us!

EEL. Wi' these een hae I seen it! Alack the day! My brethren, d'ye ken wha's ta'en the lodging ower Awl's shop?

BONES. When?

EEL. Last nicht. The very eve o' the Blessed Sabbath!

[*All groan.*]

CHIPS. Wha' then?

EEL. The 'Hoor o' Babylon!

ALL. The 'Hoor o' Babylon!

EEL. A wanton, forward wench! A Babylonish Harlot!

BONES. The Lord ha' mercy on us!

EEL. An actress body!

ALL. The Lord ha' mercy on us!

CHIPS. Fra' Glasgie, I doot?

EEL. Waur!

ALL. Waur?

EEL. Waur!

THE EQUINOX

BUN. No' fra' Lunnon, Elder. It's main impawsible!

EEL. Waur!

BONES. It canna be! It canna be!

EEL. Waur. Far waur!

TONGS. Hoots! but we maun ha' fallen into terrible sin.

BONES. Fra' whaur? In the Lord's name, mon, tell. We're fair distrachit.

EEL. Fra' Pairiss!

GRAB. Fra' the Hame o' the De'il!

BONES. Fra' Hell! Fra' the Bottomless Pit!

CHIPS. The 'Hoor o' Babylon! The Scarlet Wumman that rideth on the Beast wi' Seven Heads!

TONGS. Fra' the very hairt o' a' sculduddery an' wickedness!

BUN. O Lord! ha' mercy upon us!

EEL. Indeed, I ha' seen her at the window. About nine o' th' clock last nicht when a' guid fowk suld be abed—and I mysel' was wa'king hame fra' the meenister's. And there she was at the window, wi' her lang hair down on her bare shou'ders.

ALL. A' weel! a' weel! 'Tis a wicked wurrld!

EEL. D'ye ken she leanit oot, the Jezebel, wi' her painted face, an'—an'——

ALL. Weel!

EEL. The audacious wench cried oot, "Gude-nicht, Chairlie!" an' blew me a kiss.

ALL. A' weel!

EEL. An' I cried oot i' the wurrds o' the gude buke: "An Jehu cried unto the eunuchs, Throw her dune"!

ELDER EEL

BONES. An' was she rebukit?

EEL. Nay! she cried back on me: "There's no eunuchs here, Chairlie, nor none wanted. Throw it up!"

CHIPS. The brazen, forward, sculduddery wench! The flytin', sweerin' harlot o' Babylon!

EEL. An' then she picks up her fiddle that she's lured thousands o' men to their doom wi', and she plays, "We are na fou, we're no that fou."

ALL. Shame on her!

GRAB. Hark! wha's that?

[The tuning of a violin is heard, off.]

EEL. There she is! There's the 'Hoor o' Babylon!

[LILITH, off, plays a lively though classical piece of music.]

EEL. To your tents, O Israel! To your hames, men o' Houghmagandie! On to the marrow-bones o' your knees, and pray that the curse may be removed from us!

ALL. Amen!

EEL. As for me, I'll wrastle wi' this deevil, and maybe have strength given me to owercome it. Here comes the meenister; I'll hae twa wurrds wi' him on the matter!

ALL. Guid guide ye and preserve ye!

[All go off R., in consternation.]

EEL. An' noo to wrastle wi' the demon!

[Enter L., MEEK and DOSE. DOSE is an educated man, well dressed.]

EEL. Gude-mornin', meenister! Gude-mornin', doctor!

MEEK *[Very humble and quiet]*. Gude-mornin', Elder!

DOSE. Morning, Elder!

EEL. I wad hae twa wurrds wi' ye, meenister!

MEEK. Ay! Ay! What is it, noo?

THE EQUINOX

EEL. Meenister, it's verra terrible, what I wad say to ye. The 'Hoor o' Babylon's amang us.

[*The doctor laughs.*]

DOSE. At it again, Eel? Ha! Ha! Ha!

EEL. Ay, sir, d'ye ken this is a muckle serious affair! There's a French actress body in the village! In the Village o' Houghmagandie!

DOSE. Ha! Ha! Ha! I was just going to tell you about it, Meek. It's a dear little Russian girl, a friend of my wife's. She's had a tremendous season in Paris—they went mad over her—so we suggested her coming up here for a rest. She wouldn't stay with us—poor child, she has to practise eight hours a day!—so we got her the room over Awl's, and she comes to the Surgery for meals. My wife's bringing her up to the Manse to call on Monday.

MEEK. Oh! Oh! There, Elder, you see it's all right.

EEL. [*aghast*]. A' richt!!! —a' — richt!!!

[*MEEK and DOSE nod and pass on, laughing.*]

EEL. He's fair witched. He's the prey o' Satan! The meenister was laughing on the Sawbath! Oh, Lord! Lord! An' I'm left by my lanes to wrastle wi' the de'il i' petticoats! Witchcraft! fair witchcraft! An' sorcery! Whaur's ony help but in the A'mighty? [*He takes out a flat whisky flask and swallows a big dram.*] Whaur, I say, is ony help but in the A'mighty?

[*Re-enter AWL, L., still smoking.*]

AWL. Hullo, Elder, an' what's the matter noo? Hae ye discovered the sin of Achan again?

EEL. Ah, well, ah, well! Alack the day! . . . Hae ye come to torment me, ye dirty little Atheist?

ELDER EEL

AWL. Three lies in three words, Elder. Ye'll win the Bishop's Kettle this year, for sure! But what is it? Hae the Glasgie fowk got wind o' your little affair wi' Bunges? What d'ye mak' a year oot o' that?

EEL. Ye wicked deevil!

AWL. I dinna care. It's your affair to take the King's siller, and the whisky man's gowd! But I'm wondering hoo it gangs wi' sae muckle releegion!

EEL. Hoo dare ye?

AWL. Or have they found your ain private still o'er the brae? An exciseman wi' a still o' his ain! ha! ha! ha!

EEL. Ye fausse fiend! Hae ye gi'en me awa'?

AWL. Na! I'm no sae releegious as ye are. But I doot it's fowk ken o' your dealin's wi' Jeannie Mackay!

EEL. Hoo did ye ken that?

AWL. Why, the lass is in trouble; and you best ken wha's the fault is.

EEL. Ay! And didna I gie her fower shilling an' saxpence to get tae Glasgie an' hide her shame? An' didna I rebuke her for the sin o't by the reever bank, so that she might hae found grace to droon hersel'?

AWL. Ay! ye're a mean, sneakin', coordly, murderous dog! That I didna ken, an' I thank ye for tellin' me. I'm for ben.

[He spits ostentatiously on the ground and goes off R. But remains visible to audience as one watching the scene. He whistles softly and beckons, off.]

EEL. Bad! Bad! I maun be fey to hae tellt him that. But I'll see Jeannie, and gie her twa pund sterling—na! one pund fifteen shillin'—na! one pund ten shillin'—an' get her

THE EQUINOX

tae Glasgie—wi' the promise o' mair! Ay! yon's the teecket—wi' the promise o' mair! An' I'll chase the Babylonish Harlot fra' Houghmagandie, so that if the wurst comes tae the wurst, fowk winna gie ony credit tae the lass. An' noo, then, wi' my conscience clearit, I'll confront the lioness i' her den.

[He turns to go off R., and is startled to find LILITH entering R. She wears a thin summer dress very beautifully made, and on her head is a coquettish hat with a suggestion of horns. On seeing him she laughs. His gloom deepens. She goes up and curtseys to him, then puts up her fiddle and plays the "Old Hundredth," or other Scottish hymn tune.]

EEL. Weel, wad ye aye play holy tunes, I wadna say!

[She plays a religious classical piece.]

EEL. That savours o' Popery, I doot! But i' the main ye mean weel!

[She plays "Auld Lang Syne," and other Scottish ballads, arranged so as to lead from grave to gay. He is by this time enthralled by the music, and begins to show animation, following the beats with his hands. Even his feet begin to be uneasy.]

EEL. Weel! weel! wha wad hae thocht it? There's no sic hairm after a', maybe.

[She sees him her prey, and plays a mad Hungarian dance. He is compelled to pick up the step, and she leads him, dancing, three or four times round the stage and off, L. AWL comes out to centre of stage.]

LILITH, *off*, changes to "The De'il's awa' wi' th' Exciseman."]

ELDER EEL

AWL. *sings:*

The de'il cam' fiddling through our toun,
An's danced awa' wi' th' Exciseman;
And ilka wife cries:

[the windows of every house burst open, and women appear, joining in the song.]

Auld Mahoun!

I wish ye joy o' your prize, mon!
The de'il's awa', the de'il's awa'.
The de'il's awa' wi' th' Exciseman.
He's danced awa', he's danced awa'
He's danced awa' wi' th' Exciseman!

[Repeat chorus while the villagers flock back to the stage. The women are now dressed in the gayest peasant costumes. LILITH, off, resumes the dance tune and leads on EEL, who by this time is dancing with absolute abandon. All make way for him and stand back, laughing. The music stops. EEL, suddenly brought to himself, stares and gasps. He would go off, but AWL stops him.]

AWL. Na, Elder, ye've made this toon a hell lang eneugh!
Tae the fountain, lads!

[They catch him, and duck him half a dozen times.]

[Enter MEEK.]

MEEK *[throws up his arms]*. An' what, i' the Lord's name,
is come to Houghmagandie?

AWL. It's a' richt, meenister. But I'm the Law an' the
Prophets the day!

[ELDER EEL comes dripping from the fountain.]

THE EQUINOX

AWL. Prisoner at the bar, are ye guilty or not guilty? Guilty! Whaur's Jeannie Mackay? Dinna fear, lass. Will ye wed this mon here?

JEANNIE. Ay, sir [*she is in tears*]. It's his bairn, Gude kens.

AWL. Now, meenister, this is whaur ye're wanted. D'ye consent, Elder? Ye've been a hairtless auld scoundrel, but ye can e'en dae the richt thing by the lass noo.

EEL. Ay! I repent sincerely.

AWL. None o' that! Say ye're sorry, like a mon!

EEL. I'm sorry, Jeannie. An' I'll be a gude mon tae ye, lass.

AWL. That's better. Now, meenister, the Blessing.

MEEK. In the name o' God, I declare ye lawful man an' wife. [*He joins their hands and blesses them.*]

AWL. An' no more private still, Elder, an' no more bribes fra distillers!

EEL. Ay! I mean it.

AWL. Guid. Now, lass, run off wi' him, lest he fa' into the snare o' the 'Hoor o' Babylon again; an' this time for his soul's ill!

[*All laugh. EEL goes off with JEANNIE.*]

AWL. Noo, lads an' lasses a'! Prayer i' th' morning, an' thanksgivin' in th' afternoon.

[*LILITH plays.*]

[*sings*] We'll mak' our maut, we'll brew oor drink

We'll dance an' sing an' rejoice, mon,

An' mony braw thanks tae the mickle black de'il

[*Bowing to LILITH*]

That's danced awa' wi' th' Exciseman!

ELDER EEL

There's threesome reels, there's foursome reels,
There's hornpipes an' strathspeys, mon!
But the ae best dance e'er came tae oor land
Was—the de'il's awa' wi' th' Exciseman!

*[Chorus as before. All dance merrily, and at last even
the minister is carried off by a big flamboyant girl
into the centre of the crowd.]*

CURTAIN.

THE SPADGER

BY JOHN MASEFIELD, JUNIOR

(No relation to the immortal poet of that name)

DEDICATED GRATEFULLY TO MR. AUSTIN HARRISON

There was a spadger
Went up a spout;
There came a thunderstorm,
And washed the out.
The little spadger
Sat on the grass,
And told the thunderstorm
To its
And when the storm was done,
And all the rain,
The little spadger
Went up again.
There came a spadger hawk
And spied the snuggery,
And with his claws he tore
That to
There came a thunderbolt
From the hand of God;
It hit that spadger hawk
And killed the
There is a moral
To this moral story—
If you goes up the spout
You goes to glory.

[DAVID HAMISH JENKINS, a native of Merthyr Tydfil, originally studied painting, and produced several excellent pictures. At the age of twenty-one he took up the study of the classics, and occupied the position of classical master at several public schools. Whilst in London he met Aleister Crowley, whose poetical works had a great charm for him. Jenkins was a prolific writer, but unfortunately, little of his work was published before his death at the early age of thirty-three. He died in March 1911, mourned by a large circle of friends. E. W.]

TO PERSIS

I

CHILD—forgive me if I call thee child—
The weight of my mortality in years,
I reckon not, but tribulations wild,
With stormy battle, stress of life and fears.
I see thee once again athwart the mist
Of Time, and past the wane of many moons
Not changed, with still a change—the same, I wist,
Yet not—as purest daylight's change from noon.

II

I then beheld thee with thy tresses rolled
In darkling curls and masses long adown:
A child thou wert, in maiden's youthful mould,
With childhood's pensive magic round thee thrown.

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To see thee changed, ah! 'tis a sign of Time's
Unending, ceaseless march. You come again
With those thick dusky masses coiled betimes
And coiled around thy head in plait and chain.

III

'Tis but a trifling change—a petty pace,
But fraught with all the force of Yet To Be:
For to mine eyes thy simple act of grace
Is one step onward, whither no one can see—
A little further to the Great Unknown
By ways where Life's Periodics plants her rood
The Living Progress landmarks all alone,
Soon passed:—thou reachest on to Womanhood!

IV

Fair—God grant that it be fair—thy world!
With influence of Goodness shed around.
Far from thee may the tongue of Spite uncurl
With venom'd spleen, and vicious raucous sound!
Have mercy, God! I am not proud, not proud!
But all my pent-up wrath I pour on Spite.
It is enough! Forgive these murmurings loud
Against the Powers and Majesties of Night.

L'ENVOI

Good child, you will again depart—Fates weave their spell,
All hail! God-speed! May God be with you! and—Farewell!

D. HAMISH JENKINS.

WAITE'S WET

OR

THE BACKSLIDER'S RETURN

"All things come to him who Waite."

"I waited patiently on the Lord; and He inclined unto me, and heard my cry."

IT was a brilliant May afternoon when the Prodigal returned. At the offices of the *Equinox* the usual constellation was assembled. Crowley lay lost in meditation upon the 1500-guinea Persian rug, which he had received from the executors of the late John Brown; Neuburg, covered from head to foot with yellow paint and his own post-prandial poetry, was yelling with laughter over a telegram which informed him that his favourite uncle had been disembowelled by a mad bull; Wieland, his head among the fire-irons, his soul among the stars, was trying to remember two important engagements which he had written down in his note-book five minutes earlier; Ethel Archer, talked to by Meredith Starr, but not listening to him, sat pale and classical on the edge of a table in default of a promontory, saying softly: "Bysses—aster—kisses—caster—blisses—faster—this is—master—misses—disaster—Pisces—poetaster—Cambyses—chaster; Madam Strindberg, still smarting under the description of herself as "relict or derelict" of somebody, having

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telegraphed to the Bank to stop any cheques she might draw in the next twelve months, was committing suicide with the murmured apology: "After all, this isn't an hotel"; while "Boy Billy," tastefully costumed for walking in Bond Street as an Egyptian *sais*, was romping with her third best pal in spite of the broken heart which she had left beneath the boots of Mr. Hener Skene; Mr. Austin Harrison, who had dropped in for a quiet afternoon, was quite failing to grasp the situation created by the Editor herself, who, shaking in every chin, declared rather more than less than aloud that, waiters or no waiters, she meant to marry him, and the gentleman down-stairs could go—my grandmother's hat!—and——

She was interrupted by the arrival of a telegraph boy, who delivered a bulky envelope containing the following message—

"Notwithstanding categorical imputations sacramentally integrated similitudes undedicated warrants antecedent Paulopetrine typology casually unworthy hypostaticism predecessorial superincission archidiaconal arch-amphibians osify elpidize redintegration status lymphaticus."

"A cipher telegram! How romantic!" cried the Editor, releasing Austin Harrison for the fraction of a second.

"Oh no," said Crowley, "it's quite plain English; it's from Arthur Edward Waite. He repents; he comes back to the fold. He begs forgiveness. Osify means 'dare'; eplidize, 'hope'; redintegration, 'restoration'; status, 'status.'"

"But he says 'status lymphaticus.'"

WAITE'S WET

“It’s a disease; he read about it in the *Daily Mail* on the Underground between Aldgate and Blackfriars; but it sounds better than plain ‘status’; so he damned the extra ha’penny, and put it. To my mind it’s the shortest and plainest thing he’s ever written. And I forgive him all.”

The company, overborne by authority, acquiesced. Only Neuburg, always a pessimist, doubted. “It’s unsigned!” he groaned, his lips, blood-stained bolsters dipped in ink, writhing like half-boiled lobsters.

The Editor, with one shriek, one sob, and one sigh, thinking of the veil of the temple, tore a napkin in default of anything else to tear, and cried: “It is finished! Votes for Women!” Neuburg, his nose working feverishly, burst into hyena-howls. The Master arose; calling for hot water and sulphuric acid, he comparatively cleaned the victim’s left ear, and bit another piece off. Calm was restored.¹

Remembering Mr. Waite’s statement in *Who’s Who* that he “holds nearly all degrees of Masonry known in England, and some which are here unknown,” Crowley dictated the following telegram—

“Waite, Esquire, Etcetera, Sidmouth Lodge, South Ealing,

“Yes.

“ALEISTER CROWLEY.

“Apprentice, Companion, *Master*, Secret Master, Perfect Master, Intimate Secretary, Provost and Judge, Valiant

¹ In the event. Neuburg proved to have been justified in his scepticism. The telegram was not from Waite; it was a practical joke of Dr. Wynn Westcott’s, possibly. But I can no more rewrite this article than Crowley can replace Neuburg’s ear.—A. Q., JR.

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Master, Elect of Nine, Elect of the Unknown, Elect of Fifteen, Perfect Elect, Illustrious, and in Scotland of the Holy Trinity, Companion, Master, Panissière, Master of the Triangle, of J.J.J., of the Sacred Vault, and of St. Andrew: Little Architect, Grand Architect, and Architect in Light and Perfection; Apprentice, Companion, and Master Perfect Architect, Perfect Architect, and in Scotland Sublime, and Sublime of Heredom; **Royal Arch**, Grand Axe, Sublime Knight of Choice, Knight of the Sublime Choice, Prussian Knight, *Knight of the Temple*, Knight of the Eagle, Knight of the Black Eagle, Knight of the Red Eagle, Knight of the White East, *Knight of the East*, Commander of the East, Grand Commander of the East, **Sovereign Commander of the Temple**, and *Prince of Jerusalem: Sovereign Prince Rose Croix of Kilwinning and of Heredom*, Knight of the West, Sublime Philosopher, Discreet of Chaos, Sage of Chaos, Knight of the Sun, *Supreme Commander of the Stars*, Sublime Philosopher Knight Noachite, of all four grades of the Key of Masonry, True Mason Adept, Sovereign Elect, Sovereign of Sovereigns, Grand Master of the Symbolic Lodges, Very High and Very Powerful, Knight of Palestine, Knight of the White Eagle, **Grand Elected Knight Kadosch Sovereign Inspector**, and **Grand Inquisitor Commander**, Beneficent Knight, Knight of the Rainbow, Knight of Banuka, Very Wise Israelite Prince, Sovereign Prince Talmudim, Sovereign Prince Zadkim, Grand-Haram, Grand Prince Haram, Sovereign Prince Hasid, *Sovereign Grand Prince Hasid*, and **Grand Inspector Intendant Regulator of the Order**: Sovereign Prince of the 78th, 79th, 80th and 81st degrees; Sovereign Prince of the 82nd, 83rd, 84th,

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85th and 86th degrees; *Sovereign Grand Prince of the 87th degree*, **Grand Master Constituent of the Order for the First Series**, *Sovereign Grand Prince of the 88th degree*, **Grand Master Constituent of the Order for the Second Series**, *Sovereign Grand Prince of the 89th degree*, **Grand Master Constituent of the Order for the Third Series**, and of the **NINETIETH AND LAST DEGREE SUPREME GRAND CONSERVATOR AND ABSOLUTE GRAND SOVEREIGN AND PATRIARCH OF THE ANCIENT ORIENTAL RITE OF MIZRAIM**: Pastophoris, Neocoris, and Melanophoris; Christophoris, Perfect Master Balahate, Sublime Master Just and Perfect, *Sublime Epopot*, and Knight of the Iris; Sublime Minerval, Knight of the Golden Fleece, Grand Elect Mysophilote, Knight of the Triangle, *Knight of the Sacred Arch*, **Knight of the Secret Vault**, *Knight of the Sword*, Knight of Jerusalem, Knight of the East and **Knight of the Rose Croix**: Knight of the Red Eagle, *Knight of the Temple*, Sublime Aletophilote, Knight of Libanus, *Knight of Heredom*, Knight of the Tabernacle, *Knight of the Serpent*, Knight Sage of Truth, *Knight Hermetic Philosopher*, Knight of the Key, Knight of the White Eagle, **KNIGHT KADOSCH**, Knight of the Black Eagle, **KNIGHT OF THE ROYAL MYSTERY**, and **KNIGHT GRAND INSPECTOR**; Knight of Scandinavia, Sublime Commander of the Temple, Sublime Negotiate, Knight of Shota, Sublime Elect of Truth, *Grand Elect of the Æons*, Sage Savaist, *Knight of the Arch of Seven Columns*, *Prince of Light*, Sublime Hermetic Sage, *Prince of the Zodiac*, Sublime Sage of the Mysteries, Sublime Pastor of the Huts, *Knight of the Seven Stars*, *Sublime Guardian of the*

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Sacred Mount, and *Sublime Sage of the Pyramids*; Sublime Philosopher of Samothrace, *Sublime Titan of the Caucasus*, Sage of the Labyrinth, *Knight of the Phoenix*, Sublime Scald, Sublime Orphic Doctor, Pontiff of Cadmia, Sublime Magus, Prince Brahmin, Grand Pontiff of Ogygia, *Sublime Guardian of the Three Fires*, *Sublime Unknown Philosopher*, *Sublime Sage of Eleusis*, *Sublime Kawi*, Sage of Mythras, *Grand Installator Guardian of the Sanctuary*, *Grand Consecrator Architect of the Mystic City*, *Grand Eulogist Guardian of the Ineffable Name*, *Patriarch of Truth*, *Knight of the Golden Branch of Eleusis*, Patriarch of the Planispheres, Patriarch of the Sacred Vedas, Supreme Master of Wisdom, *Doctor of the Sacred Fire*, Sublime Master of the Sloka, and Knight of the Lybic Chain: Patriarch of Isis, Sublime Knight Theosopher, *Grand Pontiff of the Thebaid*, Knight of the Redoubtable Sada, Sublime Elect of the Sanctuary of Mazias, **Patriarch of Memphis**, Grand Elect of the Temple of Midgard, Sublime Knight of the Valley of Oddy, Doctor of the Izedes, Sublime Knight of Kneph, Sublime Philosopher of the Valley of Kabal, Sublime Prince of Masonry, *Grand Elect of the Sacred Curtain*, *Prince Pontiff of the Mystic City*, *Sovereign Master of Masonry*, and *Perfect Pontiff Sublime Master of the Great Work: Grand Defender of the Order*, Sublime Catechist, Adept of Sirius, Adept of Babylon, Companion Banuke, Companion Zerdust, *Companion of the Luminous Ring*, Sage of Elea, Sage of Delphi, Sublime Sage of Symbols Intendant of Hieroglyphics, Sublime Sage of Wisdom, Sublime Sage of the Mysteries, Sublime Sage of the Sphinx, Priest of On, **Grand Inspector Regulator General of the Order**, **Prince and Pontiff of Memphis**, **Grand Administrator of the Order**,

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Looking-Glass; but he was in any case not there, being busy in working out by applied mathematics the problem as to which public man was worthiest of a biography in his columns next week.

The words “blasphemous orgie” altogether fail to give any idea of what occurred.

“Twenty-eight naked demi-mondaines now brimmed the buckets with satyrion,” hardly describes it.

“These loathsome and abominable creatures next abandoned themselves to frenzied scenes unparalleled in Degenerate Rome,” conveys an altogether false impression.

Only my own pen can describe it accurately; and I suppose the printer will refuse to set it up, and very likely telephone the Public Prosecutor. However, I shall try and sneak it through in Ciceronian Latin.

Crowleius dixit: Quid circa—(What on earth’s the Latin for “tea”?)?

Omnes biberunt.

(There must be some concealed horror in these words. It *apparently* means “Crowley said—what about tea? They all drank.” With this reservation we prepare to fly to Ostend, but print it. Printer.)

The good news ran through London like wildfire, doing every hundred yards in even time.

Ralph Shirley, stirring uneasily in his office chair, stroked his pet rhinoceros, and murmured “Piles o’ money”; Leopold Rothschild asked if the zebra could indeed change his stripes; and although ninety and nine just persons that needed no repentance had that very minute been presented to the angels in heaven, the subject was completely forgotten in the exuberance of the higher joy.

WAITE'S WET

Waite's photograph, frock-coat and all, was carried in its red plush frame shoulder high by Mr. Battiscombe Gunn; Kennedy took a tailor's bill from his bosom, and dropped a silent tear upon it, murmuring "*His* letter!" The Editor, bustling Austin Harrison aside, took a bottle of champagne and a taxi to South Ealing, ignorant or careless of the reception that she might expect from that mother of "one *d*," née "Ada Lakeman, of Devonshire family and Greek extraction," with the words "Sidmouth Lodge—lickitysplit—my grandmother's hat!" while the stock of all those "public companies," of which Mr. Waite is "in business secretary and director," soared beyond the clouds, and had subsequently to be watered with tears.

Brooklyn, N.Y., where he was born, organized a procession which, instead of taking so many hours to pass a given point, decided, in flattering imitation of its greatest son, to take several weeks to come to it. The "old family of Lovell," which boasts itself to be his ancestor through his mother, saw the culmination of its own fortunes in this great fortune of its fortune-telling scion, and gave itself the Glad Eye; the "earliest settlers in Connecticut," who were responsible for his father, wriggled with pleasure in their graves, like tickled children: the "orders and fraternities which are concealed within Masonry or have arisen out of it," with which he "is connected in particular," tyled themselves and gave themselves over to unbridled joy: the "Hermetic Text Society" recently established by him "for the production by experts of rare old books and MSS. belonging to the literatures of Christian Mysticism, Rosicrucianism, Kabalism, and Alchemy" (*more* commercial candour!) tried in its joy to sell the MS. of

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the Book of Deuteronomy at Sothebys': the very timbers of the ship in which he was "brought in infancy" to England shivered with ecstasy; the girls at the London Wall Exchange unanimously resolved never again to ring up 3469, however often and however angrily asked for, that the Restored-to-Favour might remain in the Adytum of God-nourished Silence for ever.

Neuburg himself wrote the following sonnet—

"They also serve who only stand, and—Waite,
Sweeter than sugar and as soft as silk,
You could not stand, you would not serve! What fate
Threatened the hope of Horlick's Malted Milk?
Graver than Gladstone, decenter than Dilke,
You, called to be the Peter of the State,
Tried in your agony to do a bilk:—
Though you could handle rod, and master bait.

"Now all is changed. Offended Crowley cries
Upon your shoulder. All's red nose, wet eyes.
You shall be Mary now as well as Martha!
The mystic quest is yours as well as mine,
Dilucid: sacramentally, in fine,
Victoria loved Albert: I love Arthur."

I shall now draw the Veil of Sanctimoniosity upon this touching scene.

A. QUILLER, JR.

MY CRAPULOUS CONTEMPORARIES

NO. VI

AN OBITUARY

AN OBITUARY

PHILOSOPHERS have always erred by generalizing from too few facts. Into this trap fell even the author of the injunction, “De mortuis nil nisi bonum,” though one may concede that it was excusable, even creditable, in him to have been unable to foresee my Uncle.

Born, as will presently become clear, in the earliest years of the reign of Queen Victoria, his genius quickly developed. He had that simplicity of vision, that flashing insight, which stamps the highest types of intelligence. When only six years old, while meditating on the increasing difficulty of earning an honest living, and the increasing risk of earning a dishonest one, he saw a fond mother give her little boy a penny to buy sweets. In a single second his mind was made up; his career was determined. How, thrilled the Master-Thought—how can I get that penny?

A rapid calculation assured him of the soundness of his instinct. Probably at least a hundred thousand mothers—of the world’s six hundred million—give a penny to some child every day.

A hundred thousand pence a day is over a hundred and fifty thousand pounds a year; if he could only get ten per cent. of that, he wouldn’t be doing so badly.

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That night, as he said his prayers at his mother's knee, she was surprised and pleased to hear a new petition: "And oh! dear Jesus, do let me do ever such a great work for other little children! Bring them all in! Don't let me miss one out."

Hot stuff for six, I don't think.

It was evident, to his astuteness and business capacity, that this work demanded the most complete organization. He therefore obtained a post under the Government, so that, while touching a good salary, his whole time was free to devote to his great scheme. "Punctuality," he often said to me, "is the thief of time; procrastination is the soul of business," and would justify his paradox by pointing out that if you only left letters unanswered long enough, the need to answer them disappeared.

His system, in fact, became extremely popular; even Charles Dickens playfully animadverts upon it in one of his novels.

A secretary being necessary to him, he pressed his sister A——into the service, thereby saving her from such terrible temptations as love, marriage, or even occasional relaxation, which is known to be the devil's subtlest engine, and saving himself from the expense of hiring a drudge.

He applied the same fine intelligence to all the problems of life. Onanism, he argued, is demonstrably safe and economical; further, it is secret, and can be passed off as chastity; hence credit with the pious. Again, "I am out to get the money that parents give their children; I am the sole Inventor of the 'Kinchin-lay'; and I am certainly not going to queer my own pitch by getting children. I might have to give them pennies now and then myself." Onanism consequently became the rule of his life; and it is only fair to say that I believe the

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persistent rumours (especially in later years) of his assaults on young children to be entirely without foundation. At least it is certain that nothing was ever brought home to him. While he was still a young man he definitely founded an organization on the lines of the well-known and justly admired Children's Scripture Union. He issued a card, price one penny, with the days of the year, and a "portion of Scripture" indicated for reading on this day. As the card could be prepared in half an hour by any one, and printed at about fourpence halfpenny a hundred, there was a small but sufficient margin of profit—or would have been but for the expense of getting the scheme under way.

My uncle's genius never hesitated. "Of all the puppies on earth, the 'pi' set at Cambridge are the most priggish," he exclaimed enthusiastically.

So he got hold of a few, and called them Evangelists. They were to go down (of course, at their own expense) to the seaside—where the children with the pennies were, not to the slums, where there were plenty of children but no pennies—and hold "services," the object of all which was to sell these cards, and force the unhappy infant who was really interested in Judges to switch off to Leviticus. Christian parents were, however, quick to see that my uncle's genius had forged a new tyranny, and his scheme had the heartiest of receptions. The Children's Special Service Mission had met with unqualified success; his own might easily match it, so he surmised—as the event proved, justly. Children were obliged to throw down spade and bucket, and gather round the unwashed feet and swelled head of the "university man"—usually non-collegiate!—who found himself free to splutter as

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he would, without the wholesome fear of ragging which restrained him during term.

My uncle was now in a position to develop his scheme fully, and the ring of philanthropic blackmailers and blackguards who run religious charities were compelled to admit him to a share of the spoils. He founded a Magazine, with some external and internal resemblance to that excellent paper, *Our Own Magazine*, which, with consummate impudence, he declared to contain nothing but true stories. These stories are usually about the good little girl who “converts” the horrid, swearing bargee, and the good little boy who brings his “thoughtless” mother to Jesus. This, being a monthly, brought in another twelve pennies annually from every victim. He also published leaflets which he could sell by the hundred to the kind of idiot that likes to give such things to strangers who have never done it any harm. He had all these things translated into dozens of languages, and the rill of pennies swelled to a mighty river.

By this time his sister A—— was worn out, and died. For a month he had to pay a typist; but she little knew my uncle if she thought she had a permanent job. He rushed off to some ghastly Welsh “resort,” to be acclaimed as the Founder of the Faith by the flourishing branch of the “Mission” which he had established there, and, selecting a female with features and character of an anæmic cow, married her and her money, sacked the typist, and settled down as the principal ornament of London’s most suburban “subbub.”

I suppose none even of his accomplices will regret his death; to the lachrymal glands of a crocodile he added the bowels of compassion of a cast-iron rhinoceros; with the

AN OBITUARY

meanness and cruelty of a eunuch he combined the calculating avarice of a Scotch Jew, without the whisky of the one or the sympathetic imagination of the other. Perfidious and hypocritical as the Jesuit of Protestant fable, he was unctuous as Uriah Heep, and for the rest possessed the vices of Joseph Surface and Tartufe; yet, being without the human weaknesses which makes them possible, he was a more virtuous, and therefore a more odious, villain.

In feature resembling a shaven ape, in figure a dislocated Dachshund, his personal appearance was at the first glance unattractive. But the clothes made by a City tailor lent such general harmony to the whole as to reconcile the observer to the phenomenon observed.

Of unrivalled cunning, his address was plausible; he concealed his genius under a mask of matchless mediocrity, and his intellectual force under the cloak of piety. In religion he was an Evangelical, that type of Nonconformist who remains in the Church in the hope of capturing its organization and its revenues.

An associate of such creatures of an inscrutable Providence as Coote and Torrey, he surpassed the one in sanctimoniousness, the other in bigotry, though he always thought blackmail too risky, and slander a tactical error.

Without heart or conscience, either in his family relations or his public functions, he goes to a grave covered by the flowers of those who think it politic to pretend to honour him; and it is his tragedy that of all the obituaries penned by servile or venal dupes or accomplices of his misdeeds, none will survive the century. This article remains his sole enduring monument.

A. QUILLER, JR.

THE NEW EVELYN HOPE

I

BEAUTIFUL Evelyn Hope is dead!
 Sit and watch by her side an hour
This is her bookshelf by her bed;
 Nietzsche, Weininger, Schopenhauer.
Small wonder then that her soul should pass!
 Much remains to be changed, I think:
She died of the swollen head, alas!
 That maidens catch from Maeterlinck.

II

Sixteen years old when she died!
 A Vestal, tending Minerva's flame;
It was not her time to read; beside,
 Her life had hardly a hope or aim,
Nor duties enough, nor little cares;
 She was never quiet; her mind was astir,
To Henrik Ibsen she said her prayers,
 And she worshipped Edward Carpenter.

III

Is it too late then, Evelyn Hope?
 We know that your soul was pure and true
From Alan Leo's Test Horoscope,
 And Cheiro's words confirmed it too—
And just because I was thrice as old,
 And because you thought me cynical, I'd
No place in the Higher Life, I was told;
 I was Agnostic, naught beside.

THE NEW EVELYN HOPE

IV

No, indeed! For God above
Is great to grant, is mighty to make,
But how about Tolstoy's "Thoughts on Love"?
And Havelock Ellis for culture's sake?
Delayed we may be for more lives yet,
Through worlds I shall traverse not a few;
E'en H. P. Blavatsky I shall forget
Ere again I read Annie Besant with you.

V

But the time will come, at last it will,
When, Evelyn Hope, what's meant I shall say
By the novels of Evelyn Underhill,
And Tchekhof's and Wedekind's dramas gray.
Why you loved Bergson I shall divine;
The Lords of Karma may then have said
Why you never dipped into books of mine,
But read G. K. Chesterton's works instead.

VI

I have read, I shall say, so much since then;
Have ransacked Mudie's so many times;
Gained me the gains of various men,
From Machen's miasma to Lupin's crimes;
Yet one thing in my own Test Horoscope
Either I missed, or itself missed me:
I was not warned, Oh, Evelyn Hope,
'Gainst lending the dramas of Strindberg to thee.

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VII

I loved you, Evelyn, all the while!

My heart was full as it could hold
Of Ella Wheeler Wilcox' style—

Think what it cost me, I that was old.
So hush! I give you this leaf to keep—

See! I shut it inside the sweet cold hand;

'Tis a tract on The Simple Life and Sleep;

You will wake, and remember, and understand.

VICTOR B. NEUBURG.

SEPHER SEPHIROTH

SVB FIGVRÂ

D

(ὁ ἀριθμός)

A.: A.:
Publication in Class B.
Imprimatur:
N. Fra. A.:A.:

PREFACE

CAN any good thing come out of Palestine? is the broader anti-Semitic retort to the sneer cast by the Jews themselves against the harmless and natural Nazarene; one more example of the poetic justice of History. And no doubt such opponents of the modern Jew will acclaim this volume as an admirable disproof of that thesis which it purports to uphold.

The dissimilarities, amounting in some cases to sheer contradiction, which mark many numbers, will appear proof positive that there is nothing in this numerical Qabalah, especially as we may presume that by filling up this dictionary from the ordinary Hebrew Lexicon one would arrive at a mere hotch-pot.

Apart from this, there is a deeper-lying objection to the Qabalah; viz., that the theory is an example of the fallacy *Post hoc propter hoc*.

Are we to believe, asks the sceptic, that a number of learned men deliberately sat down and chose words for the sake of their numerical value? Language is a living thing, with many sources and diverse; can it be moulded in any such arbitrary fashion?

The only reply seems to be a mere assertion that to some extent it certainly is so. Examples of a word being spelt deliberately wrong do occur; and such a jugglery as the changing of the names Abram and Sarai to Abraham and Sarah can hardly be purposeless. Once admit the end of such a wedge, and it is difficult to say whether it may not be driven home so far as to split asunder the Tree of Knowledge, if not the Tree of Life.

Another line or argument is the historical. We do not here refer to the alleged forgery of the Qabalah by Rabbi Moses ben Leon—was it not?—but to the general position of the ethnologist that the Jews were an entirely barbarous race, incapable of any spiritual pursuit. That they were polytheists is clear from the very first verse of Genesis; that Adonai Melekh is identical with “Moloch” is known to every Hebraist. The “Old Testament” is mainly the history of the struggle of the phallic Jehovah against the rest of the Elohim, and that his sacrifices were of blood, and human blood at that, is indisputable.

Human sacrifices are to-day still practised by the Jews of Eastern Europe, as is set forth at length by the late Sir Richard Burton in the MS. which the wealthy Jews of England have compassed heaven and earth to suppress, and evidenced by the ever-recurring Pogroms against which so senseless and outcry is made by those who live among those degenerate Jews who are at least not cannibals.

Is it to such people, indeed, that we are to look for the highest and subtlest spiritual knowledge?

To this criticism there are but two answers. The first, that an esoteric tradition of great purity may co-exist with the most crass exoteric practices. Witness the Upanishads in the land of Jagganath, hook-swinging, and the stupidest forms of Hatha-Yoga.

Witness the Tipitaka (with such perfections as the Dhammapada) in the midst of peoples whose science of torture would seem to have sprung from no merely human imagination. The descriptions in the Tipitaka itself of the Buddhist Hells are merely descriptions of the actual tortures inflicted by the Buddhists on their enemies.

The second, that after all is said, I find it works very well. I do not care whether $\sqrt{-1}$ is an impossible, an unimaginable thing, or whether de Moivre really invented it, and if so, whether de Moivre was an immoral man, and wore whiskers. It helps me to make certain calculations; and so long as that is so, it is useful, and I stick to it.

Other criticisms of the methods of the Qabalah itself have been made and disposed of in the article on the subject in "The Temple of Solomon the King" (Equinox V) and no further reference need be made to them in this place. It is only necessary to say that that article should be studied most thoroughly, and also the article "A Note on Genesis" in the second number of The Equinox.

With these two weapons, and the Sword of the Spirit, the Practicus, fully armed, may adventure himself in the great battle wherein victory is Truth.

PERDURABO.

EDITORIAL NOTE

THIS dictionary was begun by Allan Bennet (Fra.: Iehi Aour, now Bhikku Ananda Metteya) in the last decade of the nineteenth century since ψ -J.C. It was bequeathed to the present Editor, with many other magical MSS., on I.A.'s departure for Ceylon in 1899.

Frater Perdurabo used it, and largely added to it, in the course of his Qabalistic workings. With George Cecil Jones (Fra.: Volo Noscere) he further added to it by making it a complete cross-correspondence to the book DCCLXXVII.

It was further revised and checked, re-copied by a Jewish scribe, and again checked through, in the year V of the present Era.

The mathematical additions were continued by Fra.: P. and Fra.: Lampada Tradam; and the MS. finally copied on a specially constructed typewriter by Gerald Rae Fraser (Fra.: ψ) who added yet further mathematical data.

This copy has again been checked by Fra.: P. and Soror.: N.N. and the proofs further by three separate scholars.

The method of employing the dictionary has been fully indicated in *The Temple of Solomon the King* [Equinox V].


None of the editors claim to possess even the smallest degree of scholarship. The method of compilation has been to include all words given in Von Rosenroth's *Qabalistic Dictionary*, those specially commented on in S.D., I.R.Q., and I.Z.Q., those given in 777, and those found by Fratres I.A. and P. Some of them are found in texts of the Hebrew scriptures which appeared to those adepts to be of magical importance. Owing to their carelessness, the meaning of some few words has been lost, and cannot now be traced.

ABBREVIATIONS, SIGNS AND FIGURES

K.D. L.C.K. p.— = KABBALA DENUDATA cuius Pars Prima continet Locos
Communes Kabbalisticos

- Dec. = Decan.
- S.P.M. = Sphere of the Primum Mobile.
- S.S.F. = Sphere of the Fixed Stars.
- L.T.N. = Lesser Angel governing Triplicity by Night.
- L.T.D. = Lesser Angel governing Triplicity by Day.
- K.Ch.B. = Kether—Chokmah—Binah.
- (Ch.) = Chaldee.
- S.D. = Siphra Dtzenioutha.
- I.R.Q. = Idra Rabba Qadisha.
- Tet. = Tetragrammaton.
- L.A. Angel = Lesser Assistant Angel.
- I.Z.Q. = Idra Zuta Qadisha.
- M.T. = Magister Templi.
- ♁ = Shemhamphorasch.
- W. = Wands.
- C. = Cups.
- S. = Swords.
- P. = Pentacles.
- K. of S. = Key of Solomon.
- O.P.A.A. = Oriens—Paimon—Ariton—Amaimon.

<ul style="list-style-type: none"> ♈ = Aries. ♉ = Taurus. ♊ = Gemini. ♋ = Cancer. ♌ = Leo. ♍ = Virgo. ♎ = Libra. ♏ = Scorpio. ♐ = Sagittarius. ♑ = Capricorn. ♒ = Aquarius. ♓ = Pisces. 	<ul style="list-style-type: none"> ♄ = Saturn. ♅ = Sun. ♆ = Moon. ♇ = Mars. ♈ = Mercury. ♉ = Jupiter. ♊ = Venus.
-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

		enclosing a number shows that the number is a perfect square.
$\sqrt{\quad}$	before	,, ,, ,, a perfect square.
$\sqrt[3]{\quad}$	before	,, ,, ,, a perfect cube.
$\sqrt[4]{\quad}$	before	,, ,, ,, a squared square.
	above	,, ,, ,, a perfect number.
┌	about	,, ,, ,, a factorial.*
└	about	,, ,, ,, a sub-factorial.
π	before	,, ,, ,, a prime number

Σ (1—k) is an abbreviation for “the sum of the first k natural numbers.”

* See special table following.

ODD NUMBERS FROM 1 TO 3321 (5'S EXCLUDED); SHOWING LOWEST FACTORS,
AND PRIMES (P.). "—" INDICATES THAT THE NUMBER IS DIVISIBLE BY 3.

1	P.	83	P.	171	—	259	7	347	P.
2	P.	87	—	173	P.	261	—	349	P.
3	P.	89	P.	177	—	263	P.	351	—
5	P.	91	7	179	P.	267	—	353	P.
7	P.	93	—	181	P.	269	P.	357	—
<u>9</u>	3^2	97	P.	183	—	271	P.	359	P.
11	P.	99	—	187	11	273	—	<u>361</u>	19^2
13	P.	101	P.	189	—	277	P.	363	—
17	P.	103	P.	191	P.	279	—	367	P.
19	P.	107	P.	193	P.	281	P.	369	—
21	—	109	P.	197	P.	283	P.	371	7
23	P.	111	—	199	P.	287	7	373	P.
27	3^3	113	P.	201	—	<u>289</u>	17^2	377	13
29	P.	117	—	203	7	291	—	379	P.
31	P.	119	7	207	—	293	P.	381	—
33	—	<u>121</u>	11^2	209	11	297	—	383	P.
37	P.	123	—	211	P.	299	13	387	—
39	—	127	P.	213	—	301	7	389	P.
41	P.	129	—	217	7	303	—	391	17
43	P.	131	P.	219	—	307	P.	393	—
47	P.	133	7	221	13	309	—	397	P.
<u>49</u>	7^2	137	P.	223	P.	311	P.	399	—
51	—	139	P.	227	P.	313	P.	401	P.
53	P.	141	—	229	P.	317	P.	403	13
57	—	143	11	231	—	319	11	407	11
59	P.	147	—	233	P.	321	—	409	P.
61	P.	149	P.	237	—	323	17	411	—
63	—	151	P.	239	P.	327	—	413	7
67	P.	153	—	241	P.	329	7	417	—
69	—	157	P.	243	3^5	331	P.	419	P.
71	P.	159	—	247	13	333	—	421	P.
73	P.	161	7	249	—	337	P.	423	—
77	7	163	P.	251	P.	339	—	427	7
79	P.	167	P.	253	11	341	11	429	—
<u>81</u>	$3^2=9^2$	<u>169</u>	13^2	257	P.	343	7	431	P.

SEPHER SEPHIROTH

IX

433	P.	<u>529</u>	23^2	623	7	719	P.	813	—
437	19	531	—	627	—	721	7	817	19
439	P.	533	13	629	17	723	—	819	—
<u>441</u>	-21^2	537	—	631	P.	727	P.	821	P.
443	P.	539	7	633	—	<u>729</u>	$3^6=9^3=27^2$	823	P.
447	—	541	P.	637	7	731	17	827	P.
449	P.	543	—	639	—	733	P.	829	P.
451	11	547	P.	641	P.	737	11	831	—
453	—	549	—	643	P.	739	P.	833	7
457	P.	551	19	647	P.	741	—	837	—
459	—	553	7	649	11	743	P.	839	P.
461	P.	557	P.	651	—	747	—	<u>841</u>	29^2
463	P.	559	13	653	P.	749	7	843	—
467	P.	561	—	657	—	751	P.	847	7
469	7	563	P.	659	P.	753	—	849	—
471	—	567	—	661	P.	757	P.	851	23
473	11	569	P.	663	—	759	—	853	P.
477	—	571	P.	667	23	761	P.	857	P.
479	P.	573	—	669	—	763	7	859	P.
481	13	577	P.	671	11	767	13	861	—
483	—	579	—	673	P.	769	P.	863	P.
487	P.	581	7	677	P.	771	—	867	—
489	—	583	11	679	7	773	P.	869	11
491	P.	587	P.	681	—	777	—	871	13
493	17	589	17	683	P.	779	19	873	—
497	7	591	—	687	—	781	11	877	P.
499	P.	593	P.	689	13	783	—	879	—
501	—	597	—	691	P.	787	P.	881	P.
503	P.	599	P.	693	—	789	—	883	P.
507	—	601	P.	697	17	791	7	887	P.
509	P.	603	—	699	—	793	13	889	7
511	7	607	P.	701	P.	797	P.	891	—
513	—	609	—	703	19	799	17	893	19
517	11	611	13	707	7	801	—	897	—
519	—	613	P.	709	P.	803	11	899	29
521	P.	617	P.	711	—	807	—	901	17
523	P.	619	P.	713	23	809	P.	903	—
527	17	621	—	717	—	811	P.	907	P.

SEPHER SEPHIROTH

909 —	1003 17	1099 7	1193 P.	1289 P.
911 P.	1007 19	1101 —	1197 —	1291 P.
913 11	1009 P.	1103 P.	1199 11	1293 —
917 7	1011 —	1107 —	1201 P.	1297 P.
919 P.	1013 P.	1109 P.	1203 —	1299 —
921 —	1017 —	1111 11	1207 17	1301 P.
923 P.	1019 P.	1113 —	1209 —	1303 P.
927 —	1021 P.	1117 P.	1211 7	1307 P.
929 P.	1023 —	1119 —	1213 P.	1309 7
931 7	1027 13	1121 19	1217 P.	1311 —
933 —	1029 —	1123 P.	1219 23	1313 13
937 P.	1031 P.	1127 7	1221 —	1317 —
939 —	1033 P.	1129 P.	1223 P.	1319 P.
941 P.	1037	1131 —	1227 —	1321 P.
943 23	1039 P.	1133 11	1229 P.	1323 —
947 P.	1041 —	1137 —	1231 P.	1327 P.
949 13	1043 7	1139 17	1233 —	1329 —
951 —	1047 —	1141 7	1237 P.	1331 11
953 P.	1049 P.	1143 —	1239 —	1333 31
957 —	1051 P.	1147 31	1241 17	1337 7
959 7	1053 —	1149 —	1243 11	1339 13
<u>961</u> 31 ²	1057 7	1151 P.	1247 29	1341 —
963 —	1059 —	1153 P.	1249 P.	1343 17
967 P.	1061 P.	1157 13	1251 —	1347 —
969 —	1063 P.	1159 19	1253 7	1349 19
971 P.	1067 11	1161 —	1257 —	1351 7
973 7	1069 P.	1163 P.	1259 P.	1353 —
977 P.	1071 —	1167 —	1261 13	1357 23
979 11	1073 29	1169 7	1263 —	1359 —
981 —	1077 —	1171 P.	1267 7	1361 P.
983 P.	1079 13	1173 —	1269 —	1363 29
987 —	1081 23	1177 11	1271 31	1367 P.
989 23	1083 —	1179 —	1273 19	<u>1369</u> 37 ²
991 P.	1087 P.	1181 P.	1277 P.	1371 —
993 —	<u>1089</u> -33 ²	1183 7	1279 P.	1373 P.
997 P.	1091 P.	1187 P.	1281 —	1377 —
999 —	1093 P.	1189 29	1283 P.	1379 7
1001 7	1097 P.	1191 —	1287 —	1381 P.

SEPHER SEPHIROTH

XI

1383 —	1479 —	1573 II	1669 P.	1763 4I
1387 19	1481 P.	1577 19	1671 —	1767 —
1389 —	1483 P.	1579 P.	1673 7	1769 29
1391 13	1487 P.	1581 —	1677 —	1771 7
1393 7	1489 P.	1583 P.	1679 23	1773 —
1397 II	1491 —	1587 —	<u>1681</u> 4I ²	1777 P.
1399 P.	1493 P.	1589 7	1683 —	1779 —
1401 —	1497 —	1591 37	1687 7	1781 13
1403 23	1499 P.	1593 —	1689 —	1783 P.
1407 —	1501 19	1597 P.	1691 19	1787 P.
1409 P.	1503 —	1599 —	1693 P.	1789 P.
1411 17	1507 II	1601 P.	1697 P.	1791 —
1413 —	1509 —	1603 7	1699 P.	1793 II
1417 13	1511 P.	1607 P.	1701 —	1797 —
1419 —	1513 17	1609 P.	1703 13	1799 7
1421 7	1517 37	1611 —	1707 —	1801 P.
1423 P.	1519 7	1613 P.	1709 P.	1803 —
1427 P.	<u>1521</u> - 39 ²	1617 —	1711 29	1807 13
1429 P.	1523 P.	1619 P.	1713 —	1809 —
1431 —	1527 —	1621 P.	1717 17	1811 P.
1433 P.	1529 II	1623 —	1719 —	1813 7
1437 —	1531 P.	1627 P.	1721 P.	1817 23
1439 P.	1533 —	1629 —	1723 P.	1819 17
1441 II	1537 29	1631 7	1727 II	1821 —
1443 —	1539 —	1633 23	1729 7	1823 P.
1447 P.	1541 23	1637 P.	1731 —	1827 —
1449 —	1543 P.	1639 II	1733 P.	1829 3I
1451 P.	1547 7	1641 —	1737 —	1831 P.
1453 P.	1549 P.	1643 3I	1739 37	1833 —
1457 3I	1551 —	1647 —	1741 P.	1837 II
1459 P.	1553 P.	1649 17	1743 —	1839 —
1461 —	1557 —	1651 13	1747 P.	1841 7
1463 7	1559 P.	1653 —	1749 —	1843 19
1467 —	1561 7	1657 P.	1751 17	1847 P.
1469 13	1563 —	1659 —	1753 P.	<u>1849</u> 43 ²
1471 P.	1567 P.	1661 II	1757 7	1851 —
1473 —	1569 —	1663 P.	1759 P.	1853 17
1477 7	1571 P.	1667 P.	1761 —	1857 —

1859	II	1953	—	2049	—	2143	P.	2239	P.
1861	P.	1957	19	2051	7	2147	19	2241	—
1863	—	1959	P.	2053	P.	2149	7	2243	P.
1867	P.	1961	37	2057	II	2151	—	2247	—
1869	—	1963	13	2059	29	2153	P.	2249	13
1871	P.	1967	7	2061	—	2157	—	2251	P.
1873	P.	1969	II	2063	P.	2159	17	2253	—
1877	P.	1971	—	2067	—	2161	P.	2257	37
1879	P.	1973	P.	2069	P.	2163	—	2259	—
1881	—	1977	—	2071	19	2167	II	2261	7
1883	7	1979	P.	2073	—	2169	—	2263	31
1887	—	1981	7	2077	31	2171	13	2267	P.
1889	P.	1983	—	2079	—	2173	41	2269	P.
1891	31	1987	II	2081	P.	2177	7	2271	—
1893	—	1989	P.	2083	P.	2179	P.	2273	P.
1897	7	1991	P.	2087	P.	2181	—	2277	—
1899	—	1993	P.	2089	P.	2183	37	2279	43
1901	P.	1997	—	2091	—	2187	3 ⁷	2281	P.
1903	II	1999	P.	2093	7	2189	II	2283	—
1907	P.	2001	—	2097	—	2191	7	2287	P.
1909	23	2003	P.	2099	P.	2193	—	2289	—
1911	—	2007	—	2101	II	2197	13	2291	29
1913	P.	2009	7	2103	—	2199	—	2293	P.
1917	—	2011	P.	2107	7	2201	31	2297	P.
1919	19	2013	—	2109	—	2203	P.	2299	II
1921	17	2017	P.	2111	P.	2207	P.	2301	—
1923	—	2019	—	2113	P.	2209	47 ²	2303	7
1927	41	2021	43	2117	29	2211	—	2307	—
1929	—	2023	7	2119	13	2213	P.	2309	P.
1931	P.	2027	P.	2121	—	2217	—	2311	P.
1933	P.	2029	P.	2123	II	2219	7	2313	—
1937	13	2031	—	2127	—	2221	P.	2317	7
1939	7	2033	19	2129	P.	2223	—	2319	—
1941	—	2037	P.	2131	P.	2227	17	2321	II
1943	29	2039	P.	2133	—	2229	—	2323	23
1947	—	2041	13	2137	P.	2231	23	2327	13
1949	P.	2043	—	2139	—	2233	II	2329	17
1951	P.	2047	23	2141	P.	2237	P.	2331	—

SEPHER SEPHIROTH

XIII

2333	P.	2429	7	2523	—	2619	—	2713	P.
2337	—	2431	II	2527	7	2621	P.	2717	II
2339	P.	2433	—	2529	—	2623	43	2719	P.
2341	P.	2437	P.	2531	P.	2627	37	2721	—
2343	—	2439	—	2533	17	2629	II	2723	7
2347	P.	2441	P.	2537	43	2631	—	2727	—
2349	—	2443	7	2539	P.	2633	P.	2729	P.
2351	P.	2447	P.	2541	—	2637	—	2731	P.
2353	13	2449	3I	2543	P.	2639	7	2733	—
2357	P.	2451	—	2547	—	2641	19	2737	7
2359	7	2453	II	2549	P.	2643	—	2739	—
2361	—	2457	—	2551	P.	2647	P.	2741	P.
2363	17	2459	P.	2553	—	2649	—	2743	13
2367	—	2461	23	2557	P.	2651	II	2747	4I
2369	23	2463	—	2559	—	2653	7	2749	P.
2371	P.	2467	P.	2561	13	2657	P.	2751	—
2373	—	2469	—	2563	II	2659	P.	2753	P.
2377	P.	2471	7	2567	17	2661	—	2757	—
2379	—	2473	P.	2569	7	2663	P.	2759	3I
2371	P.	2477	P.	2571	—	2667	—	2761	II
2383	P.	2479	37	2573	3I	2669	17	2763	—
2387	7	2481	—	2577	—	2671	P.	2767	P.
2389	P.	2483	13	2579	P.	2673	—	2769	—
2391	—	2487	—	2581	29	2677	P.	2771	17
2393	P.	2489	19	2583	—	2679	—	2773	47
2397	—	2491	47	2587	13	2681	7	2777	P.
2399	P.	2493	—	2589	—	2683	P.	2779	7
<u>2401</u>	$7^4=49^2$	2497	II	2591	P.	2687	P.	2781	—
2403	—	2499	—	2593	P.	2689	P.	2783	II
2407	29	2501	4I	2597	7	2691	—	2787	—
2409	—	2503	P.	2599	23	2693	P.	2789	P.
2411	P.	2507	23	<u>2601</u>	$-5I^2$	2697	—	2791	P.
2413	19	2509	13	2603	19	2699	P.	2793	—
2417	P.	2511	—	2607	—	2701	37	2797	P.
2419	4I	2513	7	2609	P.	2703	—	2799	—
2421	—	2517	—	2611	7	2707	P.	2801	P.
2423	P.	2519	II	2613	—	2709	—	2803	P.
2427	—	2521	P.	2617	P.	2711	P.	2807	7

<u>2809</u>	53 ²	2903	P.	2999	P.	3093	—	3189	—
2811	—	2907	—	3001	P.	3097	19	3191	P.
2813	29	2909	P.	3003	—	3099	—	3193	31
2817	—	2901	41	3007	31	3101	7	3197	23
2819	P.	2913	—	3009	—	3103	29	3199	7
2821	7	2917	P.	3011	P.	3107	13	3201	—
2823	—	2919	—	3013	23	3109	P.	3203	P.
2827	11	2921	23	3017	7	3111	—	3207	—
2829	—	2923	37	3019	P.	3113	11	3209	P.
2831	19	2927	P.	3021	—	3117	—	3211	13
2833	P.	2929	29	3023	P.	3119	P.	3213	—
2837	P.	2931	—	3027	—	3121	P.	3217	P.
2839	17	2933	7	3029	13	3123	—	3219	—
2841	—	2937	—	3031	7	3127	53	3221	P.
2843	P.	2939	P.	3033	—	3129	—	3223	11
2847	—	2941	17	3037	P.	3131	31	3227	7
2849	7	2943	—	3039	—	3133	13	3229	P.
2851	P.	2947	7	3041	P.	3137	P.	3231	—
2853	—	2949	—	3043	17	3139	43	3233	53
2857	P.	2951	13	3047	11	3141	—	3237	—
2859	—	2953	P.	3049	P.	3143	7	3239	41
2861	P.	2957	P.	3051	—	3147	—	3241	7
2863	7	2959	11	3053	43	3149	47	3243	—
2867	47	2961	—	3057	—	3151	23	3247	17
2869	19	2963	P.	3059	7	3153	—	<u>3249</u>	-57 ²
2871	—	2967	—	3061	P.	3157	7	3251	P.
2873	13	2969	P.	3063	—	3159	—	3253	P.
2877	—	2971	P.	3067	P.	3161	29	3257	P.
2879	P.	2973	—	3069	—	3163	P.	3259	P.
2881	43	2977	13	3071	37	3167	P.	3261	—
2883	—	2979	—	3073	7	3169	P.	3263	13
2887	P.	2981	11	3077	17	3171	—	3267	—
2889	—	2983	19	3079	P.	3173	19	3269	7
2891	7	2987	29	3081	—	3177	—	3271	P.
2893	11	2989	7	3083	P.	3179	11	3273	—
2897	P.	2991	—	3087	—	3181	P.	3277	29
2899	13	2993	41	3089	P.	3183	—	3279	—
2901	—	2997	—	3091	11	3187	P.	3281	17

3283	7	3293	37	3301	P.	3309	—	3317	31
3287	19	3297	—	3303	—	3311	7	3319	P.
3289	11	3299	P.	3307	P.	3313	P.	3321	—
3291	—								

The first dozen factorials, and sub-factorials; and the ratios they bear to one another; note that $\frac{\lfloor n \rfloor}{\llbracket n \rrbracket} = e$

N	$\lfloor N \rfloor$	$\llbracket N \rrbracket$	$\lfloor N \rfloor \div \llbracket N \rrbracket$	$\llbracket N \rrbracket \div \lfloor N \rfloor$
1	1	0	∞	0.000000
2	2	1	2.000000	0.500000
3	6	2	3.000000	0.333333
4	24	9	2.666666	0.375000
5	120	44	2.727272	0.366666
6	720	265	2.716981	0.368055
7	5040	1854	2.718446	0.367857
8	40320	14833	2.718262	0.367881
9	362880	133496	2.718283	0.367879
10	2628800	1334961	2.718281	0.367879
11	39916800	14684570	2.718281	0.367879
12	479001600	176214841	2.718281	0.367879

Factorial n , or $\lfloor n \rfloor$ is the continued product of all the whole numbers from 1 to n inclusive and is the number of ways in which n different things can be arranged.

Sub-factorial n , or $\llbracket n \rrbracket$, is the nearest whole number to $n \div e$, and is the number of ways in which a row of n elements may be so deranged, that no element may have its original position.

Thus $\lfloor n \rfloor = 1 \times 2 \times 3 \times \dots \times n$,

and $\llbracket n \rrbracket = \frac{1 \times 2 \times 3 \times \dots \times n}{2.71828188\dots} \pm h$,

where h is the smaller decimal fraction less than unity by which the fraction $\frac{1 \times 2 \times 3 \times \dots \times n}{2.71828188\dots}$ differs from a whole number, and is to be added or subtracted as the case may be.—The most useful expression for $\llbracket n \rrbracket$ is:

$$\llbracket n \rrbracket \equiv \frac{n!}{1} - \frac{n!}{1} \cdot \frac{n}{(n-1)!} + \frac{n(n-1)!}{1 \cdot 2} - \frac{n(n-1)(n-2)!}{1 \cdot 2 \cdot 3} + \dots \text{etc}$$

to $(n+1)$ terms.

$$e \equiv 1 + \frac{1}{1!} + \frac{1}{2!} + \frac{1}{3!} + \dots \text{to } \infty$$

$$\equiv 2.71828188\dots$$



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Names of the letters	Figures of the letters	Value of the letters	English equivalents of the letters
(M) Aleph	א	1	A
(D) Beth	ב	2	B
(D) Gimel	ג	3	C
(D) Daleth	ד	4	D
(S) Heh	ה	5	H (E)
(S) Vau	ו	6	V (U)
(S) Zayin	ז	7	Z
(S) Kheth (Cheth)	ח	8	Ch
(S) Teth	ט	9	T
(S) Yodh	י	10	Y (I or J)
(D) Kaph	כ ך	20 500	K
(S) Lamed	ל	30	L
(M) Mem	מ ם	40 600	M
(S) Nun	נ ן	50 700	N
(S) Samekh	ס	60	S
(S) Ayin	ע	70	O (A'a or Ng)
(D) Peh	פ ף	80 800	P
(S) Tzaddi	צ ץ	90 900	Tz
(S) Qoph	ק	100	Q
(D) Resh	ר	200	R
(M) Shin	ש	300	S Sh
(D) Tau	ת	400	T Th

When written large, the Value of a Hebrew letter is increased to one thousand times its ordinary value. A large Aleph is counted 1000: a large Beth, 2000: and so on.

Note that A, I, O, U, H, are really consonants, mere bases for the vowels. These vowels are not here given, as they have no importance in Gematria.

M, D and S before the names of the letters shew their division into Mothers, Double and Single letters, referred respectively to active Elements, Air, Water, Fire, Planets, and Signs. But ם and ף also serve to signify the Elements of Spirit and of Earth. See Liber 777.

			Gad, a Tribe of Israel; good fortune	גד
12 12 The Mystic Number of Kether. S.P.M.	$\pi \sqrt{1}$		Was weary	גדג
12 13. S. S.F.	$\pi 2$		Riches, power	גדג
[Abbreviation for 422, אריך אנפין, q.v.]	אריך		Fish	גד
$\Sigma (1-2)$. ח. The Mystic Number of Chokmah.	$\pi 3$		2 ³ . The number of Abra-Melin Sub-Princes, and of the Servitors of Oriens. ♀	$\sqrt[3]{8}$
Father	אב		To will, intend	אבה
To come, go	בא		Desired, beloved	אבג
The Number of Abra-Melin Princes. 4. 2 ²	$\sqrt{4}$			אבג
Father	אבא		Then	אז
Hollow; a vein	בב		The entrance, threshold	באה
Proud	גא		To be anxious, grieve	גאג
♂	$\pi 5$		Love; beloved, breast; pleasures of love.	גד
Mist, vapour	אז		Nqn. Zaur Anpin 478 q.v.	אז
Back	בב		114. 3 ² . ח. ד.	$\sqrt{9}$
			Ventriloquus: the special 'fire' of black magic, whence Obi, Obeah. Cf. 11 and 207.	אוב
$\Sigma (1-3)$. 13. ח. The Mystic Number of Binah.	6		He kindled	אזא
To gather, collect	גבא		Brother	אה
Gog, the giant whose partner is Magog	גג		A garment	בגד
A bear	גב		Became powerful, grew high	גאה
A window	הא		Middle	גז
♀	$\pi 7$		Spendour; cf. 15	הד
Lost, ruined	אבד		$\Sigma (1-4)$. The Mystic Number of Chesed. Elementorum Spaera.	10
A name of GOD attributed to Venus. Initials of Adonai ha-Aretz.	אהא		The number of Abra-Melin Servitors of Amaimon and Ariton.	
Desire; either, or	אז		Enchanter	אזא
			[Vide K.D. L.C.K. p. 185.	בנה

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Elevated, exalted, high	גבה	Unity	אהר
Flew, soared	ראה	Hated	איב
Two	רו	Emptiness	בהו
Window	חה	Raised up	גחה
A wolf	זאב	Chokmah, 42-fold Name in Yetzirah. (See 777)	גי
A hidden place; bosom	הר	Anxiety	ראנה
	π II	A fisher	רוג
Ahah	אהה	Thunder; to meditate; he re- moved	הנה
Firebrand, volcanic fire: the special 'fire' or 'light' of the Sacred Magic of Light, Life, and Love; hence "Odic Force" &c. Cf. 9 and 207.	אור	A city of Edom	הרד
Where	א	Here; this	זו
When	כוא	A locust	הגב
To tear, cut, attack	ט	He shall come	יבא
Gold (Ch.)	גד	Rhamnis; a thorn, spine	אמר
Proud, haughty	ההג	Rising ground; Earth of Geburah (See 777)	גיא
To conceal	הי	Sacrifice v. & s. (Ch.). (?)	הבה
A circularity of form or motion; a feast	הכא הג	Love, beloved; David	הור
	I2	Give, give! [Vide no. 17, יחב]	הב הב
He longed for, missed	ארה	To grind, direct, stretch out	הרה
He departed, went forth	אוד	Gold	זהב
A little book, pamphlet, letter; tools.	גפ	Hand	יד
To multiply	הנה	$\Sigma (1-5)$. $\Sigma \{1-(3 \times 3)\} \div 3$. ה. The Mystic number of Geburah. The Number of Abra-Melin Servitors of Asmodee and Magot, and of Paimon.	15
A city of Edom	הנה	Angel of 3 rd Dec. ✠	אכזהא
HE. [ה is referred to Mater, 1 to Pater, א to Corona.]	הוא	The month of Exodus and Passover	אכיב
Vau; hook, nail, pin	וו	Steam, vapour	איר
This, that	זה	Pride; a carrying out; ex- altation.	גאוה
To penetrate, be sharp; (Ch.) one	הר		
	π I3		
A small bundle, bunch	אנהה		
Beloved; Love	אהבה		

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<p>Splendour, the Eighth Sephira זכור</p> <p>Overflowing, abounding ז</p> <p>He who impels; to force זה</p> <p>To hide חכה</p> <p>The Monogram of the Eternal יה</p> <p>$4^2=2^4$. The number of Abra-Melin $\sqrt{\quad} \sqrt[3]{\quad}$ 16</p> <p style="padding-left: 2em;">Servitors of Asmodee.</p> <p>Hyssopus זוסב</p> <p>He seized, cleaved to זחז</p> <p>Elevated, exalted, high זכוח</p> <p>(Verb. subst.) Injury, war, lust; fell. זוח</p> <p>She זיש</p> <p>Alas!—Woe זי</p> <p>Like, equal to זיג</p>	<p>Living יה</p> <p>Notariqon of Yehi Aur, etc. יאוא</p>
	<p>π 19</p>
	<p>Angel L.T.D. of \aleph אהוז</p> <p>An enemy אויב</p> <p>Job איוב</p> <p>Was black ריה</p> <p>Chavvah; to manifest, shew forth; Eve חיה</p>
	<p>20</p>
	<p>The number of Abra-Melin Servitors of Amaimon.</p> <p>Fraternity אהוח</p> <p>Black liquid ריו</p> <p>It was היה</p> <p>The breast; a vision; a prophet; to gaze חזה</p>
	<p>π17</p>
<p>Nuts אנוז</p> <p>Ah!—Alas! אוי</p> <p>Capricornus ברו</p> <p>Nerve, sinew. [Gen. xxxiii 25 & 32] ניר</p>	<p>Jobab, an Edomite King יובב</p> <p>The hand יד</p> <p>Σ (1—6). The Mystic Number of Tipahreth 21</p>
<p>Narrative, subtle discourse K.D. L.C.K. p. 267 הגרה</p> <p>To dream, rave החוא</p> <p>A fly זכוב</p> <p>Sacrificed זכה</p> <p>To seethe, boil זור</p> <p>To brighten, make joyful הרה</p> <p>A circle, orbit חוג</p> <p>Good טוב</p> <p>To give, place ינה</p>	<p>Existence, Being, the Kether-name of GOD אהיה</p> <p>But, yet, certainly אך</p> <p>Deep meditation אניג</p> <p>Ah!—Alas! הוי</p> <p>Purity, innocence זהו</p> <p>Vide Sepher Yetzirah יהו</p>
	<p>22</p>
	<p>The number of Abra-Melin Servitors of Ariton</p> <p>With his hand; Night Demon of 1st Dec. $\omin�$ כירד</p> <p>By Yodh כירד</p>
	<p>18</p>
<p>My favourite, my beloved אהכי</p> <p>Hatred איכה</p> <p>The antique Serpent חטא</p>	<p>Hearer in secret; Angel of 8 W. האיה</p> <p>The state of puberty זווג</p> <p>A magical vision (Ch.) חוא</p>

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Wheat	חטה		
Good	טובה		
Notariqon of "Tet.Elohim Tet. Achad."	יא"א		
Unity	יחד		
		π 23	
Parted, removed, separated	זחה		3^3
Joy	הרה		$\sqrt[3]{27}$
A thread	חוט		ככה
Life	חיה		זך
			הירה
14. The number of the 'Elders' in the Apocalypse.	24	Σ (1—7). The Mystic Number of Netzach	28
He whom I love	אהובי	Clay	טיט
He who loves me	אהבי	Union, unity	יחוד
A Mercurial GOD. His essence is יא"א, 8	אזכונה	Power	כה
Substance; a body	גויה		π 29
A pauper	רך	Is broke. [Ps. x. 10]	רכה
Angel of 2 C.	הכנניה	To break down, overturn	הרך
Abundance	זו		30
A water-pot, a large earthen- ware vessel.	כר	A party to an action at law; defendant, plaintiff. [Note $\text{ל} = 30 = \text{ז} = \text{'Justice'}$]	חייב
	$5^2 \cdot \sigma$		
To break	רכא	Judah	יהודה
The Beast	חיוא	It will be	יחיה
Jehewid, GOD of Geburah of Briah	יהוד		π 31
Let there be	יהי	How?	איך
Will be separated	יזה	GOD of Chesed, and of Kether of Briah.	אל
Thus	כה	To go	הוך
		A breating, stirking, collision	הכאה
The Numbers of the Sephiroth of the Middle Pillar; 1 + 6 + 9 + 10	26	And there was. [Vide S.D.I. par. 31]	ויהי
[Vide K.D. L.C.K. p. 273]	חוויה	K. of S. Fig. 31	יא"א
Seeing, looking at	חוויה	Not	לא

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<p>2⁵. The Number of Abramelin $\sqrt[3]{32}$</p> <p style="padding-left: 40px;">Servitors of Astarot</p> <p>Coalescence of סדיה and סדיהה יהיה Macroprosopus and Microprosopus. This is symbolized by the Hexa- gram. Suppose the 3 ה's conceal the 3 Mothers ס, מ & ש and we get 35⁸ q.v.</p> <p>Lord בל</p> <p>Angel of 5 W. והיה</p> <p>Copula Maritalis זווג</p> <p>Was pure זכה</p> <p>Zig-zag, fork-lightning זוזי</p> <p>Unity K.D. L.C.K. p. 432 יחד</p> <p>Glory כבוד</p> <p>Mind, heart לב</p>	<p style="text-align: right;">35</p> <p>Aglā, a name of GOD; אגלא Notariqon of Ateh Gibor le-Olahm Adonai</p> <p>Boundary, limit גבל</p> <p>He will go יהך</p> <p style="text-align: center;">$6^2 = \Sigma (1-8)$. ☉. The Mystic $\sqrt{36}$ Number of Hod</p> <p>Tabernaculum אהל</p> <p>How? (Vide Lamentations) איכה</p> <p>Duke of Geburah in Edom; to curse; name of GOD attributed to ♀ אלה</p> <p>To remove, cast away חלא</p> <p>Confession וידוי</p> <p>Leah לאה</p> <p>Perhaps, possibly; would that! לו</p> <p style="text-align: right;">π 37</p> <p style="text-align: center;">33</p> <p>Angel of 8 P. אכאיה</p> <p>GOD (Ch.) אלהא</p> <p>Behold! אלו</p> <p>Perished, grew old בלה</p> <p>To grow great גדל</p> <p>Banner דגל</p> <p style="text-align: center;">34</p> <p>Tenuity, breath, vanity; in vain; Abel. [I.Z.Q., "the Super- nal Breathers."]</p> <p>Night Demon of 2nd Dec. ♂ ואל</p> <p>Profession זל</p> <p>Jechidah, the Atma of Hindu philosophy יחידה</p> <p>Flame להב</p> <p>(?) Devotion of force לו</p>
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	38		
Night Demon of 2 nd Dec. ש	אואל	Divine Majesty	גאואל
He departed	אול	Terminus	גבול
Gehazi, servant of Elisha	גיהזי	To burn	גחל
A City in the Moutains of Judah	גלה	Terror	חול
Innocent	זכאי	To go round in a circle	חגל
The palate	חיד	[Vide Ps. cxviii. & I.R.Q. יה יהיה 778]	
To make a hole, hollow; to violate	חל	The number of the letters of a great name of GOD terrible and strong, and of the Assessors of the Dead	42
Green	חל	Angel of Q	אואל
	39	Eloah, a name of GOD	אלוה
To abide, dwell	זבל	The Supernal Mother, unfertilized; see 52	אמא
Dew	טל	Terror, calamity	בלחה
The Eternal is One	יהוה אחד	Loss, destruction	בלי
Angel of 3 P.	יחזיה	To cease	חדל
Metathesis of יהוה	והוה	The World, Earth of Malkuth	חלד
He cursed	לט	My glory	כבודי
	40		π 43
Bildad	בלדד	Great	גדול
Liberator; a title of Jesod	גואל	To rejoice	גיל
To cut off	גזל	Challah; to make faint. [Vide K.D. L.C.K. p. 346]	חלה
A rope; ruin; to bind	חבל	[Vide K.D. L.C.K. p. 151; see no. 340]	ליא
Milk	חלב		לזו
The Hand of the Eternal	יד יהוה	Hazel, almond	
To me, to mine	לי		44
	π 41		
Fecundity	אחלב	$\text{ll}4. 220 \div 5$	
Ram; force; hence = a hero	איל	Drops	אגלי
Night Demon of 1 st Dec. פ	אלוד	A pool, pond; sorrow	אנם
My GOD	אלי	Captive, captivity	גולה
Mother	אם	Angel ruling II	גיאל
To fail, cease	בטל		

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<p>Aquarius לֵי</p> <p>Blood דָם</p> <p>Sand; also horror. See Scorpion Pantacle in K. of S. and 10th Aethyr.</p> <p>A ram; ♀ מְלַח</p> <p>Tet. in ? World. יֵרֵךְ אֵה וּוֵה אֵ [Vide K.D. L.C.K. p. 251]</p> <p>Flame לְהַט</p>	45	<p>Levi, Levite לֵוִי</p> <p style="text-align: right;">π 47</p> <p>Foolish, silly. (Stultus) אֵוִיל</p> <p>A weeping בְּכִיָּה</p> <p>Cloud; high place; waves; fortress בְּמַח</p> <p>Angel ruling ♀ יֵוֹאֵל</p> <p>To clutch, hold חֶלֶט</p>	48
<p style="text-align: center;">Σ (1—9). בְּ. The Mystic Number of Jesod</p> <p>Intelligence of אֵנִיאֵל</p> <p>Adam אָדָם</p> <p>The Fool אָמֵר</p> <p>Redemption, Liberation גְּאוּלָּה</p> <p>To grow warm חֶם</p> <p>Heaven of Tiphareth זְבוּל</p> <p>Hesitated. [Vide no. 405] זָחַל</p> <p>Spirit of זֵאֵל</p> <p>She who ruins חֶבְלָה</p> <p>Tet. in Yetzirah יֵרֵךְ הָא וְאוּוֵה אֵ</p> <p>Greatly, strongly מְאֹד</p> <p>Yetzirah's 'Secret Nature' [Vide I.R.Q. xxxiv.] מָה</p>	46	<p>Mercy גְּדוּלָּה</p> <p>Angel of 2 W. וְהוֹאֵל</p> <p>A woman [vide K.D. L.C.K. p. 320]; strength; an army חֵיל</p> <p>To grow warm; heat, fire, black; Ham, the son of Noah חָם</p> <p>Jubilee יִוְבֵל</p> <p>A star, planet; sphere of ♀ כּוֹכַב</p> <p>[Vide Ps. xciii. & Prov. viii. 22] מְאֹז</p> <p style="text-align: center;">The number of Abra-Melin Serivotrs of Beelzebub. 7^2. ♀ √ 49</p> <p>The Living GOD אֵל חַי</p> <p>Qliphoth of Geburah גְּוִלְחַב</p> <p>Resembled; meditated; silent רְמַח</p> <p>Intelligence of ♀ הֵנִיאֵל</p> <p>Drooping, being sick חֹלָה</p> <p>Strength חֵילָא</p> <p>Heat, fury (Ch.) חֶמָא</p> <p>A bringing forth, birth, nativity לִידָה</p> <p>A measuring, measure מִדָּה</p> <p>Solve. [Vide no. 103] מוֹנֵג</p> <p>The Rod of Aaron מִטָּה</p>	49

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	50		
Red earth, the soil; Earth of Chesed.	אמרה	[Vide K.D. L.C.K. p. 134]	אנא
Closed, shut up	אטם	A mare; brute animal, beast	בהמה
Angel of 9 P.	אלריה	Day Demon of 2 nd Dec. ♂	בים
Jonah's Whale	רג גדול	From all, among all	בכל
To ferment	חמה	The Son; Assiah's "Secret Nature"	בן
Pains, sorrows	חבלי	Meditation, imagination, sin	זמה
Unclean, impure	טמא	A desirable one; to desire	חמר
58 th ש	ייל	A husband's brother	יבם
2 nd ש	ילי	Angel of Kether of Briah, and of Jesod of Briah	יהואל
The sea	ים	Tet. in Assiah	יוד הוּהה
All, every	כל	A dog	כלב
To thee	כך	Angel of 4 S., and of 10 P.	לאוייה
What?—Which?	מי		
		The number of Abra-Melin Servitors of Astarot and Asmodee	π 53
	51		
Edom	אדים	The stone that slew Goliath; a stone, rock	אנן
Terrible; Day Demon of 2 nd Dec. מ	אים	Elihu. (Vide 52)	אליהוא
Ate; devoured	אכל	The garden	גן
Pain	אן	Angel of 9 P.	הזיאל
Tumultuously (vide no. 451); to harass, perturb	הום	To defend, hide; a wall; the sun; fury	חמה
Angel of 8 S. [Vide K. of S., fig. 52]	יההאל	The spleen	טחול
Failure.	נא	A lover	מאהבה
			54
	52		
Father and Mother	אבא ואמא	A basin, bowl, vells. [Ex. xxiv. 6]	אנן
Supernal Mother	אימא	Rest	רמי
Elihu = Eli Huya, "He is my GOD," who is the Holy Guardian Angel of Job in the Allegory	אליהו	A Tribe of Israel; to judge, rule. [Vide K.D. L.C.K. p. 37]	רן
		Pertaining to summer	חום

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My flame; enchantments	להטי			
A bed; stick, rod	מטה			
To remove	נר			
Σ (1—10). The Mystic Number of Malkuth		55		
Thief; stole	גנב			
Robbery, pillage	גזילה			58
Silence. [For name of Angels, see Sohar Sch. V. Cap. 18]	רומה		[Vide no. 499]	אחכים
A footstool	הרום		[Vide K.D. L.C.K. p. 69.] An ear	אזן
To swell, heave. [Vide no. 51]	הים		Night Demon of 1 st Dec. ✕	
To walk	הלך		My strength, power, might	דאגן
Knuckle; member, limb	חוליץ			הלי
The bride	כלה		Love, kindness, grace; notariqon of Chokmah Nesethrah, the Secret Wisdom	חן
Noon midday	נגב		Ruler of Water	טליהד
Ornament	נה		Angel of 6 S.	יזאל
		56	Angel of 3 P.	לההיה
Dread, terror	אימה		[Vide K.D. L.C.K. p. 69]	נה
He suffered	אנה			π 59
Angel of 4 C.	היאל		Brethren. [Referred to Lilith & Samael—K.D. L.C.K. p. 54]	אחים
Day	יום		Heathen	גוים
Beautiful	נאה		A wall	חומה
		57	Menstruata	נדה
Rim	אכרן			60
Consuming	אוכל		Tried by fire; a watch-tower	בחן
Wealth, an age, Time; Night Demon of 1 st Dec. מ	אזן		Excellence, sublimity, glory, pride	גאון
Formidable, terrible	יאום		Constituton, tradition	חלכה
We	אנו		To behold	הנה
A breaking down, subversion, destruction	ביטול		A basket	טנא
			Angel of 8 C.	ילהיה

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<p>Vision מחזה</p> <p>The Southern district. נגבה</p>		<p>The golden waters מי זהב</p> <p>[I.R.Q. xl. 996] מיוזב</p>	
	π 61	Prophecy נבואה	
Master, Lord, Adon אדון		Sphere of ♀ נונה	
The negative, non-existent; not אין		Noach נוה	
Towards, to thee אלך		$\Sigma \{1-(5 \times 5)\} \div 5$. ♂. The number of Abra-Melin Servitors of Magot and Kore	65
I, myself אני			
The belly בטן		Adonai אדני	
Angel of 10 S. רמביה		Weasels and other terrible animals אוחים	
Wealth הון		The Palace היכל	
Angel of 6 C. ייעל		Shone, gloried, praised הלל	
Habitaculum נוה		To keep silence הם	
	62	Defective. [Vide K.D. L.C.K. p. 339]	חזן
Healing אסא		6 th ש	ללה
Angel of 2 nd Dec. ♀ כההמי		A door post מזוזה	
The sons בני		A beating, striking מכמ	
To commit; healing זנה		[Vide K.D. L.C.K. p. 563]	נהי
	63	The Mystic Number of the Qliphoth, and of the Great Work. 66	
Abaddon, the Hell of Chesed אברון		$\Sigma (1-11)$.	
Dregs, roll; faeces (globular); dung גלל		Food, victuals אכילה	
Fed זון		The Lord thy GOD (is a con- suming Fire). [Deut. iv. 24]	אלהיך
The nose חוטם		A ship אניה	
Fervour הימה		A trial, an experiment בחון	
Tet. in Briah יוד הי ואו הי		A wheel. [Called "Cognomen Schechinae"] גלגל	
Briah's "Secret Nature" סג		A City of Edom דנחכה	
$8^2 = 4^3 = 2^6$. ♀	$\sqrt{\quad} \sqrt[3]{\quad} \sqrt[4]{\quad}$ 64		
A sigh, groan, deep breath אנחה			
Justice דין			
(Din and Doni are twin Mercurial Intelligences in Gemini) דני			

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	π 67				
		Vision		חזון	
[Vide K.D. L.C.K. p. 57]	אוני	A dove, pigeon		יונה	
The Understanding	בינה	A dove		ינוה	
Night Demon of 3 rd Dec. II	וינא	Plenitude, fullness		מלא	
Zayin	זין				
Debased	זלל	[72 × 3 = 216, ארייה; vide K.D. L.C.K. p. 151.] There are 72 quinaries (spaces of 5°) in the Zodiac. The Shemhamphorasch or 'divided name' of GOD consists of 72 trilateral names, which by adding יה or אל give 72 angels. Vide Lib. DCCLXXVII	72		
To embalm	חנט				
Angel of 3 C.	יבמיה				
			68		
Wise.—Intelliget ista?	ויבן	Adonai, transliterated as by Lemegeton, etc.		אדונאי	
To be wise	חכם	Geomantic Intelligence of ♂		אדוכיאל	
Emptiness	חלל				
To pity	חס				
Ramus Tabernacularis	לולב				
			69		
A manger, stable; an enclosure	אכוס	In, so, thus, then		בכז	
Myrtle	הרם	In the secret		בסוד	
L.A. Angel of ✕	ונכיאל	And they are excellent, finished		ויבלו	
		Kindness, mercy		החר	
			70		
(A proper name)	אבניה	Tet. in Atziluth		יוד הי ויו הי	
Hush, be silent	הסה	Maccabee		מכבי	
Wine	יין	Atziluth's "Secret Nature"—thickness, cloud; Aub		עב	
Night	ליל				
[Vide Ps. xxv. 14.] The Secret	סוד				π 73
		Demon-King of Hod, and Night Demon of 2 nd Dec. ≈		בליאל	
			π 71		
Thy terror	אימך	Gimel		גמל	
Nothing; an apparition, image	אליל	The Wise One		חכמה	
Silence; silent	אלם	To trust in, shelter in		חסה	
Night Demon of 1 st Dec. ≈	אמרוך	A day of feast		יום טוב	
Lead, the metal of Saturn; a plummet-line, level, water-level	אנך				74
		A leader, chief, judge		ריין	

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<p>Worn-out (?shameless) Beggars דכים</p> <p>Ox-goad למר</p> <p>A circuit; roundabout סביב</p> <p>All the way, constantly ער</p>	75	<p>The breaker, dream חלם</p> <p>To pity חמל</p> <p>To initiate חנך</p> <p>Angel of 2 S. יולאל</p> <p>Angel of 1st Dec. 8 כדמדי</p> <p>Bread (Ps. lxxviii. 25) = חלם, by metathesis. [K.D. L.C.K. p. 500]</p> <p>Angel of 2 S. מבהאל</p> <p>The Influence from Kether מזלא</p> <p>Salt מלח</p> <p>The name of a Giant עזא</p>	80
<p>Hues, colours, complexions גווני</p> <p>Lucifer, the Herald Star הילל</p> <p>[Vide K. of S., fig. 53] יכריאל</p> <p>A lamentation, wailing יללה</p> <p>The Pleiades כימה</p> <p>Night; by night לילה</p> <p>NUIT, THE STAR GODDESS נוית</p>	76	<p style="text-align: right;">π 79</p> <p>Boaz, one of the Pillars of the Temple of Solomon בעז</p> <p>Die גוע</p> <p>Angel of 8 S. ומכאל</p> <p>Jachin, one of the Pillars of the Temple of Solomon יאהין</p>	80
<p>Secrety, put away; a hiding- place חביון</p> <p>Rest, peace ניחה</p> <p>Slave, servant עבד</p>	77	<p>3rd ש</p> <p>Conjunction, meeting, union ערה</p> <p>Union; an assembling וער</p> <p>GOD of Jesod-Malkuth of Briah יה ארני</p>	80
<p>Prayed בעה</p> <p>The river Gihon. [Gen. ii. 13] גיהון</p> <p>Overflowing. [Ps. cxxiv. 5] זירון</p> <p>Towers, citadels מגדל</p> <p>The Influence from Kether מזל</p> <p>Strength; a he-goat עז</p>	78	<p>Foundation יסוד</p> <p>Universal, general כלל</p> <p>Throne. [Exod. xvii. 16] כס</p> <p>מב</p> <p style="text-align: right;">$9^2=3^4$. ∽ $\sqrt{\quad} \sqrt[3]{\quad} 81$</p> <p>GODS אלים</p> <p>I. [Ex. xxiii. 20] אנכי</p> <p>Anger, wrath; also nose אף</p>	80

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<p>Hearer of Cries; Angel of 6 P. יילאל</p> <p>Angel of 5 W. ילאל</p> <p>Night Demon of 2nd Dec. כאין</p> <p>Throne כסא</p> <p>Here, hither פא</p>	85	<p>A dream חלום</p> <p>Enoch חנוך</p> <p>Knew ידע</p>
<p style="text-align: right;">82</p> <p>Angel of ♀ אנאל</p> <p>A prayer (Ch.) בעי</p> <p>Briatic Palace of Hod חיכל גוגה</p> <p>Kindly, righteous, holy חסיד</p> <p>Laban; white לבן</p> <p>The beloved thing; res grata ניחוח</p>	86	<p>Boaz (is referred to Hod) בוועז</p> <p>A flower, cup גביע</p> <p>Put in motion, routed חמם</p> <p>Circumcision מילה</p> <p>The mouth; the letter פ פה</p>
<p style="text-align: right;">π 83</p> <p>Abbreviatura quatuor syste- matum אביע</p> <p>The drops of dew. [Job xxxviii. 28] אגלי טל</p> <p>Benajaha, son of Jehoiada בנייהו</p> <p>See 73 גימל</p> <p>A flowing, wave גלים</p> <p>Person, self; (Ch.) wing גף</p> <p>Consecration; dedicated חנכה</p> <p>Angel of 2 P. לכבאל</p> <p>To flee, put one's things in safety. [Jerem. vi. 1] זוע</p>	87	<p>A name of GOD, as- serting the identity of Kether and Malkuth אדויה ארני</p> <p>Elohim. [Note masc. pl. of fem. sing.] אלהים</p> <p>Hallelu-Jah הללויה</p> <p>A rustling of wings חמולה</p> <p>Geomantic Intelligence of נאל</p> <p>[Vide I.R.Q. 778] יה יהוה ארם</p> <p>A cup; hence Pudendum Muliebre כוס</p> <p>A blemish, spot, stain מום</p> <p>Angel of 10 C. מיהאל</p> <p>Plenitude מלוי</p>
<p style="text-align: right;">84</p> <p>7×12; or $(2^2 + 3)(2^2 \times 3)$—hence esteemed by some</p> <p>A wing (army), squadron; a chosen troop אנגף</p> <p>[I.Z.Q. 699] אההע</p> <p>Vide K.D. L.C.K. p. 71] אההע</p> <p>Was silent רמם</p>	87	<p>[Vide K.D. L.C.K. p. 114] אלון</p> <p>A cup אסוך</p> <p>Angel of 1st Dec. 1 בחלמי</p> <p>Blasphemed גדף</p> <p>Standards, military ensigns דגלים</p> <p>Determined זמם</p>

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<p>White Storks חסידה</p> <p>Whitenss; frankincense; Sphere of ׀ לבנה</p>	88	<p>Archangel of Geburah כמאל</p> <p>Food, fare מאכל</p> <p>Angel מלאך</p> <p>Daughter, virgin, bride, Koré מלכא</p> <p>Manna מנא</p> <p>A hut, tent סוכה</p> <p>Pekht, 'extension' פאחה</p>	92
<p>Redness; sparkling חבלל</p> <p>To be hot חם</p> <p>Darkness חך</p> <p>A duke of Edom מגדיאל</p> <p>Roaring, seething; burning נחל</p>	π 89	<p>Angel of 5 S. אניאל</p> <p>Mud בז</p> <p>(Deut. xxviii. 58.) יהוה אלהיך [Vide no. 572]</p> <p>Terror, a name of Geburah פחד</p>	93
<p>Shut up גוף</p> <p>Body גוף</p> <p>Silence דממה</p> <p>Angel of 9 S. מחיאל</p>	90	<p>A duke of Edom. [Vide also Ezekiel xxiii.] אהליבמה</p> <p>The sons of (the merciful) GOD בני אל</p> <p>[Vide Liber ABA pt. III] ויאעו</p> <p>Incense לבונה</p> <p>A disc, round shield מגן</p> <p>[Vide Liber DCLXXI] מואום</p> <p>Possession נחלה</p> <p>[Vide Liber ABA pt. IV] עיוז</p> <p>Arduous, busy; an army צבא</p>	94
<p>Very silent דומם</p> <p>The Pillar, Jachin יבין</p> <p>Water מים</p> <p>Kings מלך</p> <p>Wicker-basket סל</p> <p>Night Demon of 2nd Dec. δ פער</p> <p>Σ (1—13). The Mystic Number of Kether as Achad. The Number of Paths in the the Supernal Beard; according to the number of the Letters, כ = 11, etc. 91</p>	91	<p>Corpse גועג</p> <p>The valley of vision גיהזיון</p> <p>To extinguish דעך</p> <p>Destruction. [Ps. l. 20] דפי</p> <p>A shore חוף</p> <p>A window חלון</p> <p>A drop טרה</p> <p>Children ילדים</p>	94
<p>A tree איאן</p> <p>Amen. [Cf. 741] אמן</p> <p>The Ephod אפור</p> <p>The "יהוה ארני", inter-laced יאחרונהי</p> <p>Angel of 4 S. כליאל</p>	91	<p>Corpse גועג</p> <p>The valley of vision גיהזיון</p> <p>To extinguish דעך</p> <p>Destruction. [Ps. l. 20] דפי</p> <p>A shore חוף</p> <p>A window חלון</p> <p>A drop טרה</p> <p>Children ילדים</p>	94

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	95				
The great Stone		אבן גדולה		A building; an architect	מבנה
Angel of 2 W.—Daniel		דניאל		Aquae EL Boni. [“Quicksilver,” K.D. L.C.K. p. 442]	אל הטבא מי
Angel of 10 P.		ההעיה			
The waters		המים			98
Multitude, abundance; Haman		המן		A name of GOD	הוא אלהים
Zabulon		זבלון		Temporary dwelling. [Ex. xxxiii. 11]	זמנא
Angel of 2 nd Dec. δ		זחעי		Image; hid, concealed— pertains to Sol and the Lingam-Yoni	חמן
♂		מאדים		To consume, eat	חסל
Journey		מהלך		White	צה
Queen		מלכה			
Selah. [Ps. xxxii. 5, 6 etc.]		סלה			
					99
	96			The pangs of childbirth	חבלי לידה
A name of GOD		אל ארני		The Vault of Heaven; an inner chamber; wedlock, nuptial	חופה
Chaldee form of אלהים		אלהין		City of Death, Infernal Abode of Geburah	שיטהיון
By day		יוםם		Cognition, knowledge	יריעה
Praiseworthy; Angel of 7 W.		ללהאל		10^2	$\sqrt{\quad}$ 100
Work		מלאכם			
The secret (counsel) of the Lord. [Ps. xxv. 14]		סוד יהוה		A day; the seas; the times. [Vide no. 1100]	ימים
	π 97			Vases, vessels	כלים
Breeder, rearer; Day Demon of 1 st Dec. II		אומן		The palm; the letter Kaph	כף
Changeless, constant; the GOD Amon		אמון		An effort, extortion. [I.R.Q. 995]	מרון
The Son of Man		בן אדם		Mitigation of the one by the other	מחי טבאם
Archangel of Netzach		האניאל			π 101
The appointed time		זמן		Swallowed, destroyed	אלע
To seize suddenly (rapere)		חטפ		A storehouse	אסם
A hand-breath, palm. [1 Kings vii. 26—Ex. xxv. 25.]		טפה		[Vide K.D. L.C.K. p. 147]	אק
A brick, tile		לבינה		Angel of 4 C.	מומיה

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<p>Archangel of ☉ and △; Angel of 7 S.; Angel of Malkuth of Briah, etc.</p>	מיכאל		Σ (I—I4)		105
			To subvert, ruin, change	הפך	
			Desert land: Earth of Netzach	ציה	
<p>Kingdom; a virgin princess; esp. THE Virgin Princess, i.e. Ecclesia</p>	מלוכה				106
<p>Gut; gut-string</p>	נימא		Attained	רבק	
			Angel of 7 C.	מלאחאל	
	102		Fish; the letter Nun	נון	
<p>A white goose</p>	אווז לבן		Angel of 9 C.	סאליה	
<p>Trust, truth, faith</p>	אמונה		Stibium	פור	
<p>Bela, a King of Edom; to possess; lands, government</p>	בלע		Line, string, linen thread	קו	
<p>Concupiscibilis</p>	נחמד				π 107
<p>Grace, pride, fame, glory; a wild goat</p>	צבי		An egg	ביצה	
			Angel of Netzach of Briah	עסאל	
	π 103		Angel ruling δ	עואל	
<p>Dust</p>	אבק		$2^2 \times 3^3$: hence used as the number of beads on a rosary by some sects.		108
<p>To guard, protect</p>	גנן		The ears	אזנים	
<p>Loathed</p>	געל		The fruit of a deep valley	כאבי הנחל	
<p>Food, meat (Ch.)</p>	מזון		Hell of Jesod-Malkuth	גיהנם	
<p>Oblation</p>	מנחה		A wall	חין	
<p>Prophets</p>	נבאים		To force, do wrong to	חמס	
<p>A calf</p>	עגל		To love very much	הנן	
		104	To shut up, obstruct	חסם	
<p>Father of the mob, or of the multitude</p>	אב המון		The middle	חצי	
<p>Quarrel, dispute</p>	מדין		To measure out; a decree; tall. (Masc. gender). Cf 113	חק	
<p>Personal (belongings), small private property</p>	סגולה		Angel L.T.D. of δ	סגהם	
<p>Sodom</p>	סדם		A Giant: "the lust of GOD"	עואל	
<p>Giving up, presenting, re- mitting</p>	סולה				π 109
<p>Trade; a fish-hook</p>	צדי		Day-demon of 2 nd Dec. ≈	אככוראי	
			Lightning	בקז	

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<p>Quiet מנוחה</p> <p>Music נגון</p> <p>Angel of 4 כחיאל</p> <p>Circle, sphere עגול</p> <p style="text-align: right; margin-right: 20px;">צדירא</p>	110	<p>Title of Kether. (Mirum occultum) פלא</p> <p>Angel of 2 C. איעאל</p> <p>A structure; mode of building בנין</p> <p>Was angry כנס</p> <p>Sharpness חרק</p> <p>Jabok. [Gen. xxxii. 22.] יבק</p> <p style="text-align: center;">Note 112 = 4 × 28</p> <p>The Lord GOD יהוה אלהים</p> <p>Ebal עיבל</p>	112
<p>Father of Faith אב האמונה</p> <p>Tectum coeli fabrilis sub quo desponsationes coniugum fiunt גג החופה</p> <p>Resemblance, likeness דמיון</p> <p>Cherubic Signs—מ replaced by פ ושחק</p> <p>To embrace חבק</p> <p>At the end of the days; the right hand ימין</p> <p>A sign, flag, standard נס</p> <p>Angel of 6 W. סיטאל</p> <p>Kinsman עם</p>	111	<p>Likeness; the same. (Fem. gender.) Cf 108. חקה</p> <p>A giving away, remitting סליחה</p> <p>A stream, brook פלאג</p> <p>Qliphoth of Jesod גמליאל</p> <p>Tear (weeping) רמע</p> <p>Gracious, obliging, indulgent חנון</p> <p>Science מדע</p> <p>Brains שוהן</p>	113
<p>The number of Abra-Melin Servitors of O.P.A.A. $\Sigma \{1-(6 \times 6)\} \div 6$. ☉ ארמונא</p> <p>Red. [Vide Gen. xxv. 25] אחד הוא אלהים</p> <p>A name of GOD אלף</p> <p>A thousand; Aleph אסן</p> <p>Ruin, destruction, sudden death אעם</p> <p>AUM אפל</p> <p>Thick darkness יוד יהוה אדני</p> <p>Passwords of מהולל</p> <p>Mad נכיאל</p> <p>Intelligence of ☉ עולה</p> <p>Common holocaust; an ascent עולה</p> <p>A duke of Edom עולה</p>	114	<p>Geomantic Intelligence of מ הנני</p> <p>Here am I חום היום</p> <p>The heat of the day חזק</p> <p>To make strong; vehement, eager יונים</p> <p>Doves מכון</p> <p>Heaven of Chesed נדיבים</p> <p>The munificent ones נדיבים</p>	116

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Primordial	עילאה		Emanated from	אצל
		117	Of whirling motions	הגלגלים
Fog, darkness	אופל		Nocturnal vision	חזוה די ליליא
Guide; Duke	אלוף		Angel ruling ☉	כעאל
		118	It is filled	נמלא
To pass, renew, change	חלה		Angel L.T.N. of ☉	עכאל
To ferment	חמע			122
Strength; Chassan, Ruler of Air	חסן		Vi compressa	אנוסה
The High Priest	כהן גדול		Revoluciones (Animarum)	גלגולים
		119		123
Lydian-stone	כוחן		A name of GOD, אחה יהוה אלהים	
Beelzebub, the Fly-GOD	אבן		implying Kether—Chokmah—	
Weeping (subst.)	בעלזובב		Binah, 3, 4, & 5 letters.	
Night Demon of 2 nd Dec. ♃	האלף		War	מלחמה
Abominable	פגול		A blow, plague	נגע
$15 = \Sigma (1-15) = 7$ being the 15 th Path		120	Pleasure, delight	ענג
Master	בעל		Laesio aliqualis, violatio	פגם
Foundation, basis	מוסדי			124
The time of the decree	מוער		An oak; hardness	חוסן
Strengthening	מכין		Pleasure, delight; Eden	ערן
Prophetic sayings, or decrees: "His days shall be";— hence Abra-Melin	מלים		Qliphoth of Chokmah	עיניאל
Velum	מסך		5^3	$\sqrt{\quad}$ 125
Prop; the letter Samekh	סמך		Night Demon of 2 nd Dec. ♃	דנמאל
A name of GOD	ען		[Vide S.D. v. 16]	כפכה
11^2	$\sqrt{\quad}$ 121		Angel of 4 P.	מנדאל
Vain idols	אלילים			126
?Termination of Abr-amelim?	אמלים		A widow	אלמנה
An end, extremity	אפם		Darkness	אפילה
			Day Demon of 1 st Dec. ♂	גימיגין
			A name of GOD יהוה ארני אנלא	
			Hospitality	מלון

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<p>Horse כּוּם</p> <p>On, a name of GOD [see 120], penalty of iniquity; "being taken away" עוֹן</p>	<p>π 127</p>	<p>Angel of 6 C. נְלִכְאֵל</p> <p>Samael; Qliphoth of Hod סַמְאֵל</p> <p>Angel L.T.N. of ♀ סַסְיָא</p> <p>Humility עֲגוּהָ</p>	<p>132</p>
<p>Material מוֹטְבַע</p> <p>Angel of 5 P. פּוֹיֵאֵל</p>	<p>2^7 $\sqrt{}$ 128</p>	<p>To make waste בִּלְק</p> <p>Angel of 4 W. נְנַאֵל</p> <p>To receive קַבֵּל</p>	<p>133</p>
<p>Eliphaz אֵלִיפַז</p> <p>Angel ruling ≈ נְמוֹאֵל</p> <p>To deliver, loose אֵ</p> <p>Robustus gratia. [Vide K.D. L.C.K. p. 399] הַלֵּץ</p> <p>GOD, the Eternal One יְהוָה אֱלֹהֵינוּ</p>	<p>129</p>	<p>[Vide I.Z.Q. 699] גִּיבְק</p> <p>Vine גַּפֵּן</p> <p>Angel of 5 S. הַעֲמִיָּה</p> <p>The salt sea יַם הַמֶּלַח</p>	<p>134</p>
<p>Pleasure [Gen. xviii. 12] עֲרֵנָה</p> <p>Delight, pleasure עוֹנֵג</p>	<p>130</p>	<p>Burning רִלְק</p>	<p>135</p>
<p>Deliverance הַצֵּלָה</p> <p>The Angel of re- demption מַלְאָךְ הַגְּאֹל</p> <p>Decrees, prophetic sayings מִלִּין</p> <p>Eye; the letter Ayin עַיִן</p> <p>The Pillars עַמּוּדֵי</p> <p>Destitute עֲנִי</p> <p>A staircase, ladder סֹלֶם</p> <p>Angel of 5 C. פַּהֲלִיָּה</p>	<p>π 131</p>	<p>Day Demon of 2nd Dec. ☿ גּוֹסִיוִין</p> <p>Geomantic Intelligence of ♀ מַלְכּוּרֵיֵאֵל</p> <p>A destitute female עֲנִיָּה</p> <p>The congregation. [Vide no. 161] קָלָה</p> <p>[Vide K.D. L.C.K. p. 673] קָלָה</p> <p style="text-align: center;">Σ (1—16). 7</p> <p>Spirit of 7 הַסַּמְאֵל</p> <p>Intelligence of 7 יַחְפֵּיֵאֵל</p> <p>The Avenging Angel מַלְאָךְ הַגּוֹאֵל</p> <p>Fines, penalties מַמּוֹן</p> <p>A voice קוֹל</p>	<p>136</p>
<p>He was angry אַנְף</p> <p>Nose אַפִּים</p> <p>Turn, roll אַפֵּן</p> <p>Title of Kether מַכּוּסָה</p>	<p>π 137</p>	<p>A wheel אוֹפֵן</p>	<p>π 137</p>

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<p>The belly, gullet. [? Hebrew: vide K.D. L.C.K. p. 138]</p>	אסטומכא		<p>A stranger; Balaam</p>	בלעם
<p>An image, a statue. [Gen. xxviii. 22]</p>	מצבה		<p>Night Demon of 3rd Dec. ♂</p>	בעולם
<p>A receiving; the Qabalah</p>	קבלה		<p>Delights (Δ & ∇)</p>	מחמרים
<p>The Son of GOD</p>	בן אלהים	138	<p>The unshoeing</p>	חליצה
<p>To smoothe, divide</p>	הלך		<p>Running waters. [Cant. iv. 15]</p>	נוזלים
<p>To leaven, ferment</p>	חמץ		<p>A sandal</p>	סנדל
<p>To pollute</p>	חנף		<p>Anterius; the East; days first of the first</p>	קדם
<p>Libanon. [Cant. iv. 11, 15]</p>	לבנון		<p>The numerical value of the 13 Paths of the Beard of Macroprosopus</p>	145
<p>He shall smite</p>	מחץ		<p>The Staff of GOD. [Ex. xvii. 9]</p>	מטה האלהים
<p>Forehead</p>	מצח	π 139	<p>Inscrutable</p>	מעלה
<p>Hiddekel, the eastern river of Eden</p>	הרקל		<p>Angel of 6 P.</p>	נממיה
<p>Kings; Angels of Tiphareth of Assiah, and of Netzach of Briah.</p>	מלכים	140	<p>A feast</p>	סעורה
<p>Robust; oaken</p>	אמיץ		<p>The First Gate. [Vide K.D. L.C.K. p. 184]</p>	ככא קמא
<p>Gathered, collected</p>	אסף		<p>Limit, end; boundless</p>	סוף
<p>Angel of 4 P.</p>	בוקיה	141	<p>The world; an adult</p>	עולם
<p>Precept</p>	מצוה		<p>The Four Names in the Lesser Ritual of the Pentagram</p>	147
<p>Trusty, steady</p>	נאמן		<p>viz: יהוה ארני אהיה אנלא</p>	148
<p>L.A. Angel of ☉</p>	פכיאל		<p>A name of GOD</p>	אהיה יה יהוה אלהים
<p>Prima</p>	קמא		<p>Angels of Hod in Assiah and Briah</p>	בני אלהים
<p>Geomantic Intelligence of ♂</p>	אסמוראל	142	<p>Glutton and drunkard. [Deut. xxi. 20]</p>	זולל וסובא
<p>Wickedness, destruction</p>	בליעל		<p>To withdraw, retire</p>	המק

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<p>Scales; ♂ מאזנים</p> <p>Victory נצה</p> <p>Flour, meal קמה</p>	155	<p>Adonai the King אדני מלך</p> <p>The faithful friend רוד נאמן</p>
<p style="text-align: right;">π 149</p> <p>The living GODS. אלים חיים [Cf. 154]</p> <p>A beating of the breast; a noisy striking הספר</p>	150	<p>The beard (correct). [S.D. ii. 1, et seq.] דקנא</p> <p>Letters of the Cherubic signs ו:ט:נ:צ</p> <p>Angel of 2nd Dec. ⚄ יסיסה</p> <p>“The Concealed and Saving”; Angel of 6 W. עלמיה</p>
<p>Ariolus. [K.D. L.C.K. p. 53] ידעוני</p> <p>A walking shoe נעל</p> <p>Thine eye. [Vide I.R.Q. 652] עיןך</p> <p>Nest קן</p>	156	<p>A seed קנה</p> <p>12 × 13, the number of letters in each ‘tablet of Enoch’ 156</p> <p>The Tabernacle of the אהל מועדר congregation [Lev. i, 1]</p>
<p style="text-align: right;">π 151</p> <p>אהיה spelt in full אהיה</p> <p>“TETRA- יהוה אלהים יהוה אהר GRAMMATON of the GODS is One TETRAGRAMMATON</p> <p>Night Demon of 3rd Dec. ♃ מאלך</p> <p>The Fountain of Living מקוה Waters. [Jer. xvii. 13]</p> <p>A standing upright, stature קומה</p> <p>Jealous קנא</p>	152	<p>A viper אפעה</p> <p>BABALON, THE VIC- באבאלען TORIOUS QUEEN [Vide XXX Aethyrs: Liber CDXVIII]</p> <p>Angel of Hod of Briah הסניאל</p> <p>Joseph [referred to Jesod] יוסף</p> <p>Angel of 1st Dec. ♁ כמון</p> <p>נעול</p> <p>A bird עוף</p> <p>“Crying aloud”; the name of a King of Edom פעו</p>
<p>Benjamin בנימן</p> <p>The Bringing-forth One המוציא</p> <p>Residence, station נציב</p> <p style="text-align: right;">Σ (1—17)</p>	153	<p>Zion ציון</p> <p>Limpid blood צלול</p>
<p>L.A. Angel of ♂ הרקיאל</p>	154	<p style="text-align: right;">π 157</p> <p>The setting of the המרימי חמה Sun</p> <p>Was angry, enraged; anger זעף</p>

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<p>Lingam זקן</p> <p>The beard. [Vide S.D. ii. 467, and no. 227] זקן</p> <p>Occult מופלא</p> <p>Female; Yoni נקבה</p> <p>Angel of 9 S. ענואל</p> <p>A Duke of Edom קנו</p>		<p>Nine Paths of the Inferior Beard; $14 + 15 + \dots + 22 =$ 162</p> <p>Son of the Right Hand; בנימין pr. n. of Benjamin</p> <p>Day Demon of 1st Dec. ♂ גלאסלכול</p> <p>Angel ruling מ סוסל</p>
		π 163
	158	<p>[Vide no. 361, a האו אלהים אדני numerical Temurah of 163]</p> <p>Woman, wife נוקבה</p>
<p>Arrows חיצים</p> <p>To suffocate חנק</p> <p>Balances. [Ch.] מאזנין</p>		164
	159	<p>Ye shall cleave רצע</p> <p>Outer; civil, as opposed to sacred. [Vide K.D. L.C.K. p. 342] הרבקים</p> <p>חיצון</p>
<p>Point נקרה</p> <p>[Vide I.R.Q. 652] 160</p>		<p>The Pillars עמדים</p>
<p>Angel of 3 S. הקמיה</p> <p>Silver כסף</p> <p>Fell down. Decidit נפל</p> <p>A rock, stone סלע</p> <p>A tree עץ</p> <p>A Duke of Edom פיכץ</p> <p>Lay, fell. [Ez. iii. 8] פניה</p> <p>Image צלם</p> <p>Cain קין</p>		<p>165</p> <p>Strength. [Ez. iii. 8] חזקים</p> <p>“To make them know.” להוריעם [Ps. xxv. 14]</p> <p>Nehema נעמה</p> <p>NEMO. [Name of M.T.] נחמע</p> <p>Angel of 3 W. עממיה</p> <p>An assembly עצה</p>
	161	166
<p>The heavenly man; lit. אדם עילאה the ‘primordial’ or ‘exalted’ man</p> <p>The Congregation of קהל יהוה the Eternal</p> <p>קינא</p>		<p>A King of Edom בעלחבו</p> <p>Reus mulctae. [Vide חייב ממון K.D. L.C.K. p. 498]</p> <p>Heaven of Geburah מעון</p> <p>Night Demon of 3rd Dec. מ נפול</p> <p>Native land of Job עוז</p> <p>The Most High עליון</p>

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<p style="text-align: right;">π 167</p> <p>The Unnameable One (a demon) אסימון</p>		<p style="text-align: right;">קדמאל</p> <p style="text-align: right;">176</p>
<p>Fetters [Job xxxvi. 8] זיקים</p>		<p>An advisor, counselling יועץ</p>
<p style="text-align: right;">168</p> <p>Parentes Superni אבא ואמא עילאה</p>		<p>To eternity ליוולם</p> <p>Illegitimate פסול</p>
<p style="text-align: right;">13² √ 169</p> <p>The accentuator מעמים</p>		<p style="text-align: right;">177</p> <p>Dominus Domino- אדון האדונים rum</p>
<p style="text-align: right;">170</p> <p>The Wand; (David's) Staff מקל</p> <p>Cloud ענן</p>		<p>The Garden of Eden גן עדן</p> <p>To cry out for help זעק</p> <p>Angel L.T.D. of ʿṢ סנדלעי</p>
<p style="text-align: right;">Σ (1—18) 171</p> <p>Principium emittens מאציל</p> <p>Emanating from נאצל</p> <p>Angel L.T.N. of ≈ פלאין</p> <p>“The Face of God”; name פניאל of an angel</p>		<p style="text-align: right;">178</p> <p>Pleniitude of plenitudes מלוי המלוי</p> <p>The lower part, the loins חלצים</p> <p>Good pleasure, choice, הפן decision, will</p> <p>Quicksilver כסף חי</p>
<p style="text-align: right;">172</p> <p>Cut, divided. בקע</p> <p>He affected. [Not written] יעצב</p> <p>Clusters; grapes ענבים</p> <p>The heel, the end. [Mic. vii. 20] עקב Jacob</p>		<p style="text-align: right;">π 179</p> <p>Ligatio עקרה</p> <p style="text-align: right;">180</p> <p>A spring, fountain. [Cant מעין iv. 15]</p> <p>The front part פנים</p>
<p style="text-align: right;">π 173</p> <p>Lighten mine eyes גל עיני</p> <p>Day Demon of 3rd Dec. ≈ גצף</p>		<p style="text-align: right;">π 181</p> <p>Vicious, faulty פסולה</p>
<p style="text-align: right;">174</p> <p>Torches לפירים</p> <p>Splendor ei per cir- נונה לו סביב cuitum</p>		<p style="text-align: right;">182</p> <p>Deus Zelotes אל קנא</p> <p>Outcry, clamour זעקה</p> <p>Layer of snares, supplanter; יעקב Jacob</p>
<p style="text-align: right;">Σ {1—(7 × 7)} ÷ 7. ♀ 175</p> <p>Suction יניקה</p> <p>Duplicity מכפלה</p> <p>A slipping, falling נפילה</p>		<p>King of the Gods מלאך האלהים</p> <p>Passive [as opposed to מקביל מחקבל = active]</p>

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	183		π 191
	184	Contenance	אנפין
Ancient time; eastward	נקדל	[Vide K.D. L.C.K. p. 143]	אפסים
	185	Night Demon of 1 st Dec. Q^{p}	פאכק
	186	A box, chest; a repository	קופה
A stone of stumbling; a rock to fall over. [Is. viii. 14]	אבן ננה		192
An increase	מוסף	Poisonous wind, Simoon	זלעפה
Praefecti	ממונים	Ye shall cleave in	הרבקים ביהוה
A place	מקום	TETRAGRAMMATON	
Back of the Head; an ape; the letter Qoph	קוף	[Vide no. 220]	π 193
	187	Righteousness, equity, justice; the Sphere of Z . [Vide K.D. L.C.K. p. 656]	194
Angels of Chokmah, and of Chokmah of Briah	אופנים		195
Lifted up	זקף		196
[K. of S., Fig 52]	כופיאל	A flock	מקנה
	188	Visitation	פקודה
Jaacob. [Vide K.D. L.C.K. p. 443]	יעקוב	14^2	$\sqrt{\quad}$ 197
The Master of the Nose	בעל החוטם	Mare Soph. [Vide K.D. L.C.K. p. 435]	ים סוף
	189	The crown, summit, point	קוף
Fons obseratus. [Cant. iv. 11]	גל נעול		π 197
The Ancient among the ancient.	סבא רסבין	El Supernus	אל עליון
Σ (1—19)	190	[Vide K.D. L.C.K. p. 71]	אנא חטא עם הזה
Ubi perrexit Angelus	ויסע ויבא ויש		198
Internal	פנימי	Victories	נצחים
Corona florida prominens	ציץ		π 199
The side or flank; rib	צלע	A giving freely; Ἐλεημοσύνη	צדקה
First devil. V. Porta Coelorum Fig. XVI	קמטיאל		200
The end, appointed time. [Dan. xii.13.] [Vide no. 305]	קצ	Alae. [Vide K.D. L.C.K. p. 483]	כנפים
		A branch	ענף

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A bone	עצם	Mighty; hero	גבר
Archetypal	קרמון	Mountain	הר
Belonging to the Spring	קייץ		206
A sling; a casting-net	קלע	Assembly; area	אדרא
Divination	קסם	Hail	ברר
	201	Spake; word; cloud	רבר
Light (Ch.)	אר	They of the World	ימי עולם
	202		207
To make empty	בקק	♆, a scorpion	אנראב
Pure; a field; son	בר	Lord of the Universe	אדני עלום
Elevatio	זקיפה	Light. Cf. 9 and 11. Aur is	אור
Apertures	נקבים	the balanced Light of open	
L.A. Angel of ♆	סאיציאל	day	
Many, much	רב	Limitless	אין סוף
	203	Ate	ברה
Initials of the Trinity:	אבר	Walled, fenced	גבר
אב : בן : רוח		That which cuts. [Vide no. 607]	הבר
Passed away, perished; feather, wing; (it. membrum et quid. genitale)	אבר	The Elders. [Deut. xxi. 19]	זקנים
To lie in wait	ארב	Melt, fuse	זקק
A well, spring	באר	The Crown of the Ark	זר
Created	ברא	Grow great	רבה
Exotic, foreign	גר		208
	204	Feather	אברה
Commencement of the name Abra-Melin	אברא	A cistern	בור
Foreign resident; race S.; an age (Ch.)	גר	Bowed	גהר
The righteous	צדיק	To make strife, contend	גרה
	205	Hagar	הגר
Day Demon of 2 nd Dec. ♃	אנאר	To kill	הרג
Splendrous	ארר	Abominable	זרא
		Jizchak. [Vide K.D. L.C.K. p. 266]	יצחק
		Multitude	רוב

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	209		
Chief Seer or Prophet (hence Abra-Melin)	אבראה	A girdle	חגר
Reward, profit, prize	אגרה	A floor; Jeor	יאר
To delay, tarry; behind (prep.)	אחר	“Fear,” the fear of the "הוה" (i.e. wonderment)	ירא
Way	ארה		212
10 th Spirit of Goetia [=Day Demon of 1 st Dec. ☿]	בואר	Great Voice	רבור
Dispersed	גור	Night Demon of 1 st Dec. ♃	האור
Sojourned, dwelt	הדר	Splendour; to enlighten	זהר
Honour; a King of Edom; the Supernal Benignity	זרב	To spread out; harlot; golden	זרה
Oppressed		To enclose; secret chamber	הדר
Σ (1—20)	210		213
Adam Primus. [Vide no. 607]	אדהר	Strong, powerful, mighty	אכיר
Choice	בחר	Calx	גיר
Pass on, fly	ברח	[I.R.Q. 234 (?)]	הדרר
To decide, determine	בזר	Slaughter	הרגה
To dwell; circle, cycle; gene- ration	דור	Loaded	וזר
To conceive	הרה	To be strange; a stranger	זור
A joining of words; incanta- tions; to conjoin; a brother	חבר	The Supernal Mercy of GOD	חסד עלאה דאל
A sword	חרב	Nubes Magna	ענן גדול
Angel of 1 st Dec. ♃	מסנין		214
Naaman	נעמן	A girdle	אזור
[Vide ΘEAHMA]	נ:ע:ץ	Angel of 1 st Dec. ♃	זור
Punctata	נקורים	Whiteness	חור
	π 211	Came down	ירד
[Worthy]	אבחר	Air; Spirit; wind; Mind	רוח
A lion	ארי		215
Strong	גבור	Eminent; a Prince [Ps. viii. 1]	אריר
A flash; lightning	הארה	A path, narrow way	אורה
		Posterior; the reversed part	אחור
		A rising; to rise “as the Sun,” give light	זרה

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<p>To encompass. [Vide K.D. L.C.K. p. 340]</p> <p style="text-align: center;">6^3</p> <p>Night Demon of 1st Dec. $\omin�$ אוראוב</p> <p>Lion אריה</p> <p>The middle Gate. כנא מציעא [Vide K.D. L.C.K. p. 184]</p> <p>Courage גבורה</p> <p>Oracle דביר</p> <p>Blood of grapes דם ענבים</p> <p>Dread, fear יראה</p> <p>Profound. [Ps. xcii. 6] עומק</p> <p>Anger, wrath רוגז</p> <p>Latitude רוחב</p>	<p>216</p> <p style="text-align: center;">$\sqrt{\quad}$</p> <p>217</p> <p>218</p>	<p>Odour, a smell ריח</p> <p>Mundatio, mundities טהרה</p> <p>The Number of Verses in Liber Legis R 220</p> <p>The Elect בחר</p> <p>Heroina; Augusta; Domina גבירה</p> <p>Ye shall cleave הרבקים ליהוה unto TETRAGRAMMATON. [<i>Not written</i>]</p> <p>Clean, elegant טהור</p> <p>Giants. [Fully written only in Num. xiii. 33] נפילים</p> <p>Left-handed Svastika, drawn on the square of $\omin�$ given by Agrippa. Cf. 231 221</p> <p>Long ארך</p> <p>Angel of 10 S. מנקאל</p> <p>Urias אוריה</p> <p>“Unto the Place” [Ex. xxiii. 20] אל המקום</p> <p>Whiteness הוורה</p> <p>Goodly mountain. [Ex. iii. 25] הר טוב</p> <p>Now, already; K’bar, “the river Khebar”; Day Demon of 3rd Dec. \mathfrak{M} כבר</p> <p>I will chase ראויה</p>	<p>219</p> <p>222</p> <p>223</p> <p>224</p>
<p>Ether [Vide K.D. L.C.K. p. 55] אורא</p> <p>The Creative World בריאה</p> <p>The benignity of Time חכר עולם</p> <p>The Moon ירח</p> <p>Multitude רבו</p> <p>Arcana רויא</p>		<p>π 223</p> <p>224</p> <p>Male (Ch.) דבר</p> <p>Walk, journey; The PATH דרך</p> <p>Principia emanandi חוקקי</p>	

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<p>Angel of 3rd Dec. 𐌆</p>	<p>יכסננון</p>	<p>240</p>	<p>Vision, aspect</p>	<p>מראה</p>
<p>Myrrh</p>	<p>מר</p>		<p>Angel L.T.D. of 𐌆</p>	<p>מרנג</p>
<p>Plagae Filiorum Hominum. [I.e. Succubae, K.D. L.C.K. p. 562</p>	<p>נגעי בני אדם</p>		<p>Height, altitude</p>	<p>רום</p>
<p>Prima Germina</p>	<p>נצנים</p>		<p>Angel L.T.N. of 𐌆</p>	<p>אלויר</p>
<p>Angel of 1st Dec. 𐌆</p>	<p>סספם</p>		<p>To overwhelm (Ps. lxxvii. 18); a flood</p>	<p>זרם</p>
<p>Cash; counted out, paid down</p>	<p>פקורים</p>		<p>A light</p>	<p>מאור</p>
<p>High, lofty</p>	<p>רם</p>		<p>Night Demon of 1st Dec. 𐌆</p>	<p>ראום</p>
<p>L.A. Angel of 𐌆</p>	<p>סמקיאל</p>	<p>π 241</p>	<p>Sensus symbolicus</p>	<p>רמז</p>
<p>Ariel, Angel of Air Recollection</p>	<p>אריאל</p>	<p>242</p>	<p>Abraham. [Vide 243 and 505, 510. Discussed at length in Zohar]</p>	<p>אברהם</p>
<p>Abram. [Vide 248] Created (he them) [Gen. v. 2]</p>	<p>אברם</p>	<p>243</p>	<p>The Three that bear wit- ness, above and beneath respectively. אדם the Spirit, the Water, and the Blood; א being Air (Spiritus), 7 standing for דם Blood, and מ being both Water and the in- itial of מים, water. For ארא see 203</p>	<p>אדם+כרא</p>
<p>Learned, complete. To finish, bring to pass (Ch.)</p>	<p>גמר</p>			
<p>A bone; to destroy</p>	<p>גרם</p>			
<p>Angel of 7 P. To be insensible; in deep sleep, in trance. [Vide no. 649]</p>	<p>הרהאל</p>	<p>244</p>	<p>Uriel or Auriel, archangel of Earth, and angel of Netzach; = "The light of God"</p>	<p>ארויאל</p>
<p>Adam Qadmon</p>	<p>אדם קדמון</p>	<p>245</p>	<p>In vision. [Vide K.D. L.C.K. p. 553]</p>	<p>כמראה</p>
<p>Gall, bile</p>	<p>מרה</p>		<p>Gematria [[qy Gemarah]]</p>	<p>גמרה</p>
<p>Spirit of God</p>	<p>רוח אל</p>		<p>Wine; bitumen; an ass (from "to disturb")</p>	<p>חמר</p>
<p>Angel of 3 S. Myrrh</p>	<p>הריאל</p>	<p>246</p>	<p>Mercy; womb</p>	<p>רחם</p>
	<p>מור</p>		<p>A lance</p>	<p>רמה</p>

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<p>Ineffabilis; and many other sentences. Vide Crowley Coll. Works Vol. I. Appendix</p>		Σ (1—23)	276
		Angel L.T.N. of Ω.	אחורראון
		[Vide Liber 777 col. cxlv]	
	π 271	A Cithara	כנור
Earth (Ch.); whence = low, mean	ארע	Night Demon of 1 st Dec. δ	כרוכל
Angel of 2 nd Dec. ♂	והרין	The Moon	סיהרא
[Vide no. 256, אמירה]	לאמר		π 277
	272	To sow, propagate; seed, semen	זרע
Earth	ארעא	[For multiplying.] [Not written. Vide K.D. L.C.K. pp. 157 and 837]	למרבח
To consume, injure; brutish	בער	Angel of 3 rd Dec. δ	סהיבר
Percussione magna	מכה רבה	Gratia, benevolentia	רעוא
The evening; an 'Arab,' i.e. a person living in the West	ערב		278
Day Demon of 3 rd Dec. ♂	רינוו	Angels of Jesod, and of Binah of Briah—Cherubim	כרובים
	273	Passing over	עובר
The stone which the builders rejected [Ps. cxviii. 22]	אבן מאסו הכובים	The Material World	יולם המושבע
The Hidden Light	אור גנון		279
Four	ארבע	Leprosy. [Vide K.D. L.C.K. p. 495]	סנירו
Rebuked	נער	[7 × 40, the Squares on the walls of the Vault. See Equinox I. 3. p. 222]	280
Took away	גרע	Qliphoth of לץ	הגרירין
	274	A record (Ch.)	רברון
Paths	דרכים	Angel of the Wood of the World of Assiah	יער
	275	The Letters of Judgment; the 5 letters having a final form.	כי:מי:פי:צ:
[Vide K.D. L.C.K. p. 72]	אחוריים	Archangel of Malkuth	סנדלפון
Domicilium pulchrum [Vide K.D. L.C.K. p. 395]	דירה נאה	Citizenship	עיר
Fluvius Iudicii. [Vide K.D. L.C.K. p. 117]	יאר דין		
Qy. Sruti "Scripture."	סרטו		

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<p>[Vide S.D. 528]</p> <p>Terror</p> <p style="text-align: right;">π 281</p> <p>A crown—Ashes</p> <p>Attire; adorned</p> <p style="text-align: right;">282</p> <p>Angels of Binah, and of Malkuth of Binah</p> <p>Spirit of Lives</p> <p style="text-align: right;">π 283</p> <p>Aurum inclusum</p> <p>Memoriale. [Vide no. 934]</p> <p>That goes on foot</p> <p style="text-align: right;">284</p> <p>Geomantic Intelligence of II</p> <p>The small area of an en- closed garden</p> <p style="text-align: right;">285</p> <p style="text-align: right;">286</p> <p>High, lofty</p> <p style="text-align: right;">287</p> <p>Pars Azymorum</p> <p>Night Demon of 3rd Dec. ⚄</p> <p>Little</p> <p>Geomantic Intelligence of ☿</p> <p style="text-align: right;">288</p> <p>Vindication</p> <p>Day Demon of 1st Dec. ⚊</p> <p>Breeding, bearing offspring. [Vide K.D. L.C.K. p. 313]</p> <p>[Vide K.D. L.C.K. p. 571]</p>	<p>פר</p> <p>רף</p> <p>אפר</p> <p>פאר</p> <p>אראלים</p> <p>רוח חיים</p> <p>זהב סגור</p> <p>זכרון</p> <p>רגלים</p> <p>אמבריאל</p> <p>ירונה</p> <p>מרום</p> <p>אפיקמן</p> <p>ופאר</p> <p>זעיר</p> <p>מוריאל</p> <p>ביעור</p> <p>זאפר</p> <p>עיבור</p> <p>רפה</p>	<p style="text-align: center;">17²</p> <p>Apertio. [Vide no. 537]</p> <p>Particulare</p> <p>Thine enemy</p> <p>Torrentes Aquarum</p> <p>(He) treasured</p> <p>Earth: in particular, the Earth of Malkuth</p> <p>Qy. spotted?</p> <p>Adhaesio; adhaerens; princeps</p> <p>L.A. Angel of ≈</p> <p>A young bird. [Deut. xxii. 6]</p> <p>Gold</p> <p>A medicine, drug</p> <p>Day Demon of 2nd Dec. ⚋</p> <p>Purple</p> <p>Pertaining to Autumn</p> <p>Melchizedec. [Gen. xiv. 18]</p> <p>Curtain; canopy; vault. [Ps. civ. 2]</p> <p>Eyelids</p> <p>[Vide K.D. L.C.K. p. 498]</p> <p>Of the Earth. [Vide no. 992]</p> <p>Incurvens se</p>	<p>√ 289</p> <p>פטר</p> <p>פרט</p> <p>290</p> <p>ערב</p> <p>291</p> <p>אפיקי מים</p> <p>אצר</p> <p>ארץ</p> <p>נמרא</p> <p>סירכא</p> <p>צמקאל</p> <p>292</p> <p>אפרוח</p> <p>כצר</p> <p>רפואה</p> <p>π 293</p> <p>צארב</p> <p>294</p> <p>ארגמן</p> <p>חורף</p> <p>מלכיצדק</p> <p>295</p> <p>יריעה</p> <p>כנפי העין</p> <p>פטור</p> <p>296</p> <p>הארץ</p> <p>כורע</p>
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<p>Rigorous procedure; fumaric; rock. [Vide K.D. L.C.K. pp. 459, 663]</p>	צור	297	<p>Separation</p> <p>The Spirit of GOD. [Vide Gen. i. 3]</p>	פירוד רוח אלהים	301
<p>Thesaurus; gazophylacium; conservatorium</p>	אוצר		<p>“My Lord, the faithful King”; a name of GOD</p>	אדני המלך נאמן	
<p>A name of GOD attributed to Geburah</p>	אלהים גבור		<p>Fire</p>	אש	
<p>A secured house; a fortified castle.</p>	ארמון		<p>A candlestick</p>	מנורה	
<p>A City of Edom</p>	בצרה		<p>Earth of Hod</p>	ארקא	302
<p>The Throne; a Name of Briah [[Qy. Binah]]</p>	כורסיא		<p>To cut open, inquire into; Dawn</p>	בקר	
<p>Nuriel</p>	נוריאל		<p>L.A. Angel of II</p>	סראיאל	
<p>The neck</p>	צואר	298	<p>Hath protected</p>	קבר	
<p>Amen, our Light</p>	אמן אור		<p>To putrefy</p>	רקב	
<p>Son of the GODS</p>	בר אלהין		<p>Did evil; putrefaction</p>	באש	303
<p>White</p>	צהר		<p>A species of gold</p>	חרוץ	304
<p>Pathetic appeals; com- miserations</p>	רחמים	299	<p>Green</p>	רש	
<p>Angel of 2nd Dec. ☿</p> <p style="text-align: center;">Σ (I—24)</p>	רחרץ	300	<p>Geomantic Intelligence of ≈</p>	כאמכריאל	
<p>Khabs am Pekht</p>	אור בפאהה		<p>White</p>	קדר	305
<p>Vide Beth Elohim. Dissert. II. Cap. i. A spelling of אלהים in full.</p>	אלף למד הי יוד מם		<p>Dazzling white light</p>	ארו צה	
<p>Formation</p>	יצר		<p>Tender herb. [Gen. i. 11]</p>	רשא	
<p>Profundities</p>	מעמקים		<p>Netzach, 42-fold Name in Yetzirah. [Vide Liber 777, col. xc]</p>	הקממנע	
<p>God of Chesed, and of Hod of Briah; <i>Temura</i> of יהוה</p>	מצפצ		<p>Yetzirah: “formation”</p>	יצרה	
<p>Incircumcised</p>	ערל		<p>A curving, bending</p>	כריעה	

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<p>The end of days, appointed קץ הימין time. [Dan. xii. 13]</p> <p>A lamb שח</p>		<p>To trample on, conquer דוש</p> <p>To govern, bind חבש</p> <p>Formed. [I.R.Q. 227] ייצר</p>	310
	306	<p>The Initials of Idra Rabba יר:ק: Qadisha. [Each Letter is half of each Letter of כתר, Kether]</p> <p>Is, are; essence, being יש</p> <p>Leo iuvenis כפיר</p> <p>Habitations מדרגין</p>	
<p>Father of Mercy אב הרחמים</p> <p>Merciful Father אב הרחמן</p> <p>A woman, wife; virago אשה</p> <p>Honey דבש</p> <p>Domina. [Vide K.D. L.C.K. p. 528] מטרונא</p> <p>[Vide K.D. L.C.K. p. 571]</p> <p>Coldness; pertaining to Winter קור</p> <p>Angel of 6 S. רהעאל</p> <p>Malo-Granatum רימון</p>		<p>Man: but vide K.D. L.C.K. p. 83 איש</p> <p>Angel of 9 C. עריאל</p> <p>Archangel of Binah צפקיאל</p> <p>Archangel of Air; Angel of #. and of Chokmah of Briah, etc. רפאל</p> <p>Rod. [Ps. xxiii. 4] שבט</p>	π 311
	π 307	<p>Night Demon of 2nd Dec. מל וריאץ</p> <p>Rikbah רבקה</p>	
	308	<p>26 × 12, the Twelve Banners</p> <p>Night Demon of 3rd Dec. g ושו</p> <p>To renew; hence = a new moon, a month חדש</p> <p>West. [Cf. 272] מערב</p>	312
<p>Daybreak בוקר</p> <p>Sparsor זרקא</p> <p>Investigation חקר</p> <p>A harsh, grating sound חרק</p> <p>Approaching, near קרוב</p> <p>Ice קרה</p>		<p>Angel of 1st Dec. f אננאורה</p>	π 313
	309	<p>[Vide K.D. L.C.K. p. 275] הלל גמור</p> <p>Metatron, Archangel of Kether, and Angel of Tiphareth of Briah. [When spelt with ך after מ it denotes Shekinah.] מטטרון</p>	314
<p>A leper. [Vide K.D. L.C.K. p. 495] מוסגר</p> <p>Angel of 2nd Dec. ס מנחרא</p> <p>Strepitus cordis, mussitatio, susurratio, rugitus שאנה</p> <p>Field, soil, land שדה</p>			

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Out of the way, remote	רחוק		319
Shaddai: "The Almighty"; a name of GOD	שרי		320
	315	"Boy," Name of Enoch, and of Metatron	נער
Ice; crystal	גביש	A Duke of Edom. [Vide Liber 777, col. cix]	עירם
Gullet	ושט	The friends	רעים
Formation	יצירה	L.A. Angel of ♂	סרטיאל
Visio Splendoris	מראה הנוגה		321
Gomorrhah	עמרה	Angel of 3 rd Dec ☿	אלינכיר
The Number of Servitors of Abra- Melin Sub-Princes	316	Angel L.T.D. of ♃	לסלא
		Angel of 9 W.	שאהיה
Day Demon of 3 rd Dec. ♃	ושאנו	Qliphoth of ♂	אדימרון
Ligatus	חבוש		322
Green	ירוק	Lamb	כבש
JESU	ישו	Angel L.T.N. of ♂	לברמים
A bundle, handful	עומר	Linea media	קו האמצעי
Visitans iniquitatem	פוקד עון		323
Aporrhea	קוטרא	Long-absent brother	אה רחוק
[Vide K.D. L.C.K. p. 54]	שאהיה	Qliphoth of ≈	כהימרון
To worship, bow down	שחה	Angel of 3 rd Dec. ♃	סטנר
	π 317	18 ²	√ 324
Day Demon of 3 rd Dec. ♂	ואלפר	See no. 314; it denotes Shekinah	מיטטרון
[Vide Ps. xcvii. 11]	זרעם	Σ (1—25). ♂	325
Arida	יבשה	Spirit of ♂	ברצבאל
Iron (Ch.)	פרזל	Intelligence of ♂	גראפיאל
Hoariness	שיבה	Angel of 2 nd Dec. ♃	נינרוהר
	318	Need, indigence	צריכה
Labrum lavacri, et basio eius	כיור וכנו		326
A copse, bush	שיה	Jesus. [Note the letters of TETRAGRAMATON completed by ש 300 q.v. the Spirit of GOD]	יהוה

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<p>Vision שאייה</p>	327	<p>A still, small Voice. קול רממה דקה [I Kings, xix. 12]</p>	334
<p>Day Demon of 2nd Dec. מַפְּ בוטוש</p> <p>[Vide K.D. L.C.K. p. 461] ישיבה</p>	328	<p>Dies Mali ימי רעה</p> <p>The KING מלך מלכי המלכים above the King of Kings. [Vide K.D. L.C.K. p. 537]</p>	335
<p>Night Demon of 3rd Dec וָל כיצאור</p> <p>4 Princes + 8 Sub-Princes + 316 servient to Spirits</p>	329	<p>Ordering, disposition מירכה</p>	336
<p>Angel of 3 W. החשיה</p> <p>To steam; darkness. [Vide K.D. L.C.K. p. 280] השך</p>	329	<p>An attack; a request, petition שאלה</p> <p>Night Demon of 1st Dec. II שבכיד</p>	337
<p>Angel of 1st Dec. אַ טרסני</p>	330	<p>Angel of Earth פורלאך</p> <p>Hell of Supernals; a City of Edom; the Place of Askings. [Vide Liber 777, col. cvi]</p>	π 337
<p>Boundary, terminus; crosspath מצר</p> <p>Revolution; hurriane, temest סער</p> <p>Error: fault של</p>	π 331	<p>Ephraim אפרים</p> <p>Arbor magna. [Gen. xxi. 33] אשל</p> <p>Archangel of Chokmah רציאל</p>	338
<p>Lux Ardoris אור היקוד</p> <p>Night Demon of 3rd Dec. אַ אנדרומאל</p>	332	<p>To cast down הלש</p> <p>He hath pardoned (or, subjected) יכבוש</p>	339
<p>A Duke of Edom. [Vide Liber 777 col. cix] מבצר</p> <p>Locus vacuus. [Vide K.D. L.C.K. p. 551] מקים פנוי</p>	333	<p>A garment; clothing לבוש</p> <p>To send forth שלה</p>	340
<p>Qabalah of the Nine Chambers איך בכר</p> <p>Choronzon. [Vide Dr Dee, & Liber 418, 10th Aire] חורונזון</p>	333	<p>Angel of 3rd Dec. אָ יסגריברודיאר</p> <p>“Ferocious” lion ליש</p> <p>Uncus focarius—fire-shovel מגרופיא</p>	339
<p>Snow שלג</p>	333	<p>Book ספר</p> <p>Pares; a word written on the wall at Belshazzar’s feast. [Vide Dan. v. 28]</p> <p>There; the Name שם</p>	340

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<p>of a famous allegory prophetical of FRATER PERDURABO.</p>		<p>A young mule יופר</p>	
<p>‡ in Ω. Angel ruling 1st Dec. Ω, that was rising at the birth of FRATER PER- DURABO.</p>	<p>לובננה</p>	<p>Ophra, mother of Goliath עורך</p>	
<p>Moses the Initiator מושה</p>	<p>נשא</p>	<p>Spirits of the living רוחין רחין</p>	
<p>Elevatus</p>	<p>352</p>	<p>42-fold Name, Geburah in Yetzirah כנר יכש</p>	<p>357</p>
<p>The Exalted Light אור מעלה</p>	<p>ארך אפים</p>	<p>Iniquity נושא</p>	<p>358</p>
<p>Long of Nose; i.e. Merciful; a title of the supreme GOD</p>	<p>ברקים</p>	<p>Shame גשנה</p>	
<p>Lightning קרבן</p>	<p>π 353</p>	<p>Shiloh shall come יבא שילה</p>	
<p>An approach</p>	<p>גשן</p>	<p><i>Messiah</i>, the Messiah משיח</p>	
<p>Goshen חמשה</p>	<p>354</p>	<p>Nechesh, the Serpent that initiated Eve</p>	
<p>The fifth</p>	<p>סוד יהוה ליראיו</p>	<p>(Taking the three ה's in אהיהוה as concealing the Mothers, we get I. A. Ω. &)</p>	<p>אשיאים</p>
<p>The Secret of TETRAGRAMMATON is to His fearers. [Ps. xxv. 14]</p>	<p>שמחה</p>	<p>π 359</p>	
<p>Delight, joy</p>	<p>רשן</p>	<p>Angel of 3rd Dec. ✕ סטריף</p>	
<p>Grew fat; anointed שמטה</p>	<p>355</p>	<p>The Sacred Wind שמים</p>	
<p>Heptaeteris intermissoria</p>	<p>מחשבה</p>	<p>Satan. [Vide K.D. L.C.K. p. 235] שטן</p>	<p>360</p>
<p>Thought; idea שנה</p>	<p>356</p>	<p>The Messiah המשיח</p>	
<p>Year</p>	<p>ארזי לבנון</p>	<p>[Vide K.D. L.C.K. p. 235] הנשה</p>	
<p>The Cedars of Lebanon כפורים</p>	<p>355</p>	<p>[Vide K.D. L.C.K. p. 235] השנה</p>	
<p>Expiations. [Vide K.D. L.C.K. p. 612]</p>	<p>רעמים</p>	<p>Angels of Jesod of Briah ישים</p>	
	<p>שין</p>	<p>Seeking safety; Angel of 7 W. מהשיח</p>	
	<p>שני</p>	<p>Tonitrus רעמים</p>	
	<p>שין</p>	<p><i>Shin</i>; a Tooth שין</p>	
	<p>שני</p>	<p>Two שני</p>	

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	$\sqrt{\quad}$	361	The World of Briah Angel of 2 nd Dec. II	אולם הכריאה שהרהני	
$19^2 \cdot \begin{matrix} 3 \\ \vdots \\ 6 \\ \vdots \\ 1 \end{matrix}$ God of Malkuth "Men"; "impurities" Foundations. [Ch.] The Mountain Zion Ruler of 𐤇 Angel of 7 P.	ארני הארץ אנשי אשין הר ציון כשיאל מצראל		A foundation, basis Creation Salices rivi. [Lev. xxiii. 40] Zopher White lead, tin To rend, cut, blame, curse Green. [Vide S.D. p. 104] Salem	עקר עש ערבי נחל צפר קסטרא קרע רינן שלם	370
The Almighty and Ever-living GOD	שרי אלהי	362 363	Salem Sinistrum	שלם שמאל	371
Lux Occulta Satan Demons Opposition; resistance	אור מופלם השטן שרין שטנה	364 365	Aqua spherica Agni An oven, furnace 𐤍 Herbage, grass Seven	אספירכא כבשים כבשן עקרב עשב שבע	372
Earth of Tiphareth An uncovering, exposing	נשיה פריעה	366	Seven	שבע	373
Night Demon of 2 nd Dec. 𐤙	אנדראלף	367	Black [scil. of eye-pupil]: middle: homunculus Day Demon of 3 rd Dec. II	אישון פאיבורן	374 375
The Spirit of the GODS of the Living.	רוח אלהים חיים	368	Generally and specially Solomon A City of Edom	כלל ופרט שלמה שמלה	376
$\Sigma \{1-(9 \times 9)\} \div 9.$ 𐤀 Spirit of 𐤀. [Vide Liber 777, col. lxxix]	חשמוראי	369	Dominator	מושל	376

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<p>Esau, father of the men of Edom. עשו (Ad-om, Atlantes*)</p> <p>A bird. צפור</p> <p>Peace. [Refers to Kether] שלום</p> <p style="text-align: right;">377</p> <p>Nervux luxatus; Vena גיר הנשה Ischiatica. [Gen. xxxii. 32]</p> <p>Seven שבעה</p> <p style="text-align: right;">378</p> <p style="text-align: center;">Σ (1—27)</p> <p>‘In peace’ בשלום</p> <p>Pruna ignita; Chaschmal חשמל</p> <p>Iuramentum. [K.D. L.C.K. p. 695] שבוע</p> <p style="text-align: right;">π 379</p> <p>Abschalom אבשלום</p> <p>[The sum of the letters of TETRA-GRAMMATON multiplied severally by those of Adonai; (א × ה) + (ב × ו) + (ג × ה) + (ד × י) = יב:ש:י:]</p> <p>Difficulty, narrowness מצרים</p> <p>Pain, trouble, misery עצב עצבון</p> <p>Thick darkness, fog ערפל</p> <p>[Vide no. 370] קטמירא</p> <p>Heaven of Hod רקיע</p> <p style="text-align: right;">381</p> <p>Clamour, prayer שועה</p> <p style="text-align: right;">382</p> <p>Day Demon of 3rd Dec. א</p>	<p style="text-align: right;">π 383</p> <p>Iuramentum. [Vide K.D. L.C.K. pp. 67, 695] שבועה</p> <p style="text-align: right;">384</p> <p style="text-align: right;">385</p> <p>Angel of 2nd Dec. א מהרנג</p> <p>Assiah, the World of Matter עשיה</p> <p>Gloria cohabitans [vide K.D. L.C.K. p. 711]; the Glory of God. שכינה</p> <p>Lip שפה</p> <p style="text-align: right;">386</p> <p>Jesus ישוע</p> <p>Tongues לשון</p> <p>Tziruph, a table of Temurah צירוף</p> <p style="text-align: right;">387</p> <p style="text-align: right;">388</p> <p>The hardest rock. חלמיש [Ps. cxiv. 8]</p> <p>To search out diligently הפש</p> <p>Table; bread שלחן</p> <p style="text-align: right;">π 389</p> <p style="text-align: right;">390</p> <p>Gen. v. 2 זכר ונקבה</p> <p>Retrorsum מפרע</p> <p>Alens, pascens פרנס</p> <p>Heaven שמים</p> <p>Oil שמן</p> <p>Night Demon of 2nd Dec. II שץ</p>
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* Refers to a theory that the ‘Kings of Edom’ who perished before the creation of Adam were a previous race inhabiting ‘Atlantis.’

SEPHER SEPHIROTH

	391			
Salvation, help		ישועה	Sensus literalis. [Vide K.D. פשוטה L.C.K. p. 12]	
The Inscrutable Height. [Kether]		רום מעלה	(He had) Karnaim (in his קרנים hand)	
	392		Angels of Chesed of Briah	שיכנים
Aromata		בשנהם	Sack	שק
Habitaculum		משכן		π 401
	393		Cursing	ארר
	394		Essence; "the"	אה
Table. [Vide no. 388]		שולחן		402
	394		Sought into, or after	בקש
Robustus (virilitas) Jacob		אביר יעקב	Tested, purified	ברר
The Heavens		השמים	Filia	בה
Oil		חשמן	A spider	עכביש
Manesseh		מנשה	Paths	שבולין
Second		משכה		403
Judge		שופט	The Stone; Sapphire	אבן שפיר
	396			404
Day Demon of 1 st Dec. מ		יפוש	Law, edict	רת
	π 397		Almond; to watch, be awake; to hasten	שקר
Lux Internal. (Title of Kether)		אור פנימי		405
	398		Fearful things, serpents of the dust. [Job]	זחלי עפר
Fifty		חמשים	[Cf. no. 227, זכר.] Phallus; urethra. [Vide Deut. xxiii. 2]	שפכה
Book		חפשי		Σ (1—28) 406
Angel L.T.D. of ♀		סטרעמן		
Pride; esp. of gait		שחץ		
	399		THOU; a name of GOD	אתה
		שנופי	Vulgar, common; plebian	עם הארץ
	20 ² √ 400		Leg	שוק
To use Magic, witchcraft		כשף	Alterations	שנוים
Erudiens, a title of Yesod		משכיל	The letter Tau	תו

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	407			
Signum	אות	New (Ch.)	חדת	
The Precious Oil	שמן טוב	Jesus GOD	יהושה אלהים	
		White whorl	צמר לבן	
		Celsitudo superna	רום עליון	
Lapis sapphirinus	אבן הספיר	A longing for	תאוה	
Haec	זאת			413
[Vide Deut. x. 10, 15]	השק			414
	π 409			
Patriarch	אבחהתא	Azoth, the fluid. A + Z (Lat.) + Ω (Grk.) + ת (Heb.). In- itial and final in 3 tongues.	אזות	
Fathers	אבות	The Limitless Light	אין אורף אור	
One (fem.)	אחת	Meditation. [Ps. xlv. 4]	הנות	
Ha-Qadesh; Holy Ones	הקדש	Going forth. [Vide. no. 770]	משוטטים	
	410			415
Liberty; a swallow	דרור	The Voice of the Chief	אברהה דבר	
Visions, imaginations. [Dan. iv. 2]	הרהר	Seer		
Metzareph	מצרף	Sister	אחות	
The Tabernacle	משכן	The Holy One; Sodomite	הקדוש	
Sacred; Saint	קדוש	Work	עשה	
Holy	קודש	Angel of 10 C.	עשליה	
He heareth	שמע			416
Yesod, 42-fold Name in Yetzirah	שקי	Thought, meditation	הרהור	
		A pledge	משכון	
	411			417
Elisha	אלישע	Olive	זית	
Briatic Palace of Tipharateh	חיכל רצון	Arca. (Noah's Ark)	תיבה	
Fundamenta Terrae	מוסרי ארץ	(Note 4 + 1 + 8 = 13)		418
Habitculum	משכנא	Boleskine	כולשכין	
Ordo temporum	סדר זמנים	Peccatum. (Est femina Lilith impia)	הטאת	
Desolation, emptiness. (Ex- presses first root of all good)	תהו	Kheth, a fence	חית	
		Servance misericordiam	נוצר חסר	
	412			
The letter Beth	בית	"The word of the Aeon." [Vide Liber 418]	מאכאשאנה	

SEPHER SEPHIROTH

ס כ ר א ר א ס ר א ס כ ר א

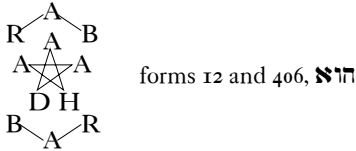
418 = חיה = בית הא, the House of Hé: because of I.Z.Q. 694; for ה formeth כ, but ח formeth יד: each = 20. Thus is Abrahadabra a Key of the Pentagram.

Also, by Aik Bkr, it = 22: and 418 = 19 × 22. 19 = Manifestation; it therefore manifest the 22 Keys of R.O.T.A.

The first meaning is ABRAH DBR, = The Voice of the Chief Seer.

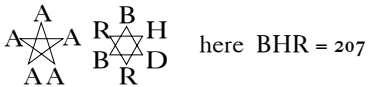
It resolves into Pentagram and Hexagram as follows:

1st method.



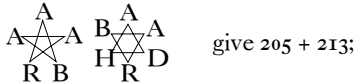
and ארה [406 = אר], where AThH= Microprosopus, and HVA = Macropropopus. The Arcanum is therefore that of the Great Work.

2nd method.



= אור, און סוך, etc., and DBR = Voice (“The Vision and the Voice”); thus showing, by Yetziratic attribution, the Three Wands—Caduceus: Phoenix: Lotus. Note always אכר are the three Supernals.

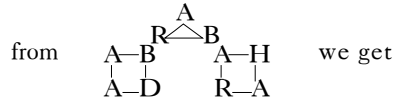
3rd method.



both mean “Mighty,” when Abrahadabra is “The Word of Double

Power.” AAB shows AB : AIMA : BN, viz., Amoun : Thoth : Mout. By Yetziratic MMethod, H : D : R : are Isis : Horus : Osiris. (Also, for H:D:R:, vide I.R.Q. 992.)

Dividing as 3 and 8, we get Δ of Horus dominating the Stooeping Dragon, אור יאן; also—



8 = אר, Love, and 207 = אור, Light; 8 × 207 = 1656, which is equivalent to אר, Living; further, 207 = 23 × 9 = ארה, Life: hence Licht : Liebe : Leben.

Again, 418 = ארה + way, = 2I + 397, q.v. אכר and 678 = 6 + 7 + 8 = 2I. 2 × א + 2 × א + א = 32. The Five different letters represent Amoun:Thoth:Isis: Horus:Osiris. They (A + B + R + H + D) add to 212 (q.v.).

Finally, א is the Crown, כ the Wand, א the Cup, ה the Sword, א the R.C.

See Equinox, V and VII, for further details.

	π 419
Serpent: the letter Teth	טית
Sodom and Gomorrah	סרם + עמרה
	420
It was	חיתה
Dolium, vas	חבות
Vapour, smoke	עשן
Pacifica	שלמים
	רצפים
	π 421
Angel ruling א	כשועיה
Angel ruling א	פשיאל

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	422		פרקים
The Vast Countenance	אריך אנפין	Membra	
Linea Flava (quae circumdat Mundum)	קו יריק	Full Title of Ninth Sefhirah. "The Righteous is the Foundation of the world."	צדק יסוד עוים
	423		
[Ex. xxvii. 10, 11.]	לווי העמורים	Concealed	שפן
[Vide K.D. L.C.K. p. 420]		Tohu v-bohu; see Gen. i	תהו ובהו
	424	Dew	תל
Angel L.T.N. of 𐤅	טוטת		π 431
	425	Notariqon	נוטריקון
[Vide no. 1175]	הנזות		432
[Vide K.D. L.C.K. p. 208]	נעשה	Eventide shadows	צללי ערב
Auditus	שמיעה	Earth of Jesod	תבל
	426		π 433
Servator; salvator	מושיע	Day Demon of 1 st Dec. 𐤃	בלאת
Medium	תוך	Merit	זכות
	427		434
	428	The Lord of War. [Ex. xv. 3]	איש מלחמה
The Breakers-in-pieces; the Qliphoth of Chesed	געשכלה	The letter Daleth; door	דלת
The Brilliant Ones; Angels of Chesed, and of Tiphareth of Briah	חשמלים	Σ (1—29)	435
Iuraverunt	נשבועו	Deceived	חתל
	429	[Vide K.D. L.C.K. p. 156]	משפטו
A lion's whelp [Gen. xl. 9]	זור אריה		436
Judgement, equity	משפט שנעון	Tutor, curator; praefectus, administrator	אפטורופם
	430	Angel L.T.D. of 𐤌	ביתחוי
Nephesh, the animal soul of Man	נפש	Hoschanah	הושענה
Covered with mist; darkness, twilight	נשה	"Σαταναῆς," [Vide K.D. L.C.K. p. 505]	שטן עז
		[Vide K.D. L.C.K. p. 505; 723 & 701, nos. 9, 10; also at שבירה]	שעטנו

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	437			
Balm; the balsam tree	אפרסמון	Pison	פישון	
		Tali pedum	קרטולים	
	438			447
The whole (perfect) stone. [Deut. xxvii. 6]	אבן שלימה	Initials of the Three Above and the Three Beneath. [Vide 248]	דמר רבא	
	π 439			
Exilium	גלות			448
Angel L.T.N. of c	עוגרמען	Excelsa	כמות	
	440			π 449
Collaudatio. [Vide K.D. L.C.K. pp. 90, 729]	תחלה	Lux fulgentissima	אור מציחצה	
The Great Dragon; means "curls." [I.R.Q. 834; vide 510]	תלי	Cloak	טלית	
				450
Irreproachable; perfect	תם	Tabulae	לוחות	
$2I^2$	√ 441	[Vide K.D. L.C.K. p. 508]	מדות	
Cerva	אילה	The Fruit of the Tree	פרי עץ	
Truth; Temurah of אדם, by Aiq Bekar	אמת	Transgression	פשע	
A live coal	נחלת	Beneplacitum	רצון באין גבול	
Day Demon of 2 nd Dec. δ	לדיאר	termino carens; Arbitrum	illuminatum	
Angel L.T.D. of ח	רמרא	Inhabitans Aeternitatem	שובן ער	
		Craftiness, cunning	שעלים	
Termini Terrae	אפסי ארץ	The Dragon	תן	
	π 443			451
A virgin; a city. ♀	כתולה	The Essence of Man	את האדם	
Goliath	גלית	Mortis	מיתא	
		Angels of Tiphareth	שנאנים	
The Sanctuary	מקדש	The Abyss	תהים	
Damascus	דמשק			452
The total value of the Single Letters; ה, ו, ז, ח, ט, י, י, ל, נ, ס, ע, פ, צ, and ק	445	[Vide no. 552]	חמדת	
Number of Stars in the Northern Hemisphere	446	The crop; the maw	קרקבן	
Destruction; death	מות	Behemoth	כחמות	453

SEPHER SEPHIROTH

<p>The Animal Soul, in its fulness; i.e. including the Creative Entity or Ego, Chiah</p>	נפש היה	462	<p>Terra Superna (est Binah)</p>	ארץ עליונה	
			<p>A path</p>	ניתב	
	454		<p>Profundum Celsitudinis</p>	עומק רום	
<p>Sigillum</p>	חותם				π 463
<p>The "Holy Ones"; Consecrated catamites kept by the Priesthood</p>	קדשים		<p>Day Demon of 3rd Dec. ♀</p>	כאתין	
		455	<p>Pillar of Mildness—paths, ג, ט, and ת</p>	גסת	
		456	<p>Crystal, glass</p>	זכוכית	
<p>Formido maxima</p>	אימתה		<p>A rod of almond</p>	מטה השקר	
<p>The Mountain of Myrrh. [Cant. iv. 6]</p>	הר המור		<p>The Special Intelligence. [I.Z.Q. 264, et. seq.]</p>	תבונה	
<p>Paries</p>	כותל		<p>Caps, crowns, diadems</p>	תגין	
<p>Crura</p>	שוקים		<p>Precatio</p>	תחנה	
<p>The Fig-tree and fruit</p>	תאנה				464
		π 457	Σ (1—30)		465
<p>Olives</p>	זתים		<p>A kiss; a little (or, sweet) mouth</p>	נשיקה	
		458			466
<p>A covenant; an engagement; a betrothed</p>	התן		<p>Skull</p>	גלגלת	
<p>Contusores; cloudy heavens; Heaven of Netzach</p>	שחקים		<p>Renes</p>	כליות	
		459	<p>The World of Formation</p>	עולם היצירה	
		460	<p>Simeon</p>	שמעון	
<p>[Vide K.C. L.C.K. p. 371]</p>	מנחם				π 467
<p>Qliphoth of c</p>	צללרמיורן		<p>[Vide S.D. 33]</p>	גלגלתא	
<p>"Holy unto TETRAMATON." [Ex. xxxix. 30]</p>	קדש ליהוה				468
		π 461	<p>Angel of 3rd Dec. II</p>	ביתון	
<p>[Vide K.D. L.C.K. p. 539]</p>	ארנות				469
<p>Robustus, validus, asper, horridus, rigidus</p>	איתן		<p>Trabeationes ligaturae illarum</p>	השוקיהם	


SEPHER SEPHIROTH

	470			477
Eternity. (Literally, a cycle of cycles)		דור דורים		478
Angel of 8 S.		נתהיה	Cranium, calvaria	
Pure Wool		עמר נקי	The Lesser Countenance; Microprosopus	
Period of time; Time		עת	Hagiographia	
Solum; fundus		קרקע		π 479
	471		Molentes	טוחנות
Palatia		חיבלות		480
Mount Moriah [2 Chron. iii. 1]		המוריה הר	Lapides inanitatis	
			[Vide K.D. L.C.K. p. 252]	
	472		Lilith, Qliphoth of Malkuth	
Was terrified		בעת	[Vide K.D. L.C.K. p. 252]	
			Malkuth, 42-fold Name in Yetzirah	
The Three Persons. [ATH: HVA: ANI coalesced]		אתהואני		481
Skull		גולגולתא	Hills	
Molitrices		טחנות	Reus mortis	
	474		Annulus	
Knowledge. [Vide K.D. L.C.K. p. 252, et. seq.]		רעה		482
(Plural)—Wisdom		חכמות	A looking-glass, mirror	
The Testimony within the Ark		ערת	אכפקלריא	483
A ram, he-goat; a prepared sacrifice		עתר	Ferens iniquitatem	
Angel L.T.D. of ☉		רעד	22 ²	√ 484
			Filia scaturiginum.	485
[Vide no. 473.] In Golgotha		בגולגולתא	[Is. x. 30, "Daughter of Gallim"]	
	476		Mockeries [Job xvii. 2. Vide 435]	
Domus Iudicii; Curia; Consistorium iudiciale		בית דין		486
			A name of GOD	
			יהוה בחכפה ימר ארין	

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	יסודות		
Foundations	יסודות		
Azylum fractum	מצה פרוסה	$\Sigma (1-31)$	496
A King of Edom	עוית	Leviathan	לויתן
Angel of 8 P.	נהתאל	Malkuth	מלכות
	π 487	A small bundle	צרור
	488		497
Ianua, ostium	פתח	Nutrix	אומנת
Qliphoth of Kether	תאומיאל	Gemini; II	תאומים
Ye shall worship	תעבודו		498
	489	Briatic Palace of Geburah	היכל זכות
Retribuens; rependens retributionem	משלם גמול		π 499
	490	Cerva amorum. [Prov. v. 19, "a loving hind"]	אילת אהבים
The giving. [Vide no. 1106]	מתן	Busy, arduous, an army; 'hosts'	צבאות
Fine flour, meal	סלת		500
Perfect	תמים	The humerus	כתף
Binah, 42-fold Name in Yetzirah	תן	Kimelium aureum	מכתם
	π 491	Princes	שר
Nutrix	אמנר	A Duke of Edom	תימן
Angel of 4 W.	ניתאל		501
	492	Asher; blessedness	אשר
	493	Fortis; fortia, robusta	אתנים
The Name given in Deut. xxviii. 58; without יה = 92, q.v.	את יהוה אלהיך	The head	ראש
	494	Flesh; Night Demon of 1 st Dec. \aleph	שאר
Galea salutis	כובע הישועה	Schechinah Superior	שכינה עלאה
An apple	תפוח	Likeness, similitude	תמונה
	495	To tell glad tidings; flesh, body	בשר
Similitudo hominis	דמות אדם	To cut	בתק
Gift	מתנה		

SEPHER SEPHIROTH

		$8^3 = 2^9$	$\sqrt[3]{\quad} \sqrt[2]{\quad}$ 512
 The Cup of the Stolistes	π 503	Adhaesio, cohaesio	רבקות
Expelled, cast forth	גרש	Angel of 3 rd Dec. ♂	שחרר
	504		513
Sought for	דרש		514
	505	[Vide K.D. L.C.K. p. 213]	הקות
Sarah; Principissa. [Vide 510 & cf. 243 & 248]	שרה		515
	506	Possessio sine angustiis	נחלה בלי מצרים
	אבניתן	Minister iudicii	שוטר
[Vide no. 1196]	כפות	Phylacterium	תפלה
Bovis α' sinistra; an ox; Taurus. [Vide K.D. L.C.K. p. 99.]—c	שור		516
	507	Lucus. [Vide K.D. L.C.K. p. 168]	אשריה
That which causes ferment; yeast	שאר	Personae	פרצופין
	508		517
Daybreak; black	שחר	Qliphoth of ♂. [Vide no. 321, & Liber 777]	ארימירון
	π 509	The good gift, i.e. Malkuth	מתנה טובה
Bridge	גשור	Occultae. [Vide 417]	פלאות
	510	Confractio. [Vide K.D. L.C.K. p. 698, et seq.]	שבירה
Sensus allegorius. [Vide K.D. L.C.K. p. 12]	דרוש		518
Rectitudo, aequitas recta; rectilineum	ישר		519
The head	ריש	Day Demon of 2 nd Dec. II	ברכמוש
Song	שיר		520
Sarai. [Vide 505]	שרי	Tears	רמעות
Draco; see 440	תנין	Legitium	כשר
	511		π 521
	עתיאל	Ignis descendens	אש יורד
<i>The</i> HEAD	רישא	Angel of 2 P.	ושריה
[Vide K.D. L.C.K. p. 463]	שירה	Nudatio candoris	מחשופ הלבן

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	522			The World of Assiah, עולם עשיה	
	π 523			the 'material' world	
	524				537
	525			Emanatio; Atziluth, the Archetypal World	אצילות
The LORD of Hosts, a name of GOD referred to Netzach		יהוה צבאות		Medulla spinalis	חוט השדרה
				Apertio uteri	פטר רחם
	526				538
Superliminare		משקוף		Daughter of the Voice.—	בת קול
	527			Echo. [The Bath Qol	
	Σ (1—32)			is a particular and very	
	23^2		$\sqrt{}$	sacred method of divi-	
Affatura ollaris cum iusculo dulci		ציקי קרירה	529	nation.]	539
Day Demon of 3 rd Dec. δ		שיטרי			540
	530			Lumbi; the upper part	מתנים
The Rose		הבצלה			π 541
Voices		קלת		Israel	ישראל
Tekel, a word of the 'writing on the wall' at Belshazzar's fabled feast.		תקל			542
					543
	531			"Existence is	אחיה אשר אחיה
	532			Existence," the	
	533			NAME of the	
Heaven of Jesod and Malkuth		טבל וילון שמים		Highest GOD	544
King of Terrors		מלך בלחות		Apples. [Cant. ii. 5]	תפוחים
	534				545
A certain Name of GOD		קלרשק		Aper de Sylva	חזיר מיער
	535				546
	536			Sweet	מתוק
A white cloak		טלית לבנה		P's; a watchman	שומר
Sphere of the fixed stars		מסלות		Custodi	שמור
				L.A. Angel of Ψ	שרהיאל

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	π 547		558
	548		559
Qliphoth of 𐤒			560
Night Demon of 3 rd Dec. 𐤒	הצננת	דרושים	
A Name of GOD, יהוה אלוה ודעת		מי מנוחות	
referred to Tiphareth		נקודת	
Qliphoth of 𐤁	עבירירין	תמנע	
	549	תנינים	
Moral	מורגש		
Ventrus turbinis	רוח כערה	Σ (1—33)	561
	550	אתקין	
Aquila; decidua. [Vide K.D. נשר		רצניותא	
L.C.K. p. 600; connect with			562
no. 496, Malkuth]		ראשונה	
A rod of iron. [Ps. ii]	שבט ברזל		π 563
L.A. Angel of 𐤔	שרטיאל	נטילת ידים	
Principes	שרים	סגריש	
Dragons. (Restricted.)	תנינים		564
[Ps. lxxiv. 13]		אבן הראשה	
	551	ויהי האדם לנפש חיה	
	552	“And the Adam was formed	
Desiderium dierum	חמדת ימים	into a living Nephesh”	
	553	הלם יסודות	
Draco magnus	תנין גדול		565
	554	קטנות	
Day Demon of 2 nd Dec. 𐤨	מרחוש	שוטרים	
	555		566
Obscurity	עפחה	ישרון	
	556	נקודות	
Mark, vestige, footstep	רשימו	סוד:	
Sharon. [Cant. ii. 1]	שרון	[SMK + VV + DLTh, SVD	
	π 557	= a secret, spelt in full]	
The First	ראשון	צלמות	
		of Netzach	

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<p>Redintegratio, configuratio, depositio, conformatio, restoratio, restitutio</p>	<p>תיקון</p>	<p>567</p>	<p>Beerschebha, Fons Sep- tenarii. [2 Sam. xxiv. 7 —Gen. xxi. 31.] [Vide K.D. L.C.K. p. 183]</p>	<p>575</p>
<p>Firstborn</p>	<p>ראשוני</p>	<p>568 π 569</p>	<p>“And the GODS said, Let there be LIGHT”</p>	<p>באר שבע</p>
<p>Fingers</p>	<p>אצבעות</p>	<p>570</p>	<p>Wands</p>	<p>24² √ 576</p>
<p>Naphtali</p>	<p>נפתלי</p>	<p>570</p>	<p>The tenth</p>	<p>מקלות</p>
<p>Lectus</p>	<p>ערש</p>	<p>570</p>	<p>The Concealed of the Concealed; a name of GOD most High</p>	<p>עשור</p>
<p>Ten</p>	<p>עשר</p>	<p>570</p>	<p>Media nox</p>	<p>π 577</p>
<p>Heads</p>	<p>רישין</p>	<p>570</p>	<p>Qliphoth of Netzach</p>	<p>טמירה תטמרין</p>
<p>Concussion, earthquake</p>	<p>רעש</p>	<p>570</p>	<p>Sons of Adam</p>	<p>578</p>
<p>[Vide K.D. L.C.K. p. 691]</p>	<p>רשע</p>	<p>570</p>	<p>Rich</p>	<p>580</p>
<p>Gate; the Door</p>	<p>שער</p>	<p>570</p>	<p>Ancient</p>	<p>581</p>
<p>The Mountain of Zion</p>	<p>הררי ציון</p>	<p>π 571</p>	<p>“Le bouc émissaire”; shaggy, hairy. [Levit. xvi. 22]</p>	<p>582</p>
<p>Balance</p>	<p>מתקלא</p>	<p>572</p>	<p>Angel of Fire</p>	<p>583</p>
<p>A chastening GOD.</p>	<p>יהוה אלהיך</p>	<p>572</p>	<p>The Ancient One</p>	<p>584</p>
<p>[Deut. xxviii. 58.]</p>	<p>572</p>	<p>572</p>	<p>Barley</p>	<p>582</p>
<p>[ך counted as final]</p>	<p>572</p>	<p>572</p>	<p>Chaldee. [Hath a general meaning of movement. S.D. p. 87]</p>	<p>583</p>
<p>Jeschurun</p>	<p>ישורון</p>	<p>573</p>	<p>Chaldee. [Hath a general meaning of movement. S.D. p. 87]</p>	<p>584</p>
<p>He was touched. [I.R.Q.</p>	<p>יתעצב</p>	<p>574</p>	<p>Chaldee. [Hath a general meaning of movement. S.D. p. 87]</p>	<p>584</p>
<p>III7]</p>	<p>574</p>	<p>574</p>	<p>Chaldee. [Hath a general meaning of movement. S.D. p. 87]</p>	<p>584</p>
<p>Active</p>	<p>מתקבל</p>	<p>573</p>	<p>Chaldee. [Hath a general meaning of movement. S.D. p. 87]</p>	<p>584</p>
<p>Day Demon of 1st Dec. 1</p>	<p>פורפור</p>	<p>573</p>	<p>Chaldee. [Hath a general meaning of movement. S.D. p. 87]</p>	<p>584</p>
<p>Day Demon of 1st Dec. 1</p>	<p>פורפור</p>	<p>573</p>	<p>Chaldee. [Hath a general meaning of movement. S.D. p. 87]</p>	<p>584</p>
<p>Day Demon of 1st Dec. 1</p>	<p>פורפור</p>	<p>573</p>	<p>Chaldee. [Hath a general meaning of movement. S.D. p. 87]</p>	<p>584</p>
<p>Day Demon of 1st Dec. 1</p>	<p>פורפור</p>	<p>573</p>	<p>Chaldee. [Hath a general meaning of movement. S.D. p. 87]</p>	<p>584</p>

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	585	A knot, ligature		קשר
The GODS of Battle		Red		שרק
(lit. of Hosts); the Divine Name of Hod		Six; marble		שש
[Vide K.D. L.C.K. p. 386]				π 601
				602
	586	Lux simplicissima		אור פשוט
War-trumpet		Brightness; splendores		צהצחות
	587	Extremitates		קצוות
Day Demon of 1 st Dec. ≈				603
	588	Qliphoth of II		שלהבירון
	589			604
Viror. [Vide K.D. L.C.K. p. 15]		Congeries; epistola		אגרת
		Israel Senex		ישראל סבא
	590			605
Rib. [Gen. ii. 22]		Magnificentia		אברת
	591	[Vide K.D. L.C.K. p. 226]		גברת
	592			606
	π 593			607
	594	Let them bring forth		ישרצו
The Stone of Israel. [Gen. xlix. 24]		Ipseitas, seu ipsa essentia		עצמות
		[Vide K.D. L.C.K. pp. 571, 631]		
Σ (1—34)	595	Nexus, ligature		קשור
	596	Ruth		רות
Jeruschalim		A turtle-dove		תור
	597			π 607
	598	Adam Primus		אדם הראשון
Our iniquities		The mountain of spices.		הרי בשמים
	π 599	[Cant. viii. 14]		
	600	A span, palm. [Lit. "the little finger"]		זרת
Mirabilia, vel occulta sapientiae				608
Peniculamentum, fimbria peniculata		The last Gate. [Vide K.D. L.C.K. p. 184]		סבא כתר

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<p>[Vide K.D. L.C.K. p. 640]</p>	התר			π 619
		609	Novissimum	אחרית
		610		620
Numulus argenteus	ננוהה		Chokmah, Binah, ותער	חכמה בינה ותער
Citrus, malum citrum; (lust and desire). [Vide K.D. L.C.K. p. 178]	אתרוג		& Daath; the first descending triad	
Tenth	מעשר		The Crown: Kether	כתר
		611	Angel of 3 rd Dec. מ	משפר
“The Fear” of the LORD. [Ps. cxv. 10]	יראת		[Vide Ps. xxxi. 20]	צפנת
The Law. (Occasional spelling)	תורה		The Doors	שערים
		612	[Temurah of כבבל]	ששכ
				621
(The covenant)—Day Demon of 1 st Dec. יב. [Ps. xxv. 14]	ברית		Mucro gladii	אכחת חרב
			By-paths. [Vide no. 1357]	אורחות
			[Vide I.R.Q. 234]	622
The number of the Divine Precepts	π 613		Blessings	ברכת
The Quintessence of Light	את האור		Profunda Maris. [Samael et Uxor Eius]	מצולות ים
Moses, our Rabbi	משה רבינו		Latitudines; Rechoboth	רחובות
[Vide K.D. L.C.K. p. 179]	תריג			623
		614		
		615	Barietha; Doctrina extra-	נרייתא
		616	tranea; conclusio extra	
Qliphoth of 1	נשימירון		Jeruschalem facta	
The Five Books of Moses; the Law on Sinai. Cf. Tarot	תירו			624
		π 617	His Covenant. [Ps. xxv. 14]	ובריתו
“Mighty acts” (Plur. of “Strength.”) [Ps. cvi. 2]	גבורות		Liberty	חירות
Columnae Nubis et Ignis	עמודי האש והענן		Qliphoth of מ ³	נחשירון
			$25^2 = 5^4$	$\sqrt{\quad} \sqrt[4]{\quad}$ 625
A King of Edom	רחבית		The Mountain of Ararat	הר אררט
		618		626
Conteniones	ריבות		The tenth portion	עשרון
				627

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	628			Sun; sphere of ☉		שמש
Light. [Spelt in full, with ⠠ as ⠠⠠]		א:ו:ר:		Palm of the hand; palm-tree		תמר
Blessings		ברכות				π 641
	629			Dema purpureum		
The great trumpet		שופר גדול		Angel of 9 W.		
	630			“Lights”; defective. [S.D. i. 42]		
Angel L.T.D. of II		שערש				642
The Holy Spirit		רוחא קדישא שלש		Day Demon of 2 nd Dec. מ		פורשון
Angels of Geburah, and of Kether of Briah		שרפים				π 643
	π 631			Light. [Spelt in full, when ⠠ = ⠠⠠]		א:ו:ר:
Concealed Mystery		דגניעותא		Severities of TETRA- GRAMMATON		גבורות יהוה
	632			The Cup of Bene-		כוס של נברכה
	633			dictions		
Light. [Spelt in full, when ⠠ = ⠠⠠]		א:ו:ר:		(12 × 13 × 4) + 20 = number of letters in the five tablets of Enoch. [Vide Equinox VII]		644
[Gen v. 2]		זכר ונקבה בראם				
	634					645
	635			A King of Edom		משרקה
	636					646
Qliphoth of מ		צפרירון		Elohim. [⠠ counted as Final]		אלהים
	637			Licitum		מותר
Day Demon of 3 rd Dec. ז		פורנאש		Rejoicing		משוש
Day Demon of 1 st Dec. א		שאלוש				π 647
	638			Lights		מארות
	639					648
The Tree of Knowledge		עץ הדעת				649
	640			Trance, deep sleep. [Vide no. 244]		תרדמה
The Cup of Con- solutions		כוס הנחומים				650
Third. [Vide K.D. L.C.K. p. 719]		שליש		Nitre		נתר

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	651			
Temurah	תמורה	Cantio	צמירות	
				664
	652			665
	π 653	The womb	בית הרחם	
	654	Σ (1—36). ☉. The Number of		666 ¹
	655	THE BEAST		
	656	Aleister	אלהיסטחר ה כרעולחי	
A rose, lily. [Vide no. 706]	שושן	E. Crowley		
Delight, joy	ששון	Aleister Crowley	אליסטיר קרולי	
A furnace	תנור	[Rabbi Battiscombe Gunn's v.l.]		
	657	The number 5, which is	אה × אלף	
Angel of 3 rd Dec. ♀	ותרודיאל	6 (ס ה), on the Grand		
Zalbarachith; ♂	זלברחית	Scale		
	658	Qliphoth of ♃	נשימירון	
	π 659	Spirit of ☉	סורת	
	660	Ommo Satan, the 'Evil	עממו סתן	
Scintillae	ניציצית	Triad' of Satan-Typhon,		
Zone; members	קשרין	Apophras, and Besz		
	תינר	The Name Jesus	שם יהוה	
	π 661	The oil for lighting	שמן למאור	667
Esther	אסתר			668
Day Demon of 3 rd Dec. ♃	ישטולוש	Negotiatrix	סחרת	
Crinorrhodon (vide K.D. L.C.K. p. 708); a rose	שושנה			669
Angel L.T.D. of g	תרגבון			670
	662	Deprecatus	ערת עתר	
Corona Dei	אכתריאל			671
	663	Ferens fructum	עושה פרי	
Lapides marmoris. [Vide Zohar, pt. I. fol. 34. col. 134]	אבני שש	The Law	תערא	
		The Gate	תרעא	

¹ See Equinox, V & VII, for further details

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Adonai. [Spelt in full]	אֲדֹנָי			690
	672		The candlestick	מְנֵרֶת
	π 673		Palm-trees	תְּמָרִים
	674			π 691
[Vide K.D. L.C.K. p. 395]	סוּחַרַת			692
	675		The fourth portion	רְבִיעִית
Briatic Palace of Netzach	הַיָּבֵל עֵצֵשֶׁשֶׁמִּים		Sulphur	גַּפְרִית
26 ²	√ 676			693
Artificial. [ם final]	גִּלְגָּלִים			694
Angel L.T.D. of k	עֵתוֹר		The Moral World	עוֹלָם מוֹרָגֵשׁ
	π 677			695
	678			696
Planities coeli; Assiatic Heaven of 1 st palace	עֲרֻבוֹת		Castella munita; domus munitae	אֲרַמְנוֹת
	679			697
The chrysolite stone. [Cant. v. 14]	אֲבֵן מְעֻלֶפֶת			698
	680		The Mercy Seat	כַּפֶּרֶת
Phrath, one of the four rivers of Eden	פֶּרֶת		The Veil of the Holy	פֶּרֶכֶת
	681		Seth	שֵׁת
				π 701
Joyful noise; battle-cry; the sound (of a trumpet)	תְּרוּעָה		[Deut. xxiii. 1]	אִשָּׁת
	682		“And lo! three men.” [These be Michael, Gabriel and Raphael, — אֱלֹהֵי מִיכָאֵל גַּבְרִיאֵל וְרַפָּאֵל —]	וַהֲנֵה שְׁלֹשָׁה
Of the evening; of the West	עֲרֻבֵית		Prolapsus in faciem	נִפְלֵת אַפַּיִם
	π 683			702
	684			703
	685			704
	686		Sabbathum quies	שַׁבָּת
	687		Σ (1—37)	705
	688		Taenia	מַסְנַרַת
	689		Qliphoth of Binah	סַתְתֵּי אֲרִיאֵל

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	704	Matrona		מטרונתא
“Arbatel” [The <i>Arabatel</i> of Magic, by Pietro di Abano]				717 718
Angel L.T.N. of ✠			⌋6	π 719 720
	705			השבתי
The stones of dampness. [Job xxviii. 3]			Thy Navel. [Cant. vii. 3]	שרך 721
	706		The Primordial Point	נקרה ראשונה 722
Propitiatorium “Lilies” (I.R.Q. 878) or “Roses” (von Rosenroth)			The voice of the trumpet	קול שופר 723
	707			724
	708		The end of the days	אחרית הימים 725
The Angel of the Covenant				726
Perdition				727
The Seven Double Letters ב, ג, ד, ה, ו, ז, ח	π 709			728
	710		[Vide K.D. L.C.K. p. 506]	תשבה 729
Spelunca Six. (Ch.)			[Vide K.D. L.C.K. p. 505]	קרע שמן 730
	711			731
	712			732
	713			π 733
Sphere of Conversio			The white head; a title of GOD most High	רישא הוורה 734
	714			735
	715		To bring forth	שתלד 735
Secret Perfumed, fumigated				735
	716		Tiphareth, 42-fold Name in Yetzirah	במרצתג 735
Vashti. [Est. i. 9]				735

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	736		752
Tortuosae	עקלקלות	Satan	שאתאן
	737		753
(Live coal)—Blaze, flame	אלחבת שת חבל	Abraham and Sarah. [Either spelling. Vide 243, 248, 505, & 510.]	
	738		754
	π 739		755
	740		756
Σ (1—38)	741	Emanations: numbers	ספירות
(‡ counted as Final) Amen; see 91	אמן	Years	שנות
			π 757
The four letters of the elements; hence a concealed יהוה	אמתש	Netzach and Hod	אשכולת
			758
	742	Perdition	משחית
		Copper ore; bronze	נחשת
The Ark of the Testimony. [Lit. “of tremblings,” scil. “vibrations.”]	ארון העדות		759
	π 743	Pulvis aromatarii	אבקת רובל
	744		760
	745	“Both Active and Passive”; said in the Qabalah concerning the Sephiroth.	מקביל ומתקבל
	746	Confinement, detention	עצרת
The Names	שמות	Chesed, 42-fold Name in Yetzirah	קרעשמן
	747		
	748		π 761
The oil of Anointment	שמן המשחה		762
	749		763
	750		764
Conclave	לשכת		765
Lead	עפרת		766
	π 751		767
Vir integer	איש תם		768

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	π 769		781
	770		782
Going forth. [Said of the Eyes of TETRA- GRAMMATON.]	משוטטות		783
		28 ²	√ 784
Unfruitful, barren	עקרת	Qliphoth of 𐤄	שיחררון
	771		785
L.A. Angel of 𐌒	שלתיאל	Smooth	פשות
	772		π 787
Septennium	שבע שנים		788
	π 773	The Secret Wisdom: i.e., The Qabalah. [Vide 58]	חכמה נכתרה
Lapis, seu canalis lapideus Potationis	אבן השתיה		
	774		789
Filia Septenarii	בת שבע		790
	775	My presence. [I.R.Q. 1122; Prov. xii.]	שיכנתי
[Vide no. 934]	דקרדינותא		791
	776		792
	777	[Vide K.D. L.C.K. p. 460, and Ps. xviii. 51]	ישועות
<i>The Flaming Sword</i> , if the path from Binah to Chesed be taken as = 3. For 𐤌 connects Arikh Anpin with Zaur Anpin			793
			794
One is the	אחת רוח אלהים חיים		795
Ruach of the			796
Elohim of Lives			
The World of Shells	עולם הקליפות	Calix horroris	כוס התרעלה
	778		π 797
	779		798
Σ (1—39)	780	Mount Gaerisim	רה גריזים וחר עיבל
I dwell, have dwelt. (<i>Not</i> written.) [I.R.Q. 1122; Prov. viii. 12]		and mount Ebal. [Deut. xi. 29]	
		Consisting of Seven	שביעות
Shore, bank			799

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	800		
A bow; \aleph . The three Paths leading from Malkuth; hence much symbolism of the Rainbow of Promise.		קשת	Ararita; a name of GOD אר אריתא which is a Notarikon of the sentence : אחר ראש אחרותו ראש ייחודותו: תמורתו אחר. "One is His Beginning; one is His individuality; His Permutation One."
	801		
$401 \times 2 =$ The reflection of 401, which is את, α and ω	802		ויאמר אלהים יהי אור ויהי אור [Genesis i. 3]
Consessus vel ישיבה של מעלה Schola vel Academia Superna. [Refers to A.:A.:, the three grades which are above the Abyss. Vide K.D. L.C.K. p. 461]			814
			815
Vindicta foederis נקם ברית			816
An ark, as of Noah or of Moses תבת			817
	803		818
	804		819
	805		820
	806		$\Sigma (1-40)$
	807		821
	808		822
"A piece of brass"—the Brazen Serpent נחשתן			823
	π 809		Lapis effigiei seu אבן משכה figuratus. [Lev. xxvi. 1]
	810		Litterae אותיות
A Duke of Edom יתת			824
Octava שמינעי			825
	π 811		826
	812		π 827
	813		282
Signa אותות			π 829
			830
			Issachar יששכר
			Three (?third) תלת

SEPHER SEPHIROTH

	831		850
	832	Blue; perfection תכלה	
Albedo Crysalli	לבנת ספיר	My perfect one. (<i>Not</i> written.) תמתי	
	833	[Cant. v. 2.] Vide 857	
Choir of Angels in Kether	חיות הקדש		851
Transiens super prevaricatione	עובה על רפשע	Souls. [I.R.Q. 1052 et seq.] נשמתהון	
	834	Ocellata Aurea; משבצות זהב	852
	835	Netzach and Hod receiving influence from Geburah.	
Brachia Mundi	זרועות עולם		
	836		π 853
	837	An orchard שרה הפוחים	
The profuse giver. [Cf. the Egyptian word Tat.]	תת זל		854
[ם counted as Final. Vide 227. This <i>is</i> written.]	לברכה		855
	838	Summitatis bifidae in Lulabh תיומת	
	π 839		π 857
	840		
	√ 841	My twin-sister. [<i>Is</i> written] תאומתי	
Laudes	29 ² תחלות		858
	842	“ To Thee אתה גבור לעולם אדני	
	843	be Power unto the Ages,	
	844	my Lord” [Vide 35, s.v. אנלא]	
	843		
	844		π 859
	845	Iunctio, copula, phys- תפלה של יד	
Oleum influxus	כב אותיות שמן השפע	lactarium, ornamentumve manus. [Connect with ננשר]	
	846		860
	847		861
	848	$\Sigma (1-41)$	862
	849		π 863
Exitus Sabbathi	סוצאי שבת		

SEPHER SEPHIROTH

	864		885
The Woman of Whoredom.	אשת זנונים		886
⊙ and ☽	שמש וירח		π 887
	865		888
	866		889
Latera aquilonis	ירכתי זפון		890
	867	Spelunca duplex	מערת המכפלה
	868		891
Semitae	בתיבות		892
	869	Defectus cogitationis	אפיסת הרעיון
Qliphoth of Tiphareth	תגרירון		893
	870		894
Twelve	תרישר		895
	871		896
	872		897
Septiduum	שבעת ימים		898
	873		899
	874		$\sqrt{\quad}$ 900
	875	30^2	901
	876		902
	π 877		903
	878	Briatic Palace of	חיכל לבנת הספיר
	879	Jesod—Malkuth	
	880		Σ (1—42)
A King of Edom	השכהתימני		904
	π 881	Secret name of Cagliostro	אשאראת
Os cranii, cranium	קרקפתא		905
	882		906
Dilationes fleminis	רחובות הנחר		
	π 883		
Lux oriens	אקור מתנוצץ	Licentia. [Vide K.D. L.C.K.	רשות
	884	p. 693]	
Domination	תועבות	Vermis	תולעת

SEPHER SEPHIROTH

	π 907		927
	908		928
	909		π 929
Beginning. [Vide I.Z.Q. 547, et seq.]	רשית 910	Gazophylacia אוצרות צפון Septen-trionis	
		Briah, the Palace חיכל קודש קדשים of the Supernals therein	
Hell of Tiphareth	בארשחה π 911		
Beginning	ראשית		930
Remnant	שארית		931
	912		932
Pl. of 506 שור q.v.	שורות	The Tree of the עצ הרעת טוב ורע Knowledge of Good and Evil	
Berashith; "in the Beginning." [With <i>small B.</i>] [Vide A Note on Genesis, Equinox II 163-185, and 2911]	בראשית 913		933
		Foedus nuditatis vel ברית המעור Sabbathi vel arcus	
	914		934
	915	Coruscatio בוצינא וקרדינותא vehementissima; splendor	
	916	exactissime dimeticus	
	917		935
	918	The Cause of causes סבת הסבות	
	π 919	[Vide Eccles. ii. 8, & תענוגות S.D. v. 79]	
	920		
Nekudoth; intuitus aspectus. [Vide K.D. L.C.K. p. 547]	הסתכלות 921	Kether. [Spelt in full] כת:ר:	936
			π 937
			938
	922		939
	923		940
	924		π 941
	925	Angel of 1 st Dec. ♂ משראת	
	926		942

SEPHER SEPHIROTH

	943		964
	944	Memoriale iubilationis זכרון תרועה	
	945	[Note Root זכר, 227 q.v. showing phallic nature of this 'memorial.'	
The samll point: a title of GOD most High.	Σ (1—43)	נקרה פשות	
	π 947	מתראוש	965
Angel of 1 st Dec. ☉	946		966
	948		π 967
	949		968
	950		969
[Vide no. 1204]	951	Angel of Water תרשים	970
	952		π 971
The Book of the Law	953	Shemhamphorasch, שם המפורש the 'Divided Name' of GOD	
	954		972
Vigiliae	955	אשמורות	973
	956		974
	957		975
	958		976
Unguentum Magnifi- centiae	959	משהא רבות	π 977
	960		978
	961		979
	962		980
	963		981
Tubae argenteae	31 ²	חצוצרות כסף	982
	√ 961	Urbs Quarternionis קרית ארבע	π 983
	962		984
	963		
Achad; unity. [Spelt fully] Garland, Crown; a little wreath. [Vide K.D. L.C.K. p 614]	א:ה:ר:	The Beginning of Wisdom (is the Wonderment at TETRAGRAMMATON. Psalms).	ראשית הכמה

SEPHER SEPHIROTH

	985		1003
	986		1004
Vehementia; obiectio rigorosa	התקפתא		1005
	987	The law	1006
	988		1007
Foedus pacis	ברית שלום	TAROT. [But vide 671]	תארות
	989		1008
Pascens inter Lilia	רועה בשושנים		π 1009
Σ (1—44)	990		1010
	π 991		1011
	992		1012
The joy of the whole Earth. [Vide no. 296]	משוש בל הארץ		π 1013
	993		1014
	994	[Vide no. 1047]	1015
	995		1016
	996		1017
The Most Holy Ancient One	עתיקא קדישא	Vasa vitrea, lagenae, phiale	אשישות
	π 997		1018
	998		1019
Foedus linguae	ברית לשון		1020
	999		1021
10^3	$\sqrt[3]{}$ 1000		1022
[Vide no. 1100]	ששת	$32^2 = 4^5 = 2^{10}$	$\sqrt{\quad} \sqrt[3]{\quad} \sqrt[4]{\quad}$ 1024
A Qabalistic Method of Exegesis; "spelling Qabalistically back- ward"	תשרק	Qliphoth of \mathbb{M}	נהשתירון
	1001	Absconsiones spaientiae	1025
	1002		1026
The bank of a stream	שפת היאור		1027

SEPHER SEPHIROTH

	1028		1059
	1029		1060
	1030	The Tabernacle [N final]	משכן
	π 1031		π 1061
	1032		אסתתר
Sphere of Primum Mobile.	ראשית הגלגלים	Vide I.R.Q. 939]	ויפח באפיו נשמת חיים
	π 1033		1062
	1034		π 1063
Σ (1—45)	1035		1064
	1036		1065
	1037		1066
	1038		1067
	π 1039		1068
	1040		π 1069
	1041		1070
	1042		1071
	1043		1072
	1044		1073
	1045		1074
	1046		1075
	1047		1076
Diaphragma supra hepar (vel hepatis)	יותרת הכבר		1077
	1048		1078
	π 1049		1079
	1050	Σ (1—46)	1080
	π 1051	Tiphareth	תפארת
	1052		1081
	1053		1082
	1054		1083
	1055		1084
	1056		1085
The lily	שושנת		1086
	1057		π 1087
	1058		1088
		33 ²	√ 1089

SEPHER SEPHIROTH

	1090		π 1123
	π 1091		1124
The Rose of Sharon	חבצלת השרון		1125
	1092		1126
	π 1093		1127
	1094	Σ (1—47)	1128
	1095		π 1129
	1096		1130
	π 1097		1131
	1098		1132
	1099		1133
Sextiduum	ששת ימים		1134
	1101		1135
	1102		1136
	π 1103		1137
	1104		1138
	1105		1139
	1106		1140
The giving of the Law	מתן התורה		1141
	1107		1142
	1108		1143
	π 1109		1144
	1110		1145
	1111	Jars, globular vessels	צנתרות
	1112		1146
	1113	Byssus contorta	שש משור
	1114		1147
	1115		1148
	1116		1149
	1117		π 1150
	π 1117		π 1151
	1118		1152
	1119		π 1153
	1120		1154
	1121		1155
	1122	34^2	$\sqrt{\quad}$ 1156

SEPHER SEPHIROTH

	1157		1189
Specula turmarum מראות הצוכאות			1190
	1158		1191
	1159		1192
	1160		π 1193
	1161		1194
	1162		1195
	π 1163		1196
	1164	Fasciculi; rami pal- כפות תמרים	
	1165	marum	
	1166		1197
	1167		1198
	1168		1199
	1169		1200
	1170		π 1201
	π 1171		1202
	1172		1203
	1173		1204
[With י counted as Final]	את יהוה אלדין	Flamma להט חרב המתהפכת	
		gladii versatilis.	
	1174		1205
	1175		1206
Conclave caesum לשכת הגזית		The Holy Intelli- נשמתא קרישא	
Σ (1—48)	1176	gence	
	1177	A water-trough שקות	
	1178		1207
	1179		1208
	1180		1209
	π 1181		1210
	1182	Angel of Geburah of Briah תרשיש	
	1183		1211
	1184		1212
	1185		π 1213
	1186		1214
	π 1187		1215
	1188		1216

SEPHER SEPHIROTH

	π 1217		1247
	1218		1248
	1219		π 1249
Formator eius quod in principia	בראשית יוצר		1250
	1220		1251
Hell of Hod	שערימרת		1252
The beaten oil	אמן כותה		1253
	1221		1254
	1222		1255
	π 1223		1256
	1224		1257
$\Sigma (1-49) = 35^2$. ♀	√ 1225		1258
The Ancient of the Ancient Ones	עתיקא דעתיקין		π 1259
	1226	Angels of Netzach and of Geburah of Briah.	1260
	1227		1261
	1228		1262
	π 1229		1263
	1230		1264
	π 1231		1265
	1232		1266
	1233		1267
	1234		1268
	1235		1269
	1236		1270
	π 1237		1271
	1238		1272
	1239		1273
	1240		1274
	1241	$\Sigma (1-50)$	1275
	1242		1276
	1243		π 1277
	1244		1278
	1245		π 1279
	1246	Ignis sese reciprocans	אש מתלקחת

SEPHER SEPHIROTH

	1280		1311
	1281		1312
	1282		1313
	π 1283		1314
	1284		1315
	1285		1316
	1286		1317
	1287		1318
	1288		π 1319
	π 1289		1320
	1290		π 1321
	π 1291	The Lily of the Valleys	
	1292		1322
	1293		1323
	1294		1324
Chorda fili coccini	תקוֹת הַיּוֹם הַשְּׁנַיִ		1325
	1295		1326
$36^2 = 6^4$	$\sqrt{\quad} \sqrt[4]{\quad}$ 1296	$\Sigma (1-51)$	π 1327
	π 1297		1328
	1298		1329
	1299		1330
	1300	11^3	$\sqrt[3]{\quad}$ 1331
	π 1301		1332
	1302		1333
	π 1303		1334
	1304		1335
	1305		1226
	1306		1337
	π 1307		1338
Day demon of 2 nd Dec. יָס, אֲשֶׁת־רוּחַ			1339
and King-Demon of			1340
Geburah.			1341
	1308		1342
	1309		1343
	1310		1344

SEPHER SEPHIROTH

	1345		1376
	1346		1377
	1347	Σ (1—52)	1378
	1348		1379
	1349		1380
The numerical value of the 9 Paths of the Lesser Beard: viz. נ, ט, ע, פ, צ, ק, ר, ש and ת.	1350	The lip of the liar	שפת שקר π 1381
	1351		1382
	1352		1383
	1353		1384
	1354		1385
	1355		1386
	1356		1387
	1357		1388
Crooked by- paths. [Jud. v. 6]	1358		1389
	1359		1390
	1360		1391
	π 1361		1392
	1362		1393
	1363		1394
	1364		1395
	1365		1396
	1366		1397
	π 1367	Chaos, or = אח , 401 q.v.	אח π 1399
	1368	Tria Capita	תלת רישין 1400
37^2	$\sqrt{\quad}$ 1369		1401
	1370		1402
	1371		1403
	1372		1404
	π 1373		1405
	1374		1406
	1375		1407

SEPHER SEPHIROTH

	I408		I443
	π I409	38 ²	√ I444
	I410		I445
	I411	The remnant of	לשאירית נחלתו
	I412	his heritage.	
	I413		I446
	I414		π I447
	I415		I448
	I416		I449
	I417		I450
	I418		π I451
	I419		I452
	I420		π I453
	I421		I454
	I422		I455
	π I423		I456
	I424		I457
	I425		I458
	I426		π I459
	π I427		I460
	I428	Quies cessationis	שבת שבת ון
	π I429		I461
	I430		I462
Σ (1—53)	I431		I463
	I432		I464
	π I433		I465
	I434		I466
	I435		I467
	I436		I468
	I437		I469
	I438		I470
	π I439		π I471
	I440		I472
	I441		I473
	I442		I474

SEPHER SEPHIROTH

	1475		1504
	1476		1505
	1477		1506
	1478		1507
	1479		1508
	1480		1509
Septem heptaeterides שבע שבתות			1510
	π 1481		π 1511
	1482		1512
Rotunditates, seu גולות הכותרות			1513
vasa rotunda capitellarum,			1514
seu capitella rotunda.			1515
	π 1483		1516
	1484		1517
Σ (1—54)	1485		1518
	1486		1519
	π 1487		1520
	1488		1521
	π 1489	39^2	$\sqrt{\quad}$ 1522
	1490		π 1523
	1491		1524
	1492		1525
	π 1493		1526
	1494		1527
The total numerical value of the	1495		1528
Paths of the Tree; i.e. of the			1529
Beards conjoined; i.e. of the			1530
whole Hebrew Alphabet.			1531
	1496		π 1532
	1497		1533
	1498		1534
	π 1499		1535
	1500		1536
	1501		1537
	1502		1538
	1503		

SEPHER SEPHIROTH

	1539		1572
Σ (1—55)	1540		1573
	1541		1574
	1542		1575
The Oil of the Anointing.	שמן משחה קדש		1576
	π 1543		1577
	1544		1578
	1545		π 1579
	1546		1580
	1547		1581
	1548		1582
	π 1549		π 1583
	1550		1584
	1551		1585
	1552		1586
	π 1553		1587
	1554		1588
	1555		1589
	1556		1590
	1557		1591
	1558		1592
	π 1559		1593
	1560		1594
	1561	Σ (1—56)	1595
	1562		1596
	1563		π 1597
	1564		1598
	1565	40 ²	1599
	1566		√ 1600
	π 1567		1601
	1568		1602
	1569		1603
	1570		1604
	π 1571		1605
			1606

SEPHER SEPHIROTH

π 1607		1642
1608		1643
π 1609		1644
1610		1645
1611		1646
1612		1647
π 1613		1648
1614		1649
1615		1650
1616		1651
1617		1652
1618	Σ (1—57)	1653
π 1619		1654
1620		1655
π 1621		1656
1622		π 1657
1623		1658
1624		1659
1625		1660
1626		1661
π 1627		1662
1628		π 1663
1629		1664
1630	The pure olive	שמן זית זך כרתית
1631	oil beaten out.	
1632		1665
1633		1666
1634		π 1667
1635		1668
1636		π 1669
π 1637		1670
1638		1671
1639		1672
1640		1673
1641		1674

SEPHER SEPHIROTH

	1675		1710
	1676	Σ (1—58)	1711
	1677		1712
	1678		1713
	1679		1714
	1680		1715
41^2	$\sqrt{\quad}$ 1681		1716
	1682		1717
	1683		1718
	1684		1719
	1685		1720
	1686		1721
	1687		1722
	1688		π 1723
	1689		1724
	1690		1725
	1691		1726
	1692		1727
	π 1693	12^3	$\sqrt[3]{\quad}$ 1728
	1694		1729
	1695		1730
	1696		1731
	π 1697		1732
	1698		π 1733
	π 1699		1734
	1700		1735
	1701		1736
	1702		1737
	1703		1738
	1704		1739
	1705		1740
	1706		π 1741
	1707		1742
	1708		1743
	π 1709		1744

SEPHER SEPHIROTH

	1745	π 1777
	1746	1778
	1747	1779
	1748	1780
	1749	1781
	1750	1782
	1751	π 1783
	1752	1784
	1753	1785
	1754	1786
	1755	π 1787
		1788
<p>קדוש קדוש יהוה צבאות</p> <p>Holy, Holy, Holy, Lord GOD</p> <p>of Hosts!</p>		π 1789
		1790
	1756	1791
	1757	1792
	1758	1793
	π 1759	1794
	1760	1795
	1761	1796
	1762	1797
	1763	1798
42^2	$\sqrt{\quad}$ 1764	1799
	1765	1800
	1766	1801
	1767	1802
	1768	1803
	1769	1804
Σ (1—59)	1770	1805
	1771	1806
	1772	1807
	1773	1808
	1774	1809
	1775	1810
	1776	1811

SEPHER SEPHIROTH

	1812		π 1847
	1813		1848
	1814	43^2	$\sqrt{\quad}$ 1849
	1815		1850
	1816		1851
	1817		1852
	1818		1853
	1819	117	1854
	1820		1855
	1821		1856
	1822		1857
	π 1823		1858
	1824		1859
	1825		1860
	1826		π 1861
	1827		1862
	1828		1863
	1829		1864
Σ (1—60)	1830		1865
	π 1831		1866
	1832		π 1867
	1833		1868
	1834		1869
	1835		1870
	1836		π 1871
	1837		1872
	1838		1873
	1839		1874
	1840		1875
	1841		1876
	1842		π 1877
	1843		1878
	1844		π 1879
	1845		1880
	1846		1881

SEPHER SEPHIROTH

	1882		1917
	1883		1918
	1884		1919
	1885		1920
	1886		1921
	1887		1922
	1888		1923
	π 1889		1924
	1890		1925
Σ (1—61)	1891		1926
	1892		1927
	1893		1928
	1894		1929
	1895		1930
	1896		π 1931
	1897		1932
	1898		π 1933
	1899		1934
	1900		1935
	π 1901	44 ²	√ 1936
	1902		1937
	1903		1938
	1904		1939
	1905		1940
	1906		1941
	π 1907		1942
	1908		1943
	1909		1944
	1910		1945
	1911		1946
	1912		1947
	π 1913		1948
	1914		π 1949
	1915		1950
	1916		π 1951

SEPHER SEPHIROTH

	1952		π 1987
Σ (1—62)	1953		1988
	1954		1989
	1955		1990
	1956		1991
	1957		1992
	1958		π 1993
	1959		1994
	1960		1995
	1961		1996
	1962		π 1997
	1963		1998
	1964		π 1999
	1965		2000
	1966		2001
	1967		2002
	1968		π 2003
	1969		2004
	1970		2005
	1971		2006
	1972		2007
	π 1973		2008
	1974		2009
	1975		2010
	1976		π 2011
	1977		2012
	1978		2013
	π 1979		2014
	1980		2015
	1981	Σ (1—63)	2016
	1982		π 2017
	1983		2018
	1984		2019
	1985		2020
	1986		2021

SEPHER SEPHIROTH

45²

	2022		2057
	2023		2058
	2024		209
	$\sqrt{\quad}$ 2025		2060
	2026		2061
	π 2027		2062
	2028		π 2063
	π 2029		2064
	2030		2065
	2031		2066
	2032		2067
	2033		2068
	2034		π 2069
	2035		2070
	2036		2071
	2037		2072
	2038		2073
	π 2039		2074
	2040		2075
	2041		2076
	2042		2077
	2043		2078
	2044		2079
	2045	Σ (1—64). ז	2080
	2046	Spirit of ז	תפנתרת
	2047		π 2081
	2048		π 2082
	2049		2083
	2050		2084
	2051		2085
	2052		2086
	π 2053		π 2087
	2054		2088
	2055		π 2089
	2056		2090

SEPHER SEPHIROTH

	2091		2126
	2092		2127
	2093		2128
	2094		π 2129
	2095		2130
	2096		π 2131
	2097		2132
	2098		2133
	π 2099		2134
	2100		2135
	2101		2136
	2102		π 2137
	2103		2138
	2104		2139
	2105		2140
	2106		π 2141
	2107		2142
	2108		π 2143
	2109		2144
	2110	Σ (1—65)	2145
	π 2111		2146
	2112		2147
	π 2113		2148
	2114		2149
	2115		2150
46^2	$\sqrt{\quad}$ 2116		2151
	2117		2152
	2118		π 2153
	2119		2154
	2120		2155
	2121		2156
	2122		2157
	2123		2158
	2124		2159
	2125		2160

SEPHER SEPHIROTH

	π 2161		2196
	2162	13^3	$\sqrt[3]{}$ 2197
	2163		2198
	2164		2199
	2165		2200
	2166		2201
	2167		2202
	2168		π 2203
	2169		2204
	2170		2205
	2171		2206
	2172		π 2207
	2173		2208
	2174	47^2	$\sqrt{}$ 2209
	2175		2210
	2176	$\Sigma (1-66)$	2211
	2177		2212
	2178		π 2213
	π 2179		2214
	2180		2215
	2181		2216
	2182		2217
	2183		2218
	2184		2219
	2185		2220
	2186		π 2221
3^7	$\sqrt[3]{}$ 2187		2222
	2188		2223
	2189		2224
	2190		2225
	2191		2226
	2192		2227
	2193		2228
	2194		2229
	2195		2230

SEPHER SEPHIROTH

2231			2266
2232			π 2267
2233			2268
2234			π 2269
2235			2270
2236			2271
π 2237			2272
2238			π 2273
π 2239			2274
2240			2275
2241			2276
2242			2277
π 2243		Σ (1—67)	2278
2244			2279
2245			2280
2246			π 2281
2247			2282
2248			2283
2249			2284
2250			2285
π 2251			2286
2252			2287
2253			2288
2254			2289
2255			2290
2256			2291
2257			2292
2258			π 2293
2259			2294
2260			2295
2261			2296
2262			π 2297
2263			2298
2264			2299
2265			2300

SEPHER SEPHIROTH

48²

2301		2336
2302		2337
2303		2338
$\sqrt{\quad}$ 2304		π 2339
2305		2340
2306		π 2341
2307		2342
2308		2343
π 2309		2344
2310		2345
π 2311	Σ (1—68)	2346
2312		π 2347
2313		2348
2314		2349
2315		2350
2316		π 2351
2317		2352
2318		2353
2319		2354
2320		2355
2321		2356
2322		π 2357
2323		2358
2324		2359
2325		2360
2326		2361
2327		2362
2328		2363
2329		2364
2330		2365
2331		2366
2332		2367
π 2333		2368
2334		2369
2335		2370

SEPHER SEPHIROTH

	π 2371		2406
	2372		2407
	2373		2408
	2374		2409
	2375		2410
	2376		π 2411
	π 2377		2412
	2378		2413
	2379		2414
	2380	Σ (1—69)	2415
	π 2381		2416
	2382		π 2417
	π 2383		2418
	2384		2419
	2385		2420
	2386		2421
	2387		2422
	2388		π 2423
	π 2389		2424
	2390		2425
	2391		2426
	2392		2427
	π 2393		2428
	2394		2429
	2395		2430
	2396		2431
	2397		2432
	2398		2433
	π 2399		2434
	2400		2435
$49^2 = 7^4$	$\sqrt{\quad} \sqrt[4]{\quad}$ 2401		2436
	2402		π 2437
	2403		2438
	2404		2439
	2405		2440

SEPHER SEPHIROTH

π 2441			2476
2442			π 2477
2443			2478
2444			2479
2445			2480
2446			2481
π 2447			2482
2448			2483
2449			2484
2450	Σ (1—70)		2485
2451			2486
2452			2487
2453			2488
2454			2489
2455			2490
2456			2491
2457			2492
2458			2493
π 2459			2494
2460			2495
2461			2496
2462			2497
2463			2498
2464			2499
2465	50 ²	√	2500
2466			2501
π 2467			2502
2468			π 2503
2469			2504
2470			2505
2471			2506
2472			2507
π 2473			2508
2474			2509
2475			2510

SEPHER SEPHIROTH

2511			2546
2512			2547
2513			2548
2514			π 2549
2515			2550
2516			π 2551
2517			2552
2518			2553
2519			2554
2520			2555
π 2521	Σ (1—71)		2556
2522			π 2557
2523			2558
2524			2559
2525			2560
2526			2561
2527			2562
2528			2563
2529			2564
2530			2565
π 2531			2566
2532			2567
2533			2568
2534			2569
2535			2570
2536			2571
2537			2572
2538			2573
π 2539			2574
2540			2575
2541			2576
2542			2577
π 2543			2578
2544			π 2579
2545			2580

SEPHER SEPHIROTH

	2581		2616
	2582		π 2617
	2583		2618
	2584		2619
	2585		2620
	2586		π 2621
	2587		2622
	2588		2623
	2589		2624
	2590		2625
	π 2591		2626
	2592		2627
	π 2593	Σ (1—72)	2628
	2594		2629
	2595		2630
	2596		2631
	2597		2632
	2598		π 2633
	2599		2634
	2600		2635
51^2	$\sqrt{\quad}$ 2601		2636
	2602		2637
	2603		2638
	2604		2639
	2605		2640
	2606		2641
	2607		2642
	2608		2643
	π 2609		2644
	2610		2645
	2611		2646
	2612		π 2647
	2613		2648
	2614		2649
	2615		2650

SEPHER SEPHIROTH

2651			2686
2652			π 2687
2653			2688
2654			π 2689
2655			2690
2656			2691
π 2657			2692
2658			2693
π 2659			2694
2660			2695
2661			2696
2662			2697
π 2663			2698
2664			π 2699
2665			2700
2666	Σ (1—73)		2701
2667			2702
2668			2703
2669	52^2		$\sqrt{\quad}$ 2704
2670			2705
π 2671			2706
2672			π 2707
2673			2708
2674			2709
2675			2710
2676			π 2711
π 2677			2712
2678			π 2713
2679			2714
2680			2715
2681			2716
2682			2717
π 2683			2718
2684			π 2719
2685			2720

SEPHER SEPHIROTH

	2721		2756
	2722		2757
	2723		2758
	2724		2759
	2725		2760
	2726		2761
	2727		2762
	2728		2763
	π 2729		2764
	2730		2765
	π 2731		2766
	2732		π 2767
	2733		2768
	2734		2769
	2735		2770
	2736		2771
	2737		2772
	2738		2773
	2739		2774
	2740	Σ (1—74)	2775
	π 2741		2776
	2742		π 2777
	2743		2778
14^3	$\sqrt[3]{}$ 2744		2779
	2745		2780
	2746		2781
	2747		2782
	2748		2783
	π 2749		2784
	2750		2785
	2751		2786
	2752		2787
	π 2753		2788
	2754		π 2789
	2755		2790

SEPHER SEPHIROTH

	π 2791	2826
	2792	2827
	2793	2828
	2794	2829
	2795	2830
	2796	2831
	π 2797	2832
	2798	π 2833
	2799	2834
	2800	2835
	π 2801	2836
	2802	π 2837
	π 2803	2838
	2804	2839
	2805	2840
	2806	2841
	2807	2842
	2808	π 2843
53 ²	√ 2809	2844
	2810	2845
	2811	2846
	2812	2847
	2813	2848
	2814	2849
	2815	Σ (1—75) 2850
	2816	π 2851
	2817	2852
	2818	2853
	π 2819	2854
	2820	2855
	2821	2856
	2822	π 2857
	2823	2858
	2824	2859
	2825	2860

SEPHER SEPHIROTH

π 2861		2896
2862		π 2897
2863		2898
2864		2899
2865		2900
2866		2901
2867		2902
2868		π 2903
2869		2904
2870		2905
2871		2906
2872		2907
2873		2908
2874		π 2909
2875		2910
2876		2911
2877		2912
2878		2913
π 2879		2914
2880		2915
2881	54^2	$\sqrt{\quad}$ 2916
2882		π 2917
2883		2918
2884		2919
2885		2920
2886		2921
π 2887		2922
2888		2923
2889		2924
2890		2925
2891	Σ (1—76)	2926
2892		π 2927
2893		2928
2894		2929
2895		2930

SEPHER SEPHIROTH

2931	2966
2932	2967
2933	2968
2934	π 2969
2935	2970
2936	π 2971
2937	2972
2938	2973
π 2939	2974
2940	2975
2941	2976
2942	2977
2943	2978
2944	2979
2945	2980
2946	2981
2947	2982
2948	2983
2949	2984
2950	2985
2951	2986
2952	2987
π 2953	2988
2954	2989
2955	2990
2956	2991
π 2957	2992
2958	2993
2959	2994
2960	2995
2961	2996
2962	2997
π 2963	2998
2964	π 2999
2965	3000

SEPHER SEPHIROTH

	π 3001	3036
	3002	π 3037
Σ (1—77)	3003	3038
	3004	3039
	3005	3040
	3006	π 3041
	3007	3042
	3008	3043
	3009	3044
	3010	3045
	π 3011	3046
	3012	3047
	3013	3048
	3014	π 3049
	3015	3050
	3016	3051
	3017	3052
	3018	3053
	π 3019	3054
	3020	3055
	3021	3056
	3022	3057
	π 3023	3058
	3024	3059
55 ²	√ 3025	3060
	3026	π 3061
	3027	3062
	3028	3063
	3029	3064
	3030	3065
	3031	3066
	3032	π 3067
	3033	3068
	3034	3069
	3035	3070

SEPHER SEPHIROTH

	3071		3106
	3072		3107
	3073		3108
	3074		3109
	3075		3110
	3076		3111
	3077		3112
	3078		3113
	π 3079		3114
	3080		3115
Σ (1—78)	3081		3116
	3082		3117
	π 3083		3118
	3084		π 3119
	3085		3120
	3086		π 3121
	3087		3122
	3088		3123
	π 3089		3124
	3090	5^5	$\sqrt[3]{}$ 3125
	3091		3126
	3092		3127
	3093		3128
	3094		3129
	3095		3130
	3096		3131
	3097		3132
	3098		3133
	3099		3134
	3100		3135
	3101	56^2	$\sqrt{}$ 3136
	3102		π 3137
	3103		3138
	3104		3139
	3105		3140

SEPHER SEPHIROTH

	3141		3176
	3142		3177
	3143		3178
	3144		3179
	3145		3180
	3146		π 3181
	3147		3182
	3148		3183
	3149		3184
	3150		3185
	3151		3186
	3152		3187
	3153		3188
	3154		3189
	3155		3190
	3156		π 3191
	3157		3192
	3158		3193
	3159		3194
Σ (1—79)	3160		3195
	3161		3196
	3162		3197
	π 3163		3198
	3164		3199
	3165	32×10^2 The paths of the Whole	3200
	3166	Tree in excelsis.	
	π 3167	בראשית ברא אלהים	
	3168		3201
	π 3169		3202
	3170		π 3203
	3171		3204
	3172		3205
	3173		3206
	3174		3207
	3175		3208

SEPHER SEPHIROTH

	π	3209		3244
		3210		3245
		3211		3246
		3212		3247
		3213		3248
		3214	57^2	$\sqrt{\quad}$ 3249
		3215		3250
		3216		π 3251
	π	3217		3552
		3218		π 3253
		3219		3254
		3220		3255
	π	3221		3256
		3222		π 3257
		3223		3258
		3224		π 3259
		3225		3260
		3226		3261
		3227		3262
		3228		3263
	π	3229		3264
		3230		3265
		3231		3266
		3232		3267
		3233		3268
		3234		3269
		3235		3270
		3236		π 3271
		3237		3272
		3238		3273
		3239		3274
Σ (1—80)		3240		3275
		3241		3276
		3242		3277
		3243		3278

SEPHER SEPHIROTH

3279		
3280		π 3301
3281		3302
3282		3303
3283		3304
3284		3305
3285		3306
3286		π 3307
3287		3308
3288		3309
3289		3310
3290		3311
3291		3312
3292		π 3313
3293		3314
3294		3315
3295		3316
3296		3317
3297		3318
3298		π 3319
π 3299		3320
Σ (1—81).)		3321

The Intelligence of the Intelligences of **מלכא בתרשישים וער ברוה שהרים**
the Moon.

The Spirit of the Spirits of the Moon **שדברשהמעט שרתתן**

[A pendant to this work, on the properties of pure number, is in preparation under the supervision of Fraters P. and ψ . Also a companion volume on the Greek Qabalah by them and Frater J.M.]

SEPHER SEPHIROTH

Transcriber's notes.

The software I used to set up mathematical expressions cannot cope with the notation Crowley used to represent factorials. In the expressions for $\underline{\underline{n}}$ and e I have therefore substituted the modern use of $n!$ for n factorial. $0!$ is conventionally defined as 1 ; for a positive integer n , $n!$ is thus equal to $(n-1) \times n$. e is defined as the sum from $n = 0$ to infinity of $1/(n!)$, otherwise written:

$$e \equiv \sum_{i=0}^{\infty} \frac{1}{i!}$$

While I am not familiar with the notation of sub-factorials used here, I will observe that if we similarly define sub-factorial 0 as 1 (again, simply as a convenience) then for any positive integer n , $\underline{\underline{n}} = n \times \underline{\underline{(n-1)}} + (-1)^n$. [$(-1)^n = 1$ if n be even, -1 if n be odd.] Or we could have a computer do it thus (using the conventional notation of the C programming language):

```
int subfact (int n)
{
    if (n < 1) return 1; else return (n*subfact(n-1) + 1 - 2*(n%2));
}
```

Similarly, the rather ugly expression for $\underline{\underline{n}}$ given in the preface simplifies to:

$$\frac{n!}{0!} - \frac{n!}{1!} + \frac{n!}{2!} - \frac{n!}{3!} + \dots \text{ to } n+1 \text{ terms; or, in sigma notation, } \sum_{i=0}^n \frac{(-1)^i n!}{i!}$$

I have made alterations to the page of abbreviations, signs and figures to reflect actual use. The notation of a box around a number to indicate a perfect square is used only in the table of factors; in the main table a root symbol was used. Similarly, we were informed that “R (n) before [a number shows that the number is] a reciprocal (or ‘amicable’) number” which is nowhere defined and nowhere used. The printed edition did not explain that π was used in the main table to denote prime numbers. A “perfect” number is one which is the sum of its factors (including 1), e.g. $6 = 1+2+3$; $28 = 1+2+4+7+14$; $496 = 1+2+4+8+16+31+62+124+248$.

The citations of “S.D. ii. 467” in the entries for 157 and 227 refer not to the Sepher Dtzenouthia (“Book of Concealment”) but to Blavatsky’s *Secret Doctrine*. My thanks to Tim Maroney for this information.

Pietro di Abano was neither the actual nor the imputed author of the “Arbatel of Magick” (*de magia veterum*); “Arbatel” may well have been meant as the author’s name. The first and only known book of the “Arbatel” (an outline description of the work lists nine volumes) was printed as Basle in 1575 and bound up in vol. i of the Lyons edition (ca. 1600) of Cornelius Agrippa’s *Opera* which included the *Heptameron*, a short Grimoire of planetary magick spuriously attributed to d’Abano.

References to page numbers in 777 have been changed to refer to column numbers.

This e-text of Liber D was completely key-entered by myself, and I take full responsibility for any errors in it which do not occur in the printed edition. I have corrected a few errors which could be dealt with *within* the entry for a given number: many words are mis-spelt, and placed at the correct numeration for the mis-spelling.

T.S.

REVIEWS

MY PSYCHIC RECOLLECTIONS. By MARY DAVIES. 2s. 6d. net. Nveleigh Nash, 36 King Street, Covent Garden, W.C.

JUST when I had given up hope, Mary Davies comes to make a third to myself and Geo. Washington.

For on p. 2 she says, "More than forty years ago . . . I was a girl of seven years old."

This storms the citadel of confidence, and pulls out the back teeth of the Dragon Doubt. I was therefore prepared to believe anything she might say.

And accordingly we get a simple, charming, old-fashioned motherly book, full of kindly thought and real piety; that it may have no objective value for the S.P.R. is quite unimportant for the class of readers whom it is intended to reach.

Mrs. Davies is a "professional medium"; of such I have said things which only my incapacity for invective prevented from being severe. But though (no doubt) the phenomena recorded in this book are 'non-evidential,' I do feel the sincerity of the writer. I am confident of her good faith.

DIOGENES.

TABLOID TALES. By LOUISE HEILGERS. 1s.

TO quote the preface of Horatio Bottomley, "Louise Heilgers is the only female writer of short stories of the present day."

She is in truth one of the ten million, her heart is their heart, her mind their mind, and consequently her thoughts their thoughts. She will soon be acclaimed as a popular author.

It is refreshing indeed to find somebody writing direct from the heart without in any way striving after originality.

Excepting as to their length, these stories do not in any manner resemble those of Baudelaire.

BUNCO.

THE CITY OF LIGHT. By W.L. GEORGE. Constable. 6s.

A VERY adequate and even thorough study of French bourgeois life as it really is. As a picture, it is better than anything Zola ever did, though (for the

THE EQUINOX

same reason) it lacks just that which Zola always gives—a sense of tragedy. Probably Mr. George will say (with a maiden blush) that his novel is none the worse for that; he would deny the truth of the poet's vision—insist that the cosmos is but incoherency of heterogeneous incident.

I may, however, urge with more hope of his attention that his novel breaks off at the really interesting part. What did Suzette say? Did the family tyranny make a man of Henri? Were they married, and, if so, what came of it? I wait patiently on Mr. George; may he incline unto me and hear my cry!

A. C.

ONE OF US. By GILBERT FRANKAU. 3s. 6d.

ADMIRABLE, this Odyssey of emasculation. The verse is at all times facile and clever beyond all praise, though there are three or four faulty rhymes, and I cannot pass (twice) “pleeceman” and “pleece,” unless they are so spelt.

The story is very typical and very tragic. An idle youth without enough guts even to go wrong. When, after infinite struggle, he gets into debt, an aunt conveniently dies and leaves him everything. After innumerable mild philanderings, not one of which brings him even within whistling distance of the *méthode du Dr. Fernandez*, he returns to the lady whose acres adjoin his own; and Mr. Frankau, with consummate art, leaves us uncertain whether he will even summon up the energy to marry her.

Smart, shallow, shoddy society in every clime is pictured admirably well; this book will be a classic, in a hundred years, for its historical interest. But it behoves somebody to write a commentary within the next twelve months, or a good third of the allusions will be for ever unintelligible.

It is one of the most readable books I have struck for a long while; alas! that so depressing a portrait should be so real. Anarchy would become the only thinkable political creed if “One of Us” represented more than a negligible and almost outworn fringe of the antimacassar of society.

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WE extend the hand of brotherhood to Colonel Forman. While regretting to some extent the extreme lengths to which he has gone in making it quite clear to cowans and eavesdroppers exactly what happens in the Raising, and in publishing careful diagrams of the secret steps, etc., the only possible ambiguity, *e.g.* in the murder of H.A., being that l— t— might stand for left testicle, we think it is better so. Since English Freemasonry has become soulless formalism, let us at least perform the ceremonies with decorum!

Your reviewer is personally a staunch Tory, and cannot help preferring the "Emulation" working which long years have endeared to him.

But never will he consent to the foul hash of the 23rd Psalm (Milton's, I suppose) here still printed.

Colonel Forman shows a good deal of insight into the true meaning of Masonry, and a real understanding of the symbolism. He appears a suitable candidate for some more serious order, such as the M.: M.: M.: or even the O.T.O.

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Fie! you can surely show us a prettier picture than that. Why not return to your earlier manner? Not necessarily the manner of *An Idyll in Bloomsbury*, but you might advantageously find material in Brixton or Bayswater.

FELIX.

THE MASTER MASON'S HANDBOOK. By BRO. FRED. J. W. CROWE, P.M. 328, 2806; Member Lodge "Quatuor Coronati" 2076, P. Prov. G. Org., Devon, etc., with an Introduction by BRO. W. J. HUGHAN, P.G.D. England. Geo. Kenning & Son. 1s. 6d.

A USEFUL guide in the practical details of Freemasonry. On the subject of the serious study of the Order, however, Bro. Crowe is rather pathetic. He refers us to learned Bro. This, and illuminated Bro. That, and instructed Bro. Tother; but orthodox Freemasonry has apparently not yet any adherent who

THE EQUINOX

could pass the first standard in a Masonic Board School. *E.g.* on the apron of the 18th the Monogram of the Eternal is misspelt—blasphemously misspelt. Any Yid from Houndsditch could correct it. And on the M.W.S. jewel, Jeheshua is usually spelt with a Resh!

There was a fair Maid of Bombay
Who was put in an awkward situation, the nature of which
it is unnecessary to discuss,
By the mate of a lugger,
An ignorant Sovereign Prince of Rose Croix
Who always spelt Jeheshua with a Resh.

Prate not of scholarship, Bro. Crowe!

Such ignorance, when combined with the Satanic Pride to which the possession of an apron with blue silk and silver tassels, value three half-bull! naturally predisposes mankind, leads to presumption, bigotry and intolerance. So we find Bro. Crowe asserting that all other degrees than his own are “spurious and worthless.” Go slow, Bro. Crowe!

The intelligence of Freemasons may be guessed by the level at which they rate that of cowans and eavesdroppers. They print their secret rituals for any one to buy; so far, so good, why shouldn't they? But they print initials and finals of “missing words” which no single reader of “Pearson's Weekly” could miss.

“Advance a short step with your l—t f—t,” would not have baffled Edgar Allan Poe!

They are even such b—— f——s—(will they decipher this!—it stands for “bright fellows”)—that when by accident they do baffle you—

“Gives him the P——c, C——w, and S——,”—they print it full in another place, but in the same connection—“The Pickaxe, Crow, and Shovel.”

No, Bro. Crowe! Whoa, Bro. Crowe! (Blow Bro. Crowe! Ed.)

But for all Masons who wish to know the mysteries of how to address a V.W.P. Pres. Brd. G. Pur., and the order of precedence of a Past Assistant Grand Director of Ceremonies, this is the Book.

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I regret that the book is illustrated. The artist's conceptions are far below those of the author, which has a tendency to deter rather than help the reader.

There is a slight journalistic touch in the style, but there is much too much in this book to allow it to trouble you.

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A complain could be made that this book is too reminiscent of Kipling; perhaps it is; but then again, perhaps the author has never read Kipling.

The following, from "The Leper," is characteristic—

"Here through the live-long day I wait,

Allah! Allah!

In the shadows flung by the city gate,

Allah! Allah!

My fingers have gone and my toes as well,

And the leprous spots on my body swell,

But Allah Eternal does all things well.

Allah! Allah! Akbar!"

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Sanctus Jacobus Corvus once observed in his treatise on *Mysticism* (blue-pencilled by the common sub-editor), "Crow and Crowley—what a combination!" Not a bad one, either. If only he had stolen the holy water (as I begged him to do) and baptized our mandrakes properly—Never mind! I advise all our readers to read his book; and if he does not advise all the readers of "John Bull" to read mine, I shall despair of human nature.

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"These poems indicate a mind full of earnest aspiration towards his spiritual Queen, a mind of an engaging naïveté, untroubled by the religious and philosophical problems which weary more complex intelligences. This little work can be cordially recommended to Catholic readers."

Father Kent writes in "The Tablet"—"Among the many books which benevolent publishers are preparing as appropriate Christmas presents we notice many new editions of favourite poetic classics. But few, we fancy, can be more appropriate for the purpose than a little volume of original verses, entitled 'Amphora,' which Messrs. Burns & Oates are on the point of publishing. The following stanzas from a poem on the Nativity will surely be a better recommendation of the book than any words of critical appreciation:

"The Virgin lies at Bethlehem.

(Bring gold and frankincense and myrrh!)

The root of David shoots a stem.

(O Holy Spirit, shadow her!)

"She lies alone amid the kine.

(Bring gold and frankincense and myrrh!)

The straw is fragrant as with wine.

(O Holy Spirit, shadow her!)"

Lieut.-Col. Gormley writes—"The hymns ordinarily used in churches for devotional purposes are no doubt excellent in their way, but it can scarcely be said, in the case of many of them, that they are of much literary merit, and some of them indeed are little above the familiar nursery rhymes of our childhood; it is therefore somewhat of a relief and a pleasure to read the volume of hymns to the Virgin Mary which has just been published by Messrs. Burns & Oates. These hymns to the Virgin Mary are in the best style, they are devotional in the highest degree, and to Roman Catholics, for whom devotion to the Virgin Mary forms so important a part of their religious belief, these poems should indeed be welcome; personally I have found them just what I desired, and I have no doubt other Catholics will be equally pleased with them."

"Vanity Fair" says—"To the ordinary mind passion has no relation to penitence, and carnal desire is the very antithesis of spiritual fervour. But close observers of human nature are accustomed to discover an intimate connection between the forces of the body and the soul; and the student of psychology is continually being reminded of the kinship between saint and sinner. Now and then we find the extremes of self and selflessness in the same soul. Dante tells us how the lover kissed the trembling mouth, and with the same thrill describes his own passionate abandonment before the mystic Rose. In our own day, the greatest of French lyric poets, Verlaine, has given us volumes of the most passionate love songs, and side by side with them a book of religious poetry more sublimely credulous and ecstatic than anything that has come down to us from the Ages of faith. We are all, as Sainte-Beuve said, 'children of a sensual literature,' and perhaps for that reason we should expect from our singers fervent religious hymns.

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"The shadows fall about the way;

Strange faces glimmer in the gloom;

The soul clings feebly to the clay,

For that, the void; for this, the tomb!"

"But Mary sheds a blessed light;

Her perfect face dispels the fears.

She charms Her melancholy knight

Up to the glad and gracious spheres.

"O Mary, like a pure perfume

Do thou receive this falling breath,

And with Thy starry lamp illumine

The darkling corridors of death!"

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'Thou lyric laughter of the enfranchised male.'

. . . . The naughty new 'male' smashing our windows with his inverted commas . . . unless, indeed, as Mr. Aleister Crowley authoritatively hints in his sacerdotal preface, . . . But the time, we think, is hardly ripe for such disclosures, although the more intelligent among us may have seen a certain Writing upon the Wall, setting forth, in clearest language, that $1 + 1 = 3$."—*The English Review*.

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And stole the earth by standing on his toes

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And I would that I could utter

The thoughts that arise in me!”

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[For once this electronic copy contains, as far as I am aware, all the advertisements from the printed edition. The following full-page plug for *Book 4* appeared on the back board of the first edition.

The music scores at the beginning are presented as 150 d.p.i. black and white scans; this seems about the limit at which they remain readable. I have neither the patience nor the knowledge of musical notation necessary to re-set them.

In *The Symbolic Representation of the Universe*, a number of apparent errors occur in both the texts and translations of the Angelic Keys or Calls. With the exception of what appeared to be obvious typos these have not been corrected; the student is directed to sources like James (*Enochian Evocation*, a.k.a. *Enochian Magick of Doctor John Dee*), Turner (*Elizabethan Magic*) and Laycock (*Enochian Dictionary*), and of course the primary sources, BL. Sloane MS. 3191 and Cotton Appendix XLVI.


The Ankh design for the Tarot has been re-drawn and coloured. It has not, however, been completely conformed to the description in the text: adding the names of the Trumps to the circle would make an unreadable mess of it; and the Taurus sign and pentacle would have to be made disproportionately small to fit in the Earth space where the arms of the Tau join. The writing in Theban script at the top reads HRU not HUA and should be read left to right (the Theban script corresponds to the Latin alphabet, not the Hebrew). Some errors in the printed edition of the Tarot paper (planetary symbols and Hebrew names of the angels; the compositor consistently gave Kaph for Nun) have been corrected (the majority by Heidrick).

Only a few of the errors in *Sepher Sephiroth* have been corrected in this edition; see my notes at the end of that text. In notes to his key entry, Bill Heidrick remarks that in the original the body of the work was printed single-sided. Heidrick also remarks of *Sepher Sephiroth*:

Some curiosity will undoubtedly be evoked by the many Latin meanings of Hebrew words given below. Most of these are directly from the glossary in *Kabbalah Denudata*, but others are euphemisms for sexual terms. *Kabbalah Denudata* is available on microfilm, but no translation of the Latin or checking of the entries from that source or *Kabbalah Unveiled* by Mathers has been attempted yet.

An extensive study of these entries will be included in the Gematria project now in process of compilation by Bill Heidrick. This project is expected to ultimately extend to several times the number of entries here, including notes of source, discussions of differences between Crowley's approach and that of traditional Qabalah and into new areas.

I believe that some of Bill Heidrick's Qabalistic researches have been published in the journal of Thelema Lodge, O.T.O.

Last updated 12.03.2005; fixed typo in "Waite's Wet"). — 

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