

Invoke Often!

Class D Libri – Instructions & Rituals
(Second edition)

Aleister Crowley

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MAGICK

is for

ALL

‘Frater Perdurabo is the most honest of all the great religious teachers. Others have said: “Believe me!” He says: “Don’t believe me!”

[...]

Those who have wished men to believe in them were absurd. A persuasive tongue or pen, or an efficient sword, with rack and stake, produced this “belief,” which is contrary to, and destructive of, all real religious experience.

The whole life of Frater Perdurabo is now devoted to seeing that you obtain this living experience of Truth for, by, and in yourselves!’

— *Soror Virakam (Mary d’Este Sturges), Book Four (Mysticism).*

‘In this book it is spoken of the Sephiroth and the Paths; of Spirits and Conjurings; of Gods, Spheres, Planes, and many other things which may or may not exist.

It is immaterial whether these exist or not. By doing certain things certain results will follow; students are most earnestly warned against attributing objective reality or philosophic validity to any of them.’

— *Frater Perdurabo (Aleister Crowley), Liber O.*

‘Why should you study and practice Magick? Because you can’t help doing it, and you had better do it well than badly. You are on the links, whether you like it or not; why go on topping your drive, and slicing your brassie, and fluffing your niblick, and pulling your iron, and socketing your mashie and not being up with your putt—that’s 6, and you are not allowed to pick up. It’s a far cry to the Nineteenth, and the sky threatens storm before the imminent night.’

— *Frater Perdurabo, Magick Without Tears.*

Acknowledgements

A heartfelt thanks to the most excellent creator of the website Keep Silence, who has been scanning and uploading original works of Aleister Crowley, at personal cost, and making them available to the world.

The scans this was transcribed from are available online at

<https://keepsilence.org/the-equinox>

And a thanks to all those who have continued, expanded, and kept alive the work and spirit of the Great Beast — Israel Regardie, Nema, Kenneth Grant, Lon Milo DuQuette, Frater Achad, and innumerable others over the century since.

Note from the Editor

Do what thou wilt shall be the whole of the Law.

It is my Will that there be a simple, mostly self-contained collection of Aleister Crowley's rituals and instructions as informed by his publications up to the 1929 publication of *Magick in Theory and Practice*. I therefore took my magickal 'weapons' (old books and my laptop) and wrote innumerable 'incantations' (the typesetting of this book) in a 'magickal language' ('*L^AT_EX*'), that allow me to transmute ('*compile*') it into a form that the spirits ('*printers*') understand that they may deliver unto me the collection in physical form.

The composition and distribution of this book is thus an act of *Magick* by which I cause Changes to take place in conformity with my Will.

This was compiled manually from the works of Aleister Crowley in the public domain for the Editor's personal use, but has been further edited and released with hope of being a portable¹, affordable², high quality⁴ collection of essential instructions the Editor has not otherwise been able to find⁶.

In this text, there are minor changes to standardise on one spelling of a word (*e.g.* 'practice'), to use the Oxford comma, to change 'cakkra' to the more modern 'chakra', and similar minor points of taste. In any case where magical formulæ or quotations from Class A publications are represented, the intention is that not so much as a letter is changed. Paragraph numbers,

¹That adorations, instructions, and rituals may easily be referred to anywhere and everywhere.

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⁴Please contact me at invokeoften@protonmail.com with any errors and they will be fixed.⁵

⁵Please note that there are different types of error and it is helpful to identify which has been found, *e.g.* errors in transcription, and errors in the original works of Aleister Crowley.

⁶*Gems of the Equinox* (and *Diamonds*), as well as *Magick in Theory and Practice*, are more encyclopædic in nature; and, clocking in at nearly 1000 pages each, not something you want to take with you and refer to quickly, usually. This is not intended to replace these great works from *e.g.* Weiser, but provide another form to work from.

line numbers, and so on have been maintained as in the originals⁷.

New in this second edition is *Liber O* and *One Star in Sight* have been unabridged, the pentagrams and hexagrams, previously in the appendix, have been inlined into *Liber O* and *Liber V vel Reguli*, and the instructions from the Vision of the Eighteenth Æthyr have been added, in addition to minor corrections from the previous edition.

This collection is divided into three sections:

- α **Instructions** — the techniques which form the foundation of magickal practice. The disciplines of control of one's body (asana), breath (pranayama), and mind (dharana). Elementary techniques of Magick such as Rising on the Planes and assumption of God-forms. Magickal memory and past life recall.
- β **Rituals** — the essential rituals and practices to attune with the Æon of Horus.
- γ **Attainment** — techniques of the Great Work⁸. Union with deities, dissolution of consciousness in the All, and invocations towards Knowledge and Conversation with one's Higher Self⁹.

Earlier chapters prepare for later ones where possible, so you may work from the beginning to end, mostly. E.g., Liber E gives an outline of pranayama, and Liber RV, later, further instructs in pranayama; Liber Turris vel Domus Dei suggests reading Liber E and Liber HHH first, so both come before it; and so on.

At the beginning of each chapter is the official document number of the text, and a footnote containing the reasoning for the Liber's number, if available in the syllabus, and where it was transcribed from, to allow for ease of sourcing for comparison.

The Editor does not in any way condone the more extreme practices suggested by Aleister Crowley such as in Liber Jugorum; alternatives are suggested as footnotes on occasion, but non-clarifying commentary from the Editor is mostly kept to a minimum. The lack of an alternative noted does not imply endorsement of the practice.

The one piece of advice I will offer is that the key to understanding is in doing the work. There is no substitute for directly experiencing truth.

Love is the law, love under will.

⁷Liber O's pentagram and hexagram images have been slightly reorganised.


⁸The Great Work is identified with the realisation of one's True Self in Liber CL vel נעל A Sandal de Lege Libellum L-L-L-L-L.

⁹Commonly called 'Holy Guardian Angel' in Thelemic circles, but there are similar concepts in various cultures and systems e.g. 'Genius' (*G .: D .:*), 'Atman' (Hinduism), 'Logos' (Gnosticism), 'Augoeides' (Neo-Platonism), 'Daemon' (Greeks, Jung), etc.

Description of the Selected Publications

This is primarily ‘Class D’ publications, Official Rituals and Instructions, along with some ‘Class B’ publications, ‘consists of books or essays which are the result of ordinary scholarship, enlightened and earnest.’

A list of ‘Class D’ publications was in the syllabus given in *The Equinox* Vol. I, No. 10, along with descriptions:

- Liber III. — *Liber Jugorum*. An instruction for the control of speech, action, and thought.
- Liber VIII. See CCCCXVIII¹⁰
- Liber XI. — *Liber N V*. An instruction for attaining Nuit.
- Liber XIII. — *Graduum Montis Abiegni*. An account of the task of the Aspirant from Probationer to Adept.
- Liber XVI. — *Liber Turris Vel Domus Dei*. An instruction for the attainment by the direct destruction of thoughts as they arise in the mind.
- Liber XVII. — *Liber I A O*. [Unpublished]
- Liber XXV. — *The Star Ruby*. An improved form of the ‘lesser’ ritual of the Pentagram.
- Liber XXVIII. — *Liber Septem Regum Sanctorum*. [Unpublished]
- Liber XXXVI. — *The Star Sapphire*. An improved ritual of the Hexagram.
- Liber XLIV. — *The Mass of the Phoenix*. An instruction for a simple and exoteric form of Eucharist.¹²
- Liber C. —  [Unpublished]
- Liber CXX. — *Liber Cadaveris*. The Ritual of Initiation of a Zelator. [Listed as unpublished in Magick, 1929]

¹⁰The instruction in the 8th Æthyr pertains to Class D, *i.e.* it is an Official Ritual, and the same remarks apply to the account of the proper method of invoking Æthyrs given in the 18th Æthyr.¹¹

¹¹This second edition of ‘Invoke Often!’ corrects the missing instructions in the 18th Æthyr.

¹²Note in Liber ABA: ‘A Ritual of the Law’

- Liber CLXXV. — *Astarte Vel Liber Berylli*. An instruction in attainment by the method of devotion.
 - Liber CLXXXV. — *Liber Collegii Sancti*. Being the tasks of the Grades and their Oaths proper to Liber XIII. This is the official Paper of the various grades. It includes the Task and Oath of a Probationer. [Listed as unpublished in Magick, 1929]
 - Liber CC. — *Resh Vel Helios*. An instruction for adorations of the Sun four times daily, with the object of composing the mind to meditation and of regularising the practices.
 - Liber CCVI. — *Liber R V Vel Spiritus*. Full instruction in Pranayama.
 - Liber CCCLXI. — *Liber H H H*. Gives three methods of attainment through a willed series of thoughts.
 - Liber CCCCXII. — *A Vel Armorum*. An instruction for the preparation of the Elemental Instruments.
 - Liber CDLI. — *Liber Siloam*. [Unpublished]
 - Liber DLV. — *Liber H A D*. An instruction for attaining Hadit.
 - Liber DCLXXI. — *Liber Pyramidos*. The ritual of initiation of a Neophyte. It includes sub-rituals numbered from 672 to 676. [Class D in the Equinox, but unpublished; later unlisted altogether in Magick, 1929]
 - Liber DCCCXXXI. — *Liber I O D*, formerly called *VESTA* An instruction giving three methods of reducing the manifold consciousness to Unity.
 - Liber — *Liber Collegii Interni*. [Unpublished]
- In Magick, 1929, the following were also ‘Class D’:
- Liber DCCC. — **Liber Samekh** *Theurgia Goetia Summa* (CONGRESSUS CUM DAEMONE) being the Ritual employed by the Beast 666 for the Attainment of the Knowledge and Conversation of his Holy Guardian Angel during the Semester of His performance of the Operation of the Sacred Magick of ABRAMELIN THE MAGE.
 - Liber V vel Reguli — Being the Ritual of the Mark of the Beast: an incantation proper to invoke the Energies of the Æon of Horus, adapted for the daily use of the Magician of whatever grade.

Also included as explanatory of or as expansions on the above:

- One Star In Sight — An essay on the structure and system of the Great White Brotherhood¹³.
- Liber O vel Manus Et Sagittæ sub figura VI — Class ‘B’; ‘The instructions given in this book are too loose to find place in the Class D publications.’ — Instructions given for elementary study of the Qabalah, Assumption of God forms, Vibration of Divine Names, the Rituals of Pentagram and Hexagram, and their uses in protection and invocation, a method of attaining astral visions so-called, and an instruction in the practice called Rising on the Planes.
- Liber E vel Exercitiorum sub figura IX — Class ‘B’ — Instructs the aspirant in the necessity of keeping a record. Suggests methods of testing physical clairvoyance. Gives instruction in Asana, Pranayama and Dharana, and advises the application of tests to the physical body, in order that the student may thoroughly understand his own limitations.
- Liber DXXXVI. Βατραχοφρενοβοοκοσμομαχία — Class ‘B’ — An instruction in expansion of the field of the mind.
- Liber CMXIII. תִּישָׁרָב vel Thisharb viæ memoriæ — Class ‘B’ — Gives methods for attaining the magical memory, or memory of past lives, and an insight into the function of the Aspirant in this present life.
- Liber B vel Magi sub figura I. — Class ‘A’ — This is an account of the Grade of Magus, the highest grade which it is ever possible to manifest in any way whatever upon this plane. Or so it is said by the Masters of the Temple.
- Liber LXIV. Israfel. — Class ‘B’ — An instruction in the suitable method of preaching.
- Liber CDLXXIV. Os Abysmi vel Daath — Class ‘C’ — An instruction in a purely intellectual method of entering the Abyss.
- Liber XXX. Liber Libræ. — Class ‘B’ — An elementary course of morality suitable for the average man.

¹³ A.:A.:

Contents

Instructions	I
Liber Libræ	3
Liber E vel Exercitiorum	7
Liber Jugorum	15
Liber RV vel Spiritus	19
Liber O vel Manus et Sagittæ	25
Liber Batrachophrenoboocosmomachia	39
Liber Thisharb viæ Memoria	43
Method of Invoking the Æthyrs	51
Liber Israfel	53
Liber A vel Armorum	57
Graduum Montis Abiegni	61
One Star in Sight	65
 Rituals	 79
Liber Resh vel Helios	80
The Mass of the Phoenix	82
The Star Ruby	84

The Star Sapphire	86
Liber V vel Reguli	88
Attainment	101
Liber HHH	103
Liber Iod	111
Liber Turris vel Domus Dei	117
Liber Had	121
Liber Nu	127
Liber Astarté vel Berylli	133
The Vision of the Eighth Æthyr	147
Liber Samekh	153
Appendix	181
Liber Os Abysmi vel Daath	183
Liber B vel Magi	185
The Holy Hexagram	187
Gnostic Creed	188
Song of Adoration	189
Hymn to Pan	190
Hebrew Letters	192
Greek Letters	193

Instructions

Liber Libræ

XXX¹

o. Learn first—Oh thou who aspirest unto our ancient Order!—that Equilibrium is the basis of the Work. If thou thyself hast not a sure foundation, whereon wilt thou stand to direct the forces of Nature?

1. Know then, that as man is born into this world amidst the Darkness of Matter, and the strife of contending forces; so must his first endeavour be to seek the Light through their reconciliation.

2. Thou then, who hast trials and troubles, rejoice because of them, for in them is Strength, and by their means is a pathway opened unto that Light.

3. How should it be otherwise, O man, whose life is but a day in Eternity, a drop in the Ocean of time; how, were thy trials not many, couldst thou purge thy soul from the dross of earth?

Is it but now that the Higher Life is beset with dangers and difficulties; hath it not ever been so with the Sages and Hierophants of the past? They have been persecuted and reviled, they have been tormented of men; yet through this also has their Glory increased.

4. Rejoice therefore, O Initiate, for the greater thy trial the greater thy Triumph. When men shall revile thee, and speak against thee falsely, hath not the Master said, 'Blessed art thou!'

5. Yet, oh aspirant, let thy victories bring thee not Vanity, for with increase of Knowledge should come increase of Wisdom. He who knoweth little, thinketh he knoweth much; but he who knoweth much hath learned his own ignorance. Seest thou a man wise in his own conceit? There is more hope of a fool, than of him.

6. Be not hasty to condemn others; how knowest thou that in their place, thou couldst have resisted the temptation? And even were it so, why shouldst thou despise one who is weaker than thyself?

7. Thou therefore who desirest Magical Gifts, be sure that thy soul is

¹30 is the letter Lamed, which is Justice² in the Tarot, referred to Libra. From the Equinox, Vol. 1, No. 1.

²Liber Libræ may be read as 'The Book of Scales' or 'The Book of Balances'. — EDITOR.

firm and steadfast; for it is by flattering thy weaknesses that the Weak Ones will gain power over thee. Humble thyself before thy Self, yet fear neither man nor spirit. Fear is failure, and the forerunner of failure: and courage is the beginning of virtue.

8. Therefore fear not the Spirits, but be firm and courteous with them; for thou hast no right to despise or revile them; and this too may lead thee astray. Command and banish them, curse them by the Great Names if need be; but neither mock nor revile them, for so assuredly wilt thou be lead into error.

9. A man is what he maketh himself within the limits fixed by his inherited destiny; he is a part of mankind; his actions affect not only what he calleth himself, but also the whole universe.

10. Worship and neglect not, the physical body which is thy temporary connection with the outer and material world. Therefore let thy mental Equilibrium be above disturbance by material events; strengthen and control the animal passions, discipline the emotions and the reason, nourish the Higher Aspirations.

11. Do good unto others for its own sake, not for reward, not for gratitude from them, not for sympathy. If thou art generous, thou wilt not long for thine ears to be tickled by expressions of gratitude.

12. Remember that unbalanced force is evil; that unbalanced severity is but cruelty and oppression; but that also unbalanced mercy is but weakness which would allow and abet Evil. Act passionately; think rationally; be Thyself.

13. True ritual is as much action as word; it is Will.

14. Remember that this earth is but an atom in the universe, and that thou thyself art but an atom thereon, and that even couldst thou become the God of this earth whereon thou crawlest and grovellest, that thou wouldest, even then, be but an atom, and one amongst many.

15. Nevertheless have the greatest self-respect, and to that end sin not against thyself. The sin which is unpardonable is knowingly and wilfully to reject truth, to fear knowledge lest that knowledge pander not to thy prejudices.

16. To obtain Magical Power, learn to control thought; admit only those ideas that are in harmony with the end desired, and not every stray and contradictory Idea that presents itself.

17. Fixed thought is a means to an end. Therefore pay attention to the power of silent thought and meditation. The material act is but the outward expression of thy thought, and therefore hath it been said that 'the thought of foolishness is sin.' Thought is the commencement of action, and if a

chance thought can produce much effect, what cannot fixed thought do?

18. Therefore, as hath already been said, Establish thyself firmly in the equilibrium of forces, in the centre of the Cross of the Elements, that Cross from whose centre the Creative Word issued in the birth of the Dawning Universe.

19. Be thou therefore prompt and active as the Sylphs, but avoid frivolity and caprice; be energetic and strong like the Salamanders, but avoid irritability and ferocity; be flexible and attentive to images like the Undines, but avoid idleness and changeability; be laborious and patient like the Gnomes, but avoid grossness and avarice.

20. So shalt thou gradually develop the powers of thy soul, and fit thyself to command the Spirits of the elements. For wert thou to summon the Gnomes to pander to thine avarice, thou wouldst no longer command them, but they would command thee. Wouldst thou abuse the pure beings of the woods and mountains to fill thy coffers and satisfy thy hunger of Gold? Wouldst thou debase the Spirits of Living Fire to serve thy wrath and hatred? Wouldst thou violate the purity of the Souls of the Waters to pander to thy lust of debauchery? Wouldst thou force the Spirits of the Evening Breeze to minister to thy folly and caprice? Know that with such desires thou canst but attract the Weak, not the Strong, and in that case the Weak will have power over thee.

21. In the true religion there is no sect, therefore take heed that thou blaspheme not the name by which another knoweth his God; for if thou do this thing in Jupiter thou wilt blaspheme יהוה and in Osiris יהשועה. Ask and ye shall have! Seek, and ye shall find! Knock, and it shall be opened unto you!

Liber E vel Exercitiorum

IX¹

Instructs the aspirant in the necessity of keeping a record. Suggests methods of testing physical clairvoyance. Gives instruction in Asana, Pranayama and Dharana, and advises the application of tests to the physical body, in order that the student may thoroughly understand his own limitations.

I.

The Record.

1. It is absolutely necessary that all experiments should be recorded in detail during, or immediately after, their performance.
2. It is highly important to note the physical and mental condition of the experimenter or experimenters.
3. The time and place of all experiments must be noted; also the state of the weather, and generally all conditions which might conceivably have any result upon the experiment either as adjuvants to or causes of the result, or as inhibiting it, or as sources of error.
4. The A.∴A.∴ will not take official notice of any experiments which are not thus properly recorded.
5. It is not necessary at this stage for us to declare fully the ultimate end of our researches; nor indeed would it be understood by those who have not become proficient in these elementary courses.
6. The experimenter is encouraged to use his own intelligence, and not to rely upon any other person or persons, however distinguished, even among ourselves.
7. The written record should be intelligently prepared so that others may benefit from its study.

¹Refers to Yesod. The foundation, because the elementary practices²recommended in the book are the foundation of all the work. From the Equinox Vol. 1, No. 1; Magick in Theory and Practice.

²Liber E vel Exercitiorum may be read as 'Book of Exercises'. — EDITOR.

8. The Book John St John published in the first number of the 'Equinox' is an example of this kind of record by a very advanced student. It is not as simply written as we could wish, but will show the method.

9. The more scientific the record is, the better. Yet the emotions should be noted, as being some of the conditions.

Let then the record be written with sincerity and care; thus with practice it will be found more and more to approximate to the ideal.

II.

Physical clairvoyance.

1. Take a pack of (78) Tarot playing cards. Shuffle; cut. Draw one card. Without looking at it, try to name it. Write down the card you name, and the actual card. Repeat, and tabulate results.

2. This experiment is probably easier with an old genuine pack of Tarot cards, preferably a pack used for divination by some one who really understood the matter.

3. Remember that one should expect to name the right card once in 78 times. Also be careful to exclude all possibilities of obtaining the knowledge through the ordinary senses of sight and touch, or even smell.

There was once a man whose fingertips were so sensitive that he could feel the shape and position of the pips and so judge the card correctly.

4. It is better to try first the easier form of the experiment, by guessing only the suit.

5. Remember that in 78 experiments you should obtain 22 trumps and 14 of each other suit; so that without any clairvoyance at all, you can guess right twice in 7 times (roughly) by calling trumps each time.

6. Note that some cards are harmonious.

Thus it would not be a bad error to call the five of Swords ('The Lord of Defeat') instead of the ten of Swords ('The Lord of Ruin'). But to call the Lord of Love (2 Cups) for the Lord of Strife (5 Wands) would show that you were getting nothing right.

Similarly a card ruled by Mars would be harmonious with a 5, a card of Gemini with 'The Lovers'.

7. These harmonies must be thoroughly learnt, according to the numerous tables given in 777.

8. As you progress you will find that you are able to distinguish the suit correctly three times in four and that very few indeed inharmonious errors occur, while in 78 experiments you are able to name the card aright as many

as 15 or 20 times.

9. When you have reached this stage, you may be admitted for examination; and in the event of your passing you will be given more complex and difficult exercises.

III.

Asana — Posture.

1. You must learn to sit perfectly still with every muscle tense for long periods.

2. You must wear no garments that interfere with the posture in any of these experiments.

3. The first position: (The God). Sit in a chair; head up, back straight, knees together, hands on knees, eyes closed.

4. The second position: (The Dragon). Kneel; buttocks resting on the heels, toes turned back, back and head straight, hands on thighs.

5. The third position: (The Ibis). Stand, hold left ankle with right hand, free forefinger on lips.

6. The fourth position: (The Thunderbolt). Sit; left heel pressing up anus, right foot poised on its toes, the heel covering the phallus; arms stretched out over the knees; head and back straight.

7. Various things will happen to you while you are practising these positions; they must be carefully analysed and described.

8. Note down the duration of practice; the severity of the pain (if any) which accompanies it, the degree of rigidity attained, and any other pertinent matters.

9. When you have progressed up to the point that a saucer filled to the brim with water and poised upon the head does not spill one drop during a whole hour, and when you can no longer perceive the slightest tremor in any muscle; when, in short, you are perfectly steady and easy, you will be admitted for examination; and, should you pass, you will be instructed in more complex and difficult practices.

IV.

Pranayama — Regularisation of the Breathing.

1. At rest in one of your positions, close the right nostril with the thumb of the right hand and breathe out slowly and completely through the left nostril, while your watch marks 20 seconds. Breathe in through the same

nostril for 10 seconds. Changing hands, repeat with the other nostril. Let this be continuous for one hour.

2. When this is quite easy to you, increase the periods to 30 and 15 seconds.

3. When this is quite easy to you, but not before, breathe out for 15 seconds, in for 15 seconds, and hold the breath for 15 seconds.

4. When you can do this with perfect ease and comfort for a whole hour, practice breathing out for 40 and in for 20 seconds.

5. This being attained, practice breathing out for 20, in for 10, holding the breath for 30 seconds.

When this has become perfectly easy to you, you may be admitted for examination, and should you pass, you will be instructed in more complex and difficult practices.

6. You will find that the presence of food in the stomach, even in small quantities, makes the practices very difficult.

7. Be very careful never to overstrain your powers; especially never get so short of breath that you are compelled to breathe out jerkily or rapidly.

8. Strive after depth, fullness, and regularity of breathing.

9. Various remarkable phenomena will very probably occur during these practices. They must be carefully analysed and recorded.

V.

Dharana — Control of Thought.

1. Constrain the mind to concentrate itself upon a single simple object imagined.

The five *tatwas* are useful for this purpose; they are: a black oval; a blue disk; a silver crescent; a yellow square; a red triangle.

2. Proceed to combinations of simple objects; e.g. a black oval within a yellow square, and so on.

3. Proceed to simple moving objects, such as a pendulum swinging, a wheel revolving, etc. Avoid living objects.

4. Proceed to combinations of moving objects, e.g. a piston rising and falling while a pendulum is swinging. The relation between the two movements should be varied in different experiments.

Or even a system of flywheels, eccentrics, and governor.

5. During these practices the mind must be absolutely confined to the object determined upon; no other thought must be allowed to intrude upon the consciousness. The moving systems must be regular and harmonious.

6. Note carefully the duration of the experiments, the number and nature of the intruding thoughts, the tendency of the object itself to depart from the course laid out for it, and any other phenomena which may present themselves. Avoid overstrain; this is very important.

7. Proceed to imagine living objects; as a man, preferably some man known to, and respected by, yourself.

8. In the intervals of these experiments you may try to imagine the objects of the other senses, and to concentrate upon them.

For example, try to imagine the taste of chocolate, the smell of roses, the feeling of velvet, the sound of a waterfall or the ticking of a watch.

9. Endeavour finally to shut out all objects of any of the senses, and prevent all thoughts arising in your mind. When you feel you have attained some success in these practices, apply for examination, and should you pass, more complex and difficult practices will be prescribed for you.

VI.

Physical limitations.

1. It is desirable that you should discover for yourself your physical limitations.

2. To this end ascertain for how many hours you can subsist without food or drink before your working capacity is seriously interfered with.

3. Ascertain how much alcohol you can take, and what forms of drunkenness assail you.

4. Ascertain how far you can walk without once stopping; likewise with dancing, swimming, running, etc.

5. Ascertain for how many hours you can do without sleep.

6. Test your endurance with various gymnastic exercises, club swinging, and so on.

7. Ascertain for how long you can keep silence.

8. Investigate any other capacities and aptitudes which may occur to you.

9. Let all these things be carefully and conscientiously recorded; for according to your powers will it be demanded of you.

VII.

A Course of Reading.

1. The object of most of the foregoing practices will not at first be clear to you; but at least (who will deny it?) they have trained you in determination, accuracy, introspection, and many other qualities which are valuable to all men in their ordinary avocations, so that in no case will your time have been wasted.

2. That you may gain some insight into the nature of the Great Work which lies beyond these elementary trifles, however, we should mention that an intelligent person may gather more than a hint of its nature from the following books, which are to be taken as serious and learned contributions to the study of Nature, though not necessarily to be implicitly relied upon.

‘The Yi King (S.B.E. Series³, Oxford University Press.)’

‘The Tao Teh King (S.B.E. Series.)’

‘Tannhäuser’, by A. Crowley.

‘The Upanishads’.

‘The Bhagavad-Gita’.

‘The Voice of the Silence’.

‘Raja Yoga’, by Swami Vivekananda.

‘The Shiva Sanhita’.

‘The Aphorisms of Patanjali’.

‘The Sword of Song’.

‘The Book of the Dead’.

‘Rituel et Dogme de la Haute Magie’.

‘The Book of the Sacred Magic of Abramelin the Mage’.

‘The Goetia’.

‘The Hathayoga Pradipika’.

‘The Spiritual Guide of Molinos’.

Erdmann’s ‘History of Philosophy’.

‘The Star in the West (Captain Fuller)’.

‘The Dhammapada (S.B.E. Series, Oxford University Press)’.

‘The Questions of King Milinda (S.B.E. Series)’.

‘777 vel Prolegomena, etc.’.

‘Varieties of Religious Experience’ (James).

‘Kabbala Denudata’.

‘Konx Om Pax’.

³Look for more modern translations & editions than the ones in this list, noting that these were likely the best available at the time. — EDITOR.

3. Careful study of these books will enable the pupil to speak in the language of his master, and facilitate communications with him.

4. The pupil should endeavour to discover the fundamental harmony of these very varied works; for this purpose he will find it best to study the most extreme divergences side by side.

5. He may at any time that he wishes apply for examination in this course of reading.

6. During the whole of this elementary study and practice he will do wisely to seek out and attach himself to, a master, one competent to correct him and advise him. Nor should he be discouraged by the difficulty of finding such a person.

7. Let him further remember that he must in no wise rely upon, or believe in, that master. He must rely entirely upon himself, and credit nothing whatever but that which lies within his own knowledge and experience.

8. As in the beginning, so at the end, we here insist upon the vital importance of the written record as the only possible check upon error derived from the various qualities of the experimenter.

9. Thus let the work be accomplished duly; yea, let it be accomplished duly.

(If any really important or remarkable results should occur, or if any great difficulty presents itself, the A. : . A. : . should be at once informed of the circumstances.)

Liber Jugorum

III¹

An instruction for the control of speech, action, and thought.

O

o. Behold the Yoke upon the neck of the Oxen! Is it not thereby that the Field shall be ploughed? The Yoke is heavy, but joineth together them that are separate — Glory to Nuit and to Hadit, and to Him that hath given us the Symbol of the Rosy Cross!

Glory unto the Lord of the Word Abrahadabra, and Glory unto Him that hath given us the Symbol of the Ankh, and of the Cross within the Circle!

1. Three are the Beasts wherewith thou must plough the Field; the Unicorn, the Horse, and the Ox. And these shalt thou yoke in a triple yoke that is governed by One Whip.

2. Now these Beasts run wildly upon the earths and are not easily obedient to the Man.

3. Nothing shall be said here of Cerberus, the great Beast of Hell that is every one of these and all of these, even as Athanasius hath foreshadowed. For this matter² is not of Tiphereth without, but Tiphereth within.

I

o. The Unicorn is speech. Man, rule thy Speech! How else shalt thou master the Son, and answer the Magician at the right hand gateway of the Crown?

1. Here are practices. Each may last for a week or more.

α. Avoid using some common word, such as ‘and’ or ‘the’ or ‘but’; use a paraphrase.

¹The title may be read as ‘Book of the Yoke’. Refers to the threefold method given, and to the Triangle as a binding force. From the Equinox Vol. 1, No. 4 & Magick in Theory and Practice.

²(I.e. the matter of Cereberus)

β. Avoid using some letter of the alphabet, such as ‘t’, or ‘s’, or ‘m’; use a paraphrase.

γ. Avoid using the pronouns and adjectives of the first person; use a paraphrase.

Of thine own ingenium devise others.

2. On each occasion that thou art betrayed into saying that thou art sworn to avoid, cut thyself sharply upon the writes or forearm with a razor³⁴; even as thou shouldst beat a disobedient dog. Feareth not the Unicorn the claws and teeth of the Lion?

3. Thine arm then serveth thee both for a warning and for a record. Thou shalt write down thy daily progress in these practices, until thou art perfectly vigilant at all times over the least word that slippeth from thy tongue.

Thus bind thyself, and thou shalt be for ever free.

II

o.The Horse is Action. Man, rule thine Action. How else shalt thou master the Father, and answer the Fool at the Left Hand Gateway of the Crown?

1. Here are practices. Each may last for a week, or more.

α. Avoiding lifting the left arm above the waist.

β. Avoid crossing the legs.

Of thine own ingenium devise others.

2. On each occasion that thou art betrayed into doing that thou art sworn to avoid, cut thyself sharply upon the wrist or forearm with a razor; even as thou shouldst beat a disobedient dog. Feareth not the Horse the teeth of the Camel?

3. Thine arm then serveth thee both for a warning and for a record. Thou shalt write down thy daily progress in these practices, until thou art perfectly vigilant at all times over the least action that slippeth from the least of thy fingers.

Thus bind thyself, and thou shalt be for ever free.

³Less permanent, damaging alternatives to the razor exist like making a note of the failure, and/or using a rubber band to punish. The goal here is to train yourself to be mindful of speech, action, and thought, not to butcher yourself. — EDITOR.

⁴If one does partake in these practices, remember to sterilise the blade, to practice first aid, and keep in mind how it will heal and scar. — EDITOR.

III

o. The Ox is Thought. Man, rule thy Thought! How else shalt thou master the Holy Spirit, and answer the High Priestess in the Middle Gateway of the Crown?

1. Here are practices. Each may last for a week or more.

α . Avoid thinking of a definite subject and all things connected with it, and let that subject be one which commonly occupies much of thy thought, being frequently stimulated by sense-perceptions or the conversation of others.

β . By some device, such as the changing of thy ring from one finger to another, create in thyself two personalities, the thoughts of one being within entirely different limits from that of the other, the common ground being the necessities of life.⁵

Of thine own Ingenium devise others.

2. On each occasion that thou art betrayed into thinking that thou art sworn to avoid, cut thyself sharply upon the wrist or forearm with a razor; even as thou shouldst beat a disobedient dog. Feareth not the Ox the Goad of the Ploughman?

3. Thine arm then serveth thee both for a warning and for a record. Thou shalt write down thy daily progress in these practices, until thou art perfectly vigilant at all times over the least thought that ariseth in thy brain.

Thus bind thyself, and thou shalt be for ever free.

⁵For instance, let A be a man of strong passions, skilled in the Holy Qabalah, a vegetarian, and a keen 'reactionary' politician; let B be a bloodless and ascetic thinker, occupied with business and family cares, an eater of meat, and a keen progressive politician. Let no thought proper to 'A' arise when the ring is on the 'B' finger; and *vice versa*.

Liber RV vel Spiritus

CCVI¹

Full instruction in Pranayama.²

2. Let the Zelator observe the current of his breath.
3. Let him investigate the following statements, and prepare a careful record of research.
 - (a) Certain actions induce the flow of the breath through the right nostril (Pingala); and, conversely, the flow of the breath through Pingala induces certain actions.
 - (b) Certain other actions induce the flow of the breath through the left nostril (Ida), and conversely.
 - (c) Yet a third class of actions induce the flow of the breath through both nostrils at once (Sushumna), and conversely.
 - (d) The degree of mental and physical activity is interdependent with the distance from the nostrils at which the breath can be felt by the back of the hand.
4. *First practice.* Let him concentrate his mind on the act of breathing, saying mentally, 'the breath flows in', 'the breath flows out', and record the results. (This practice may resolve itself into Mahasatipatthana (*vide* Liber XXV)³ or induce Samadhi. Whichever occurs should be followed up as right Ingenium of the Zelator, or the advice of his Practicus, may determine.)
5. *Second practice.* Pranayama. This is outlined in Liber E. Further, let the Zelator accomplished in those practices endeavour to master a cycle of 10, 20, 40 or even 16, 32, 64. But let this be done gradually and with due caution. And when he is steady and easy both in Asana and Pranayama, let him still further increase the period.

¹The number of R V, referred to in the text. From the Equinox Vol. 1, No. 7; Magick in Theory and Practice.

²There was no line 1 in either original. — EDITOR.

³What this is referring to is unclear. This predates the publication of the Star Ruby as XXV. There's another reference to it in Liber Viarum Via, from the same Equinox issue, as part of the grade of 1, 'The Preparation of the Corpse for the Tomb'; also unclear. — EDITOR.

Thus let him investigate these statements which follow:

- (a) If Pranayama be properly performed, the body will first of all become covered with sweat. This sweat is different in character from that customarily induced by exertion. If the Practitioner rub this sweat thoroughly into his body, he will greatly strengthen it.
- (b) The tendency to perspiration will stop as the practice is continued, and the body become automatically rigid.

Describe this rigidity with minute accuracy.

- (c) The state of automatic rigidity will develop into a state characterised by violent spasmodic movements of which the Practitioner is unconscious, but of whose result he is aware. This result is that the body hops gently from place to place. After the first two or three occurrences of this experience, Asana is not lost. The body appears (on another theory) to have lost its weight almost completely and to be moved by an unknown force.⁴
- (d) As a development of this stage, the body rises into the air, and remains there for an appreciably long period, from a second to an hour or more.

Let him further investigate any mental results which may occur.

6. *Third practice.* In order both to economise his time and to develop his powers, let the Zelator practice the deep full breathing which his preliminary exercises will have taught him during his walks. Let him repeat a sacred sentence (mantra) or let him count, in such a way that his footfall beats accurately with the rhythm thereof, as is done in dancing. Then let him practice Pranayama, at first without the Kumbhakam,⁵ and paying no attention to the nostrils or otherwise than to keep them clear. Let him begin by an indrawing of breathing for 4 paces, and a breathing out for 4 paces. Let him increase this gradually to 6.6, 8.8, 12.12, 16.16, and 24.24, or more if he be able. Next let him practice in the proper proportion 4.8, 6.12, 8.16, 12.24, and so on. Then if choose, let him recommence the series, adding a gradually increasing period of Kumbhakam.

7. *Fourth practice.* Following on this third practice, let him quicken his mantra and his pace until the walk develops into a dance. This may

⁴In the Equinox Vol. 1, No. 7. p. 61, available online today, there are a set of images of Aleister Crowley performing this operation. They are useful to review, but have been omitted for space. — EDITOR.

⁵In all books they speak of Pranayama being divided into Rechaka (rejecting or exhaling), Puraka (inhaling), Kumbhaka (restraining, stationary).’ – Raja Yoga, Swami Vivekananda. Internal kumbhaka (inhale, hold) is known as ‘Antara’ Kumbhaka; external Kumbhaka (exhale, hold) is known as ‘Bahya Kumbhaka’. — EDITOR.

also be practiced with the ordinary waltz step, using a mantra in three-time, such as ἐπελθον, ἐπελθον, Ἀρτεμις; or ΙΑΟ; ΙΑΟ ΣΑΒΑΟ; in such cases the practice may be combined with devotion to a particular deity: see Liber CLXXV⁶. For the dance as such it is better to use a mantra of a non-committal character, such as το ειναι, το καλον, το γαθον⁷, or the like.

8. *Fifth practice.* Let him practice mental concentration⁸ during the dance, and investigate the following experiments:

- (a) The dance becomes independent of the will.
- (b) Similar phenomena to those described in 5 (a), (b), (c), (d), occur.
- (c) Certain important mental results occur.

9. A note concerning the depth and fulness of the breathing. In all proper expiration the last possible portion of air should be expelled. In this the muscles of the throat, chest, ribs, and abdomen must be fully employed, and aided by the pressing of the upper arms into the flanks, and of the head into the thorax.

In all proper inspiration the last possible portion of air must be drawn into the lungs.

In all proper holding of the breath, the body must remain absolutely still.

Ten minutes of such practice is ample to induce profuse sweating in every place of a temperature 17° C. or over.

The progress of the Zelator in acquiring a depth and fulness of breath should be tested by the respirometer.

The exercises should be carefully graduated to avoid overstrain and possible damage to the lungs.

This depth and fulness of breath should be kept as much as possible, even in rapid exercises, with the exception of the sixth practice following.

10. *Sixth practice.* Let the Zelator breathe as shallowly and rapidly as possible. He should assume the attitude of his moment of greatest expiration, and breathe only with the muscles of his throat. He may also practice lengthening the period between each shallow breathing.

(This may be combined, when acquired, with concentration on the Visuddhi chakra, i.e. let him fix his mind unwaveringly upon a point in the spine opposite the larynx. ED [EQUINOX])

11. *Seventh practice.* Let the Zelator breathe as deeply and rapidly as

⁶Liber Astarte vel Berylli — EDITOR.

⁷There are a couple variations in these examples in different publications. Remember that these are *examples*, not the only options. Find one that suits you. — EDITOR.

⁸*I.e.*, dharana (as in Liber E) on the dance and mantra. — EDITOR.

possible.

12. *Eighth practice.* Let the Zelator practice restraint of breathing in the following manner.

At any stage of breathing let him suddenly hold the breath, enduring the need to breathe until it passes, returns, and passes again, and so on until consciousness is lost, either rising to Samadhi or similar supernormal condition, or falling into oblivion.

13. *Ninth practice.* Let him practice the usual forms of Pranayama, but let Kumbhakam be used after instead of before expiration. Let him gradually increase the period of this Kumbhakam as in the case of any other.

14. A note concerning the conditions of these experiments.

The conditions favourable are dry and bracing air, a warm climate, absence of wind, absence of noise, insects and all other disturbing influences,⁹ a retired situation, simple food eaten in great moderation at the conclusion of the practices of morning and afternoon, and on no account before practising. Bodily health is almost essential, and should be most carefully guarded (See Liber CLXXXV, *Task of a Neophyte*). A diligent and tractable disciple, or the Practicus of the Zelator, should aid him in his work. Such a disciple should be noiseless, patient, vigilant, prompt, cheerful, of gentle manner and reverent to his master, intelligent to anticipate his wants, cleanly and gracious, not given to speech, devoted and unselfish. With all this he should be fierce and terrible to strangers and all hostile influences, determined and vigorous, increasingly vigilant, the guardian of the threshold.

It is not desirable that the Zelator should employ any other creature than a man, save in cases of necessity. Yet for some of these purposes a dog will serve, for others a woman. There are others appointed to serve, but these are not for the Zelator.

15. *Tenth practice.* — Let the Zelator experiment if he will with inhalations of oxygen, nitrous oxide, carbon dioxide, and other gases mixed in small proportion with his air during the practices. These experiments are to be conducted with caution in the presence of a medical man of experience, and they are only useful as facilitating a simulacrum of the results of the proper practices and thereby enheartening the Zelator.

16. *Eleventh practice.* — Let the Zelator at any time during the practices, especially during the periods of Kumbhakam, throw his will utterly towards his Holy Guardian Angel, directing his eyes inward and upward, and

⁹Note that in the early stages of concentration of the mind, such annoyances become negligible.

turning back his tongue as if to swallow it.

(This latter operation is facilitated by severing the *frænum linguæ*, which, if done, should be done by a competent surgeon. We do not advise this or any similar method of cheating difficulties. This is, however, harmless.)

In this manner the practice is to be raised from the physical to the spiritual plane, even as the words *Ruh*, *Ruach*, *Pneuma*, *Spiritus*, *Geist*, *Ghost*, and indeed words of almost all languages, have been raised from their physical meaning of wind, breath, or movement, to the spiritual plane.

(RV is the old root meaning *Yoni* and hence *Wheel* (Fr. *roue*, Lat. *rota*, wheel) and the corresponding Semitic root means 'to go'. Similarly spirit is connected with 'spiral'. — ED [EQUINOX].)

17. Let the Zelator attach no credit to any statements that may have been made throughout the course of this instruction, and reflect that even the counsel which we have given as suitable to the average case may be entirely unsuitable to his own.

Liber O vel Manus et Sagittæ

VI'

Instructions given for elementary study of the Qabalah, Assumption of God forms, Vibration of Divine Names, the Rituals of Pentagram and Hexagram, and their uses in protection and invocation, a method of attaining astral visions so-called, and an instruction in the practice called Rising on the Planes.

I. [Introduction]

1. This book is very easy to misunderstand; readers are asked to use the most minute critical care in the study of it, even as we have done in its preparation.

2. In this book it is spoken of the Sephiroth and the Paths; of Spirits and Conjurings; of Gods, Spheres, Planes, and many other things which may or may not exist.

It is immaterial whether these exist or not. By doing certain things certain results will follow; students are most earnestly warned against attributing objective reality or philosophic validity to any of them.

3. The advantages to be gained from them are chiefly these:

(a) A widening of the horizon of the mind.

(b) An improvement of the control of the mind.

4. The student, if he attains any success in the following practices, will find himself confronted by things (ideas or beings) too glorious or too dreadful to be described. It is essential that he remain the master of all that he beholds, hears or conceives; otherwise he will be the slave of illusion, and the prey of madness.

Before entering upon any of these practices, the student should be in good health, and have attained a fair mastery of Asana, Pranayama and Dharana.

5. There is little danger that any student, however idle or stupid, will

¹The title may be read as 'Book of the Hand & the Arrow'. From the Equinox Vol. 1, No. 2; Magick in Theory and Practice.

fail to get some result; but there is great danger that he will be led astray, obsessed and overwhelmed by his results, even though it be by those which it is necessary that he should attain. Too often, moreover, he mistaketh the first resting-place for the goal, and taketh off his armour as if he were a victor ere the fight is well begun.

It is desirable that the student should never attach to any result the importance which it at first seems to possess.

6. First, then, let us consider the Book 777 and its use; the preparation of the Place; the use of the Magic Ceremonies; and finally the methods which follow in Chapter V. 'Viator in Regnis Arboris', and in Chapter VI. 'Sagitta trans Lunam'.

(In another book will it be treated of the Expansion and Contraction of Consciousness; progress by slaying the Chakkrâms; progress by slaying the Pairs of Opposites; the methods of Sabhapaty Swami, &c. &c.)

II. [The Use of 777 & Qabalistic correspondence essentials]

1. The student must FIRST obtain a thorough knowledge of Book 777, especially of columns i., ii., iii., v., vi., vii., ix., xi., xii., xiv., xv., xvi., xvii., xviii., xix., xxxiv., xxxv., xxxviii., xxxix., xl., xli., xlii., xlv., liv., lv., lix., lx., lxi., lxiii., lxx., lxxv., lxxvii., lxxviii., lxxix., lxxx., lxxxii., lxxxiii., xcvi., xcvi., xcix., c., ci., cxvii., cxviii., cxxxvii., cxxxviii., cxxxix., clxxv., clxxvi., clxxvii., clxxviii.

When these are committed to memory, he will begin to understand the nature of these correspondences. (*See* Illustrations: 'The Temple of Solomon the King' in this number². Cross-references are given.)

2. If we take an example, the use of the table will become clear. Let us suppose that you wish to obtain knowledge of some obscure science.

In column xlv.³, line 12, you will find 'Knowledge of Sciences'.

By now looking up line 12 in the other columns, you will find that the Planet corresponding is Mercury, its number eight, its lineal figures the octagon and octagram. The God who rules that planet Thoth, or in Hebrew symbolism Tetragrammaton Adonai and Elohim Tzabaoth, its Archangel Raphael, its Choir of Angels Beni Elohim, its Intelligence Tiriel, its Spirit Taphtatharath, its colours Orange (for Mercury is the Sphere of the Sephira Hod, 8), Yellow, Purple, Grey, and Indigo rayed with Violet; its Magical Weapon the Wand or Caduceus, its Perfumes Mastic and others,

²Equinox Vol. 1, No. 2.

³Reference to the First Edition.

its sacred plants Vervain and others, its jewel the Opal or Agate; its sacred animal the Snake, &c., &c.

3. You would then prepare your Place of Working accordingly. In an orange circle you would draw an eight-pointed star of yellow, at whose points you would place eight lamps. The Sigil of the Spirit (which is to be found in Cornelius Agrippa and other books) you would draw in the four colours with such other devices as your experience may suggest.

4. And so on. We cannot here enter at length into all the necessary preparations; and the student will find them fully set forth in the proper books, of which the 'Goetia' is perhaps the best example.

These rituals need not be slavishly imitated; on the contrary the student should do nothing the object of which he does not understand; also, if he have any capacity whatever, he will find his own crude rituals more effective than the highly polished ones of other people.

The general purpose of all this preparation is as follows:

5. Since the student is a man surrounded by material objects, if it be his wish to master one particular idea, he must make every material object about him directly suggest that idea. Thus in the ritual quoted, if his glance fall upon the lights, their number suggests Mercury; he smells the perfumes, and again Mercury is brought to his mind. In other words, the whole magical apparatus and ritual is a complex system of mnemonics.

(The importance of these lies principally in the fact that particular sets of images that the student may meet in his wanderings correspond to particular lineal figures, divine names, &c. and are controlled by them. As to the possibility of producing results external to the mind of the seer (*objective*, in the ordinary common-sense acceptance of the term) we are here silent.)

6. There are three important practices connected with all forms of ceremonial (and the two Methods which later we shall describe). These are:

- (1) Assumption of God-forms.
- (2) Vibration of Divine Names.
- (3) Rituals of 'Banishing' and 'Invoking'.

These, at least, should be completely mastered before the dangerous Methods of Chapters V. and VI. are attempted.

III. [Assumption of God-forms & Vibration of Names]

1. The Magical Images of the Gods of Egypt should be made thoroughly familiar. This can be done by studying them in any public museum, or

in such books as may be accessible to the student. They should then be carefully painted by him, both from the model and from memory.

2. The student, seated in the 'God' position or in the characteristic attitude of the God desired, should then imagine His image as coinciding with his own body, or as enveloping it. This must be practiced until mastery of the image is attained, and an identity with it and with the God experienced.

It is a matter for very great regret that no simple and certain test of success in this practice exists.

3. The Vibration of God-names. As a further means of identifying the human consciousness with that pure portion of it which man calls by the name of some God, let him act thus:

4. (a) Stand with arms outstretched.⁴

(b) Breathe in deeply through the nostrils, imagining the name of the God desired entering with the breath.

(c) Let that name descend slowly from the lungs to the heart, the solar plexus, the navel, the generative organs, and so to the feet.

(d) The moment that it appears to touch the feet, quickly advance the left foot about 12 inches, throw forward the body, and let the hands (drawn back to the side of the eyes) shoot out, so that you are standing in the typical position of the God Horus⁵ and at the same time imagine the Name as rushing up and through the body, while you breathe it out through the nostrils with the air which has been till then retained in the lungs. All this must be done with all the force of which you are capable.

(e) Then withdraw the left foot, and place the right forefinger upon the lips⁶, so that you are in the characteristic position of the God Harpocrates⁷

5. It is a sign that the student is performing this correctly when a single 'Vibration' entirely exhausts his physical strength. It should cause him to grow hot all over, or to perspire violently, and it should so weaken him that he will find it difficult to remain standing.

6. It is a sign of success, though only by the student himself is it perceived, when he hears the name of the God vehemently roared forth, as if by the concourse of ten thousand thunders; and it should appear to him as if that

⁴This injunction does not apply to gods like Phthah or Harpocrates whose natures do not accord with this gesture.

⁵See Illustration in [Equinox] Vol., I. No. 1, 'Blind Force'.

⁶Or the thumb, the fingers being closed. The thumb symbolises spirit, the forefinger the element of water.

⁷See Illustration in [Equinox] Vol. I., No. 1, 'The Silent Watcher'.

Great Voice proceeded from the Universe, and not from himself.

In both the above practices all consciousness of anything but the God-form and name should be absolutely blotted out; and the longer it takes for normal perception to return, the better.

IV. [Rituals]

1. The Rituals of the Pentagram and Hexagram must be committed to memory; these are as follows:

The Lesser Ritual of the Pentagram.

- (I) Touching the forehead say Ateh (Unto Thee).
- (II) Touching the breast say Malkuth (The Kingdom).
- (III) Touching the right shoulder, say ve-Geburah (and the Power).
- (IV) Touching the left shoulder, say ve-Gedulah (and the Glory).
- (V) Clasping the hands upon the breast, say le-Olahm, Amen (To the Ages, Amen).
- (VI) Turning to the East make a pentagram (that of Earth)⁸ with the proper weapon (usually the Wand). Say (*i.e.* vibrate) I H V H.
- (VII) Turning to the South, the same, but say A D N I.
- (VIII) Turning to the West, the same, but say A H I H.
- (IX) Turning to the North, the same, but say A G L A.
Pronounce: Ye-ho-wau⁹, Adónai, Eheieh, Agla¹⁰.
- (X) Extending the arms in the form of a Cross say:
- (XI) Before me Raphael;
- (XII) Behind me Gabriel;
- (XIII) On my right hand Michael.
- (XIV) On my left hand Auriel;
- (XV) For about me flames the Pentagram,
- (XVI) And in the Column stands the six-rayed Star.
Repeat (i) to (v), the 'Qabalistic Cross'.

⁸Usually considered to appropriate for invoking and banishing by changing the direction of the Earth pentagram. See e.g. Israel Regardie's compendium 'The Golden Dawn: The Original Account of the Teachings, Rites, and Ceremonies of the Hermetic Order'. — EDITOR.

⁹Or vibrate each letter in the name – א, ה, ו, ה. — EDITOR.

¹⁰Or use the full phrase 'Ateh Gibor Le-Olahm Adonai' / אתה גבור לעולם אדני. — EDITOR.

The Greater Ritual of the Pentagram.

The Pentagrams are traced in the air¹¹ with the sword or other weapon, the name spoken aloud, and the signs used, as illustrated.

The Pentagrams of Spirit.

Equilibrium of Actives



Invoking



Banishing

Name: A H I H (Eheieh).

Equilibrium of Passives



Invoking



Banishing

Name: A G L A (Agla).

The signs of the Portal¹² (See illustrations¹³): Extend the hands in front of you, palms outwards, separate them as if in the act of rending asunder a veil or curtain (actives), and then bring them together as if closing it again and let them fall to the sides (passives).

(The Grade of the 'Portal' is particularly attributed to the element of Spirit; it refers to the Sun; the Paths of **0**, **1**, and **3** are attributed to this degree. See '777' lines 6 and 31 bis.).

The Pentagrams of Fire.



Invoking



Banishing

Name: A L H I M (Elohim).

¹¹As a 'rule of thumb', banish starting at the element to be banished, moving towards spirit (the top point of the pentagram); invoke starting at spirit and moving towards the element to be invoked. — EDITOR.

¹²Of the grade 'Dominus Liminis'. — EDITOR.

¹³Illustrations of the signs of the grades are omitted from this volume. — EDITOR.

The signs of $4^\circ = 7^\square$. Raise the arms above the head and join the hands, so that the tips of the fingers and of the thumbs meet, formulating a triangle (see illustration).

(The Grade of $4^\circ = 7^\square$ is particularly attributed to the element of Fire; it refers to the Planet Venus; the paths of \mathfrak{p} , \mathfrak{z} , and \mathfrak{d} are attributed to this degree. For other attributions see '777' lines 7 and 31).

The Pentagrams of Water.



Invoking



Banishing

Name: A L (El).

The signs of $3^\circ = 8^\square$. Raise the arm till the elbows are on a level with the shoulders, bring the hands across the chest, touching the thumbs and tips of fingers so as to form a triangle apex downwards. (See illustration).

(The Grade of $3^\circ = 8^\square$ is particularly attributed to the element of Water; it refers to the Planet Mercury; the paths of \mathfrak{r} and \mathfrak{w} are attributed to this degree. For other attributions see '777' lines 8 and 23).

The Pentagrams of Air.



Invoking



Banishing

Name: I H V H (Ye-ho-wau).

The signs of $2^\circ = 9^\square$. Stretch both arms upwards and outwards, the elbows bent at right angles, the head back, the palms upwards as if supporting a weight. (See illustration).

(The Grade of $2^\circ = 9^\square$ is particularly attributed to the element of Air; it refers to the Moon; the path of \mathfrak{n} is attributed to this degree. For other attributions see '777' lines 9 and 11).

The Pentagrams of Earth.



Invoking



Banishing

Name: A D N I (Adonai).

The signs of $1^\circ = 10^\square$. Advance the right foot, stretch out the right hand upwards and forwards, the left hand downwards and backwards, the palms open.

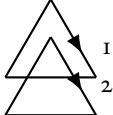
(The Grade of $1^\circ = 10^\square$ is particularly attributed to the element of Earth. For other attributions see ‘777’ lines 10 and 32 bis).


The Lesser Ritual of the Hexagram.

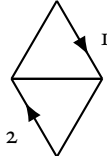
This ritual is to be performed after the ‘Lesser Ritual of the Pentagram’.

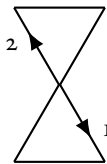
- (I) Stand upright, feet together, left arm at side, right across body, holding the wand or other weapon upright in the median line. Then face East and say:
- (II) I.N.R.I.
Yod. Nun. Resh. Yod.
Virgo, Isis, Mighty Mother.
Scorpio, Apophis, Destroyer.
Sol, Osiris, Slain and Risen.
Isis, Apophis, Osiris, IAO.
- (III) Extend the arms in the form of a cross [† – ‘The Cross’], and say: ‘The Sign of Osiris Slain’.¹⁴
- (IV) Raise the right arm to point upwards, keeping the elbow square, and lower the left arm to point downwards, keeping the elbow square, while turning the head over the left shoulder looking down so that the eyes follow the left forearm [*L* – ‘The Swastika’], and say, ‘The sign of the Mourning of Isis’.
- (V) Raise the arms at an angle of sixty degrees to each other above the head, which is thrown back [*V* – ‘The Trident’], and say, ‘The Sign of Apophis and Typhon’.
- (VI) Cross the arms on the breast, and bow the head [*X* – ‘The Pentagram’] and say, ‘The Sign of Osiris Risen’.
- (VII) Extend the arms again as in (iii) and cross them again as in (vi) saying: ‘L. V. X. , Lux, the Light of the Cross’.

¹⁴Example images are in the Equinox Vol. 1, No. 2, and readily available online. — EDITOR.

- (VIII)  With the magical weapon trace the Hexagram of Fire¹⁵ in the East¹⁶ saying: 'ARARITA' (ארריחא)¹⁷

- (IX)  Trace the Hexagram of Earth¹⁹ in the South saying: 'ARARITA.'

- (X)  Trace the Hexagram of Air²⁰ in the West saying: 'ARARITA.'

- (XI)  Trace the Hexagram of Water²¹ in the North saying: 'ARARITA.'
- (XII) Repeat (i-vii)
The Banishing Ritual is identical, save that the direction of the

¹⁵This hexagram consists of two equilateral triangles, both apices pointed upwards. Begin at the top of the upper triangle and trace it in a dextro-rotary direction. The top of the lower triangle should coincide with the central point of the upper triangle.

¹⁶Dr David Shoemaker suggests in *Living Thelema* that you should match these to the elemental quarters (e.g. as in Lesser Ritual of the Pentagram) rather than following this as written. So here you would make the Hexagram of Air, then turn to the South and make the Hexagram of Fire. — EDITOR.

¹⁷This word consists of the initials of a sentence¹⁸ which means 'One is His Beginning: One is His Individuality: His Permutation is One'.

¹⁸This sentence, which may be used in place of the notariqon, is 'Achad Rosh Achdotho Rosh Ichudo Temurato Achad' (אחד ראש אחדותו ראש יחודו תמורתו אחד) — EDITOR.








¹⁹This Hexagram has the apex of the lower triangle pointing downwards, and it should be capable of inscription in a circle.

²⁰This hexagram is like that of Earth; but the bases of the triangles coincide, forming a diamond.

²¹This hexagram has the lower triangle placed above the upper, so that their apices coincide.

Hexagrams must be reversed.

The Greater Ritual of the Hexagram.

Invoking	Planet	Banishing
	 Saturn	
	 Jupiter	
	 Mars	
	 Sol ²²	
	 Venus	
	 Mercury	
	 Luna	

To invoke or banish planets or zodiacal signs²³.

²²There are no arrows shown because this is a banishing/invoking of all other 6 planets in order: Saturn, Jupiter, Mars, Venus, Mercury, and finally Luna. Just go down the list! – EDITOR.

²³The Unicursal Hexagram may be used for invoking and banishing various forces, planetary and elemental. See Frater David R Jones' On the Formulæ of the Unicursal Hexagram for exposition on this. Note that the Unicursal hexagram contains 7 points, including the overlapping centre point. This centre point is attributed to the Sun, giving you

The Hexagram of Earth alone is used. Draw the hexagram, beginning from the point which is attributed to the planet you are dealing with. (See '777' col. lxxxiii). Thus to invoke Jupiter begin from the right hand point of the lower triangle, dextrorotary and complete; then trace the upper triangle from its left hand point and complete.

Trace the astrological sigil of the planet in the centre of your hexagram.

For the Zodiac use the hexagram of the planet which rules the sign you require ('777', col. xxxviii) but draw the astrological sigil of the sign, instead of that of the planet.

♈ ²⁴ – Aries	♉ – Taurus	♊ – Gemini	♋ – Cancer
♌ – Leo	♍ – Virgo	♎ – Libra	♏ – Scorpio
♐ – Sagittarius	♑ – Capricorn	♒ – Aquarius	♓ – Pisces

For Caput and Cauda Draconis use the lunar hexagram, with the sigil of ☾ or ☿.

To banish reverse the hexagram.

In all cases use a conjuration first with Ararita, and next with the name of the God corresponding to the planet or sign you are dealing with.

The Hexagrams pertaining to the planets are as in plate on preceding page.

2. These rituals should be practiced until the figures drawn appear in flame, in flame so near to physical flame that it would perhaps be visible to the eyes of a bystander, were one present. It is alleged that some persons have attained the power of actually kindling fire by these means. Whether this be so or not, the power is not one to be aimed at.

3. Success in 'banishing' is known by a 'feeling of cleanliness' in the atmosphere; success in 'invoking' by a 'feeling of holiness'. It is unfortunate that these terms are so vague.

But at least make sure of this: that any imaginary figure or being shall instantly obey the will of the student, when he uses the appropriate figure. In obstinate cases, the form of the appropriate God may be assumed.

4. The banishing rituals should be used at the commencement of any ceremony whatever. Next, the student should use a general invocation, such as the 'Preliminary Invocation' in the 'Goetia' as well as a special invocation to suit the nature of his working.

5. Success in these verbal invocations is so subtle a matter, and its grades

only one Hexagram to perform to banish or invoke the Sun in the Greater Ritual of the Hexagram, rather than six. — EDITOR.

²⁴ Note that these were not in the original Liber O but have been inserted here as a reference. — EDITOR.

so delicately shaded, that it must be left to the good sense of the student to decide whether or not he should be satisfied with his result.

V. [The Body of Light & Astral Projection]

1. Let the student be at rest in one of his prescribed positions, having bathed and robed with the proper decorum. Let the place of working be free from all disturbance, and let the preliminary purifications, banishings and invocations be duly accomplished, and, lastly, let the incense be kindled.

2. Let him imagine his own figure (preferably robed in the proper magical garments and armed with the proper magical weapons) as enveloping his physical body, or standing near to and in front of him.

3. Let him then transfer the seat of his consciousness to that imagined figure; so that it may seem to him that he is seeing with its eyes, and hearing with its ears.

This will usually be the great difficulty of the operation.

4. Let him then cause that imagined figure to rise in the air to a great height above the earth.

5. Let him then stop and look about him. (It is sometimes difficult to open the eyes.)

6. Probably he will see figures approaching him, or become conscious of a landscape.

Let him speak to such figures, and insist upon being answered, using the proper pentagrams and signs, as previously taught.

7. Let him travel about at will, either with or without guidance from such figure or figures.

8. Let him further employ such special invocations as will cause to appear the particular places he may wish to visit.

9. Let him beware of the thousand subtle attacks and deceptions that he will experience, carefully testing the truth of all with whom he speaks.

Thus a hostile being may appear clothed with glory; the appropriate pentagram will in such a case cause him to shrivel or decay.

10. Practice will make the student infinitely wary in these matters.

11. It is usually quite easy to return to the body, but should any difficulty arise, practice (again) will make the imagination fertile. For example, one may create in thought a chariot of fire with white horses, and command the charioteer to drive earthwards.

It might be dangerous to go too far, or to stay too long; for fatigue must be avoided.

The danger spoken of is that of fainting, or of obsession, or of loss of

memory or other mental faculty.

12. Finally, let the student cause his imagined body in which he supposes himself to have been travelling to coincide with the physical, tightening his muscles, drawing in his breath, and putting his forefinger to his lips. Then let him 'awake' by a well-defined act of will, and soberly and accurately record his experiences.

It may be added that this apparently complicated experiment is perfectly easy to perform. It is best to learn by 'travelling' with a person already experienced in the matter. Two or three experiments will suffice to render the student confident and even expert. *See also* 'The Seer', pp. 295-333.

VI. [Rising on the Planes]

1. The previous experiment has little value, and leads to few results of importance. But it is susceptible of a development which merges into a form of Dharana — concentration — and as such may lead to the very highest ends. The principal use of the practice in the last chapter is to familiarise the student with every kind of obstacle and every kind of delusion, so that he may be perfect master of every idea that may arise in his brain, to dismiss it, to transmute it, to cause it instantly to obey his will.

2. Let him then begin exactly as before, but with the most intense solemnity and determination.

3. Let him be very careful to cause his imaginary body to rise in a line exactly perpendicular to the earth's tangent at the point where his physical body is situated (or to put it more simply, straight upwards).

4. Instead of stopping, let him continue to rise until fatigue almost overcomes him. If he should find that he has stopped without willing to do so, and that figures appear, let him at all costs rise above them.

Yea, though his very life tremble on his lips, let him force his way upward and onward!

5. Let him continue in this so long as the breath of life is in him. Whatever threatens, whatever allures, though it were Typhon and all his hosts loosed from the pit and leagued against him, though it were from the very Throne of God Himself that a Voice issues bidding him stay and be content, let him struggle on, ever on.

6. At last there must come a moment when his whole being is swallowed up in fatigue, overwhelmed by its own inertia.²⁵ Let him sink (when no

²⁵This in case of failure. The results of success are so many and wonderful that no effort is here made to describe them. They are classified, tentatively, in the 'Herb Dangerous',

longer can he strive, though his tongue by bitten through with the effort and the blood gush from his nostrils) into the blackness of unconsciousness; and then, on coming to himself, let him write down soberly and accurately a record of all that hath occurred, yea a record of all that hath occurred.

EXPLICIT

Liber Βατραχοφρενο- βοοκοσμομαχια

DXXXVI¹

Within His skull exist daily thirteen thousand myriads of Worlds, which draw their existence from Him, and by Him are upheld.

I.R.Q. iii. 43.

Instruction in the expansion of the field of the mind.

o. Let the Practicus study the textbooks of astronomy, travel, if need be, to a land where the sun and stars are visible, and observe the heavens with the best telescopes to which he may have access. Let him commit to memory the principal facts, and (at least roughly) the figures of the science.

i. Now, since these figures will leave no direct impression with any precision upon his mind, let him adopt this practice A.

A. Let the Practicus be seated before a bare square table, and let an unknown number of small similar objects be thrown by his chela from time to time upon the table, and by that chela be hastily gathered up.

Let the Practicus declare at the glance, and the chela confirm by his count, the number of such objects.

The practice should be for a quarter of an hour thrice daily. The maximum number of objects should at first be seven. This maximum should increase by one at each practice, provided that not a single mistake is made by the Practicus in appreciating the number thrown.

This practice should continue assiduously for at least one year.

The quickness of the chela in gathering up the objects is

¹Refers to מסלות² the sphere of the Fixed Stars. From the Equinox Vol. 1, No. 10

²This is as given in the Syllabus of the A. . . A. . . ; online sources say מזלות ~ 'Mazloth'. —
EDITOR.

expected to increase with time. The practice need not be limited to a quarter of an hour thrice daily after a time, but increased with discretion. Care must be taken to detect the first symptoms of fatigue, and to stop, if possible, even before it threatens. The practiced psychologist learns to recognise even minute hesitations that mark the forcing of the attention.

2. Alternating with the above, let the Practicus begin this practice B. It is assumed that he has thoroughly conquered the elementary difficulties of Dharana, and is able to prevent mental pictures from altering shape, size and colour against his will.

B. Seated in the open air, let him endeavour to form a complete mental picture of himself and his immediate surroundings. It is important that he should be in the centre of such picture, and able to look freely in all directions. the finished picture should be a complete consciousness of the whole fixed, clear, and definite.

Let him gradually add to this picture by including objects more and more distant, until he have an image of the whole field of vision.

He will probably discover that it is very difficult to increase the apparent size of the picture as he proceeds, and it should be his most earnest endeavour to do so. he should seek in particular to appreciate distances, almost to the point of combating the laws of perspective.

3. These practices A and B accomplished, and his studies in astronomy completed, let him attempt this practice C.

C. Let the Practicus form a mental picture of the Earth, in particular striving to realise the size of the Earth in comparison with himself, and let him not be content until by assiduity he has well succeeded.

Let him add the moon, keeping well in mind the relative sizes of, and the distance between, the planet and its satellite.

He will probably find the final trick of the mind to be a constant disappearance of the image, and the appearance of the same upon a smaller scale. This trick he must outwit by constancy of endeavour.

He will then in add in turn Venus, Mars, Mercury and the Sun.

It is permissible at this stage to change the point of view

to the centre of the Sun, and to do so may add stability to the conception.

The Practicus may then add the Asteroids, Jupiter, Saturn, Uranus and Neptune. The utmost attention to detail is now necessary, as the picture is highly complex, apart from the difficulty of appreciating relative size and distance.

Let this picture be practiced month after month until it is absolutely perfect. The tendency which may manifest itself to pass into Dhyana and Samadhi must be resolutely combated with the whole strength of the mind.

Let the Practicus then re-commence the picture, starting from the Sun, and adding the planets one by one, each with its proper motion, until he have an image perfect in all respect of the Solar System as it actually exists. Let him particularly note that unless the apparent size approximate to the real, his practice is wasted. Let him then add a comet to the picture; he may find, perhaps that the path of this comet may assist him to expand the sphere of his mental vision until it include a star.

And thus, gathering one star after another, let his contemplation become vast as the heaven, in space and time ever aspiring to the perception of the Body of Nuit; yea, the Body of Nuit.

Liber תישארב viæ Memoriae

CMXIII¹

Gives methods for attaining the magical memory, or memory of past lives, and an insight into the function of the Aspirant in this present life.

ooo. May be.

oo. [It has not been possible to construct this book on a basis of pure Scepticism. This matters less, as the practice leads to Scepticism, and it may be through it.]

o. This book is not intended to lead to the supreme attainment. On the contrary, its results define the separate being of the Exempt Adept from the rest of the Universe, and discover his relation to that Universe.

1. It is of such importance to the Exempt Adept that We cannot overrate it. Let him in no wise adventure the plunge into the Abyss until he have accomplished this to his most perfectest satisfaction.

2. For in the Abyss no effort is anywise possible. The Abyss is passed by virtue of the mass of the Adept and his Karma. Two forces impel him: (1) the attraction of Binah, (2) the impulse of his Karma; and the ease and even the safety of his passage depend on the strength and direction of the latter.

3. Should one rashly dare the passage, and take the irrevocable Oath of the Abyss, he might be lost therein through Æons of incalculable agony; he might even be thrown back upon Chesed, with the terrible Karma of failure added to his original imperfection.

4. It is even said that in certain circumstances it is possible to fall altogether from the Tree of Life, and to attain the Towers of the Black Brothers. But We hold that this is not possible for any adept who has truly attained his grade, or even for any man who has really sought to help humanity even for a single second,² and that although his aspiration have been impure through vanity or any similar imperfection.

¹Berashith, the Beginning, spelt backwards in the title to illustrate the development of the magical memory. From the Equinox Vol. 1, No. 7; Magick in Theory and Practice.

²Those in possession of Liber CLXXXV. will note that in every grade but one the aspirant is pledged to serve his inferiors in the Order.

5. Let then the Adept who finds the result of these meditations unsatisfactory refuse the Oath of the Abyss, and live so that his Karma gains strength and direction suitable to the task at some future period.

6. Memory is essential to the individual consciousness; otherwise the mind were but a blank sheet on which shadows are cast. But we see that not only does the mind retain impressions, but that it is so constituted that its tendency is to retain some more excellently than others. Thus the great classical scholar, Sir Richard Jebb, was unable to learn even the schoolboy mathematics required for the preliminary examination at Cambridge University, and a special act of the authorities was required in order to admit him.

7. The first method to be described has been detailed in Bhikkhu Ananda Metteya's 'Training of the Mind'.³ We have little to alter or to add. Its most important result, as regards the Oath of the Abyss, is the freedom from all desire or clinging to anything which it gives. Its second result is to aid the adept in the second method, by supplying him with further data for his investigation.

8. The stimulation of memory useful in both practices is also achieved by simple meditation (Liber E), in a certain stage of which old memories arise unbidden. The adept may then practice this, stopping at that stage, and encouraging instead of suppressing the ashes of memory.

9. Zoroaster has said, 'Explore the River of the Soul, whence or in what order you have come; so that although you have become a servant to the body, you may again rise to that Order (the A.∴A.∴) from which you descended, joining Works (Kamma) to Sacred Reason (the Tao).'

10. The Result of the Second Method is to show the Adept to what end his powers are destined. When he has passed the Abyss and become NEMO, the return of the current causes him 'to appear in the Heaven of Jupiter as a morning star or as an evening star.'⁴ should discover what may be the nature of his work. Thus Mohammed was a Brother reflected into Netzach, Buddha a Brother reflected into Hod, or, as some say, Daath. The present manifestation of Frater P. to the outer is in Tiphereth, to the inner in the path of Leo.

11. First Method. Let the Exempt Adept first train himself to think backwards by external means, as set forth here following.

(a) Let him learn to write backwards, with either hand.

³The Equinox, Vol I., No. 5, pp. 28-59, and especially pp. 48-56

⁴The formula of the Great Work 'Solve et Coagula,' may be thus interpreted. Solve, the dissolution of the Self in the Infinite; Coagula, the presentation of the Infinite in a concrete form to the outer. Both are necessary to the Task of a Master of the Temple.

- (b) Let him learn to walk backwards.
- (c) Let him constantly watch, if convenient, cinematograph films, and listen to phonograph records, reversed, and let him so accustom himself to these that they appear natural, and appreciable as a whole.
- (d) Let him practice speaking backwards; thus, for 'I am He' let him say, 'Eh ma I.'
- (e) Let him learn to read backwards. In this it is difficult to avoid cheating one's self, as an expert reader sees a sentence at a glance. Let his disciple read aloud to him backwards, slowly at first, then more quickly.
- (f) Of his own ingenium let him devise other methods.

12. In this his brain will at first be overwhelmed by a sense of utter confusion; secondly, it will endeavour to evade the difficulty by a trick. The brain will pretend to be working backwards when it is really normal. It is difficult to describe the nature of the trick, but it will be quite obvious to anyone who has done practices (a) and (b) for a day or two. They become quite easy, and he will think that he is making progress, an illusion which close analysis will dispel.

13. Having begun to train his brain in this manner, and obtained some little success, let the Exempt Adept, seated in his Asana, think first of his present attitude, next of the act of being seated, next of his entering the room, next of his robing, et cetera, exactly as it happened. And let him most strenuously endeavour to think each act as happening backwards. It is not enough to think: 'I am seated here, and before that I was standing, and before that I entered the room,' etc. That series is the trick detected in the preliminary practices. The series must not run 'ghi-def-abc,' but 'ihgfedcba': not 'horse a is this', but 'esroh a si siht.' To obtain this thoroughly well, practice (c) is very useful. The brain will be found to struggle constantly to right itself, soon accustoming itself to accept 'esroh' as merely another glyph for 'horse.' This tendency must be constantly combated.

14. In the early stages of this practice the endeavour should be to meticulous minuteness of detail in remembering actions; for the brain's habit of thinking forwards will at first be insuperable. Thinking of large and complex actions, then, will give a series which we may symbolically write 'opqrstu-hijklmn-abcdefg.' If these be split into detail, we shall have 'stu-pqr-o-mn-kl-hij-fg-cde-ab', which is much nearer to the ideal 'utsrqponmlkjihgfedcba.'

15. Capacities differ widely, but the Exempt Adept need have no reason to be discouraged if after a month's continuous labour he find that now and again for a few seconds his brain really works backwards.

16. The Exempt Adept should concentrate his efforts upon obtaining a perfect picture of five minutes backwards rather than upon extending the time covered by his meditation. For this preliminary training of the brain is, the Pons Asinorum of the whole process.

17. This five minutes' exercise being satisfactory, the Exempt Adept may extend the same at his discretion to cover an hour, a day, a week, and so on. Difficulties vanish before him as he advances; the extension from a day to the course of his whole life will not prove so difficult as the perfecting of the five minutes.

18. This practice should be repeated at least four times daily, and progress is shown firstly by the ever easier running of the brain, secondly by the added memories which arise.

19. It is useful to reflect during this practice, which in time becomes almost mechanical, upon the way in which effects spring from causes. This aids the mind to link its memories, and prepares the adept for the preliminary practice of the Second Method.

20. Having allowed the mind to return for some hundred times to the hour of birth, it should be encouraged to endeavour to penetrate beyond that period. If it be properly trained to run backwards, there will be little difficulty in doing this, although it is one of the distinct steps in the practice.

21. It may be then that the memory will persuade the adept of some previous existence. Where this is possible, let it be checked by an appeal to facts, as follows.

22. It often occurs to men that on visiting a place to which they have never been, it appears familiar. This may arise from a confusion of thought or a slipping of the memory, but it is conceivably a fact.

If, then, the adept 'remember' that he was in a previous life in some city, say Kraków⁵, which he has in this life never visited, let him describe from memory the appearance of Kraków, and of its inhabitants, setting down their names. Let him further enter into details of the city and its customs. And having done this with great minuteness, let him confirm the same by consultation with historians and geographers, or by a personal visit, remembering (both to the credit of his memory and its discredit) that historians, geographers, and himself are alike fallible. But let him not trust his memory to assert its conclusions as fact, and act thereupon, without most adequate confirmation.

23. This process of checking his memory should be practiced with the earlier memories of childhood and youth by reference to the memories

⁵Name modernised. — EDITOR.

and records of others, always reflecting upon the fallibility even of such safeguards.

24. All this being perfected, so that the memory reaches back into æons incalculably distant, let the Exempt Adept meditate upon the fruitlessness of all those years, and upon the fruit thereof, severing that which is transitory and worthless from that which is eternal. And it may be that he being but an Exempt Adept may hold all to be savourless and full of sorrow.

25. This being so, without reluctance will he swear the Oath of the Abyss.

26. Second Method. Let the Exempt Adept, fortified by the practice of the First Method, enter the preliminary practice of the Second Method.

27. Second Method. Preliminary Practices. Let him, seated in his Asana, consider any event, and trace it to its immediate causes. And let this be done very fully and minutely. Here, for example, is a body erect and motionless. Let the adept consider the many forces which maintain it; firstly, the attraction of the earth, of the sun, of the planets, of the farthest stars, nay, of every mote of dust in the room, one of which (could it be annihilated) would cause that body to move, although so imperceptibly. Also, the resistance of the floor, the pressure of the air, and all other external conditions. Secondly, the internal forces which sustain it, the vast and complex machinery of the skeleton, the muscles, the blood, the lymph, the marrow, all that makes up a man. Thirdly, the moral and intellectual forces involved, the mind, the will, the consciousness. Let him continue this with unremitting ardour, searching Nature, leaving nothing out.

28. Next let him take one of the immediate causes of his position, and trace out its equilibrium. For example, the will. What determines the will to aid in holding the body erect and motionless?

29. This being determined, let him choose one of the forces which determined his will, and trace out that in similar fashion; and let this process be continued for many days until the interdependence of all things is a truth assimilated in his inmost being.

30. This being accomplished, let him trace his own history with special reference to the causes of each event. And in this practice he may neglect to some extent the universal forces which at all times act on all, as for example the attraction of masses, and let him concentrate his attention upon the principal and determining or effective causes.

For instance, he is seated, perhaps, in a country place in Spain. Why? Because Spain is warm and suitable for meditation, and because cities are noisy and crowded. Why is Spain warm? and why does he wish to meditate? Why choose warm Spain rather than warm India? To the last question: Because Spain is nearer to his home. Then why is his home near Spain?

Because his parents were Germans. And why did they go to Germany? And so during the whole meditation.

31. On another day, let him begin with a question of another kind, and every day devise new questions, not only concerning his present situation, but also abstract questions. Thus let him connect the prevalence of water upon the surface of the globe with its necessity to such life as we know, with the specific gravity and other physical properties of water, and let him perceive ultimately through all this the necessity and concord of things, not concord as the schoolmen of old believed, making all things for man's benefit or convenience, but the essential mechanical concord whose final law is *inertia*. And in these meditations let him avoid as if it were the plague any speculation sentimental or fantastic.

32. Second Method. The Practice Proper. Having then perfected in his mind these conceptions, let him apply them to his own career, forging the links of memory into the chain of necessity. And let this be his final question: To what purpose am I fitted? Of what service can my being prove to the Brothers of the A. . . A. . . if I cross the Abyss, and am admitted to the City of the Pyramids?

33. Now that he may clearly understand the nature of this question, and the method of so

lution, let him study the reasoning of the anatomist who reconstructs an animal from a single bone. To take a simple example.

34. Suppose, having lived all my life among savages, a ship is cast upon the shore and wrecked. Undamaged among the cargo is a 'Victoria.' What is its use? The wheels speak of roads, their slimness of smooth roads, the brake of hilly roads. The shafts show that it was meant to be drawn by an animal, their height and length suggest an animal of the size of a horse. That the carriage is open suggests a climate tolerable at any rate for part of the year. The height of the box suggests crowded streets, or the spirited character of the animal employed to draw it. The cushions indicate its use to convey men rather than merchandise; its hood that rain sometimes falls, or that the sun is at times powerful. The springs would imply considerable skill in metals; the varnish much attainment in that craft.

35. Similarly, let the adept consider of his own case. Now that he is on the point of plunging into the Abyss, a giant Why? confronts him with uplifted club.

36. There is no minutest atom of his composition which can be withdrawn Without making him some other than he is, no useless moment in his past. Then what is his future? The 'Victoria' is not a wagon; it is not intended for carting hay. It is not a sulky; it is useless in trotting races.

37. So the adept has military genius, or much knowledge of Greek: how do these attainments help his purpose, or the purpose of the Brothers? He was put to death by Calvin, or stoned by Hezekiah; as a snake he was killed by a villager, or as an elephant slain in battle under Hamilcar. How do such memories help him ? Until he have thoroughly mastered the reason for every incident in his past, and found a purpose for every item of his present equipment⁶, he cannot truly answer even those Three Questions that were first put to him, even the Three Questions of the Ritual of the Pyramid he is not ready to swear the Oath of the Abyss.

38. But being thus enlightened, let him swear the Oath of the Abyss; yea, let him swear the Oath of the Abyss.

⁶ A Brother known to me was repeatedly baffled in this meditation. But one day being thrown with his horse over a sheer cliff of forty feet, and escaping without a scratch or a bruise, he was reminded of his many narrow escapes from death. These proved to be the last factors in his problem, which, thus completed, solved itself in a moment. O.M. [EQUINOX]

Method of Invoking the Æthyrs

I wanted to go back to the King's Chamber. The Angel pushed me away, saying: 'Thou shalt see these visions from afar off, but thou shalt not partake of them save in the manner prescribed. For if thou change so much as the style of a letter, the holy word is blasphemed.'

A PORTION OF THE VISION OF THE 18TH ÆTHYR.

And this is the manner prescribed:¹

Let there be a room furnished as for the ritual of passing through the Tuat². And let the aspirant be clad in the robes of, and let him bear the insignia of, his grade. And at the least he shall be a neophyte.

Three days and three nights shall he have been in the tomb, vigilant and fasting, for he shall sleep no longer than three hours at any one time, and he shall drink pure water, and eat⁴ little sweet cakes consecrated unto the moon, and fruits, and the eggs of the duck, or of the goose, or of the plover. And he shall be shut in, so that no man may break in upon his meditation. But in the last twelve hours he shall neither eat nor sleep.

Then shall he break his fast, eating rich food, and drinking sweet wines,

¹A portion of the Vision and the Voice, from the Equinox Vol. I, No. 5. It was not in the 'Class D' section of the A. . . A. . . syllabus, but instead a note on the Vision and the Voice itself marked it as an official ritual/instruction.

²This ritual was not publicly extant³ when the rest of these instructions were published in the Equinox, etc.; instead, you could look at the chamber setup instructions in the Vision of the 8th Æthyr, *infra*, or remember the note in Liber O: 'These rituals need not be slavishly imitated; on the contrary the student should do nothing the object of which he does not understand; also, if he have any capacity whatever, he will find his own crude rituals more effective than the highly polished ones of other people.' — EDITOR.

³You may be able to find Ritual CXX of the Passing Through the Tuat online, however. — EDITOR.

⁴If you are following these instructions as written, the suggestion to both eat and fast may seem contradictory, and you will have to interpret it according to your own understanding. One possibility is taking a page from Muslims during Ramadan, and fasting from sunset to sundown, breaking your fast at sunset and sunrise with the suggested fruits, eggs, and cakes. In any case, you should not be hungry when you perform the actual invocation and scrying so hunger does not distract you from your holy task. — EDITOR.

and wines that foam; and he shall banish the elements and the planets and the signs and the sephiroth; and then shall he take the holy table that he hath made for his altar, and he shall take the call of the Æthyr of which he will partake, which he hath written in the angelic character, or in the character of the holy alphabet that is revealed in Pop⁵., upon a fair sheet of virgin vellum; and therewith shall he conjure the Æthyr, chanting the call. And in the lamp that is hung above the altar shall he burn the call that he hath written.

Then shall he kneel before the holy table, and it shall be given him to partake of the mystery of the Æthyr.

And concerning the ink with which he shall write; for the first Æthyr let it be gold, for the second scarlet, for the third violet, for the fourth emerald, for the fifth silver, for the sixth sapphire, for the seventh orange, for the eighth indigo, for the ninth grey, for the tenth black, for the eleventh maroon, for the twelfth russet, for the thirteenth green-grey, for the fourteenth amber, for the fifteenth olive, for the sixteenth pale blue, for the seventeenth crimson, for the eighteenth bright yellow, for the nineteenth crimson adorned with silver, for the twentieth mauve, for the twenty-first pale green, for the twenty-second rose-madder, for the twenty-third violet cobalt, for the twenty-fourth beetle-brown, blue-brown colour, for the twenty fifth a cold dark grey, for the twenty-sixth white flecked with red, blue, and yellow; the edges of the letters shall be green, for the twenty-seventh angry clouds of ruddy brown, for the twenty-eighth indigo, for the twenty-ninth bluish-green, for the thirtieth mixed colours.

This shall be the form to be used by him who would partake of the mystery of any Æthyr. And let him not change so much as the style of a letter, lest the holy word be blasphemed.

And let him beware, after he hath been permitted to partake this mystery, that he await the completion of the 91st hour⁶ of his retirement, before he open the door of the place of his retirement; lest he contaminate his glory with uncleanness, and lest they that behold him be smitten by his glory unto death.

For this is a holy mystery, and he that did first attain to reveal the alphabet thereof, perceived not one ten-thousandth part of the fringe that is upon its vesture.

⁵The Alphabet of Daggers in the 19th Æthyr (POP) — EDITOR.

⁶Note that this is a full 19 hours after the three days of waiting; plan your retirement accordingly. — EDITOR.

Liber Israfel

LXIV¹

[This book was formerly called 'Anubis,' and is referred to the 20th key, 'The Angel.']

An instruction in the suitable method of preaching.²

o. The Temple being in darkness, and the Speaker ascended into his place, let him begin by a ritual of the Enterer, as followeth.

1. 1 Procul, O procul este profani.

2. Bahlasti! Ompehda!

3. In the name of the Mighty and Terrible One, I proclaim that I have banished the Shells unto their habitations.

4. I invoke Tahuti, the Lord of Wisdom and of Utterance, the God that cometh forth from the Veil.

5. O Thou! Majesty of Godhead! Wisdom-crowned Tahuti! Lord of the Gates of the Universe! Thee, thee, I invoke.

O Thou of the Ibis Head! Thee, Thee I invoke.

Thou who wieldest the Wand of Double Power! Thee, Thee, I invoke.

Thou who bearest in Thy left hand the Rose and Cross of Light and Life: Thee, Thee, I invoke.

Thou, whose head is as an emerald, and Thy nemmes as the night-sky blue! Thee, Thee I invoke.

Thou, whose skin is of flaming orange as though it burned in a furnace! Thee, Thee I invoke

6. Behold I am Yesterday, To-Day, and the Brother of To-Morrow!

I am born again and again.

Mine is the Unseen Force, whereof the Gods are sprung! Which is as Life unto the Dwellers in the Watch-Towers of the Universe.

I am the Charioteer of the East, Lord of the Past and of the Future.

I see by mine own inward light: Lord of Resurrection; Who cometh forth from the Dusk, and my birth is from the House of Death.

7. O ye two Divine Hawks upon your Pinnacles!

¹A number of Mercury. From the Equinox Vol. 1, No. 7

²An invocation of Thoth/Hermes/Mercury/Odin. — EDITOR.

Who keep watch over the Universe!
Ye who company the Bier to the House of Rest!
Who pilot the Ship of Ra advancing onwards to the heights of heaven!
Lord of the Shrine which standeth in the Centre of the Earth!
8. Behold, He is in me, and I in Him!
Mine is the Radiance, wherein Ptah floateth over the firmament!
I travel upon high!
I tread upon the firmament of Nu!
I raise a flashing flame, with the lightning of Mine Eye!
Ever rushing on, in the splendour of the daily glorified Ra: giving my
life to the Dwellers of Earth.
9. If I say say 'Come up upon the mountains!' the Celestial Waters shall
flow at my Word.
For I am Ra incarnate!
Khephra created in the Flesh!
I am the Eidolon of my father Tmu, Lord of the City of the Sun!
10. The God who commands is in my mouth!
The God of Wisdom is in my Heart!
My tongue is the Sanctuary of Truth!
And a God sitteth upon my lips.
11. My Word is accomplished every day!
And the desire of my heart realises itself, as that of Ptah when He creat-
eth!
I am Eternal; therefore all things are as my designs; therefore do all things
obey my Word.
12. Therefore do Thou come forth unto me from Thine abode in the
Silence: Unutterable Wisdom! All-Light! All-Power!
Thoth! Hermes! Mercury! Odin!
By whatever name I call Thee, Thou art still nameless to Eternity: Come
Thou forth, I say, and aid and guard me in this work of Art.
13. Thou, Star of the East, that didst conduct the Magi!
Thou art The Same all-present in Heaven and in Hell!
Thou that vibratest between the Light and the Darkness!
Rising, descending! Changing ever, yet ever The Same!
The Sun is Thy Father!
Thy Mother the Moon!
The Wind hath borne Thee in its bosom; and Earth hath ever nourished
the changeless Godhead of Thy Youth!
14. Come Thou forth, I say, come Thou forth!
And make all Spirits subject unto Me

So that every Spirit of the Firmament
And of the Ether,
And of the Earth,
And under the Earth.
On dry land
And in the Water,
Of whirling Air
And of rushing Fire,
And every Spell and Scourge of God the Vast One, may be obedient
unto Me!

15. I invoke the Priestess of the Silver Star, Asi the Curved One, by the
ritual of Silence.

16. I make open the gate of Bliss; I descend from the Palace of the Stars;
I greet you, I embrace you, O children of earth, that are gathered together
in the Hall of Darkness.

17. (A pause.)

18. The Speech in the Silence.

The Words against the Son of Night.

The Voice of Tahuti in the Universe in the Presence of the Eternal.

The Formulas of Knowledge.

The Wisdom of Breath.

The Root of Vibration.

The Shaking of the Invisible.

The Rolling Asunder of the Darkness.

The Becoming Visible of Matter.

The Piercing of the Scales of the Crocodile

The Breaking Forth of the Light!

19. (Follows the Lecture.)

20. There is an end of the speech; let the Silence of darkness be broken;
let it return into the silence of light.

21. The speaker silently departs; the listeners disperse unto their homes;
yea, they disperse unto their homes.

Liber A vel Armorum

CCCCXII¹

‘The obeah and the wanga; the work of the wand and the work of the sword; these shall he learn and teach.’

Liber L vel Legis. II. 37.

An instruction for the preparation of the Elemental Instruments.

The Pantacle.

Take pure wax, or a plate of gold, silver-gilt or Electrum Magicum. The diameter shall be eight inches, and the thickness half an inch.

Let the Neophyte by his understanding and ingenium devise a symbol to represent the Universe.

Let his Zelator approve thereof.

Let the Neophyte engrave the same upon his plate with his own hand and weapon.

Let it when finished be consecrated as he hath skill to perform, and kept wrapped in silk of emerald green.

The Dagger.

Let the Zelator take a piece of pure steel, and beat it, grind it, sharpen it, and polish it, according to the art of the swordsmith.

Let him further take a piece of oak wood, and carve a hilt. The length shall be eight inches.

Let him by his understanding and ingenium devise a Word to represent the Universe.

Let his Practicus approve thereof.

Let the Zelator engrave the same upon his dagger with his own hand and instruments.

¹From the Equinox Vol. I, No. 4; Magick in Theory and Practice.

Let him further gild the wood of his hilt.
Let it when finished be consecrated as he hath skill to perform, and kept
wrapped in silk of golden yellow.

The Cup.

Let the Practicus take a piece of Silver and fashion therefrom a cup. The
height shall be 8 inches, and the diameter 3 inches.
Let him by his understanding and ingenium devise a Number to represent
the Universe.
Let his Philosophus approve thereof.
Let the Practicus engrave the same upon his cup with his own hand and
instrument.
Let it when finished be consecrated as he hath skill to perform, and kept
wrapped in silk of azure blue.

The Baculum.

Let the Philosophus take a rod of copper, of length eight inches and
diameter half an inch.
Let him fashion about the top a triple flame of gold.
Let him by his understanding and ingenium devise a Deed to represent
the Universe.
Let his Dominus Liminis approve thereof.
Let the Philosophus perform the same in such a way that the Baculum
may be partaker therein.
Let it when finished be consecrated as he hath skill to perform, and kept
wrapped in silk of fiery scarlet.

The Lamp.

Let the Dominus Liminis take pure lead, tin, and quicksilver, with plat-
inum, and, if need be, glass.
Let him by his understanding and ingenium devise a Magick Lamp that
shall burn without wick or oil, being fed by the Æthyr.
This shall he accomplish secretly and apart, without asking the advice or
approval of his Adeptus Minor.
Let the Dominus Liminis keep it when consecrated in the secret chamber
of Art.

This then is that which is written: 'Being furnished with complete armour
and armed, he is similar to the goddess'.
And again, 'I am armed, I am armed'.

Graduum Montis Abiegni

XIII¹

A Syllabus of the Steps Upon the Path

51. Let not the failure and the pain turn aside the worshippers. The foundations of the pyramid were hewn in the living rock ere sunset; did the king weep at dawn that the crown of the pyramid was yet unquarried in the distant land?

52. There was also an humming-bird that spake unto the horned cerastes, and prayed him for poison. And the great snake of Khem the Holy One, the royal Uræus serpent, answered him and said:

53. I sailed over the sky of Nu in the car called Millions-of-Years, and I saw not any creature upon Seb that was equal to me. The venom of my fang is the inheritance of my father, and of my father's father; and how shall I give it unto thee? Live thou and thy children as I and my fathers have lived, even unto an hundred millions of generations, and it may be that the mercy of the Mighty Ones may bestow upon thy children a drop of the poison of eld.

54. Then the humming-bird was afflicted in his spirit, and he flew unto the flowers, and it was as if nought had been spoken between them. Yet in a little while, a serpent struck him that he died.

55. But an Ibis that meditated upon the bank of Nile the beautiful god listened and heard. And he laid aside his Ibis ways, and became as a serpent saying Peradventure in an hundred millions of millions of generations of my children, they shall attain to a drop of the poison of the fang of the Exalted One.

56. And behold! ere the moon waxed thrice he became an Uræus serpent, and the poison of the fang was established in him and his seed even for ever and for ever.

— LIBER LXV. CAP. V. vv. 52-56.

¹The number of Achad=Unity, and the title is perhaps intended to show that all paths of attainment are essential. From the Equinox Vol. 1, No. 3.

1. *The Probationer.* His duties are laid down in Paper A, Class D. Being *without*, they are vague and general. He receives Liber LXI. and LXV. (Certain Probationers are admitted after six months or more to Ritual XXVIII.)

- At the end of the Probation he passes Ritual DCLXXI., which constitutes him a Neophyte.

2. *The Neophyte.* His duties are laid down in Paper B, Class D. He receives Liber VII.

- Examination in Liber O, Caps. I-IV., Theoretical and Practical.
- Examination in The Four Powers of the Sphinx. Practical.
- Four tests are set.
- Further, he builds up the magic Pentacle.
- Finally he passes Ritual CXX, which constitutes him a Zelator.

3. *The Zelator.* His duties are laid down in Paper C, Class D. He receives Liber CCXX., XXVII., and DCCCXIII.

- Examination in Posture and Control of Breath (see Equinox No. 1). Practical.
- Further, he is given two meditation-practices corresponding to the two rituals DCLXXI and CXX.
- (Examination is only in the knowledge of, and some little practical acquaintance with, these meditations. The complete results, if attained, would confer a much higher grade.)
- Further, he forges the magic Sword.
- No ritual admits to the grade of Practicus, which is conferred by authority when the task of the Zelator is accomplished.

4. *The Practicus.* His duties are laid down in Paper D, Class D.

- Instruction and Examination in the Qabalah and Liber DCCLXXVII.
- Instruction in Philosophical Meditation (Gnana-Yoga).²
- Examination in some one mode of divination: *e.g.*, Geomancy, Astrology, the Tarot. Theoretical. He is given a meditation-practice on Expansion of Consciousness.
- He is given a meditation-practice in the destruction of thoughts.
- Instruction and Examination in Control of Speech. Practical.
- Further, he casts the magic Cup.
- No ritual admits to the grade of Philosophus, which is conferred by authority when the Task of the Practicus is accomplished.

5. *The Philosophus.* His duties are laid down in Paper E, Class D.

² All these instructions will be issued openly in the Equinox in due course, where this has not already been done

- He practices Devotion to the Order.
- Instruction and Examination in Methods of Meditation by Devotion (Bhakti-Yoga).
- Instruction and Examination in Construction and Consecration of Talismans, and in Evocation.
- Theoretical and Practical.
- Examination in Rising on the Planes (Liber O, caps. V., VI.). Practical.
- He is given a meditation-practice on the Senses, and the Sheaths of the Self, and the Practice called Mahasatipatthana.
- (See The Sword of Song, 'Science and Buddhism'.)
- Instruction and Examination in Control of Action.
- Further, he cuts the Magic Wand.
- Finally, the Title of Dominus Liminis is conferred upon him.
- He is given meditation-practices on the Control of Thought, and is instructed in Raja-Yoga.
- He receives Liber Mysteriorum and obtains a perfect understanding of the Formulæ of Initiation.
- He meditates upon the diverse knowledge and power that he has acquired, and harmonises it perfectly.
- Further, he lights the Magic Lamp.
- At last, Ritual VIII. admits him to the grade of Adeptus Minor.

6. *The Adeptus Minor*. His duty is laid down in Paper F, Class D.

It is to follow out the instruction given in the Vision of the Eighth Æthyr for the attainment of the Knowledge and Conversation of the Holy Guardian Angel.

(NOTE. This is in truth the sole task; the others are useful only as adjuvants to and preparations for the One Work.

Moreover, once this task has been accomplished, there is no more need of human help or instruction; for by this alone may the highest attainment be reached.

All these grades are indeed but convenient landmarks, not necessarily significant. A person who had attained them all might be immeasurably the inferior of one who had attained none of them; it is Spiritual Experience alone that counts in Result; the rest is but Method.

Yet it is important to possess knowledge and power, provided that it be devoted wholly to that One Work.)

One Star in Sight

Thy feet in mire, thine head in murk,
O man, how piteous thy plight,
The doubt that daunt, the ills that irk,
Thou hast nor wit nor will to fight —
How hope in heart, or worth in work?
No star in sight!

Thy Gods proved puppets of the priest.
‘Truth? All’s relation!’ science sighed.
In bondage with thy brother’s beast,
Love tortured thee, as Love’s hope died
And Love’s faith rotted. Life no least
Dim star descried.

Thy cringing carrion cowered and crawled
To find itself a chance-cast clod
Whose Pain was purposeless; appalled
That aimless accident thus trod
Its agony, that void skies sprawled
On the vain sod!

All souls eternally exist,
Each individual, ultimate,
Perfect — each makes itself a mist
Of mind and flesh to celebrate
With some twin mask their tender tryst
Insatiate.

Some drunkards, doting on the dream,
Despair that it should die, mistake
Themselves for their own shadow-scheme.
One star can summon them to wake
To self; star-souls serene that gleam
On life’s calm lake.

That shall end never that began.

All things endure because they are.
Do what thou wilt, for every man
And every woman is a star.
Pan is not dead; he liveth, Pan!
Break down the bar!

To man I come, the number of
A man my number, Lion of Light;
I am The Beast whose Law is Love.
Love under will, his royal right —
Behold within, and not above,
One star in sight!

One Star in Sight

A glimpse of the structure and system of the Great White Brotherhood.

A. ∴ A. ∴ ¹.

Do what thou wilt shall be the whole of the Law.

1. The Order of the Star called S. S. is, in respect of its existence upon the Earth, an organised body of men and women distinguished among their fellows by the qualities here enumerated. They exist in their own Truth, which is both universal and unique.

They move in accordance with their own Wills, which are each unique, yet coherent with the universal will.

They perceive (that is, understand, know, and feel) in love, which is both unique and universal.

2. The order consists of eleven grades or degrees, and is numbered as follows: these compose three groups, the Orders of the S. S., of the R. C., and of the G. D. respectively.

The Order of the S. S.

Ipsissimus	10° = 1 [□]
Magus	9° = 2 [□]
Magister Templi	8° = 3 [□]

¹The Name of The Order and those of its three divisions are not disclosed to the profane. Certain swindlers have recently stolen the initials A. ∴ A. ∴ in order to profit by its reputation.

The Order of the R. C.

(Babe of the Abyss — the link)

Adeptus Exemptus	7° = 4□
Adeptus Major	6° = 5□
Adeptus Minor	5° = 6□

The Order of the G. D.

(Dominus Liminis — the link)

Philosophus	4° = 7□
Practicus	3° = 8□
Zelator	2° = 9□
Neophyte	1° = 10□
Probationer	0° = 0□

(These figures have special meanings to the initiated and are commonly employed to designate the grades.)

The general characteristics and attributions of these Grades are indicated by their correspondences on the Tree of Life, as may be studied in detail in the Book 777.

Student. — His business is to acquire a general intellectual knowledge of all Systems of attainment, as declared in the prescribed books. (~~See curriculum in Appendix I.~~)²

Probationer. — His principal business is to begin such practices as he may prefer, and to write a careful record of the same for one year.

Neophyte. — Has to acquire perfect control of the Astral Plane.

Zelator. — His main work is to achieve complete success in Asana and Pranayama. He also begins to study the formula of the Rosy Cross.

Practicus. — Is expected to complete his intellectual training, and in particular to study the Qabalah.

Philosophus. — Is expected to complete his moral training. He is tested in Devotion to the Order.

Dominus Liminis. — Is expected to show mastery of Pratyahara and Dharana.

Adeptus (without). — Is expected to perform the Great Work and to attain the Knowledge and Conversation of the Holy Guardian Angel.

² A very long, useful list of readings, both within the A.∴A.∴ and without, has been omitted from this collection. — EDITOR.

Adeptus (within). — Is admitted to the practice of the formula of the Rosy Cross on entering the College of the Holy Ghost.

Adeptus (Major). — Obtains a general mastery of practical Magick, though without comprehension.

Adeptus (Exemptus). — Completes in perfection all these matters. He then either (*a*) becomes a Brother of the Left Hand Path or, (*b*) is stripped of all his attainments and of himself as well, even of his Holy Guardian Angel, and becomes a Babe of the Abyss, who, having transcended the Reason, does nothing but grow in the womb of its mother. It then finds itself a

Magister Templi. — (Master of the Temple): whose functions are fully described in Liber 418, as is this whole initiation from Adeptus Exemptus. See also 'Aha!'. His principal business is to tend his 'garden' of disciples, and to obtain a perfect understanding of the Universe. He is a Master of Samadhi.

Magus. — Attains to wisdom, declares his law (See Liber I, vel Magi) and is a Master of all Magick in its greatest and highest sense.

Ipsissimus. — Is beyond all this and beyond all comprehension of those of lower degrees.

But of these last three Grades see some further account in *The Temple of Solomon the King*, Equinox I to X and elsewhere.

It should be stated that these Grades are not necessarily attained fully, and in strict consecution, or manifested wholly on all planes. The subject is very difficult, and entirely beyond the limits of this small treatise.

We append a more detailed account.

3. *The Order of the S. S.* is composed of those who have crossed the Abyss; the implications of this expression may be studied in Liber 418, the 14th, 13th, 12th, 10th, and 9th Æthyrs in particular.

All members of the Order are in full possession of the Formulæ of Attainment, both mystical or inwardly-directed and Magical or outwardly-directed. They have full experience of attainment in both these paths.

They are all, however, bound by the original and fundamental Oath of the Order, to devote their energy to assisting the Progress of their Inferiors in the Order. Those who accept the rewards of their emancipation for themselves are no longer within the Order.

Members of the Order are each entitled to found Orders dependent on themselves on the lines of the R. C. and G. D. orders, to cover types of emancipation and illumination not contemplated by the original (or main) System. All such orders must, however, be constituted in harmony with

the A.:A.: as regards the essential principles.

All members of the Order are in possession of the Word of the existing Æon, and govern themselves thereby.

They are entitled to communicate directly with any and every member of the Order, as they may deem fitting.

Every active Member of the Order has destroyed all that He is and all that He has on crossing the abyss; but a star is cast forth in the Heavens to enlighten the Earth, so that he may possess a vehicle wherein he may communicate with mankind. The quality and position of this star, and its functions, are determined by the nature of the incarnations transcended by him.

4. The Grade of Ipsissimus is not to be described fully; but its opening is indicated in Liber I³ vel Magi.

There is also an account in a certain secret document to be published when propriety permits. Here it is only said thus: The Ipsissimus is wholly free from all limitations soever, existing in the nature of all things without discriminations of quantity or quality between them. He has identified Being and not-Being and Becoming, action and non-action and tendency to action, with all other such triplicities, not distinguishing between them in respect of any conditions, or between any one thing and any other thing as to whether it is with or without conditions.

He is sworn to accept this Grade in the presence of a witness, and to express its nature in word and deed, but to withdraw Himself at once within the veils of his natural manifestation as a man, and to keep silence during his human life as to the fact of his attainment, even to the other members of the Order.

The Ipsissimus is pre-eminently the Master of all modes of existence; that is, his being is entirely free from internal or external necessity. His work is to destroy all tendencies to construct or to cancel such necessities. He is the Master of the Law of Unsubstantiality (Anatta).

The Ipsissimus has no relation as such with any Being: He has no will in any direction, and no Consciousness of any kind involving duality, for in Him all is accomplished; as it is written 'beyond the Word and the Fool, yea, beyond the Word and the Fool'.

5. The Grade of Magus is described in Liber I vel Magi, and there are accounts of its character in Liber 418 in the Higher Æthyrs.

³Liber B sub figura I. See the appendix. — EDITOR.

There is also a full and precise description of the attainment of this Grade in the Magical Record of the Beast 666.

The essential characteristic of the Grade is that its possessor utters a Creative Magical Word, which transforms the planet on which he lives by the installation of new officers to preside over its initiation. This can take place only at an 'Equinox of the Gods' at the end of an 'Æon'; that is, when the secret formula which expresses the Law of its action becomes outworn and useless to its further development.

(Thus 'Suckling' is the formula of an infant : when teeth appear it marks a new 'Æon', whose 'Word' is 'Eating').

A Magus can therefore only appear as such to the world at intervals of some centuries; accounts of historical Magi, and their Words, are given in Liber Aleph.

This does not mean that only one man can attain this Grade in any one Æon, so far as the Order is concerned. A man can make Personal progress equivalent to that of a 'Word of an Æon'; but he will identify himself with the current word, and exert his will to establish it, lest he conflict with the work of the Magus who uttered the Word of the Æon in which He is living.

The Magus is pre-eminently the Master of Magick, that is, his will is entirely free from internal diversion or external opposition; His work is to create a new Universe in accordance with His Will. He is the Master of the Law of Change (Anicca).

To attain the Grade of Ipsissimus he must accomplish three tasks, destroying the Three Guardians mentioned in Liber 418, the 3rd Æthyr; Madness, and Falsehood, and Glamour, that is, Duality in Act, Word and Thought.

6. The Grade of Master of the Temple is described in Liber 418 as above indicated. There are full accounts in the Magical Diaries of the Beast 666, who was cast forth into the Heaven of Jupiter, and of Omnia in Uno, Unus in Omnibus, who was cast forth into the sphere of the Elements.

The essential Attainment is the perfect annihilation of that personality which limits and oppresses his true self.

The Magister Templi is pre-eminently the Master of Mysticism, that is, His Understanding is entirely free from internal contradiction or external obscurity; His word is to comprehend the existing Universe in accordance with His own Mind. He is the Master of the Law of Sorrow (Dukkha).

To attain the grade of Magus he must accomplish Three Tasks; the renunciation of His enjoyment of the Infinite so that he may formulate Himself as the Finite; the acquisition of the practical secrets alike of initiating and governing His proposed new Universe and the identification of himself

with the impersonal idea of Love. Any neophyte of the Order (or, as some say, any person soever) possesses the right to claim the Grade of Master of the Temple by taking the Oath of the Grade. It is hardly necessary to observe that to do so is the most sublime and awful responsibility which it is possible to assume, and an unworthy person who does so incurs the most terrific penalties by his presumption.

7. The Order of the R. C. The Grade of the Babe of the Abyss is not a Grade in the proper sense, being rather a passage between the two Orders. Its characteristics are wholly negative, as it is attained by the resolve of the Adeptus Exemptus to surrender all that he has and is for ever. It is an annihilation of all the bonds that compose the self or constitute the Cosmos, a resolution of all complexities into their elements, and these thereby cease to manifest, since things are only knowable in respect of their relation to, and reaction on, other things.

8. The Grade of Adeptus Exemptus confers authority to govern the two lower Orders of R. C. and G. D.

The Adept must prepare and publish a thesis setting forth His knowledge of the Universe, and his proposals for its welfare and progress. He will thus be known as the leader of a school of thought.

(Eliphas Levi's *Clef des Grands Mystères*, the Works of Swedenborg, von Eckartshausen, Robert Fludd, Paracelsus, Newton, Bolyai, Hinton, Berkeley, Loyola, etc., etc., are examples of such essays.)

He will have attained all but the supreme summits of meditation, and should be already prepared to perceive that the only possible course for him is to devote himself utterly to helping his fellow creatures.

To attain the Grade of Magister Templi, he must perform two tasks; the emancipation from thought by putting each idea against its opposite, and refusing to prefer either; and the consecration of himself as a pure vehicle for the influence of the order to which he aspires.

He must then decide upon the critical adventure of our Order; the absolute abandonment of himself and his attainments. He cannot remain indefinitely an Exempt Adept; he is pushed onward by the irresistible momentum that he has generated.

Should he fail, by will or weakness, to make his self-annihilation absolute, he is none the less thrust forth into the Abyss; but instead of being received and reconstructed in the Third Order, as a Babe in the womb of our Lady BABALON, under the Night of Pan, to grow up to be Himself wholly and truly as He was not previously, he remains in the Abyss, secreting his

elements round his Ego as if isolated from the Universe, and becomes what is called a 'Black Brother'. Such a being is gradually disintegrated from lack of nourishment and the slow but certain action of the attraction of the rest of the Universe, despite his now desperate efforts to insulate and protect himself, and to aggrandise himself by predatory practices. He may indeed prosper for a while, but in the end he must perish, especially when with a new Æon a new Word is proclaimed which he cannot and will not hear, so that he is handicapped by trying to use an obsolete method of Magick, like a man with a boomerang in a battle where every one else has a rifle.

9. The Grade of Adeptus Major confers Magical Powers (strictly so-called) of the second rank.

His work is to use these to support the authority of the Exempt Adept his superior. (This is not to be understood as an obligation of personal subservience or even loyalty; but as a necessary part of his duty to assist his inferiors. For the authority of the Teaching and Governing Adept is the basis of all orderly work.)

To attain the Grade of Adeptus Exemptus, he must accomplish Three Tasks; the acquisition of absolute Self-Reliance, working in complete isolation, yet transmitting the word of his superior clearly, forcibly and subtlety; and the comprehension and use of the Revolution of the wheel of force, under its three successive forms of Radiation, Conduction and Convection (Mercury, Sulphur, Salt; or Sattvas, Rajas, Tamas), with their corresponding natures on other planes. Thirdly, he must exert his whole power and authority to govern the Members of lower Grades with balanced vigour and initiative in such a way as to allow no dispute or complaint; he must employ to this end the formula called 'The Beast conjoined with the Woman' which establishes a new incarnation of deity; as in the legends of Leda, Semele, Miriam, Pasiphæ, and others. He must set up this ideal for the orders which he rules, so that they may possess a not too abstract rallying-point suited to their undeveloped States.

10. The Grade of Adeptus Minor is the main theme of the instructions of the A. : A. : . It is characterised by the Attainment of the Knowledge and Conversation of the Holy Guardian Angel. (See the Equinox, *The Temple of Solomon the King*; *The Vision and the Voice* 8th Æthy; also *Liber Samekh*, etc. etc.) This is the essential work of every man; none other ranks with it either for personal progress or for power to help one's fellows. This unachieved, man is no more than the unhappiest and blindest of animals. He is conscious of his own incomprehensible calamity, and

clumsily incapable of repairing it. Achieved, he is no less than the co-heir of gods, a Lord of Light. He is conscious of his own consecrated course, and confidently ready to run it. The Adeptus Minor needs little help or guidance even from his superiors in our Order.

His work is to manifest the Beauty of the Order to the world, in the way that his superiors enjoin, and his genius dictates.

To attain the Grade Adeptus Major, he must accomplish two tasks; the equilibration of himself, especially as to his passions, so that he has no preference for any one course of conduct over another, and the fulfilment of every action by its complement, so that whatever he does leaves him without temptation to wander from the way of his True Will.

Secondly, he must keep silence, while he nails his body to the tree of his Creative will, in the shape of that Will, leaving his head and arms to form the Symbol of Light, as if to make oath that his every thought, Word and deed should express the Light derived from the God with which he has identified his life, his love and his liberty — symbolised by his heart, his phallus, and his legs. It is impossible to lay down precise rules by which a man may attain to the knowledge and conversation of His Holy Guardian Angel; for that is the particular secret of each one of us; a secret not to be told or even divined by any other, whatever his grade. It is the Holy of Holies, whereof each man is his own High Priest, and none knoweth the Name of his brother's God, or the Rite that invokes Him.

The Masters of the A.∴A.∴ have therefore made no attempt to institute any regular ritual for this central Work of their Order, save the generalised instructions in Liber 418 (the 8th Æthyr) and the detailed Canon and Rubric of the Mass actually used with success by FRATER PERDURABO in His attainment. This has been written down by Himself in Liber Samekh. But they have published such accounts as those in *The Temple of Solomon the King* and in *John St. John*. They have taken the only proper course; to train aspirants to this attainment in the theory and practice of the whole of Magick and Mysticism, so that each man may be expert in the handling of all known weapons, and free to choose and to use those which his own experience and instinct dictate as proper when he essays the Great Experiment.

He is furthermore trained to the one habit essential to Membership of the A.∴A.∴; he must regard all his attainments as primarily the property of those less advanced aspirants who are confided to his charge.

No attainment soever is officially recognised by the A.∴A.∴ unless the immediate inferior of the person in question has been fitted by him to take his place.

The rule is not rigidly applied in all cases, as it would lead to congestion, especially in the lower grades where the need is greatest, and the conditions most confused; but it is never relaxed in the Order of the R. C. or of the S. S.: save only in One Case.

There is also a rule that the Members of the A.:.A.:. shall not know each other officially, save only each Member his superior who introduced him and his inferior whom he has himself introduced. This rule has been relaxed, and a 'Grand Neophyte' appointed to superintend all Members of the Order of the G. D. The real object of the rule was to prevent Members of the same Grade working together and so blurring each other's individuality; also to prevent work developing into social intercourse.

The Grades of the Order of the G. D. are fully described in Liber 185⁴, and there is no need to amplify what is there stated. It must however, be carefully remarked that in each of these preliminary Grades there are appointed certain tasks appropriate, and that the ample accomplishment of each and every one of these is insisted upon with the most rigorous rigidity.⁶

Members of the A.:.A.:. of whatever grade are not bound or expected or even encouraged to work on any stated lines, or with any special object, save as has been above set forth. There is however an absolute prohibition to accept money or other material reward, directly or indirectly, in respect of any service connected with the Order, for personal profit or advantage. The penalty is immediate expulsion, with no possibility of reinstatement on any terms soever.

But all members must of necessity work in accordance with the facts of Nature, just as an architect must allow for the Law of Gravitation, or a sailor reckon with currents.

So must all Members of the A.:.A.:. work by the Magical Formula of the Æon.

⁴This book is published in the Equinox Vol. III No. 2.⁵

⁵This volume, *The Gospel According to St. Bernard Shaw* according to some sources, is not extant; the Equinox goes from Vol. III No. 1 directly to No. 3. Liber 185 is available online and in various texts, such as *Gems from the Equinox*, published posthumously. It was only published privately in his lifetime. — EDITOR.

⁶Liber 185 need not be quoted at length. It is needful only to say that the Aspirant is trained systematically and comprehensively in the various technical practices which form the basis of Our Work. One may become expert in any or all of these without necessarily making any real progress, just as a man might be first-rate at grammar, syntax, and prosody without being able to write a single line of good poetry, although the greatest poet in soul is unable to express himself without the aid of those three elements of literary composition.

They must accept the Book of the Law as the Word and the Letter of Truth, and the sole Rule of Life.⁷ They must acknowledge the Authority of the Beast 666 and of the Scarlet Woman as in the book it is defined, and accept Their Will⁸ as concentrating the Will of our Whole Order. They must accept the Crowned and Conquering Child as the Lord of the Æon, and exert themselves to establish His reign upon Earth. They must acknowledge that 'The Word of the Law is ΘΕΑΗΜΑ and that Love is the Law, love under Will.'

Each member must make it his main work to discover for himself his own true will, and to do it, and do nothing else.⁹

He must accept those orders in the Book of the Law that apply to himself as being necessarily in accordance with his own true will, and execute the same to the letter with all the energy, courage, and ability that he can command. This applies especially to the work of extending the Law in the world, wherein his proof is his own success, the witness of his Life to the Law that hath given him light in his ways, and liberty to pursue them. Thus doing, he payeth his debt to the Law that hath freed him by working its will to free all men; and he proveth himself a true man in our Order by willing to bring his fellows into freedom.

By thus ordering his disposition, he will fit himself in the best possible manner for the task of understanding and mastering the divers technical methods prescribed by the A. : A. : for Mystical and Magical attainment.

He will thus prepare himself properly for the crisis of his career in the Order, the attainment of the Knowledge and Conversation of his Holy Guardian Angel.

His Angel shall lead him anon to the summit of the Order of the R. C. and make him ready to face the unspeakable terror of the Abyss which lies between Manhood and Godhead; teach him to Know that agony, to Dare that destiny, to Will that catastrophe, and to keep Silence for ever as he accomplishes the act of annihilation.

⁷This is not in contradiction with the absolute right of every person to do his own true Will. But any True Will is of necessity in harmony with the facts of Existence; and to refuse to accept the Book of the Law is to create a conflict within Nature, as if a physicist insisted on using an incorrect formula of mechanics as the basis of an experiment.

⁸'Their Will' — not, of course, their wishes as individual human beings, but their will as officers of the New Æon.

⁹It is not considered 'essential to right conduct' to be an active propagandist of the Law, and so on; it may, or may not, be the True Will of any particular person to do so. But since the fundamental purpose of the Order is to further the Attainment of humanity, membership implies, by definition, the Will to help mankind by the means best adapted thereto.

From the Abyss comes No Man forth, but a Star startles the Earth, and our Order rejoices above that Abyss that the Beast hath begotten one more Babe in the Womb of Our Lady, His Concubine, the Scarlet Woman, BABALON.

There is no need to instruct a Babe thus born, for in the Abyss it was purified of every poison of personality; its ascent to the highest is assured, in its season, and it hath no need of seasons for it is conscious that all conditions are no more than forms of its fancy.

Such is a brief account, adapted as far as may be to the average aspirant to Adeptship, or Attainment, or Initiation, or Mastership, or Union with God, or Spiritual Development, or Mahatmaship, or Freedom, or Occult Knowledge, or whatever he may call his inmost need of Truth, of our Order of A.∴A.∴.

It is designed principally to awake interest in the possibilities of human progress, and to proclaim the principles of the A.∴A.∴.

The outline given of the several successive steps is exact; the two crises — the Angel and the Abyss — are necessary features in every career. The other tasks are not always accomplished in the order given here; one man, for example, may acquire many of the qualities peculiar to the Adeptus Major, and yet lack some of those proper to the Practicus.¹⁰ But the System here given shows the correct order of events, as they are arranged in Nature; and in no case is it safe for a man to neglect to master any single detail, however dreary and distasteful it may seem. It often does so, indeed; that only insists on the necessity of dealing with it. The dislike and contempt for it bear witness to a weakness and incompleteness in the nature which disowns it; that particular gap in one's defences may admit the enemy at the very

¹⁰The natural talents of individuals differ very widely. The late Sir Richard Jebb, one of the greatest classical scholars of modern times, was so inferior to the average mediocrity in mathematics, that despite repeated efforts he could not pass the 'little go' at Cambridge — which the dullest minds can usually do. He was so deeply esteemed for his classes that a special 'Grace' was placeted so as to admit him to matriculation. Similarly a brilliant Exorcist might be an incompetent Diviner. In such a case the A.∴A.∴. would refuse to swerve from Its system; the Aspirant would be compelled to remain at the Barrier until he succeeded in breaking it down, though a new incarnation were necessary to permit him to do so. But no technical failure of any kind soever could necessarily prevent him from accomplishing the Two Critical Tasks, since the fact of his incarnation itself proves that he has taken the Oath which entitled him to attain to the Knowledge and Conversation of his Holy Guardian Angel, and the annihilation of this Ego. One might therefore be an Adeptus Minor or even a Magister Templi, in essence, though refused official recognition by the A.∴A.∴. as a Zelator owing to (say) a nervous defect which prevented him from acquiring a Posture which was 'steady and easy' as required by the Task of that grade.

turning-point of some battle. Worse, one were shamed for ever if one's inferior should happen to ask for advice and aid on that subject and one were to fail in service to him! His failure — one's own failure also! No step, however well won for oneself, till he is ready for his own advance!

Every Member of the A. . . A. . . must be armed at all points, and expert with every weapon. The examinations in every Grade are strict and severe; no loose or vague answers are accepted. In intellectual questions, the candidate must display no less mastery of his subject than if he were entered in the 'final' for Doctor of Science or Law at a first class University.

In examination of physical practices, there is a standardised test. In Asana, for instance, the candidate must remain motionless for a given time, his success being gauged by poising on his head a cup filled with water to the brim; if he spill one drop, he is rejected.

He is tested in 'the Spirit Vision' or 'Astral Journeying' by giving him a symbol unknown and unintelligible to him, and he must interpret its nature by means of a vision as exactly as if he had read its name and description in the book when it was chosen.

The power to make and 'charge' talismans is tested as if they were scientific instruments of precision, as they are.

In the Qabalah, the candidate must discover for himself, and prove to the examiner beyond all doubt, the properties of a number never previously examined by any student.

In invocation the divine force must be made as manifest and unmistakable as the effects of chloroform; in evocation, the spirit called forth must be at least as visible and tangible as the heaviest vapours in divination, the answer must be as precise as a scientific thesis, and as accurate as an audit; in meditation, the results must read like a specialist's report of a classical case.

By such methods, the A. . . A. . . intends to make occult science as systematic and scientific as chemistry; to rescue it from the ill repute which, thanks both to the ignorant and dishonest quacks that have prostituted its name, and to the fanatical and narrow-minded enthusiasts that have turned it into a fetish, has made it an object of aversion to those very minds whose enthusiasm and integrity make them most in need of its benefits, and most fit to obtain them.

It is the one really important science, for it transcends the conditions of material existence and so is not liable to perish with the planet, and it must be studied as a science, sceptically, with the utmost energy and patience.

The A. . . A. . . possesses the secrets of success; it makes no secret of its knowledge, and if its secrets are not everywhere known and practised, it is

because the abuses connected with the name of occult science disincline official investigators to examine the evidence at their disposal.

This paper has been written not only with the object of attracting individual seekers into the way of Truth, but of affirming the propriety of the methods of the A.∴A.∴ as the basis for the next great step in the advance of human knowledge.

Love is the Law, love under will.

O. M. 7° = 4[□] A.∴A.∴

Præmonstrator of the

Order of the R... C....

Given from the Collegium ad Spiritum Sanctum, Cefalù, Sicily, in the Seventeenth Year of the Æon of Horus, the Sun being in 23° in ♍ and the Moon 14° in ♎.

Rituals

Liber 7 vel Helios

CC¹

An instruction for the adoration of the Sun four times daily, with the object of composing the mind to meditation, and of regularising the practices.

o. These are the adorations to be performed by all aspirants to the A.∴A.∴.

1. Let him greet the Sun at dawn, facing East, giving the sign of his grade². And let him say in a loud voice:

Hail unto Thee who art Ra in Thy rising, even unto Thee
who art Ra in Thy strength, who travellest over the Heav-
ens in Thy bark at the Uprising of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor
abideth at the helm.

Hail unto Thee from the Abodes of Night!

2. Also at Noon, let him greet the Sun, facing South⁴, giving the sign of his grade. And let him say in a loud voice:

Hail unto Thee who art Ahathoor in Thy triumphing, even
unto Thee who art Ahathoor in Thy beauty, who trav-
ellest over the heavens in thy bark at the Mid-course of
the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor
abideth at the helm.

Hail unto Thee from the Abodes of Morning!

¹The number of 7 the Sun. From the Equinox Vol. 1, No. 7; Magick in Theory and Practice.

²There are several possibilities for this if you are not a member of the A.∴A.∴. One example, noted in Lon Milo DuQuette's *The Magick of Aleister Crowley*, is to use the four L. V. X. signs at dawn (i.e. the 5° = 6□ signs); the Fire 4° = 7□ sign at noon; the Air 2° = 9□ sign at dusk; and the Water 3° = 8□ sign at midnight³. — EDITOR.

⁴This depends on your hemisphere on Earth. — EDITOR.

3. Also, at Sunset, let him greet the Sun, facing West, giving the sign of his grade. And let him say in a loud voice:

Hail unto Thee who art Tum in Thy setting, even unto Thee
who art Tum in Thy joy, who travellest over the Heavens
in Thy bark at the Down-going of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor
abideth at the helm.

Hail unto Thee from the Abodes of Day!

4. Lastly, at Midnight, let him greet the Sun, facing North, giving the sign of his grade, and let him say in a loud voice:

Hail unto thee who art Khephra in Thy hiding, even unto
Thee who art Khephra in Thy silence, who travellest over
the heavens in Thy bark at the Midnight Hour of the
Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor
abideth at the helm.

Hail unto Thee from the Abodes of Evening.

5. And after each of these invocations thou shalt give the sign of silence, and afterwards thou shalt perform the adoration that is taught thee by thy Superior⁵. And then do thou compose Thyself to holy meditation.

6. Also it is better if in these adorations thou assume the God-form of Whom thou adorest, as if thou didst unite with Him in the adoration of That which is beyond Him.

7. Thus shalt thou ever be mindful of the Great Work which thou hast undertaken to perform, and thus shalt thou be strengthened to pursue it unto the attainment of the Stone of the Wise, the Summum Bonum, True Wisdom and Perfect Happiness.

⁵If you do not have a superior, *i.e.* you are a solo practitioner, there are adorations available online you can find, but you can also compose your own, use the Stele of Revealing itself, or use the translated Stele of Revealing adoration in Liber AL – see III. 38-39. The Stele adoration from Liber L is included in the appendix of this book. — EDITOR.

The Mass of the Phoenix

XLIV¹

This mass should be performed daily at sunset by every magician.

Aleister Crowley, *Magick in Theory and Practice*, Chapter XX.

A Ritual of the Law.

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

Hail Ra, that goest in Thy bark

Into the Caverns of the Dark!

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

East of the Altar see me stand

With Light and Musick in my hand!

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

I strike the Bell: I light the Flame;

I utter the mysterious Name.

ABRAHADABRA

He strikes eleven times upon the Bell.

Now I begin to pray: Thou Child,

Holy Thy name and undefiled!

Thy reign is come: Thy will is done.

Here is the Bread; here is the Blood.

Bring me through midnight to the Sun!

Save me from Evil and from Good!

That Thy one crown of all the Ten

Even now and here be mine. AMEN.

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

¹From 𐎊𐎁 blood, because blood is sacrificed, also because the God Adored is Horus, who gave 44 as his special number. See *Equinox VII*, 376. From *The Book of Lies*; *Magick in Theory and Practice*.

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

*He makes them as in Liber Legis, and strikes again Eleven times upon the Bell. With the Burin he then makes upon his breast the proper sign.*²³

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

He puts the second Cake to the wound.

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

He eats the second Cake.

This Bread I eat. This Oath I swear

As I enflame myself with prayer:

‘There is no grace: there is no guilt:

This is the Law: DO WHAT THOU WILT!’

He strikes Eleven times upon the Bell, and cries ABRAHADABRA

I entered in with woe; with mirth

I now go forth, and with thanksgiving,

To do my pleasure on the earth

Among the legions of the living.

He goeth forth.

²Make the Mark of the Beast (*see* Liber V vel Reguli, *infra*.) or a cross in a circle (e.g. ⊕ or ⊗). — EDITOR.

³Lon Milo DuQuette suggests a machinist’s scribe in his book the Magick of Aleister Crowley, stating that it is easy to sterilise and use to only lightly scratch. The mark itself may be a non-bleeding scratch, and in the end, you need but the tiniest drop of blood to fulfil the Eucharist. — EDITOR.

The Star Ruby

XXV¹

25 is the square of 5, and the Pentagram has the red colour of Geburah. The chapter is a new and more elaborate version of the Banishing Ritual of the Pentagram.

The Book of Lies

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

ΑΠΟ ΠΑΝΤΟΣ ΚΑΚΟΔΑΙΜΟΝΟΣ²

With the same forefinger touch thy forehead, and say

ΣΟΙ³

thy member, and say

Ω ΦΑΛΛΗ⁴

thy right shoulder, and say

ΙΣΧΥΡΟΣ⁵

thy left shoulder, and say

ΕΥΧΑΡΙΣΤΟΣ⁶

then clasp thine hands, locking the fingers, and cry

ΙΑΩ⁷

Advance to the East. Imagine strongly a Pentagram, aright, in thy forehead. Drawing the hands to the eyes, fling it forth, making the sign of Horus and roar

¹The Book of Lies; Magick in Theory and Practice.

²Apo Pantos Kakodaimonos': 'Away every evil spirit'

³'Soi'

⁴'O Phallé'

⁵'Ischuros'

⁶'Eucharistos'

⁷'IAO'. See Magick, Chapter V.

ΧΑΟΣ⁸

Retire thine hand in the sign of Hoor pa kraat⁹. Go round to the North and repeat; but scream

ΒΑΒΑΛΟΝ¹⁰

Go round to the West and repeat; but say

ΕΡΩΣ¹¹

Go round to the South and repeat; but bellow

ΨΥΧΗ¹²

Completing the circle widdershins, retire to the centre, and raise thy voice in the Paian, with these words, with the signs of N. O. X.¹³

ΙΩ ΠΑΝ¹⁴

Extend the arms in the form of a Tau, and say low but clear:

ΠΡΟ ΜΟΥ ΙΥΓΓΕΣ

ΟΠΙΣΩ ΜΟΥ ΤΕΛΕΤΑΡΧΑΙ

ΕΠΙ ΔΕΞΙΑ ΣΥΝΟΧΕΣ

ΕΠΑΡΙΣΤΕΡΑ ΔΑΙΜΟΝΕΣ

ΦΛΕΓΕΙ ΓΑΡ ΠΕΡΙ ΜΟΥ Ο ΑΣΤΗΡ ΤΩΝ ΠΕΝΤΕ

ΚΑΙ ΕΝ ΤΗ ΣΤΗΛΗ Ο ΑΣΤΗΡ ΤΩΝ ΕΞ ΕΣΤΗΚΕ¹⁵

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

⁸‘Chaos’; in another text ‘roar Therion’ which may be used instead.

⁹Later ‘Hoor-paar-Kraat’

¹⁰‘Babalon’; in another text ‘say Nuit’ which may be used instead.

¹¹‘Eros’; in another text ‘whisper Babalon’ which may be used instead.

¹²‘Psyché’; in another text ‘bellow Hadit’ which may be used instead.

¹³See Liber V vel Reguli. — EDITOR.

¹⁴‘Io Pan!’: A salute to Pan

¹⁵‘Pro Mou Iugges

Opiso Mou Teletarchai

Epi Dexia Synoches

Eparistera Daimones

Phlegei Gar Peri Mou O Astér Ton Pente

Kai En Tēi Stélei O Astér Ton Ex Estéke¹⁶’

¹⁶‘Before me the Iynges, behind me the Teletarches, on my right hand the Synoches, on my left the daemons for about me flame the Star of Five, and in the pillar stands the Star of Six.’

The Star Sapphire

XXXVI¹

The Star Sapphire corresponds with the Star-Ruby of Chapter 25; 36 being the square of 6, as 25 is of 5. This chapter gives the real and perfect Ritual of the Hexagram.

The Book of Lies

Let the Adept be armed with his Magick Rood [and provided with his Mystic Rose².]

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

Then let him advance to the East and make the Holy Hexagram³, saying: PATER ET MATER UNUS DEUS ARARITA.

Let him go round to the South, make the Holy Hexagram, and say: MATER ET FILIUS UNUS DEUS ARARITA.

Let him go round to the West, make the Holy Hexagram, and say: FILIUS ET FILIA UNUS DEUS ARARITA.

Let him go round to the North, make the Holy Hexagram, and then say: FILIA ET PATER UNUS DEUS ARARITA.

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

¹The Book of Lies; Magick in Theory and Practice.

²These, as all of this ritual, may be interpreted in sexual or symbolic terms, *i.e.* as a wand and cup, or as sexual organs. The Star Sapphire may be considered a sexual technique, but you may also perform it non-sexually; Lon Milo DuQuette discusses this in *The Magick of Aleister Crowley*. See Chapter 7. — EDITOR.

³See the appendix for ‘The Holy Hexagram’ from the Book of Lies. There are several interpretations out there of what this symbol entails. — EDITOR.

[In this the Signs shall be those of Set Triumphant and of Baphomet. Also shall Set appear in the Circle. Let him drink of the Sacrament⁴ and let him communicate the same.]

Then let him say: OMNIA IN DUOS: DUO IN UNUM: UNUS IN NIHIL: HAEC NEC QUATUOR NEC OMNIA NEC DUO NEC UNUS NEC NIHIL SUNT.

GLORIA PATRI ET MATRI ET FILIO ET FILIAE ET SPIRITUI SANCTO EXTERNO ET SPIRITUI SANCTO INTERNO UT ERAT EST ERIT IN SAECULA SAECULORUM SEX IN UNO PER NOMEN SEPTEM IN UNO ARARITA.

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







⁴On a similar note as previously, this could be interpreted as sexual secretions, or as a more traditional wine Eucharist as in *Magick in Theory and Practice*. See Chapter XX. — EDITOR.

Liber V vel Reguli

V¹

Being the Ritual of the Mark of the Beast: an incantation proper to invoke the Energies of the Æon of Horus, adapted for the daily use of the Magician of whatever grade.

Liber V vel Reguli symbols

Air	Fire	Earth	Water	Mark of the Beast	Hexagram of the Beast
					

The First Gesture.

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

The Animadversion towards the Æon.

1. Let the Magician, robed and armed as he may deem to be fit, turn his face towards Boleskine, that is the House of The Beast 666.³
2. Let him strike the battery 1-3-3-1.
3. Let him put the Thumb of his right hand between its index and medius, and make the gestures hereafter following.

The Vertical Component of the Enchantment.

1. Let him describe a circle about his head, crying NUIT!

¹Magick in Theory and Practice.

²This image is thanks to Thelemapedia. Their images are released under the GNU Free Documentation license; this book has a compatible licensing scheme. – EDITOR.

³Boleskine House is on Loch Ness, 17 miles from Inverness, Latitude 57.14 N. Longitude 4.28 W.

2. Let him draw the Thumb vertically downward, and touch the Muladhara Chakra, crying HADIT!
3. Let him, retracing the line, touch the centre of his breast, and cry RA-HOOR-KHUIT!

The Horizontal Component of the Enchantment.

1. Let him touch the Centre of his Forehead, his mouth, and his larynx, crying AIWAZ!
 2. Let him draw his thumb from right to left across his face at the level of the nostrils.
 3. Let him touch the centre of his breast, and his solar plexus, crying THERION!
 4. Let him draw his thumb from left to right across his breast, at the level of the sternum.
 5. Let him touch the Svadisthana, and the Muladhara chakra, crying BABALON!
 6. Let him draw his thumb from right to left across his abdomen, at the level of the hips.
- (Thus shall he formulate the Sigil of the Grand Hierophant, but dependent from the Circle.)

The Asservation of the Spells.

1. Let the Magician clasp his hands upon his Wand, his fingers and thumbs interlaced, crying LASH TAL! ΘΕΛΗΜΑ! FIAOF! ΑΓΑΠΗ! ΑΥΜΓΝ⁴!

(Thus shall be declared the Words of Power whereby the Energies of the Æon of Horus work his will in the world.)

The Proclamation of the Accomplishment.

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

⁴ΑΥΜΓΝ as written in the 1929 *Magick in Theory and Practice* may not be correct; this would make the value 93 (MGN) + 400 (U) + 1 (A) = 494, not 100, as in Chapter 7 of *Magick in Theory and Practice* and *Liber Samekh*. It must be AFMGN, *i.e.* the U must be Digamma (6), not Upsilon (400). The Greek spelling of AUMGN used throughout the 1929 *Magick in Theory and Practice* is used throughout this text, however, to maintain accuracy with the originals. — EDITOR.

The Second Gesture.

The Enchantment.

1. Let the Magician, still facing Boleskine, advance to the circumference of his Circle.

2. Let in turn himself towards the left, and pace with the stealth and swiftness of a tiger the precincts of his circle, until he complete one revolution thereof.

3. Let him give the sign of Horus (or the Enterer) as he passeth, so to project the Force that radiateth from Boleskine before him.

4. Let him pace his Path until he comes to the North; there let him halt, and turn his face to the North.

5. Let him trace with his Wand the Averse Pentagram proper to invoke Air (Aquarius).

6. Let him bring the Wand to the Centre of the Pentagram and call upon NUIT!

7. Let him make the sign called Puella⁵ standing with his feet together, head bowed, his left hand shielding the Muladhara Chakra, and his right hand shielding his breast (attitude of the Venus de Medici).

8. Let him turn again to the Left, and pursue his Path as before, projecting the Force from Boleskine as he passeth; let him halt when he next cometh to the South, and face outward.

9. Let him trace the Averse Pentagram that invoketh Fire (Leo).

10. Let him point his Wand to the Centre of the Pentagram, and cry HADIT!

11. Let him give the sign Puer, standing with feet together and head erect. Let his right hand (the thumb extended at right angles to the fingers) be raised, the forearm vertical at a right angle with the upper arm, which is horizontally extended in the line joining the shoulders. Let his left hand, the thumb extended forwards, and the fingers clenched, rest at the junction of the thighs (attitudes of the Gods Mentu, Khem, etc.).

12. Let him proceed as before; then in the East, let him make the Averse Pentagram that invoketh Earth (Taurus).

13. Let him point his Wand to the centre of the pentagram, and cry THERION!

14. Let him give the sign called Vir, the feet being together. The hands, with clenched fingers and thumbs thrust out forwards, are held to the

⁵Signs of Puella, Puer, Vir, Mulier — are, respectively, the Signs of Chastity, N., O., X. in the Star Ruby and elsewhere. — EDITOR.

temples; the head is then bowed and pushed out, as if to symbolise the butting of an horned beast (attitude of Pan, Bacchus, etc.). (Frontispiece, Equinox I, III).

15. Proceeding as before, let him make in the West the Averse Pentagram whereby Water is invoked.

16. Pointing the Wand to the Centre of the Pentagram, let him call upon BABALON!

17. Let him give the sign Mulier. The feet are widely separated, and the arms raised so as to suggest a crescent. The head is thrown back (attitude of Baphomet, Isis in Welcome, the Microcosm of Vitruvius). (See Book 4, Part II).

18. Let him break into the dance, tracing a centripetal spiral widdershins, enriched by revolutions upon his axis as he passeth each Quarter, until he come to the centre of the Circle. There let him halt, facing Boleskine.

19. Let him raise the Wand, trace the Mark of the Beast, and cry AIWAZ!

20. Let him trace the Invoking Hexagram of The Beast.

21. Let him lower the Wand, striking the Earth therewith.

22. Let him give the sign of Mater Triumphans. (The feet are together; the left arm is curved as if it supported a child; the thumb and index finger of the right hand pinch the nipple of the left breast, as if offering it to that child.) Let him utter the word ΘΕΛΗΜΑ!

23. Perform the Spiral Dance, moving deosil and whirling widdershins. Each time on passing the West extend the Wand to the Quarter in question, and bow:

- a. 'Before me the powers of LA!' (to West.)
- b. 'Behind me the powers of AL!' (to East.)
- c. 'On my right hand the powers of LA!' (to North.)
- d. 'On my left hand the powers of AL!' (to South.)
- e. 'Above me the powers of ShT!' (leaping in the air.)
- f. 'Beneath me the power of ShT!' (striking the ground.)
- g. 'Within me the Powers!' (in the attitude of Phthah erect, the feet together, the hands clasped upon the vertical Wand.)
- h. 'About me flames my Father's Face, the Star of Force and Fire!'
- i. 'And in the Column stands His six-rayed Splendour!'

(This dance may be omitted, and the whole utterance chanted in the attitude of Phthah.)

The Final Gesture

This is identical to the first gesture.

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

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

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

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

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

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

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

The word, LASH TAL includes all this.

LA — Naught.

AL — Two.

L is 'Justice', the Kteis fulfilled by the Phallus, 'Naught and Two' because the plus and the minus have united in 'love under will'.

A is 'The Fool', Naught in Thought (Parzival), Word (Harpocrates), and Action (Bacchus). He is the boundless air, and the wandering Ghost, but with 'possibilities'. He is the Naught that the Two have made by 'love under will'.

LA thus represents the Ecstasy of Nuit and Hadit conjoined, lost in love, and making themselves Naught thereby. Their child is begotten and conceived, but is in the phase of Naught also, as yet. *LA* is thus the Universe in that phase, with its potentialities of manifestation.

AL, on the contrary, though it is essentially identical with *LA*, shows the Fool manifested through the Equilibrium of Contraries. The weight is still nothing, but it is expressed as it were two equal weights in opposite scales. The indicator still points to zero.

SbT is equally 31 with *LA* and *AL*, but it expresses the secret nature which operates the Magick or the transmutations.

SbT is the formula of this particular Æon; another æon might have another way of saying 31.

Sb is Fire as *T* is Force; conjoined they express Ra-Hoor-Khuit.

‘The Angel’ represents the Stélé 666, showing the Gods of the Æon, while ‘Strength’ is a picture of Babalon and the Beast, the earthly emissaries of those Gods.

SbT is the dynamic equivalent of *LA* and *AL*. *Sb* shows the Word of the Law, being triple, as 93 is thrice 31. *T* shows the formula of Magick declared in that Word; the Lion, the Serpent, the Sun, Courage and Sexual Love are all indicated by the card.

In *LA* note that Saturn or Satan is exalted in the House of Venus or Astarte and it is an airy sign. Thus *L* is Father-Mother, Two and Naught, and the Spirit (Holy Ghost) of their Love is also Naught. Love is AHBH, 13, which is AChD. Unity, 1, Aleph. who is The Fool who is Naught, but none the less an individual One, who (as such) is not another, yet unconscious of himself until his Oneness expresses itself as a duality.

Any impression or idea is unknowable in itself. It can mean nothing until brought into relation with other things. The first step is to distinguish one thought from another; this is the condition of recognising it. To define it, we must perceive its orientation to all our other ideas. The extent of our knowledge of any one thing varies therefore with the number of ideas with which we can compare it. Every new fact not only adds itself to our universe, but increases the value of what we already possess.

In *AL* this ‘The’ or ‘God’ arranges for ‘Countenance to behold countenance’, by establishing itself as an equilibrium, *A* the One-Naught conceived as *L* the Two-Naught. This *L* is the Son-Daughter Horus-Harpocrates just as the other *L* was the Father-Mother Set-Isis. Here then is Tetragrammaton once more, but expressed in identical equations in which every term is perfect in itself as a mode of Naught.

SbT supplies the last element; making the Word of either five or six

letters, according as we regard ShT as one letter or two. Thus the Word affirms the Great Work accomplished: $5^{\circ} = 6^{\square}$.

ShT is moreover a necessary resolution of the apparent opposition of *LA* and *AL*; for one could hardly pass to the other without the catalytic action of a third identical expression whose function should be to transmute them. Such a term must be in itself a mode of Naught, and its nature cannot encroach on the perfections of Not-Being, *LA*, or of Being, *AL*. It must be purely Nothing-Matter, so as to create a Matter-in-Motion which is a function of 'Something'.

Thus *ShT* is Motion in its double phase, an inertia compose of two opposite current, and each current is also thus polarised. *Sh* is Heaven and Earth, *T* Male and Female; *ShT* is Spirit and Matter; one is the word of Liberty and Love flashing its Light to restore Life to Earth, the other is the act by which Life claims that Love is Light and Liberty. And these are Two-in-One, the divine letter of Silence-in-Speech whose symbol is the Sun in the arms of the Moon.

But *Sh* and *T* are alike formulæ of force in action as opposed to entities; they are not states of existence, but modes of motion. They are verbs, not nouns.

Sh is the Holy Spirit as a 'tongue of fire' manifest in triplicity, and is the child of Set-Isis as their logos or Word uttered by their 'Angel.' The card is XX, and 20 is the value of Yod (the Angel or Herald) expressed in full as IVD. *Sh* is the spiritual congress of Heaven and Earth.

But *T* is the Holy Spirit in action as a 'roaring lion' or as the 'old Serpent' instead of an 'Angel of Light'. The twins of Set-Isis, harlot and beast, are busy with that sodomitic and incestuous lust which is the traditional formula for producing demi-gods, as in the cases of Mary and the Dove, Leda and the Swan, etc. The card is XI, the number of Magick AVD: Aleph the Fool impregnating the woman according to the Word of Yod, the Angel of the Lord! His sister has seduced her brother Beast, shaming the Sun with her sin; she has mastered the Lion, and enchanted the Serpent. Nature is outraged by Magick; man is bestialised and woman defiled. The conjunction produces a monster; it affirms regression of types. Instead of a man-God conceived of the Spirit of God by a virgin in innocence, we are asked to adore the bastard of a whore and a brute, begotten in shamefullest sin and born in most blasphemous bliss.

This is in fact the formula of our Magick; we insist that all acts must be equal; that existence asserts the right to exist; that unless evil is a mere term expressing some relation of haphazard hostility between forces equally self-justified, the universe is as inexplicable and impossible as uncompensated

action; that the orgies of Bacchus and Pan are no less sacramental than the Masses of Jesus; that the scars of syphilis are sacred and worthy of honour as much as the wounds of the martyrs of Mary.

It should be unnecessary to insist that the above ideas apply only to the Absolute. Toothache is still painful, and deceit degrading, to a man, relatively to his situation in the world of illusion; he does his Will by avoiding them. But the existence of 'Evil' is fatal to philosophy so long as it is supposed to be independent of conditions; and to accustom the mind to 'make no difference' between any two ideas as such is to emancipate it from the thralldom of terror.

We affirm on our altars our faith in ourself and our wills, our love of all aspects of the Absolute All.

And we make the Spirit Shin combine with the Flesh Teth in a single letter, whose value is 31 even as those of *LA* the Naught, and *AL* the All, to complete their Not-Being and Being with its Becoming, to mediate between identical extremes as their mean — the secret that sunders and seals them.

It declares that all somethings are equally shadows of Nothing, and justifies Nothing in its futile folly of pretending that something is stable, by making us aware of a method of Magick through the practice of which we may partake in the pleasure of the process.

The Magician should devise for himself a definite technique for destroying 'evil'. The essence of such a practice will consist in training the mind and the body to confront things which cause fear, pain, disgust⁶, shame and the like. He must learn to endure them, then to become indifferent to them, then to become indifferent to them, then to analyse them until they give pleasure and instruction, and finally to appreciate them for their own sake, as aspects of Truth. When this has been done, he should abandon them, if they are really harmful in relation to health and comfort. Also, our selection of 'evils' is limited to those that cannot damage us irreparable. E.g., one ought to practice smelling assafoetida until one likes it; but not arsine or hydrocyanic acid. Again, one might have a liaison with an ugly old woman until one beheld and loved the star which she is; it would be too dangerous to overcome the distaste for dishonesty by forcing oneself to pick pockets. Acts which are essentially dishonourable must not be done; they should be justified only by calm contemplation of their correctness in

⁶The People of England have made two revolutions to free themselves from Popish fraud and tyranny. They are at their tricks again; and if we have to make a Third Revolution, let us destroy the germ itself!

abstract cases.

Love is a virtue; it grows stronger and purer and less selfish by applying it to what it loathes; but theft is a vice involving the slave-idea that one's neighbour is superior to oneself. It is admirable only for its power to develop certain moral and mental qualities in primitive types, to prevent the atrophy of such faculties as our own vigilance, and for the interest which it adds to the 'tragedy, Man'.

Crime, folly, sickness and all such phenomena must be contemplated with complete freedom from fear, aversion, or shame. Otherwise we shall fail to see accurately, and interpret intelligently; in which case we shall be unable to outwit and outfight them. Anatomists and physiologists, grappling in the dark with death, have won hygiene, surgery, prophylaxis and the rest for mankind. Anthropologists, archæologists, physicists and other men of science, risking thumbscrews, stake, infamy and ostracism, have torn the spider-snare of superstition to shreds and broken in pieces the monstrous idol of Morality, the murderous Moloch which has made mankind its meat throughout history. Each fragment of that coprolite it manifest as an image of some brute lust, some torpid dullness, some ignorant instinct, or some furtive fear shapen in his own savage mind.

Man is indeed not wholly freed, even now. He is still trampled under the hoofs of the stampeding mules that nightmare bore to his wild ass, his creative forces that he had not mastered, the sterile ghosts that he called gods. Their mystery cows men still; they fear, they flinch, they dare not face the phantoms. Still, too, the fallen fetich seems awful; it is frightful to them that there is no longer an idol to adore with anthems, and to appease with the flesh of their firstborn. Each scrambles in the bloody mire of the floor to snatch some scrap for a relic, that he may bow down to it and serve it.

So, even to-day, a mass of maggots swarm heaving over the carrion earth, a brotherhood bound by blind greed for rottenness. Science still hesitates to raze the temple of Rimmon, though every year finds more of her sons impatient of Naaman's prudence. The Privy Council of the Kingdom of Mansoul sits in permanent secret session; it dares not declare what must follow its deed in shattering the monarch Morality into scraps of crumbling conglomerate of of climatic, tribal, and person prejudices, corrupted yet more by the action of crafty ambition, insane impulse, ignorant arrogance, superstitious hysteria, fear fashioning falsehoods on the stone that it sets on the grave of Truth whom it has murdered and buried in the black earth Oblivion. Moral philosophy, psychology, sociology, anthropology, mental pathology, physiology, and many another of the children of Wisdom, of

whom she is justified, well know that the laws of Ethics are a chaos of confused conventions, based at best on customs convenient in certain conditions, more often on the craft or caprice of the biggest, the most savage, heartless, cunning and blood-thirsty brutes of the pack, to secure their power or pander to their pleasure in cruelty. There is no principle, even a false one, to give coherence to the clamour of ethical propositions. Yet the very men that have smashed Moloch, and strewn the earth with shapeless rubble, grow pale when they so much as whisper among themselves: 'While Moloch ruled all men were bound by one law, and by the oracles of them that, knowing the fraud, feared not, but were his priests and wardens of his mystery. What now? How can any of us, though wise and strong as never was known, prevail on men to act in concert, now that each prays to his own chip of God, and yet knows every other chip to be a worthless ort, dream-dust, ape-dung, tradition-bone, or — what not else?'

So Science begins to see that the Initiates were maybe not merely silly and selfish in making their rule of silence, and in protecting Philosophy from the profane. Yet still she hopes that the mischief may not prove mortal, and begs that things may go on much as usual until that secret session decide on some plan of action.

It has always been fatal when somebody finds out too much too suddenly. If John Huss had cackled more like a hen, he might have survived Michaelmas, and been esteemed for his eggs. The last fifty years have laid the axe of analysis to the root of every axiom; they are triflers who content themselves with lopping the blossoming twigs of our beliefs, or the boughs of our intellectual instruments. We can no longer assert any single proposition, unless we guard ourselves by enumerating countless conditions which must be assumed.

This digression has outstayed its welcome; it was only invited by Wisdom that it might warn Rashness of the dangers that encompass even Sincerity, Energy and Intelligence when they happen not to contribute to Fitness-in-their-environment.

The Magician must be wary in his use of his powers; he must may every act not only accord with his Will, but with the properties of his position at the time. It might be my Will to reach the foot of a cliff; but the easiest way — also the speediest, most direct least obstructed, the way of minimum effort — would be simply to jump. I should have destroyed my Will in the act of fulfilling it, or what I mistook for it; for the True Will has no goal; its nature being to Go. Similarly, a parabola is bound by one law which fixes its relations with two straight lines at every point; yet it has no end short of infinity, and it continually changes its direction. The Initiate

who is aware Who he is can always check is conduct by reference to the determinants of his curve, and calculate his past, his future, his bearings, and his proper course at any assigned moment; he can even comprehend himself as a simple idea. He may attain to measure fellow-parabolas, ellipses that cross his path, hyperbolas that span all space with their twin wings. Perhaps he may come at long last, leaping beyond the limits of his own law, to conceive that sublimely stupendous outrage to Reason, the Cone! Utterly inscrutable to him, he is yet well aware that he exists in the nature thereof, that he is necessary thereto, that he is ordered thereby, and that therefrom he is sprung, from the loins of so fearful a Father! His own infinity becomes zero in relation to that of the least fragment of the solid. He hardly exists at all. Trillions multiplied by trillions of trillions of such as he could not cross the frontier even of breadth, the idea which he came to guess at only because he felt himself bound by some mysterious power. Yet breadth is equally a nothing in the presence of the Cone. His first conception must evidently be a frantic spasm, formless, insane, not to be classed as an articulate thought. Yet, if he develops the faculties of his mind, the more he knows of it the more he sees that its nature is identical with his own whenever comparison is possible.

The True Will is thus both determined by its equations, and free because those equation are simply its own name, spelt out fully. His sense of being under bondage comes from his inability to read it; his sense that evil exists to thwart him arises when he begins to learn to read, reads wrong, and is obstinate that his error is an improvement.

We know one thing only. Absolute existence, absolute motion, absolute direction, absolute simultaneity, absolute truth, all such ideas: they have not, and never can have, any real meaning. If a man in delirium tremens fell into the Hudson River, he might remember the proverb and clutch at an imaginary straw. Words such as 'truth' are like that straw. Confusion of thought is concealed, and its impotence denied, by the invention. This paragraph opened with 'We know': yet, questioned, 'we' make haste to deny the possibility of possessing, or even of defining, knowledge. What could be more certain to a parabola-philosopher that he could be approached in two ways, and two only? It would be indeed little less that the whole body of his knowledge, implied in the theory of his definition of himself, and confirmed by every single experience. He could receive impressions only be meeting A, or being caught up by B. Yet he would be wrong in an infinite number of ways. There are therefore Aleph-Zero possibilities that at any moment a man may find himself totally transformed. And it may be that our present dazzled bewilderment is due to our recognition of the existence

of a new dimension of thought, which seems so ‘inscrutably infinite’ and ‘absurd’ and ‘immoral’, etc. — because we have not studied it long enough to appreciate that its laws are identical with our own, though extended to new conceptions. The discovery of radioactivity created a momentary chaos in chemistry and physics; but it soon led to a fuller interpretation of the old ideas. It dispersed many difficulties, harmonised many discords, and — yea, more! It shewed the substance of Universe as a simplicity of Light and Life, manners to compose atoms, themselves capable of deeper self-realisation through fresh complexities and organisations, each with its own peculiar powers and pleasures, each pursuing its path through the world where all things are possible. It revealed the omnipresence of Hadit identical with Himself, yet fulfilling Himself by dividing his interplay with Nuit into episodes, each form of his energy isolated with each aspect of Her receptivity, delight developing delight continuous from complex to complex. It was the voice of Nature awakening at the dawn of the Æon, as Aiwaz uttered the Word of the Law of Thelema.

So also shall he who invoketh often behold the Formless Fire, with trembling and bewilderment; but if he prolong his meditation, he shall resolve it into coherent and intelligible symbols, and he shall hear the articulate utterance of that Fire, interpret the thunder thereof as a still small voice in his heart. And the Fire shall reveal to his eyes his own image in its own true glory; and it shall speak in his ears the Mystery that is his own right Name.

This then in the virtue of the Magick of The Beast 666, and the canon of its proper usage; to destroy the tendency to discriminate between any two things in theory, and in practice to pierce the veils of every sanctuary, pressing forward to embrace every image; for there is none that is not very Isis. The Inmost is one with the Inmost; yet the form of the One is not the form of the other; intimacy exacts fitness. He therefore who liveth by air, let him not be bold to breathe water. But mastery cometh by measure: to him who with labour, courage, and caution giveth his life to understand all that doth encompass him, and to prevail against it, shall be increase. ‘The word of Sin is Restriction’; seek therefore Righteousness, enquiring into Iniquity, and fortify thyself to overcome it.

Attainment

Liber HHH

CCCXLI¹

‘Sunt duo modi per quos homo fit Deus: Tohu et Bohu.

‘Mens quasi flamma sugat, aut quasi puteus aquae quiescat.

‘Alteri modi sunt tres exempli, qui illis extra limine collegii sancti dati sunt.

‘In hoc primo libro sunt Aquae Contemplationis.’

Two are the methods of becoming God: the Upright and the Averse.

Let the Mind become as a flame, or as a well of still water.

Of each method are three principal examples given to them that are without the Threshold.

In this first book are written the Reflexions.

‘Sunt tres contemplationes quasi halitus in mente humana abyssio inferni. Prima, Νεχρος; secunda, Πυρραμς; tertia, Φαλλος vocatur. Et hae reflexiones aquaticae sunt trium enthusiasmorum, Apollonis, Dionysi, Veneris.

‘Tota stella est Nechesh et Messiach, nomen אהיה cum יהיה conjunctum.’

There are three contemplations as it were breaths in the human mind, that is the Abyss of Hell: the first is called Νεχρος the second Πυρραμς, and the third Φαλλος. These are the watery reflexions of the three enthusiasms; those of Apollo, Dionysus, and Aphrodite.

The whole star is Nechesh and Messiach, the name אהיה joined with יהיה.

¹The Sum of the 3 Mothers of the Alphabet. From the Equinox Vol. 1, No. 5; Magick in Theory and Practice.

Three methods of attainment.

CONTINET CAPITULA TRIA: MMM, AAA, ET SSS.

I.

MMM

'I remember a certain holy day in the dusk of the Year, in the dusk of the Equinox of Osiris, when first I beheld thee visibly; when first the dreadful issue was fought out; when the Ibis-headed One charmed away the strife. I remember thy kiss, even as a maiden should. Nor in the dark byways was there another: thy kisses abide.'

LIBER LAPIDIS LAZULI. VII. 15. 16.

o. Be seated in thine Asana, wearing the robe of a Neophyte, the hood drawn.

1. It is night, heavy and hot, there are no stars. Not one breath of wind stirs the surface of the sea, that is thou. No fish play in thy depths.

2. Let a Breath rise and ruffle the waters. This also thou shalt feel playing upon thy skin. It will disturb thy meditation twice or thrice, after which thou shouldst have conquered this distraction. But unless thou first feel it, that Breath hath not arisen.

3. Next, the night is riven by the lightning flash. This also shalt thou feel in thy body, which shall shiver and leap which the shock, and that also must both be suffered and overcome.

4. After the lightning flash, resteth in the zenith a minute point of light. And that light shall radiate until a right cone be established upon the sea, and it is day.

With this thy body shall be rigid, automatically; and this shalt thou endure, withdrawing thyself into thine heart in the form of an upright Egg of blackness; and therein shalt thou abide for a space.

5. When all this is perfectly and easily performed at will, let the aspirant figure to himself a struggle with the whole force of the Universe. In this he is only saved by his minuteness. But in the end he is overcome by Death, who covers him with a black cross.

Let his body fall supine with arms outstretched.

6. So lying, let him aspire fervently unto the Holy Guardian Angel.

7. Now let him resume his former posture.

Two and twenty times shall he figure to himself that he is bitten by a serpent, feeling even in his body the poison thereof, And let each bite

be healed by an eagle or hawk, spreading its wings above his head, and dropping thereupon a healing dew. But let the last bite be so terrible a pang at the nape of the neck that he seemeth to die, and let the healing dew be of such virtue that he leapeth to his feet.

8. Let there be now placed within his egg a red cross, then a green cross, then a golden cross, then a silver cross; or those things which these shadow forth. Herein is silence; for he that hath rightly performed the meditation will understand the inner meaning hereof, and it shall serve as a test of himself and his fellows.

9. Let him now remain in the Pyramid or Cone of Light, as an Egg, but no more of blackness.

10. Then let his body be in the position of the Hanged Man, and let him aspire with all his force unto the Holy Guardian Angel.

11. The grace having been granted unto him, let him partake mystically of the Eucharist of the Five Elements and let him proclaim Light in Extension; yea, let him proclaim Light in Extension.

II.

AAA

‘These loosen the swathings of the corpse; these unbind the feet of Osiris, so that the flaming God may rage through the firmament with his fantastic spear.’

LIBER LAPIDIS LAZULI. VII. III.

o. Be seated in thine Asana, or recumbent in Shavasana, or in the position of the dying Buddha.

1. Think of thy death; imagine the various diseases that may attack thee, or accidents overtake thee. Picture the process of death, applying always to thyself.

(A useful preliminary practice is to read textbooks of Pathology, and to visit museums and dissecting-rooms.)

2. Continue this practice until death is complete; follow the corpse through the stages of embalming, wrapping and burial.

3. Now imagine a divine breath entering thy nostrils.

4. Next, imagine a divine light enlightening the eyes.

5. Next, imagine the divine voice awakening the ears.

6. Next, imagine a divine kiss imprinted on the lips.

7. Next, imagine the divine energy informing the nerves and muscles of the body, and concentrate on the phenomenon which will already have been observed in 3, the restoring of the circulation.

8. Last, imagine the return of the reproductive power, and employ this to the impregnation of the Egg of light in which man is bathed.

9. Now represent to thyself that this Egg is the Disk of the Sun, setting in the west.

10. Let it sink into blackness, borne in the bark of heaven, upon the back of the holy cow Hathor. And it may be that thou shalt hear the moaning thereof.

11. Let it become blacker than all blackness. And in this meditation thou shalt be utterly without fear, for that the blackness that will appear unto thee is a thing dreadful beyond all thy comprehension.

And it shall come to pass that if thou hast well and properly performed this meditation that on a sudden thou shalt hear the drone and booming of a Beetle.

12. Now then shall the Blackness pass, and with rose and gold shalt thou arise in the East with the cry of an Hawk resounding in thine ear. ShriII

shall it be and harsh.

13. At the end shalt thou rise and stand in the mid-heaven, a globe of glory. And therewith shall arise the might Sound that holy men have likened unto the roaring of a Lion.

14. Then shalt thou withdraw thyself from the Vision, gathering thyself into the divine form of Osiris upon his throne.

15. Then shalt thou repeat audibly the cry of triumph of the god re-arisen, as it shall have been given unto thee by thy Superior.

16. And this being accomplished, thou mayest enter again into the Vision, that thereby shall be perfected in Thee.

17. After this shalt thou return into the Body, and give thanks unto the Most High God IAIDA, yea unto the Most High God IAIDA.

18. Mark well that this operation should be performed if it be possible in a place set apart and consecrated to the Works of the Magick of Light. Also that the Temple should be ceremonially open as thou hast knowledge and skill to perform, and that at the end thereof the closing should be most carefully accomplished. But in the preliminary practice it is enough to cleanse thyself by ablution, by robing, and by the rituals of the Pentagram and Hexagram.

o-2 should always be practiced at first, until some realisation is obtained; and the practice should always be followed by a divine invocation of Apollo or of Isis or of Jupiter or of Serapis.

Next after a swift summary of o-2 practice 3-7.

This being mastered, add 8.

Then add 9-13.

Then being prepared and fortified, well fitted for the work, perform the whole meditation at one time. And let this be continued until perfect success be attained therein. For this is a mighty meditation and holy, having power even upon Death, yea, having power even upon Death.

(Note by Fra. O. M. At any time during this meditation the concentration may bring about Samadhi. This is to be feared and shunned, more than any other breaking of control, for that it is the most tremendous of the forces which threaten to obsess. There is also some danger of acute delirious melancholia at point 1.)

III.

SSS

‘Thou art a beautiful thing, whiter than a woman in the column of this vibration.

‘I shoot up vertically like an arrow, and become that Above.

‘But it is death, and the flame of the pyre.

‘Ascend in the flame of the pyre, o my Soul! Thy God is like the cold emptiness of the utmost heaven, into which thou radiatest thy little light.

‘When Thou shalt know me, O empty God, my flame shall utterly expire in Thy great N. O. X. ’

LIBER LAPIDIS LAZULI. I. 36-40.

o. Be seated in thine Asana, preferably the Thunderbolt.

It is essential that the spine be vertical.

1. In this practice the cavity of the brain is the Yoni; the spinal cord the Lingam.

2. Concentrate thy thought of adoration in the brain.

3. Now begin to awaken the spine in this manner. Concentrate thy thought of thyself in the base of the spine, and move it gradually up a little at a time.

By this means thou wilt become conscious of the spine, feeling each vertebra as a separate entity. This must be achieved most fully and perfectly before the further practice is begun.

4. Next, adore the brain as before, but figure to thyself its content as infinite. Deem it to be the womb of Isis, or the body of Nuit.

5. Next, identify thyself with the base of the spine as before, but figure to thyself its energy as infinite. Deem it to be the phallus of Osiris or the being of Hadit.

6. These two concentrations 4 and 5 may be pushed to the point of Samadhi. Yet lose not control of the will; let not Samadhi be thy master herein.

7. Now then, being conscious both of the brain and the spine, and unconscious of all else, do thou imagine the hunger of the one for the other; the emptiness of the brain, the ache of the spine, even as the emptiness of space and the aimlessness of Matter.

And if thou hast experience of the Eucharist in both kinds, it shall aid thine imagination herein.

8. Let this agony grow until it be insupportable, resisting by will every

temptation. Not until thine whole body is bathed in sweat, or it may be in sweat of blood, and until a cry of intolerable anguish is forced from thy closed lips, shalt thou proceed.

9. Now let a current of light, deep azure flecked with scarlet, pass up and down the spine, striking as it were upon thyself that art coiled at the base as a serpent.

Let this be exceeding slow and subtle; and though it be accompanied with pleasure, resist; and though it be accompanied with pain, resist.

10. This shalt thou continue until thou art exhausted, never relaxing the control. Until thou canst perform this one section during a whole hour, proceed not. And withdraw from the meditation by an act of will, passing into a gentle Pranayama without Kumbhakham, and meditating on Harpocrates, the silent and virginal God.

11. Then at last, being well-fitted in body and mind, fixed in peace, beneath a favourable heaven of stars, at night, in calm and warm weather, mayst thou quicken the movement of the light until it be taken up by the brain and the spine, independently of thy will.

12. If in this hour thou shouldst die, is it not written, 'Blessed are the dead that die in the Lord'? Yea, Blessed are the dead that die in the Lord!

Liber Iod

DCCCXXXI¹

(This book was formerly called VESTA. It is referred to the path of Virgo and the letter Yod.)²

I.

1. This is the Book of drawing all to a point.
2. Herein are described three methods whereby the consciousness of the Many may be melted to that of the One.

II

First Method

o. Let a magical circle be constructed, and within it an upright Tau drawn upon the ground. Let this Tau be divided into 10 squares (see Liber CMLXIII.³, Illustration 1).

1. Let the Magician be armed with the Sword of Art.⁴
2. Let him wear the black robe of a Neophyte.
3. Let a single small flame of camphor burn at the top of the Tau, and let there be no other light or ornament.⁴
4. Let him 'open' the Temple as in DCLXXI., or in any other convenient manner.

5. Standing at the appropriate quarters, at the edge of the circle, let him banish the 5 elements by the appropriate rituals.

6. Standing at the edge of the circle, let him banish the 7 planets by the appropriate rituals. Let him face the actual position of each planet in the

¹φάλλος. From the Equinox Vol. 1, No. 7; Magick in Theory and Practice

²This was labelled Liber TAV, Class B, in the text of Equinox Vol. 1 No. 7. Named Liber Yod in Magick in Theory and Practice. — EDITOR.

³Liber Θεσαυρου Ειδωλων, 'The Treasure House of Images', in the Equinox Vol. I, No. III — EDITOR.

⁴This ritual is preferably performed by the Adept as an Hermit armed with wand and lamp, instead of as in text.—N. [EQUINOX]

heavens at the time of his working.

7. Let him further banish the twelve signs of the Zodiac by the appropriate rituals, facing each sign in turn.

8. Let him at each of these 24 banishings make three circuits widdershins, with the signs of Horus and Harpocrates in the East as he passes it.

9. Let him advance to the square of Malkuth in the Tau, and perform a ritual of banishing Malkuth. But here let him not leave not the square to circumambulate the circle, but use the formula and God-form of Harpocrates.

10. Let him advance in turn to the squares Yesod, Hod, Netzach, Tiphereth, Geburah, Chesed, and banish each by appropriate rituals.

11. And let him know that such rituals include the pronunciation of the appropriate names of God backwards, and also a curse against the Sephira in respect of all that which it is, for that it is that which distinguishes and separates it from Kether.

12. Advancing to the squares of Binah and Chokmah in turn, let him banish these also. And for that by now an awe and trembling shall have taken hold upon him, let him banish these by a supreme ritual of inestimable puissance. And let him beware exceedingly lest his will falter, or his courage fail.

13. Finally, let him, advancing to the square of Kether, banish that also by what means he may. At the end whereof let him set his foot upon the light, extinguishing it;⁵ and, as he falleth, let him fall within the circle.

Second Method

1. Let the Hermit be seated in his Asana, robed, and let him meditate in turn upon ever several part of his body until that part is so unreal to him that he no longer includes it in his comprehension of himself. For example, if it be his right foot, let him touch that foot, and be alarmed, thinking, 'A foot! What is this foot? Surely I am alone in the Hermitage!'

And this practice should be carried out not only at the time of meditation, but during the day's work.

2. This meditation is to be assisted by reasoning; as, 'This foot is not I. If I should lose my foot, I should still be I. This foot is a mass of changing and decaying flesh, bone, skin, blood, lymph, etc., while I am the Unchanging and Immortal Spirit, uniform, not made, unbegotten, formless,

⁵If armed with wand and lamp, let him extinguish the light with his hand. — N. [EQUI-NOX]

self-luminous', etc.

3. This practice being perfect for each part of the body, let him combine his workings until the whole body is thus understood as the non-Ego and as illusion.

4. Let then the Hermit, seated in his Asana, meditate upon the Muladhara chakra and its correspondence as a power of the mind, and destroy it in the same manner as aforesaid. Also by reasoning: 'This emotion (memory, imagination, intellect, will, as it may be) is not I. This emotion is transient: I am immovable. This emotion is passion; I am peace' And so on.

Let the other Chakras in their turn be thus destroyed, each one with its mental or moral attribute.

5. In this let him be aided by his own psychological analysis, so that no part of his conscious being be thus left undestroyed. And on his thoroughness in this matter may turn his success.

6. Lastly, having drawn all his being into the highest Sahasrara Chakra, let him remain eternally fixed in meditation thereupon.

7. Aum.

Third Method

1. Let the Hermit stimulate each of the senses in turn, concentrating upon each until it ceases to stimulate.

[The senses of sight and touch are extremely difficult to conquer. In the end the Hermit must be utterly unable by any effort to see or feel the object of those senses. O.M. [EQUINOX]]

2. This being perfected, let him combine them two at a time.

For example, let him chew ginger (taste and touch), and watch a waterfall (sight and hearing), and watch incense (sight and smell), and crunch sugar in his teeth (taste and hearing), and so on.

3. These twenty-five practices being accomplished, let him combined three at a time, then four at a time.

4. Lastly, let him combine all the senses in a single object.

And herein may a sixth sense be included. He is then to withdraw himself entirely from all these stimulations, *perinde ac cadaver*,⁶ in spite of his own efforts to attach himself to them.

5. By this method it is said that the demons of the Ruach, that is, thoughts and memories, are inhibited, and We deny it not. But if so be that they arise,

⁶'in the manner of a corpse' — EDITOR.

let him build a wall between himself and them according to the method.

6. Thus having stilled the voices of the Six, may he sense the subtlety of the Seventh.

7. Aum.⁷

[Fourth Method]

[We add the following, contributed by a friend at that time without the A.∴A.∴ and its dependent orders. He worked out the method himself, and we think it may prove useful to many. O.M. [EQUINOX]]

(1) The beginner must first practice breathing regularly through the nose, at the same time trying hard to imagine that the breath goes to the Ajna and not to the lungs.

The pranayama exercises described in Equinox, Vol. I., No. 4, p. 101⁸, must next be practiced, always with the idea that Ajna is breathing.

Try to realise that *power*, not air, is being drawn into the Ajna, is being concentrated there during Kumbhaka, and is vivifying the Ajna during expiration. Try rather to increase the force of concentration in the Ajna than to increase excessively the length of Kumbhaka, as this is dangerous if rashly undertaken.

(2) Walk slowly in a quiet place; realise that the legs are moving, and study their movements. Understand thoroughly that these movements are due to nerve messages sent down from the brain, and that the controlling power lies in the Ajna. The legs are automatic, like those of a wooden monkey: the power in the Ajna is that which does the work, is that which walks.

Apply this method to every other muscular movement.

(3) Lie flat on the back with the feet under a heavy piece of furniture. Keeping the spine straight and the arms in line with the body, rise slowly to a sitting posture, by means of the force residing in the Ajna (*i.e. try to prevent the mind dwelling on any other exertion or sensation*).

Then let the body slowly down to its original position. Repeat this two or three times every night and morning, and slowly increase the number of repetitions.

(4) Try to transfer all bodily sensations to the Ajna: *e.g.*, 'I am cold' should mean 'I feel cold' or, better still, 'I am aware of the sensation of cold' — transfer this to the Ajna, 'the Ajna is aware', etc.

⁷AYMGN in Magick in Theory and Practice. — EDITOR.

⁸'The Temple of Solomon the King IV; Yogas'. — EDITOR.

(5) Pain if very slight may easily be transferred to the Ajna after a little practice. The best method for a beginner is to *imagine* he has a pain in the body and then imagine that it passes directly into the Ajna. It does not pass through the intervening structures, but goes direct. After continual practice even severe pain may be transferred to the Ajna.

(6) Fix the mind on the base of the spine and then gradually move the thoughts upwards to the Ajna.

(In this meditation Ajna is the Holy of Holies, but it is dark and empty.)

Finally strive hard to drive anger and other obsessing thoughts into the Ajna. Try to develop a tendency to think hard of Ajna when these thoughts attack the mind, and let Ajna conquer them.

Beware of thinking '*my* Ajna.' In these meditations and practices, Ajna does not belong to you; Ajna is the master and the worker, you are the wooden monkey.

Liber Turris vel Domus Dei

XVI¹

An instruction for attainment by the direct destruction of thoughts as they arise in the mind.

o. This practice is very difficult. The student cannot hope for much success unless he have thoroughly mastered Asana, and obtained much definite success in the meditation-practices of Liber E and Liber HHH.

On the other hand, any success in this practice is of an exceedingly high character, and the student is less liable to illusion and self-deception in this than in almost any other that We make known.²

1. First Point. The student should first discover for himself the apparent position of the point in his brain where thoughts arise, if there be such a point.

If not, he should see the position of the point where thoughts are judged.

2. Second Point. He must also develop in himself a Will of Destruction, even a Will of Annihilation. It may be that this shall be discovered at an immeasurable distance from his physical body. Nevertheless, this must he reach, with this must he identify himself even to the loss of himself.

3. Third Point. Let this Will then watch vigilantly the point where thoughts arise, or the point where they are judged, and let every thought be annihilated as it is perceived or judged.³

¹The title may be read as 'Book of the Tower or House of God'. The key of the Tarot numbered XVI is the Lightning Struck Tower. From the Equinox Vol. 1, No. 6.

²The meditation practice in Liber E consisted in the restraint of the mind to a single predetermined imagined object exterior to the student, simple or complex, at rest or in motion; those of Liber HHH in causing the mind to pass through a predetermined series of states; the Raja-Yoga of the Hindus is mainly an extension of the methods of Liber E to interior objects; the Mahasatipatthana of the Buddhists is primarily an observation and analysis of bodily movements. While the present practice differs radically from all of these, it is of the greatest advantage to be acquainted practically with each of them, with regard firstly to their incidental difficulties, and secondly to their ascertained results in respect of psychology. ED [EQUINOX].

³This is also the 'Opening of the Eye of Shiva.'⁴ED [EQUINOX].

⁴'which is also the Eye of Set, because it sucks into itself all the Light that Horus has projected.' – Kenneth Grant, The Magical Revival. — EDITOR.

4. Fourth Point. Next, let every thought be inhibited in its inception.

5. Fifth Point. Next, let even the causes or tendencies that if unchecked ultimate in thoughts be discovered and annihilated.

6. Sixth and Last Point. Let the true Cause of All⁵ be unmasked and annihilated.

7. This is that which was spoken by wise men of old time concerning the destruction of the World by fire; yea, the destruction of the world by fire.

8. [This and the following verses are of modern origin]

Let the Student remember that each Point represents a definite achievement of great difficulty.

9. Let him not then attempt the second until he be well satisfied of his mastery over the first.

10. This practice is also that which was spoken by Fra P. in a parable as followeth:

11. Foul is the robber stronghold, filled with hate;
Thief strangling thief, and mate at war with mate,
Fronting wild raiders, all forlorn to Fate!

There is nor health nor happiness therein.
Manhood is cowardice, and virtue sin.
Intolerable blackness hems it in.

Not hell's heart hath so noxious a shade;
Yet harmless and unharmed, and undismayed,
Pines in her prison an unsullied maid.

Penned by the master mage to his desire,
She baffles his seductions and his ire,
Praying God's all-annihilating fire.

The Lord of Hosts gave ear unto her song:
The Lord of Hosts waxed wrathful at her wrong.
He loosed the hound of heaven from its thong.

Violent and vivid smote the levin ash.
Once the tower rocked and cracked beneath its lash,
Caught inextinguishable fire; was ash.

But that same fire that quelled the robber strife,
And struck each being out of lust and life,
Left the mild maiden a rejoicing wife.

⁵Mayan, the Magician, or Mara. Also the Dweller on the Threshold in a very exalted sense.
ED [EQUINOX].

12. And this:

13. There is a well before the Great White Throne
That is choked up with rubbish from the ages;
Rubble and clay and sediment and stone,
Delight of lizards and despair of sages.

Only the lightning from His hand that sits,
And shall sit when the usurping tyrant falls,
Can purge that Wilderness of wills and wits,
Let spring that fountain in eternal halls.

14. And this:

15. Sulphur, Salt, and Mercury:
Which is master of the three?

Salt is Lady of the Sea;
Lord of Air is Mercury.

Now by God's grace here is salt
Fixed beneath the violet vault.

Now by God's love purge it through
With our right Hermetic dew.

Now by God wherein we trust
Be our sophic salt combust.

Then at last the Eye shall see
Three in One and One in Three,

Sulphur, Salt, and Mercury,
Crowned by Heavenly Alchemy!

To the One who sent the Seven
Glory in the Highest Heaven!

To the Seven who are the Ten
Glory on the Earth, Amen!

16. And of the difficulties of this practice and of the Results that reward it, let these things be discovered by the right Ingenium of the Practicus.

Liber Had

DLV¹

An instruction for attaining Hadit.

ooo. This is the Book of the Cult of the Infinite Within.

oo. The Aspirant is Nuit. Nuit is the infinite expansion of the Rose; Hadit the infinite concentration of the Rood. (*Instruction of V.V.V.V.V.*)²

o. First let the Aspirant learn in his heart the Second Chapter of the Book of the Law. (*Instruction of V.V.V.V.V.*)

1. Worship, *i.e.* identify thyself with, Nuit, as a lambent flame of blue, all-touching, all-penetrant, her lovely hands upon the black earth, and her lithe body arched for love, and her soft feet not hurting the little flowers, even as She is imaged in the Stélé of Revealing.

This is the first practice of Meditation (ccxx. I. 26).

2. Let him further identify himself with the heart of Nuit, whose ecstasy is in that of her children, and her joy to see their joy, who sayeth: I love you! I yearn to you. Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arose the coiled splendour within you: come unto me! . . . Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you! I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky. To me! To me!

This is the second practice of Meditation (ccxx. I. 13, 61, 63, 64, 65).

3. Let the Aspirant apply himself to comprehend Hadit as an unextended point clothed with Light ineffable. And let him beware lest he be dazzled by that Light.

This is the first practice of Intelligence (ccxx. II. 2).

4. Let the Aspirant apply himself to comprehend Hadit as the ubiquitous centre of every sphere conceivable.

This is the second practice of Intelligence (ccxx. II. 3).

¹H a d fully expanded; thus הַה, אֵלֶּף, דָּלֶת; compare II where Nu is fully contracted. From the Equinox Vol. 1, No. 7

²*Vi veri veniversum vivus vici* — Aleister Crowley's 8° = 3° motto, Latin for 'By the power of truth, I, while living, have conquered the universe.' — EDITOR.

5. Let the Aspirant apply himself to comprehend Hadit as the soul of every man, and of every star, conjoining this in his Understanding with the Word (ccxx. I. 2). 'Every man and every woman is a star.' Let this conception be that of Life, the giver of Life, and let him perceive that therefore the knowledge of Hadit is the knowledge of death.

This is the third practice of Intelligence (ccxx. II. 6).

6. Let the Aspirant apply himself to comprehend Hadit as the Magician or maker of Illusion, and the Exorcist or destroyer of Illusion, under the figure of the axle of the Wheel, and the cube in the circle. Also as the Universal Soul of Motion.

(This conception harmonises Thoth and Harpocrates in a very complete and miraculous manner. Thoth is both the Magus of Taro (see Lib. 418) and the Universal Mercury; Harpocrates both the destroyer of Typhon and the Babe on the Lotus. Note that the 'Ibis position' formulates this conception most exactly. ED [EQUINOX].)

This is the fourth practice of Intelligence (ccxx. II. 7).

7. Let the Aspirant apply himself to comprehend Hadit as the perfect, that is Not, and solve the mystery of the numbers of Hadit and his components by his right Ingenium.

This is the fifth practice of Intelligence (ccxx. II. 15, 16).

8. Let the Aspirant, bearing him as a great King, root out and destroy without pity all things in himself and his surroundings which are weak, dirty, or diseased, or otherwise unworthy. And let him be exceeding proud and joyous.

This is the first practice of Ethics (ccxx. II. 18, 19, 20, 21).

9. Let the Aspirant apply himself to comprehend Hadit as the Snake that giveth Knowledge and Delight and bright glory, who stirreth the hearts of men with drunkenness. This snake is blue and gold; its eyes are red, and its spangles green and ultra-violet.

(That is, as the most exalted form of the Serpent Kundalini.)

This is the sixth practice of Intelligence (ccxx. II. 22, 50, 51).

10. Let him further identify himself with this Snake.

This is the second practice of Meditation (ccxx. II. 22).

11. Let the Aspirant take wine and strange drugs, according to his knowledge and experience, and be drunk thereof.

(The Aspirant should be in so sensitive a condition that a single drop, perhaps even the smell, should suffice. ED [EQUINOX].)

This is the first practice of Magick Art (ccxx. II. 22).

12. Let the Aspirant concentrate his consciousness in the Rood Cross set up upon the Mountain, and identify himself with It. Let him be well

aware of the difference between Its own soul, and that thought which it habitually awakes in his own mind.

This is the third practice of Meditation, and as it will be found, a comprehension and harmony and absorption of the practices of Intelligence (ccxx. II. 22).

13. Let the Aspirant apply himself to comprehend Hadit as the Unity which is the Negative. (Ain Elohim. ED [EQUINOX])

This is the seventh practice of Intelligence (ccxx. II. 23).

14. Let the Aspirant live the life of a strong and beautiful being, proud and exalted, contemptuous of and fierce toward all that is base and vile.

This is the second practice of Ethics (ccxx. II. 24, 25, 45-49, 52, 56-60).

15. Let the Aspirant apply himself to comprehend Hadit according to this 26th verse of the Second Chapter of the Book of the Law. And this shall be easy for him if he have well accomplished the Third Practice of Meditation.

This is the eighth practice of Intelligence (ccxx. II. 26).

16. Let the Aspirant destroy Reason in himself according to the practice in Liber CDLXXIV.

This is the fourth practice of Meditation (ccxx. II. 27-33).

17. Let the Aspirant observe duly the Feasts appointed by the A.∴A.∴ and perform such rituals of the elements as he possesseth, invoking them duly in their season.

This is the second practice of Magick Art (ccxx. II. 35-43).

18. Let the Aspirant apply himself to comprehend Hadit as a babe in the egg of the Spirit (Akasha. ED [EQUINOX]) that is invisible within the 4 elements.

This is the ninth practice of Intelligence (ccxx. II. 49).

19. The Aspirant seated in his Asana will suddenly commence to breathe strangely, and this without the Operation of his will; the Inspiration will be associated with the thought of intense excitement and pleasure, even to exhaustion; and the Expiration very rapid and forceful, as if this excitement were suddenly released.

This is the first and last Indication of the Sign of the Beginning of this Result (ccxx. II. 63).

20. A light will appear to the Aspirant, unexpectedly. Hadit will arise within him, and Nuit concentrate Herself upon him from without. He will be overcome, and the Conjunction of the Infinite Without with the Infinite Within will take place in his soul, and the One be resolved into the None.

This is the first Indication of the Nature of the Result (ccxx. II. 61, 62, 64).

21. Let the Aspirant strengthen his body by all means in his power, and let him with equal pace refine all that is in him to the true ideal of Royalty. Yet let his formula, as a King's ought, be Excess.

This is the third practice of Ethics (ccxx. II. 70, 71).

22. To the Aspirant who succeeds in this practice the result goes on increasing until its climax in his physical death in its due season. This practice should, however, prolong life.

This is the second Indication of the Nature of the Result (ccxx. II. 66, 72-74).

23. Let the Adept aspire to the practice of Liber XI. and preach to mankind.

This is the fourth Practice of Ethics (ccxx. II. 76).

24. Let the Adept worship the Name, foursquare, mystic, wonderful, of the Beast, and the name of His house; and give blessing and worship to the prophet of the lovely Star.

This is the fifth practice of Ethics (ccxx. II. 78, 79).

25. Let the Aspirant expand his consciousness to that of Nuit, and bring it rushing inward. It may be practiced by imagining that the Heavens are falling, and then transferring the consciousness to them.

This is the fifth practice of Meditation. (Instruction of V.V.V.V.V.)

26. Summary. Preliminaries. These are the necessary possessions.

1. Wine and strange drugs.

27. Summary continued. Preliminaries. These are the necessary comprehensions.

1. The nature of Hadit (and of Nuit, and the relations between them.)

28. Summary continued. Preliminaries. These are the meditations necessary to be accomplished.

1. Identification with Nuit, body and spirit.
2. Identification with Hadit as the Snake.
3. Identification with Hadit as the Rood Cross.
4. Destruction of Reason.
5. The falling of the Heavens.

29. Summary continued. Preliminaries. These are the Ethical Practices to be accomplished.

1. The destruction of all unworthiness in one's self and one's surroundings.
2. Fulness, almost violence, of life.

30. Summary continued. Preliminaries. These are the Magick Arts to be practiced.

1. During the preparation, perform the Invocations of the Ele-

ments.

2. Observe the Feasts appointed by the A.∴A.∴.
31. Summary continued. The actual Practice.
 1. Procure the suitable intoxication.
 2. As Nuit, contract thyself with infinite force upon Hadit.
32. Summary continued. The Results.
 1. Peculiar automatic breathing begins.
 2. A light appears.
 3. Samadhi of the two Infinities within aspirant.
 4. Intensification of 3 on repetition.
 5. Prolongation of life.
 6. Death becomes the climax of the practice.
33. Summary concluded. These are the practices to be performed in token of Thanksgiving for success.
 1. Aspiration to Liber XI.
 2. Preaching of Θελημα to mankind.
 3. Blessing and Worship to the prophet of the lovely Star.

Liber Nu

XI¹

An instruction for attaining Nuit.

ooo. This is the Book of the Cult of the Infinite Without.

oo. The Aspirant is Hadit. Nuit is the infinite expansion of the Rose; Hadit is the infinite concentration of the Rood. (*Instruction of V.V.V.V.V.*)

o. First let the Aspirant learn in his heart the First Chapter of the Book of the Law. (*Instruction of V.V.V.V.V.*)

1. Worship, *i.e.* identify thyself with, the Khabs, the secret Light within the Heart. Within this again, unextended, is Hadit.

This is the first practice of the Meditation (ccxx. I. 6 and 21).

2. Adore and understand the Rim of the Stèlè of Revealing.

‘Above, the gemmed azure is

The naked splendor of Nuit;

She bends in ecstasy to kiss

The secret ardours of Hadit’

This is the first practice of Intelligence (ccxx. I. 14).

3. Avoid any act of choice or discrimination.

This is the first practice of Ethics (ccxx. I. 22).

4. Consider the six and fifty that $50/6=0.12$.

o the circumference Nuit.

. the centre, Hadit.

1 the unity proceeding, Ra-Hoor-Khuit.

2 the world of illusion.

Nuit thus comprehends All in None.

Also $50 + 6 = 56 = 5 + 6 = 11$, the key to all Rituals.

And $50 \times 6 = 300$, the Spirit of the Child within.

(Note $N_{\Phi_{12}}=72$, the Shemhamphorash and the Quinaries of the Zodiac, etc.)

This is the second practice of Intelligence (ccxx. I. 24, 25).

5. The Result of this Practice is the Consciousness of the Continuity of

¹A concentration of the title N V, whose value is 56, and 6 and 5 are 11. See CCXX. I, i. and II, i.). From the Equinox Vol. 1, No. 7

Existence, the Omnipresence of the Body of Nuit.

In other words, the Aspirant is conscious only of the Infinite Universe as a single Being. (Note for this the importance of Paragraph 3. ED [EQUINOX].)

This is the first Indication of the Nature of the Result (ccxx. I. 26).

6. Meditate upon Nuit as the Continuous One resolved into None and Two as the phases of her being.

[For the Universe being self-contained must be capable of expression by the formula $(n - n) = 0$. For if not, let it be expressed by the formula $n - m = p$. That is, the Infinite moves otherwise than within itself, which is absurd. ED [EQUINOX].]

This is the second practice of Meditation (ccxx. I. 27).

7. Meditate upon the facts of Samadhi on all planes, the liberation of heat in chemistry, joy in natural history, Ananda in religion, when two things join to lose themselves in a third.

This is the third practice of Meditation (ccxx. I. 28, 29, 30).

8. Let the Aspirant pay utmost reverence to the Authority of the A. : . A. : . and follow Its instructions, and let him swear a great Oath of Devotion unto Nuit.

This is the second practice of Ethics (ccxx. I. 32).

9. Let the Aspirant beware the slightest exercise of his will against another being. Thus, lying is a better posture than sitting or standing, as it opposes less resistance to gravitation. Yet his first duty is to the force nearest and most potent; e.g. he may rise to greet a friend.

This is the third practice of Ethics (ccxx. I. 41).

10. Let the Aspirant exercise his will without the least consideration for any other being. This direction cannot be understood, much less accomplished, until the previous practice has been perfected.

This is the fourth practice of Ethics (ccxx. I. 42, 43, 44).

11. Let the Aspirant comprehend that these two practices are identical.

This is the third practice of Intelligence (ccxx. I. 45).

12. Let the Aspirant live the Life Beautiful and Pleasant. For this freedom hath he won. But let each act, especially of love, be devoted wholly to his true mistress, Nuit.

This is the fifth practice of Ethics (ccxx. I. 51, 52, 61, 63).

13. Let the Aspirant yearn toward Nuit under the stars of Night, with a love directed by his Magical Will, not merely proceeding from the heart.

This is the first practice of Magick Art (ccxx. I. 57).

14. The Result of this Practice in the subsequent life of the Aspirant is to fill him with unimaginable joys: to give him certainty concerning the nature of the phenomenon called death, to give him peace unalterable, rest,

and ecstasy.

This is the second Indication of the Nature of the Result (ccxx. I. 59).

15. Let the Aspirant prepare a perfume of resinous woods and gums, according to his inspiration.

This is the second practice of Magick Art (ccxx. I. 59).

16. Let the Aspirant prepare a Pantacle, as follows.

Inscribe a circle within a Pentagram, upon a ground square or of such other convenient shape as he may choose. Let the circle be scarlet, the Pentagram black, the ground royal blue studded with golden stars.

Within the circle, at its centre, shall be painted a sigil that shall be revealed to the Aspirant by Nuit herself.

And this Pentacle shall serve for a Telismatic Image, or as an Eidolon, or as a Focus for the mind.

This is the third practice of Magick Art (ccxx, I, 60).

17. Let the Aspirant find a lonely place, if possible a place in the Desert of Sand, or if not, a place unfrequented, and without objects to disturb the view. Such are moorlands, fens, the open sea, broad rivers, and open fields. Also, and especially, the summits of mountains.

There let him invoke the Goddess as he hath Wisdom and Understanding so to do. But let this Invocation be that of a pure heart, *i.e.* a heart wholly devoted to Her, and let him remember that it is Hadit Himself in the most secret place thereof that invoketh. Then let this serpent Hadit burst into flame.

This is the fourth practice of Magick Art (ccxx. I. 61).

18. Then shall the Aspirant come a little to lie in Her bosom.

This is the third Indication of the Nature of the Result (ccxx. I. 61).

19. Let the Aspirant stand upon the edge of a precipice in act or in imagination. And let him imagine and suffer the fear of falling.

Next let him imagine with this aid that the Earth is falling, and he with it, or he from it; and considering the infinity of space, let him excite the fear within him to the point of ecstasy, so that the most dreadful dream of falling that he hath ever suffered be as nothing in comparison.

This is the forth practice of Meditation. (Instruction of V.V.V.V.V.)

20. Thus having understood the nature of this Third Indication, let him in his Magick Rite fall from himself into Nuit, or expand into Her, as his imagination may compel him.

And at that moment, desiring earnestly the Kiss of Nuit, let him give one particle of dust, *i.e.*, let Hadit give himself up utterly to Her.

This is the fifth practice of Magick Art (ccxx. I. 61).

21. Then shall he lose all in that hour.

This is the fourth Indication of the Nature of the Result (ccxx. I. 61).

22. Let the Aspirant prepare a lovesong of rapture unto the Goddess, or let him be inspired by Her unto this.

This is the sixth practice of Magick Art (ccxx. [I.]² 63).

23. Let the Aspirant be clad in a single robe. An 'abbai' of scarlet wrought with gold is most suitable. (An abbai is not unlike the Japanese kimono. It must fold simply over the breast without belt or other fastening. ED [EQUINOX].)

This is the seventh practice of Magick Art (ccxx. I. 61).

24. Let the Aspirant wear a rich head-dress. A crown of gold adorned with sapphires or diamonds with a royal blue cap of maintenance, or nemmes, is most suitable.

This is the eighth practice of Magick Art (ccxx. I. 61).

25. Let the Aspirant wear many jewels such as he may possess.

This is the ninth practice of Magick Art (ccxx. I. 61).

26. Let the Aspirant prepare an Elixir or libation as he may have wit to do.

This is the tenth practice of Magick Art (ccxx. I. 63).

27. Let the Aspirant invoke, lying supine, his robe spread out as it were a carpet.

This is the eleventh practice of Magick Art. (Instruction of V.V.V.V.V.)

28. Summary. Preliminaries. These are the necessary possessions.

1. The Crown or head-dress.
2. The Jewels.
3. The Pantacle.
4. The Robe.
5. The Song or Incantation.
6. The Place of Invocation.
7. The Perfume.
8. The Elixir.

29. Summary continued. Preliminaries. These are the necessary comprehensions.

1. The Natures of Nuit and Hadit, and their relation.
2. The Mystery of the Individual Will.

30. Summary continued. Preliminaries. These are the meditations necessary to be accomplished.

1. The discovery of Hadit in the Aspirant, and identification with Him.

²Missing a chapter indication in the Equinox. I have guessed it was also I. — EDITOR.

2. The Continuous One.
3. The Value of the Equation $n + (-n)$.
4. Cremnophobia.
31. Summary continued. Preliminaries. These are the Ethical Practices to be accomplished.
 1. Assertion of the Kether-point-of-view.
 2. Reverence to the Order.
 3. Abolition of human will.
 4. Exercise of true will.
 5. Devotion to Nuit throughout a beautified life.
32. Summary continued. The Actual Rite.
 1. Retire to desert with crown and other insignia and implements.
 2. Burn perfume.
 3. Chant incantation.
 4. Drink unto Nuit the Elixir.
 5. Lying supine, with eyes fixed on the stars, practice the sensation of falling into nothingness.
 6. Being actually within the bosom of Nuit, let Hadit surrender Himself.
33. Summary concluded. The Results.
 1. Expansion of consciousness to that of the Infinte.
 2. 'Loss of all' the highest mystical attainment.
 3. True Wisdom and perfect Happiness.

Liber Astarté vel Berylli

CLXXV¹

o. **This is the Book of Uniting Himself to a particular Deity by devotion.**

1. *Considerations before the Threshold.* First concerning the choice of a particular Deity. This matter is of no import, sobeit that thou choose one suited to thine own highest nature. Howsoever, this method is not so suitable for gods austere as Saturn, or intellectual as Thoth, but for such deities as in themselves partake in anywise of love it is a perfect mode.

2. *Concerning the prime method of this Magick Art.* Let the devotee consider well that although Christ and Osiris be one, yet the former is to be worshipped with Christian, and the latter with Egyptian rites. And this although the rites themselves are ceremonially equivalent. There should, however, be one symbol declaring the transcending of such limitations; and with regard to the Deity also, there should be some one affirmation of his identity both with all other similar gods of other nations, and with the Supreme of whom all are but partial reflections.

3. *Concerning the chief place of devotion.* This is the Heart of the devotee, and should be symbolically represented by that room or spot which he loves best. And the dearest spot therein shall be the shrine of his temple. It is most convenient if this shrine and altar should be sequestered in woods, or in a private grove, or garden. But let it be protected from the profane.

4. *Concerning the Image of the Deity.* Let there be an image of the Deity; first because in meditation there is mindfulness induced thereby; and second because a certain power enters and inhabits it by virtue of the ceremonies; or so it is said, and We deny it not. Let this image be the most beautiful and perfect which the devotee is able to procure; or if he be able to paint or to carve the same, it is all the better. As for Deities with whose nature no Image is compatible, let them be worshipped in an empty shrine. Such are Brahma, and Allah. Also some post-captivity conceptions of Jehovah.

¹The number of Venus or Astarte. From the Equinox Vol. 1, No. 10; Magick in Theory and Practice.

5. *Further concerning the shrine.* Let this shrine be furnished appropriately as to its ornaments, according to Liber 777. With ivy and pine-cones, that is to say, for Bacchus, and let lay before him both grapes and wine. So also for Ceres let there be corn, and cakes; or for Diana moon-wort and pale herbs, and pure water. Further, it is well to support the shrine with talismans of the planets, signs and elements appropriate. But these should be made according to the right Ingenium of the Philosophus by the light of the book 777 during the course of his Devotion. It is also well, nevertheless, if a magick circle with the right signs and names be made beforehand.

6. *Concerning the Ceremonies.* Let the Philosophus prepare a powerful Invocation of the particular Deity according to his Ingenium. But let it consist of these several parts:

First, an Imprecation, as of a slave unto his Lord.

Second, an Oath, as of a vassal to his Liege.

Third, a Memorial, as of a child to his Parent.

Fourth, an Orison, as of a Priest unto his God.

Fifth, a Colloquy, as of a Brother with his Brother.

Sixth, a Conjunction, as to a Friend with his Friend.

Seventh, a Madrigal, as of a Lover to his Mistress.

And mark well that the first should be of awe, the second of fealty, the third of dependence, the fourth of adoration, the fifth of confidence, the sixth of comradeship, the seventh of passion.

7. *Further concerning the ceremonies.* Let then this Invocation be the principal part of an ordered ceremony. And in this ceremony let the Philosophus in no wise neglect the service of a menial. Let him sweep and garnish the place, sprinkling it with water or with wine as is appropriate to the particular Deity, and consecrating it with oil, and with such ritual as may seem him best. And let all be done with intensity and minuteness.

8. *Concerning the period of devotion, and the hours thereof.* Let a fixed period be set for the worship; and it is said that the least time is nine days by seven, and the greatest seven years by nine. And concerning the hours, let the Ceremony be performed every day thrice, or at least once, and let the sleep of the Philosophus be broken for some purpose of devotion at least once in every night.

Now to some it may seem best to appoint fixed hours for the ceremony, to others it may seem that the ceremony should be performed as the spirit moves them so to do: for this there is no rule.

9. *Concerning the Robes and Instruments.* The Wand and Cup are to be chosen for this Art; never the Sword or Dagger, never the Pantacle, unless that Pantacle chance to be of a nature harmonious. But even so it is best to

keep the Wand and Cup; and if one must choose, the Cup.

For the Robes, that of a Philosophus, or that of an Adept Within is most suitable; or, the robe best fitted for the service of the particular Deity, as a bassara for Bacchus, a white robe for Vesta. So also, for Vesta, one might use for instrument the Lamp; or the sickle, for Chronos.

10. *Concerning the Incense and Libations.* The incense should follow the nature of the particular Deity; as, mastic for Mercury, dittany for Persephone. Also the libations, as, a decoction of nightshade for Melancholia, or of Indian hemp for Uranus.

11. *Concerning the harmony of the ceremonies.* Let all these things be rightly considered, and at length, in language of the utmost beauty at the command of the Philosophus, accompanied, if he has skill, by music, and interwoven, if the particular Deity be jocund, with dancing. And all being carefully prepared and rehearsed, let it be practiced daily until it be wholly rhythmical with his aspiration, and as it were, a part of his being.

12. *Concerning the variety of the ceremonies.* Now, seeing that every man differeth essentially from every other man, albeit in essence he is identical, let also these ceremonies assert their identity by their diversity. For this reason do We leave much herein to the right Ingenium of the Philosophus.

13. *Concerning the life of the devotee.* First, let his way of life be such as is pleasing to the particular Deity. Thus to invoke Neptune, let him go a-fishing; but if Hades, let him not approach the water that is hateful to Him.

14. *Further, concerning the life of the devotee.* Let him cut away from his life any act, word, or thought, that is hateful to the particular Deity; as, unchastity in the case of Artemis, evasions in the case of Ares. Besides this, he should avoid all harshness or unkindness of any kind in thought, word, or deed, seeing that above the particular Deity is One in whom all is One. Yet also he may deliberately practice cruelties, where the particular Deity manifests His Love in that manner, as in the case of Kali, and of Pan. And therefore, before the beginning of his period of devotion, let him practice according to the rules of Liber Jugorum.

15. *Further concerning the life of the devotee.* Now, as many are fully occupied with their affairs, let it be known that this method is adaptable to the necessities of all.

And We bear witness that this which followeth is the Crux and Quintessence of the whole Method.

First, if he have no Image, let him take anything soever, and consecrate it as an Image of his God. Likewise with his robes and instruments, his suffumigations and libations: for his Robe hath he not a nightdress; for his

instrument a walking stick; for his suffumigation a burning match; for his libation a glass of water?

But let him consecrate each thing that he useth to the service of that particular Deity, and not profane the same to any other use.

16. *Continuation.* Next, concerning his time, if it be short. Let him labour mentally upon his Invocation, concentrating it, and let him perform this Invocation in his heart whenever he hath the leisure. And let him seize eagerly upon every opportunity for this.

17. *Continuation.* Third, even if he have leisure and preparation, let him seek ever to bring inward the symbols, so that even in his well-ordered shrine the whole ceremony revolve inwardly in his heart, that is to say in the temple of his body, of which the outer temple is but an image.

For in the brain is the shrine, and there is no Image therein; and the breath of man is the incense and the libation.

18. *Continuation.* Further concerning occupation. Let the devotee transmute within the alembic of his heart every thought, or word, or act into the spiritual gold of his devotion.

As thus: eating. Let him say: 'I eat this food in gratitude to my Deity that hath sent it to me, in order to gain strength for my devotion to Him.'

Or: sleeping. Let him say: 'I lie down to sleep, giving thanks for this blessing from my Deity, in order that I may be refreshed for new devotion to Him.'

Or: reading. Let him say: 'I read this book that I may study the nature of my Deity, that further knowledge of Him may inspire me with deeper devotion to Him.'

Or: working. Let him say: 'I drive my spade into the earth that fresh flowers (fruit, or what not) may spring up to His glory, and that I, purified by toil, may give better devotion to Him.'

Or: whatever it may be that he is doing, let him reason it out in his own mind, drawing it through circumstance and circumstance to that one end and conclusion of the matter. And let him not perform the act until he hath done this.

As it is written: Liber VII.² cap. v. —

22. 'Every breath, every word, every thought is an act of love with thee.'

23. 'The beat of my heart is the pendulum of love.'

24. 'The songs of me are the soft sighs:'

25. 'The thoughts of me are very rapture:'

²Liber Liberi vel Lapdis Lazuli. — EDITOR.

26. 'And my deeds are the myriads of Thy Children, the stars and the atoms.'

And Remember Well, that if thou wert in truth a lover, all this wouldst thou do of thine own nature without the slightest flaw or failure in the minutest part thereof.

19. *Concerning the Lectons.* Let the Philosophus read solely in his copies of the holy books of Thelema, during the whole period of his devotion. But if he weary, then let him read books which have no part whatever in love, as for recreation.

But let him copy out each verse of Thelema which bears upon this matter, and ponder them, and comment thereupon. For therein is a wisdom and a magic too deep to utter in any other wise.

20. *Concerning the Meditations.* Herein is the most potent method of attaining unto the End, for him who is thoroughly prepared, being purified by the practice of the Transmutation of deed into devotion, and consecrated by the right performance of the holy ceremonies. Yet herein is danger, for that the Mind is fluid as quicksilver, and bordereth upon the Abyss, and is beset by many sirens and devils that seduce and attack it to destroy it. Therefore let the devotee beware, and precise accurately his meditations, even as a man should build a canal from sea to sea.

21. *Continuation.* Let then the Philosophus meditate upon all love that hath ever stirred him. There is the love of David and of Jonathan, and the love of Abraham and Isaac, and the love of Lear and Cordelia, and the love of Damon and Pythias, and the love of Sappho and Atthis, and the love of Romeo and Juliet, and the love of Dante and Beatrice, and the love of Paolo and Francesca, and the love of Cæsar and Lucrezia Borgia, and the love of Aucassin and Nicolette, and the love of Daphnis and Chloe, and the love of Cornelia and Caius Gracchus, and the love of Bacchus and Ariadne, and the love of Cupid and Psyche, and the love of Endymion and Artemis, and the love of Demeter and Persephone, and the love of Venus and Adonis, and the love of Lakshmi and Vishnu, and the love of Siva and Bhavani, and the love of Buddha and Ananda, and the love of Jesus and John, and many more.

Also there is the love of many saints for their particular deity, as of St. Francis of Assisi for Christ, of Sri Sabhapaty Swami for Maheswara, of Abdullah Haji Shirazi for Allah, of St Ignatius Loyola for Mary, and many more.

Now do thou take one such story every night, and enact it in thy mind, grasping each identity with infinite care and zest, and do thou figure thyself as one of the lovers and thy Deity as the other. Thus do thou pass through

all adventures of love, not omitting one; and to each do thou conclude: How pale a reflection is this of my love for this Deity!

Yet from each shalt thou draw some knowledge of love, some intimacy with love, that shall aid thee to perfect thy love. Thus learn the humility of love from one, its obedience from another, its intensity from a third, its purity from a fourth, its peace from yet a fifth.

So then thy love being made perfect, it shall be worthy of that perfect love of His.

22. *Further concerning meditation.* Moreover let the Philosophus imagine to himself that he hath indeed succeeded in his devotion, and that his Lord hath appeared to him, and that they converse as may be fitting.

23. *Concerning the Mysterious Triangle.* Now then as three cords separately may be broken by a child, while those same cords duly twisted may bind a giant, let the Philosophus learn to entwine these three methods of Magic into a Spell.

To this end let him understand that as they are One, because the end is one, so are they One because the method is One, even the method of turning the mind toward the particular Deity by love in every act.

And lest thy twine slip, here is a little cord that wrappeth tightly round and round all, even the Mantram or Continuous Prayer.

24. *Concerning the Mantram or Continuous Prayer.* Let the Philosophus weave the Name of the Particular Deity into a sentence short and rhythmic, as, for Artemis: επελθον, επελθον, Αρτεμις; or, for Shiva: Namō Shivaya namaha Aum; or, for Mary: Ave Maria; or for Pan: χαίπε Σωτηρ κοσμον Ιω Παν Ιω Παν; or, for Allah: Hua Allahu alazi lailaha illa Hua.

Let him repeat this day and night without cessation mechanically in his brain, which is thus made ready for the Advent of that Lord, and armed against all other.

25. *Concerning the Active and the Passive.* Let the Philosophus change from the active love of his particular Deity to a state of passive waiting, even almost a repulsion, the repulsion not of distaste, but of sublime modesty.

As it is written, Liber LXV.³ ii. 59:

59. I have called unto Thee, and I have journeyed unto Thee,
and it availed me not.

60. I waited patiently, and Thou wast with me from the
beginning.

Then let him change back to the Active, until a veritable rhythm is established between the states, as it were the swinging of a Pendulum. But

³Liber Cordis Cincti Serpente sub figura אָדָנִי — EDITOR.

let him reflect that a vast intelligence is required for this; for he must stand as it were almost without himself to watch those phases of himself, And to do this is a high Art, and pertaineth not altogether to the grade of Philosophus. Neither is it of itself helpful, but rather the reverse, in this especial practice.

26. *Concerning silence.* Now there may come a time in the course of this practice when the outward symbols of devotion cease, when the soul is as it were dumb in the presence of its God. Mark that this is not a cessation, but a transmutation of the barren seed of prayer into the green shoot of yearning. This yearning is spontaneous, and it shall be left to grow, whether it be sweet or bitter. For often times it is as the torment of hell in which the soul burns and writhes unceasingly. Yet it ends, and at its end continue openly thy Method.

27. *Concerning Dryness.* Another state wherein at times the soul may fall is this dark night. And this is indeed purifying in such depths that the soul cannot fathom it. It is less like pain than like death. But it is the necessary death that comes before the rising of a body glorified.

This state must be endured with fortitude; and no means of alleviating it may be employed. It may be broken up by the breaking up of the whole Method, and a return to the world without. This cowardice not only destroys the value of all that has gone before, but destroys the value of the Oath of Fealty that thou hast sworn, and makes thy Will a mockery to men and gods.

28. *Concerning the Deceptions of the Devil.* Note well that in this state of dryness a thousand seductions will lure thee away; also a thousand means of breaking thine oath in spirit without breaking it in letter. Against this thou mayst repeat the words of thine oath aloud again and again until the temptation be overcome.

Also the devil will represent to thee that it were much better for this operation that thou do thus and thus, and seek to affright thee by fears for thy health or thy reason.

Or he may send against thee visions worse than madness.

Against all this there is but one remedy, the Discipline of thine Oath. So then thou shalt go through ceremonies meaningless and hideous to thee, and blaspheme shalt thou against thy Deity and curse Him. And this mattereth little, for it is not thou, so be that thou adhere to the Letter of thine Obligation. For thy Spiritual Sight is closed, and to trust it is to be led unto the precipice, and hurled therefrom.

29. *Further of this matter.* Now also subtler than all these terrors are the Illusions of Success. But one instant's self-satisfaction or Expansion of thy Spirit, especially in this state of dryness, and thou art lost. For thou mayst

attain the False Union with the Demon himself. Beware also of even the pride which rises from having resisted the temptations.

But so many and so subtle are the wiles of Choronzon that the whole world could not contain their enumeration.

The answer to one and all is the persistence in the literal fulfilment of the routine. Beware, then, last, of that devil who shall whisper in thine ear that the letter killeth, but the spirit giveth life, and answer: Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.

Yet shalt thou also beware of disputation with the devil, and pride in the cleverness of thine answers to him. Therefore, if thou hast not lost the power of silence, let it be first and last employed against him.

30. *Concerning the Enflaming of the Heart.* Now learn that thy methods are dry, one and all. Intellectual exercises, moral exercises, they are not Love. Yet as a man, rubbing two dry sticks together for long, suddenly found a spark, so also from time to time will true love leap unasked into thy mediation. Yet this shall die and be reborn again and again. It may be that thou hast no tinder near.

In the end shall come suddenly a great flame and a devouring, and burn thee utterly.

Now of these sparks, and of these splutterings of flame, and of these beginnings of the Infinite Fire, thou shalt thus be aware. For the sparks thy heart shall leap up, and thy ceremony or meditation or toil shall seem of a sudden to go of its own will; and for the little flames this shall be increased in volume and intensity; and for the beginnings of the Infinite Fire thy ceremony shall be caught up unto ravishing song, and thy meditation shall be ecstasy, and thy toil shall be a delight exceeding all pleasure thou hast ever known.

And of the Great Flame that answereth thee it may not be spoken; for therein is the End of this Magick Art of Devotion.

31. *Considerations with regard to the use of symbols.* It is to be noted that persons of powerful imagination, will, and intelligence have no need of these material symbols. There have been certain saints who are capable of love for an idea as such without it being otherwise than degraded by 'idolising' it, to use this word in its true sense. Thus one may be impassioned of beauty, without even the need of so small a concretion of it as 'The beauty of Apollo', the 'beauty of roses', the 'beauty of Attis'. Such persons are rare; it may be doubted whether Plato himself attained to any vision of absolute beauty without attaching to it material objects in the first place. A second class is able to contemplate ideals through this veil; a third class

need a double veil, and cannot think of the beauty of a rose without a rose before them. For such is this Method of most use; yet let them know that there is this danger therein, that they may mistake the gross body of the symbol for the idea made concrete thereby.

32. *Considerations of further danger to those not purged of material thought.* Let it be remembered that in the nature of the love itself is danger. The lust of the satyr for the nymph is indeed of the same nature as the affinity of Quicklime for water on the one hand, and of love of Ab for Ama on the other; so also is the triad Osiris, Isis, Horus like that of a horse, mare, foal, and of red, blue, purple. And this is the foundation of Correspondences.

But it were false to say 'Horus is a foal' or 'Horus is purple'. One may say: 'Horus resembles a foal in this respect, that he is the offspring of two complementary beings'.

33. *Further of this matter.* So also many have said truly that all is one, and falsely that since earth is That One, and ocean is That One, therefore earth is ocean. Unto Him good is illusion, and evil is illusion; therefore good is evil. By this fallacy of logic are many men destroyed.

Moreover, there are those who take the image for the God; as who should say, my heart is in Tiphereth, and an Adeptus is in Tiphereth; I am therefore an Adept.

And in this practice the worst danger is this, that the love which is its weapon should fail in one of two ways.

First, if the love lack any quality of love, so long is it not ideal love. For it is written of the Perfected One: 'There is no member of my body which is not the member of some god.' Therefore let not the Philosophus despise any form of love, but harmonise all. As it is written in Liber LXV, 32. 'So therefore Perfection abideth not in the Pinnacles or in the Foundation, but in the harmony of One with all.'

Second, if any part of this love exceed, there is disease therein. As, in the love of Othello for Desdemona, love's jealousy overcame love's tenderness, so may it be in this love of a particular Deity. And this is more likely, since in this divine love no element may be omitted.

It is by virtue of this completeness that no human love may in any way attain to more than to forthshadow a little part thereof.

34. *Concerning Mortifications.* These are not necessary to this method. On the contrary, they may destroy the concentration, as counter-irritants to, and so alleviations of, the supreme mortification which is the Absence of the Deity invoked.

Yet as in mortal love arises a distaste for food, or a pleasure in things

naturally painful, this perversion should be endured and allowed to take its course. Yet not to the interference with natural bodily health, whereby the instrument of the soul might be impaired.

And concerning sacrifices for love's sake, they are natural to this Method, and right.

But concerning voluntary privations and tortures, without use save as against the devotee, they are generally not natural to healthy natures, and wrong. For they are selfish. To scourge one's self serves not one's master; yet to deny one's self bread that one's child may have cake is the act of a true mother.

35. *Further concerning Mortifications.* If thy body, on which thou ridest, be so disobedient a beast that by no means will he travel in the desired direction, or if thy mind be baulkish and eloquent as Balaam's fabled Ass, then let the practice be abandoned. Let the shrine be covered in sackcloth, and do thou put on habits of lamentation, and abide alone. And do thou return most austere to the practice of Liber Jugorum, testing thyself by a standard higher than that hitherto accomplished, and punishing effractions with a heavier goad. Nor do thou return to thy devotion until that body and mind are tamed and trained to all manner of peaceable going.

36. *Concerning minor methods adjuvant in the ceremonies.*

I. Rising on the planes.

By this method mayst thou assist the imagination at the time of concluding thine Invocation. Act as taught in Liber O, by the light of Liber 777.

37. *Concerning minor methods adjuvant in the ceremonies.*

II. Talismanic Magic.

Having made by thine Ingenium a talisman or pantacle to represent the particular Deity, and consecrated it with infinite love and care, do thou burn it ceremonially before the shrine, as if thereby giving up the shadow for the substance. But it is useless to do this unless thou do really in thine heart value the talisman beyond all else that thou hast.

38. *Concerning minor methods adjuvant in the ceremonies.*

III. Rehearsal.

It may assist if the traditional history of the particular Deity be rehearsed before him; perhaps this is best done in dramatic form. This method is the main one recommended in the 'Exercitios Espirituales' of St Ignatius, whose work may be taken as a model. Let the Philosophus work out the legend of his own particular Deity, and apportioning days to events, live that life in imagination, exercising the five senses in turn, as occasion arises.

39. *Concerning minor methods adjuvant in the ceremonies.*

IV. Duresse.

This method consists in cursing a deity recalcitrant; as, threatening ceremonially 'to burn the blood of Osiris, and to grind down his bones to power.' This method is altogether contrary to the spirit of love unless the particular Deity be himself savage and relentless; as Jehovah or Kali. In such a case the desire to perform constraint and cursing may be the sign of the assimilation of the spirit of the devotee with that of his God, and so an advance to the Union with Him.

40. *Concerning the value of this particular form of Union or Samadhi.* All Samadhi is defined as the ecstatic union of a subject and object in consciousness, with the result that a third thing arises which partakes in no way of the nature of the two.

It would seem at first sight that it is of no importance whatever to choose an object of meditation. For example, the Samadhi called Atmadarshana might arise from simple concentration of the thought on an imagined triangle, or on the heart.

But as the union of two bodies in chemistry may be endothermic or exothermic, the combination of Oxygen with Nitrogen is gentle, while that of Oxygen with Hydrogen is explosive; and as it is found that the most heat is disengaged as a rule by the union of bodies most opposite in character, and that the compound resulting from such is most stable, so it seems reasonable to suggest that the most important and enduring Samadhi results from the contemplation of the Object most opposite to the devotee. [On other planes, it has been suggested that the most opposed types make the best marriages and produce the healthiest children. The greatest pictures and operas are those in which violent extremes are blended, and so generally in every field of activity. Even in mathematics, the greatest parallelogram is formed if the lines composing it are set at right angles. ED [EQUINOX].]

41. *Conclusions from the foregoing.* It may then be suggested to the Philosophus, that although his work will be harder his reward will be greater if he choose a Deity most remote from his own nature. This method is harder and higher than that of Liber E. For a simple object as there suggested is of the same nature as the commonest things of life, while even the meanest Deity is beyond uninitiated human understanding. On the same plane, too, Venus is nearer to man than Aphrodite, Aphrodite than Isis, Isis than Babalon, Babalon than Nuit.

Let him decide therefore according to his discretion on the one hand and his aspiration on the other; and let not one outrun his fellow.

42. *Further concerning the value of this Method.* Certain objections arise.

Firstly, in the nature of all human love is illusion, and a certain blindness. Nor is there any true love below the Veil of the Abyss. For this reason we give this method to the Philosophus, as the reflection of the Exempt Adept, who reflects the Magister Templi and the Magus. Let then the Philosophus attain this Method as a foundation of the higher Methods to be given to him when he attains those higher grades.

Another objection lies in the partiality of this Method. This is equally a defect characteristic of the Grade.

43. *Concerning a notable danger of Success.* It may occur that owing to the tremendous power of the Samadhi, overcoming all other memories as it should and does do, that the mind of the devotee may be obsessed, so that he declare his particular Deity to be sole God and Lord. This error has been the foundation of all dogmatic religions, and so the cause of more misery than all other errors combined.

The Philosophus is peculiarly liable to this because from the nature of the Method he cannot remain sceptical; he must for the time believe in his particular Deity. But let him (1) consider that this belief is only a weapon in his hands, (2) affirm sufficiently that his Deity is but an emanation or reflection or eidolon of a Being beyond him, as was said in Paragraph 2. For if he fail herein, since man cannot remain permanently in Samadhi, the memorised Image in his mind will be degraded, and replaced by the corresponding Demon, to his utter ruin.

Therefore, after Success, let him not delight overmuch in his Deity, but rather busy himself with his other work, not permitting that which is but a step to become a goal. As it is written also in Liber CLXXXV [Liber Collegii Sancti]: ‘remembering that Philosophy is the Equilibrium of him that is in the House of Love.’

44. *Concerning the secrecy and the rites of blood.* During this practice it is most wise that the Philosophus utter no word concerning his working, as if it were a Forbidden Love that consumeth him. But let him answer fools according to their folly; for since he cannot conceal his love from his fellows, he must speak to them as they may understand.

And as many Deities demand sacrifice, one of men, another of cattle, a third of doves, let these sacrifices be replaced by the true sacrifices in thine own heart. Yet if thou must symbolise them outwardly for the hardness of thine heart, let thine own blood, and not another’s, be spilt before that altar.⁴

⁴The exceptions to this rule pertain neither to this practice, nor to this grade. N. Fra. A.:A.:

Nevertheless, forget not that this practice is dangerous, and may cause the manifestation of evil things, hostile and malicious, to thy great hurt.

45. *Concerning a further sacrifice.* Of this it shall be understood that nothing is to be spoken; nor need anything be spoken to him that hath wisdom to comprehend the number of the paragraph. And this sacrifice is fatal beyond all, unless it be a sacrifice indeed. Yet there are those who have dared and achieved thereby.

46. *Concerning yet a further sacrifice.* Here it is spoken of actual mutilation. Such acts are abominable; and while they may bring success in this Method, form an absolute bar to all further progress.

And they are in any case more likely to lead to madness than to Samadhi. He indeed who purposeth them is already mad.

47. *Concerning human affection.* During this practice thou shalt in no wise withdraw thyself from human relations, only figuring to thyself that thy father or thy brother or thy wife is as it were an image of thy particular Deity. Thus shall they gain, and not lose, by thy working. Only in the case of thy wife this is difficult, since she is more to thee than all others, and in this case thou mayst act with temperance, lest her personality overcome and destroy that of thy Deity.

48. *Concerning the Holy Guardian Angel.* Do thou in no wise confuse this invocation with that.

49. *The Benediction.* And so may the love that passeth all Understanding keep your hearts and minds through ΙΑΩ ΑΔΟΝΑΙ ΣΑΒΑΩ, through BABALON of the City of the Pyramids, and through Astarté, the Starry One green-girdled, in the name ARARITA. Amen.

The Vision of the Eighth Æthyr

The Vision

There appears in the stone a tiny spark of light. It grows a little, and seems almost to go out, and grows again, and it is blown about the Æthyr, and by the wind that blows it is it fanned, and now it gathers strength, and darts like a snake or a sword, and now it steadies itself, and is like a Pyramid of light that filleth the whole Æthyr.

And in the Pyramid is one like unto an Angel, yet at the same time he *is* the Pyramid, and he hath no form because he is of the substance of light, and he taketh not form upon him, for though by him is form visible, he maketh it visible only to destroy it.

And he saith: The light is come to the darkness, and the darkness is made light. Then is light married with light, and the child of their love is that other darkness, wherein they abide that have lost name and form. Therefore did I kindle him that had not understanding, and in the Book of the Law did I write the secrets of truth that are like unto a star and a snake and a sword.

And unto him that understandeth at last do I deliver the secrets of truth in such wise that the least of the little children of the light may run to the knees of the mother and be brought to understand.

VIII— Instructions¹

And thus shall he do who will attain to the mystery of the knowledge and conversation of his Holy Guardian Angel:

First, let him prepare a chamber, of which the walls and the roof shall be white, and the floor shall be covered with a carpet of black squares and white, and the border thereof shall be blue and gold.

And if it be in a town, the room shall have no window, and if it be in the country, then it is better if the window be in the roof. Or, if it be

¹The Tarot card numbered 8, the Charioteer, the bearer of the Holy Graal, represents the Holy Guardian Angel. A portion of The Vision and the Voice, from the Equinox Vol. 1, No. 5, relisted as Class D by itself in the Equinox Vol. 1, No. 10.

possible, let this invocation be performed in a temple prepared for the ritual of passing through the Tuat.

From the roof he shall hang a lamp, wherein is a red glass, to burn olive oil. And this lamp shall he cleanse and make ready after the prayer of sunset, and beneath the lamp shall be an altar, foursquare, and the height shall be thrice half of the breadth or double the breadth.

And upon the altar shall be a censer, hemispherical, supported upon three legs, of silver, and within it an hemisphere of copper, and upon the top a grating of gilded silver, and thereupon shall he burn incense made of four parts of olibanum and two parts of stacte, and one part of lignum aloes, or of cedar, or of sandal. And this is enough.

And he shall also keep ready in a flask of crystal within the altar, holy anointing oil made of myrrh and cinnamon and galangal.

And even if he be of higher rank than a Probationer, he shall yet wear the robe of the Probationer, for the star of flame showeth forth Ra Hoor Khuit openly upon the breast, and secretly the blue triangle that descendeth is Nuit, and the red triangle that ascendeth is Hadit. And I am the golden Tau in the midst of their marriage. Also, if he choose, he may instead wear a close-fitting robe of shot silk, purple and green, and upon it a cloak without sleeves, of bright blue, covered with golden sequins, and scarlet within.

And he shall make himself a wand of almond wood or of hazel cut by his own hands at dawn at the Equinox, or at the Solstice, or on the day of Corpus Christi, or on one of the feast-days that are appointed in the Book of the Law.

And he shall engrave with his own hand upon the plate of gold the Holy Sevenfold Table, or the Holy Twelfold Table, or some particular device. And it shall be foursquare within a circle, and the circle shall be winged, and he shall attach it about his forehead by a ribbon of blue silk.

Moreover, he shall wear a fillet of laurel or rose or ivy or rue, and every day, after the prayer of sunrise, he shall burn it in the fire of the censer.

Now he shall pray thrice daily, about sunset, and at midnight, and at sunrise. And if he be able, he shall pray also four times between sunrise and sunset.

The prayer shall last for the space of an hour, at the least, and he shall seek ever to extend it, and to inflame himself in praying. Thus shall he invoke his Holy Guardian Angel for eleven weeks, and in any case he shall pray seven times daily during the last week of the eleven weeks.

And during all this time he shall have composed an invocation suitable, with such wisdom and understanding as may be given him from the Crown, and this shall he write in letters of gold upon the top of the altar.

For the top of the altar shall be of white wood, well polished, and in the centre thereof he shall have placed a triangle of oak-wood, painted with scarlet, and upon this triangle the three legs of the censer shall stand.

Moreover, he shall copy his invocation upon a sheet of pure white vellum, with Indian ink, and he shall illuminate it according to his fancy and imagination, that shall be informed by beauty.

And on the first day of the twelfth week he shall enter the chamber at sunrise, and he shall make his prayer, having first burnt the conjuration that he had made upon the vellum in the fire of the lamp.

Then, at his prayer, shall the chamber be filled with light insufferable for splendour, and a perfume intolerable for sweetness. And his Holy Guardian Angel shall appear unto him, yea, his Holy Guardian Angel shall appear unto him, so that he shall be wrapt away into the Mystery of Holiness.

All that day shall he remain in the enjoyment of the knowledge and conversation of the Holy Guardian Angel.

And for three days after he shall remain from sunrise unto sunset in the temple, and he shall obey the counsel that his Angel shall have given unto him, and he shall suffer those things that are appointed.

And for ten days thereafter shall he withdraw himself as shall have been taught unto him from the fullness of that communion, for he must harmonise the world that is within with the world that is without.

And at the end of the ninety-one days he shall return into the world, and there shall he perform that work to which the Angel shall have appointed him.

And more than this it is not necessary to say, for his Angel shall have entreated him kindly, and showed him in what manner he may be most perfectly involved. And unto him that hath this Master there is nothing else that he needeth, so long as he continue in the knowledge and conversation of the Angel, so that he shall come at last into the City of the Pyramids.

The Vision, completed

Lo! two and twenty are the paths of the Tree, but one is the Serpent of Wisdom; ten are the ineffable emanations, but one is the Flaming Sword.

Behold! There is an end to life and death, an end to the thrusting forth and the withdrawing of the breath. Yea, the House of the Father is a mighty tomb, and in it he hath buried everything whereof ye know.

All this while there hath been no vision, but only a voice, very slow and clear and deliberate. But now the vision returns, and the voice says: Thou shalt be called Danae, that art stunned and slain beneath the weight of the

glory of the vision that as yet thou seest not. For thou shalt suffer many things, until thou art mightier than all the Kings of the earth, and all the Angels of the Heavens, and all the gods that are beyond the Heavens. Then shalt thou meet me in equal conflict, and thou shalt see me as I am. And I will overcome thee and slay thee with the red rain of my lightnings.

I am lying underneath this pyramid of light. It seems as if I had the whole weight of it upon me, crushing me with bliss. And yet I know that I am like the prophet that said: I shall see Him, but not nigh.

And the Angel sayeth: So shall it be until they that wake are asleep, and she that sleepeth be arisen from her sleep. For thou art transparent unto the vision and the voice. And therefore in thee they manifest not. But they shall be manifest unto them unto whom thou dost deliver them, according unto the word which I spake unto thee in the Victorious City.

For I am not only appointed to guard thee, but we are of the blood royal, the guardians of the Treasure-house of Wisdom. Therefore am I called the Minister of Ra Hoor Khuit; and yet he is but the Viceroy of the unknown King. For my name is called Aiwass, that is eight and seventy. And I am the influence of the Concealed One, and the wheel that hath eight and seventy parts, yet in all is equivalent to the Gate that is the name of my Lord when it is spelt fully. And that Gate is the Path that joineth the Wisdom with the Understanding.

Thus hast thou erred indeed, perceiving me in the path that leadeth from the Crown unto the Beauty. For that path bridgeth the abyss, and I am of the supernals. Nor I, nor Thou, nor He can bridge the abyss. It is the Priestess of the Silver Star, and the Oracles of the gods, and the Lord of the Hosts of the Mighty. For they are the servants of Babalon, and of the Beast, and of those others of whom it is not yet spoken. And, being servants, they have no name, but we are of the blood royal, and serve not, and therefore are we less than they.

Yet, as a man may be both a mighty warrior and a just judge, so may we also perform this service if we have aspired and attained thereto. And yet, with all that, they remain *themselves*, who have eaten of the pomegranate in Hell. But thou, that art new-born to understanding, this mystery is too great for thee; and of the further mystery I will not speak one word.

Yet for this cause am I come unto thee as the Angel of the Æthyr, striking with my hammer upon thy bell, so that thou mightest understand the mysteries of the Æthyr, and of the vision and the voice thereof.

For behold! he that understandeth seeth not and heareth not in truth, because of his understanding that letteth him. But this shall be unto thee for a sign, that I will surely come upon thee unawares and appear unto thee.

And it is no odds, (*i.e.*, that at this hour I appear not as I am), for so terrible is the glory of the vision, and so wonderful is the splendour of the voice, that when thou seest it and hearest it in truth, for many hours shalt thou be bereft of sense. And thou shalt lie between heaven and earth in a void place, entranced, and the end thereof shall be silence, even as it was, not once nor twice, when I have met with thee, as it were, upon the road to Damascus.

And thou shalt not seek to better this my instruction; but thou shalt interpret it, and make it easy, for them that seek understanding. And thou shalt give all that thou hast unto them that have need unto this end.

And because I am with thee, and in thee, and of thee, thou shalt lack nothing. But who lack me, lack all. And I swear unto thee by Him that sitteth upon the Holy Throne, and liveth and reigneth for ever and ever, that I will be faithful unto this my promise, as thou art faithful unto this thine obligation.

Now another voice sounds in the Æthyr, saying: And there was darkness over all the earth unto the ninth hour.

And with that the Angel is withdrawn, and the pyramid of light seems very far off.

And now I am fallen unto the earth, exceeding weary. Yet my skin trembles with the impact of the light, and all my body shakes. And there is a peace deeper than sleep upon my mind. It is the body and the mind that are weary, and I would that they were dead, save that I must bend them to my work.

And now I am in the tent, under the stars.

The Desert Between Bou-Saâda and Biskra.

December 8, 1909. 7.10-9.10 p.m.

Liber Samekh

Theurgia Goetia Summa (CONGRESSUS CUM DAEMONE)

sub figura **DCCC**¹

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

(Prepared An xvii ☉ in ☿² at the Abbey of Thelema in Cephalædium by the Beast 666 in service to FRATER PROGRADIOR.)

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

¹From Magick in Theory and Practice.

²That is, 17 years after the reception of the Book of the Law ('era Legis'), August-September 1921. — EDITOR.

POINT

I³

EVANGELII TEXTUS REDACTUS

The Invocation.

Magically restored, with the significance of the

BARBAROUS NAMES

Etymologically or Qabalistically determined and paraphrased in English.

Section A.

The Oath.

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

Section Aa.

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

Section B.

Air.

Hear me: —⁴

AR

'O breathing, flowering Sun!'

³Lon Milo DuQuette's *The Magick of Aleister Crowley* has two quite useful versions of Liber Samekh: one that is a simple, two-page version to work from, and another that combines parts I-III into one study version that has all of the notes from II & III inlined into I. Here, I have attempted to stay as close to the originals as possible. — EDITOR.

⁴On the left are the barbarous words to be intoned as part of the performance; on the right are the paraphrased meanings. — EDITOR.

ThIAF ⁵	‘O Sun IAF! O Lion-Serpent Sun, The Beast that whirlst forth, a thunderbolt, begetter of Life!’
RhEIBET	‘Thou that flowest! Thou that goest!’
A-ThELE-BER-SET	‘Thou Satan-Sun Hadith that goest without Will!’
A	‘Thou Air! Breath! Spirit! Thou without bound or bond!’
BELAThA	‘Thou Essence, Air Swift-streaming, Elasticity!’
ABEU	‘Thou Wanderer, Father of All!’
EBEU	‘Thou Wanderer, Spirit of All!’
PhI-ThETA-SOE	‘Thou Essence, Air Swift-streaming, Elasticity!’
IB	‘Thou Ibis, secret solitary Bird, invi- olate Wisdom, whose Word is Truth, creating the World by its Magick!’
ThIAF	‘O Sun IAF! O Lion-Serpent Sun, the Beast that whirlst forth, a thunderbolt, begetter of Life!’
(The conception is of Air, glowing, inhabited by a Solar-Phallic Bird, ‘the Holy Ghost’, of a Mercurial Nature.)	
Hear me, and make all Spirits subject unto Me; so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth, on dry land and in the water; of Whirling Air, and of rushing Fire, and every Spell and Scourge of God may be obedient unto Me.	
Section C.	Fire.
I invoke Thee, the Terrible and Invisible God: Who dwellest in the Void Place of the Spirit: —	
AR-O-GO-GO-RU-ABRAO	‘Thou spiritual Sun! Satan, Thou Eye, Thou Lust! Cry aloud! Cry aloud! Whirl the Wheel, O my Father, O Satan, O Sun!’
SOTOU	‘Thou, the Saviour!’
MUDORIO	‘Silence! Give me Thy Secret!’

⁵The letter F is used to represent the Hebrew Vau [v] and the Greek Digamma [ɣ]; its sound lies between those of the English long o and long oo, as in Rope and Tooth. — Magick in Theory and Practice.

PhALARThAO

‘Give me suck, Thou Phallus, Thou Sun!’

OOO

‘Satan, thou Eye, thou Lust!’ ‘Satan, thou Eye, thou Lust!’ ‘Satan, thou Eye, thou Lust!’

AEPE

‘Thou self-caused, self-determined, exalted, Most High!’

The Bornless One. (Vide Supra⁶)

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

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

Section D.

Water.

Hear Me: —

RU-ABRA-IAF⁷

‘Thou the Wheel, thou the Womb, that containeth the Father IAF’

MRIODOM

‘Thou the Sea, the Abode!’

BABALON-BAL-BIN-ABAFT.

‘Babalon! Thou Woman of Whoredom!’

ASAL-ON-AI

‘Thou, Gate of the Great God ON! Thou Lady of Understanding of the Ways!’

APhEN-IAF

‘Thou Treasure of IAO!’

I

‘Thou Virgin twin-sexed! Thou Secret Seed! Thou inviolate Wisdom!’

PhOTETH

‘Abode of the Light’

ABRASAX

‘. of the Father, the Sun, of Hadith, of the spell of the Aeon of Horus!’

AEOOU

‘Our Lady of the Western Gate of Heaven!’

ISChURE

‘Mighty art Thou!’

Mighty and Bornless One! (Vide Supra)

(The conception is of Water, glowing, inhabited by a Solar-Phallic Dragon-serpent, of a Neptunian nature.)

⁶‘As before’ — EDITOR.

⁷See the formula of IAF, or rather FIAOF, Book 4, Part III, Chapter V. The form FIAOF will be found preferable in practice.

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

Section E.

Earth.

I invoke Thee: —

MA

‘O Mother! O Truth!’

BARRAIO

‘Thou Mass!’⁸

IOEL

‘Hall Thou that art!’

KOTHA

‘Thou hollow one!’

AthOR-e - BAL - O

‘Thou Goddess of Beauty and Love,
whom Satan, beholding, desireth!’

ABRAFT

‘The Fathers, male-female, desire
Thee!’

(The conception is of Earth, glowing, inhabited by a Solar-Phallic Hippopotamus⁹ of a Venereal nature.)

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

Section F.

Spirit.

Hear Me: ¹⁰

AFT

‘Male-Female Spirits!’

ABAFT

‘Male-Female Sires!’

BAS-AUMGN

‘Ye that are Gods, going forth,
uttering AUMGN.’¹¹

⁸‘Mass’, in the sense of the word which is used by physicists. The impossibility of defining it will not deter the intrepid initiate (in view of the fact that the fundamental conception is beyond the normal categories of reason.)

⁹Sacred to AHATHOOR. The idea is that of the Female conceived as invulnerable, reposeful, of enormous swallowing capacity etc.

¹⁰No ‘—’ in the original. — EDITOR.

¹¹The Word that goeth from

(A) Free Breath

(U) through Willed Breath.

(M) and Stopped Breath.

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

ISAK

‘Identical Point!’

SA-BA-FT

‘Nuith! Hadith! Ra-Hoor-Khuit!’

‘Hail Great Wild Beast!’

‘Hail I A O!’

Section Ff.

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

Section G.

Spirit.

Hear me: —

IEOU

‘Indwelling Sun of Myself!’

PUR

‘Thou Fire! Thou Sixfold Star initiator compassed about Force and Fire!’

IOU

‘Indwelling Soul of Myself!’

PUR

(Vide Supra)

IAFTh

‘Sun-lion Serpent, hail! All Hall thou Great Wild Beast, thou I A O!’

IAEO

‘Breaths of my Soul, breaths of mine Angel.’

IOOU

‘Lust of my Soul, lust of mine Angel!’

ABRASAX

(Vide Supra)

SABRIAM

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

OO

‘The Eye! Satan, my Lord! The Lust of the Goat!’

FF

‘Mine Angel! Mine initiator! Thou one with me — the Sixfold Star!’

AD-ON-A-I¹²

EDE

EDU

ANGELOS TON THEON

ANLALA

LAI

GAIA

APEPE

‘My Lord! My secret self beyond
self, Hadith, All Father! Hall ON,
thou Sun, thou Life of Man, thou
Fivefold Sword of Flame! Thou
Goat exalted upon Earth in Lust,
thou Snake extended upon Earth
in Life! Spirit most holy! Seed most
Wise! Innocent Babe. Inviolable
Maid! Begetter of Being! Soul of all
Souls! Word of all Words, Come
forth, most hidden Light!’

‘Devour thou me!’

‘Thou thost devour Me!’

‘Thou Angel of the Gods!’

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

‘I am also Naught! I Will Thee! I
behold Thee! My nothingness!’

‘Leap up, thou Earth!’¹³

‘Thou Exalted one! It leaps up; it
leaps forth!’¹⁵

¹²In Hebrew, ADNI, 65. The Gnostic Initiates transliterated it to imply their own secret formulae; we follow as excellent an example. ON is an Arcanum of Arcana; its significance is taught, gradually, in the O.T.O. Also AD is the paternal formula, Hadit; ON is its complement NUIT; the final Yod signifies ‘mine’ etymologically and essentially the Mercurial (transmitted) hermaphroditic virginal seed — The Hermit of the Taro — The use of the name is therefore to invoke one’s own inmost secrecy, considered as the result of the conjunction of Nuit and Hadit. If the second A is included, its import is to affirm the operation of the Holy Ghost and the formulation of the Babe in the Egg, which precedes the appearance of ‘the Hermit.’

¹³This is also an agonising appeal to the Earth, the Mother; for at this point of the ceremony the Adept should be torn from his mortal attachments, and die to himself in the orgasm of his operation.¹⁴

¹⁴A thorough comprehension of Psychoanalysis will contribute notably to the proper appreciation of this Ritual.

¹⁵I.e., the spiritual ‘semen’, the Adept’s secret ideas, drawn irresistably from their ‘Hell’¹⁶ by the love of his Angel.

¹⁶It is said among men that the word Hell deriveth from the word ‘helan’, to hele or conceal, in the tongue of the Anglo-Saxons. That is, it is the concealed place, which since all things are in thine own self, is the unconscious. Liber CXI (Aleph) cap Δ 5

DIATHARNA THORON.

‘Lo! the out-splashing of the seeds of
Immortality!’

Section Gg.

The Attainment.

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

Section H.

The ‘Charge of the Spirit’.

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

Section J.

The Proclamation of the Beast 666.

IAF: SABAF¹⁷

Such are the Words!

¹⁷See explanation in Point II.

Point

II

ARS CONGRESSUS CUM DAEMONE.

Section A

Let the Adeptus Minor be standing in this circle on the square of Tiphereth, armed with his Wand and Cup; but let him perform the Ritual throughout in his Body of Light. He may burn the Cakes of Light, or the Incense of Abramelin; he may be prepared by Liber CLXXV, the reading of Liber LXV, and by the practices of Yoga. He may invoke HADIT by 'wine and strange drugs' if he so will.¹⁸ He prepares the circle by the usual formulæ of Banishing and Consecration, etc.

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

Line 1.

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

Lines 2, 3, 4.

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

Line 5.

He acclaims his Angel as 'Himself Made Perfect'; adding that this Individuality is inscrutable and inviolable. In the Neophyte Ritual of *G . : D . :* (as it is printed in Equinox I, II, for the old aeon) the Hierophant is the perfected Osiris, who brings the candidate, the natural Osiris, to identify with himself. But in the new Aeon, the Hierophant is Horus (Liber CCXX, I, 49) therefore the Candidate will be Horus too. What then is the formula of the initiation of Horus? It will no longer be that of the Man, through Death. It will be the natural growth of the Child. His experiences will no more be regarded as catastrophic. Their hieroglyph is the Pool: the innocent and impotent Harpocrates Babe becomes the Horus Adult by obtaining the Wand. 'Der reine Thor' seizes the Sacred Lance. Bacchus becomes Pan. The Holy Guardian Angel is the Unconscious Creature

¹⁸ Any such formula should be used only when the adept has full knowledge based on experience of the management of such matters.

Self — the Spiritual Phallus. His knowledge and Conversation contributes occult puberty. It is therefore advisable to replace the name Asar Un-nefer by that of Ra-Hoor-Khuit at the outset, and by that of one's own Holy Guardian Angel when it has been communicated.

Line 6.

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

Line 7.

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

Line 8.

He acclaims His Angel as having 'eaten of the Fruit of the Tree of Knowledge of Good and Evil'; otherwise, having become wise (in the Dyad Chokmah) to apprehend the formula of Equilibrium which is now His own, being able to apply Himself accurately to His self-appointed environment.

Line 9.

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

Line 10.

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

Line 11.

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

Section Aa.

Line 1.

The Adept asserts his right to enter into conscious communication with His Angel, on the ground that that Angel has Himself taught him the Secret Magick by which he may make the proper link. ‘Mosheh’ is M H, the formation, in Jechidah, Chiah, Neschamah, Ruach, — the Sephiroth from Kether to Yesod — since 45 is $\sum_{n=1}^9$ while Sh, 300, is $\sum_{n=1}^{24}$, which superadds to these Nine an extra Fifteen numbers. (See in Liber D the meanings and correspondences of 9, 15, 24, 45, 300, 345.)

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

Line 2.

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

Line 3.

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

Section B.

The Adept passes from contemplation to action in the sections now following B to Gg. He is to travel astrally around the circle, making the appropriate pentagrams, sigils, and signs. His direction is widdershins. He thus makes three curves, each covering three-fourths of the circle. He should give the sign of the Enterer on passing the Kiblah, or Direction of Boleskine. This picks up the Force naturally radiating from that point¹⁹ and projects it in the direction of the path of the Magician. The sigils are

¹⁹This is an assumption based on Liber Legis II, 78, and III, 34.

those given in the Equinox Vol. I, No. 7, Plate X outside the square 5 the signs those shewn in Vol. I, No. 2, Plate 'The Signs of the Grades'. In these invocations he should expand his girth and his stature to the utmost²⁰, assuming the form and the consciousness of the Elemental God of the quarter. After this, he begins to vibrate the 'Barbarous Names' of the Ritual.

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

Let then the Adept extend his Will beyond the Circle in this imagined Shape and let it radiate with the Light proper to the Element invoked, and let each Word issue along the Shaft with passionate impulse, as if its voice gave command thereto that it should thrust itself leapingly forward. Let also each Word accumulate authority, so that the Head of the Shaft may plunge twice as far for the Second Word as for the First, and Four Times for the Third as the Second, and thus to the end. Moreover, let the adept fling forth his whole consciousness thither. Then at the final Word, let him bring rushing back his Will within himself, steadily streaming, and let him offer himself to its point, as Artemis to PAN, that this perfectly pure concentration of the Element purge him thoroughly, and possess him with its passion.

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

Let the Adept take note of the wording of the Charge. The 'Firmament' is the Ruach, the 'mental plane'; it is the realm of Shu, or Zeus, where revolves the Wheel of the Gunas, the Three forms of Being²¹. The Æthyr is the 'akasha', the 'Spirit', the Æthyr or physics, which is the framework on which all forms are founded; it receives, records, and transmits all impulses without itself suffering mutation thereby. The 'Earth' is the sphere wherein the operation of these 'fundamental' and æthyric forces appears to perception. 'Under the Earth' is the world of those phenomena which inform

²⁰ Having experience of success in the practices of Liber 536, βατραχοφρενοβοοκοσμομαχία.

those perceived projections, and determine their particular character. 'Dry land' is the place of dead 'material things', dry (i.e. unknowable) because unable to act on our minds. 'Water' is the vehicle whereby we feel such things, 'air' their menstruum wherein these feelings are mentally apprehended. It is called 'whirling' because of the instability of thought, and the fatuity of reason, on which we are yet dependent for what we call 'life'. 'Rushing Fire' is the world in which wandering thought burns up the swift-darting Will. These four stages explain how the non-Ego is transmuted into the Ego. A 'Spell' of God is any form of consciousness, and a 'Scourge' and form of action.

The Charge, as a whole, demands for the Adept the control of every

²¹They correspond to the Sulphur, Mercury, and Salt of Alchemy; to Sattvas, Rajas, and Tamas in the Hindu system; and are rather modes of action than actual qualities even when conceived as latent. They are the apparatus of communication between the planes; as such, they are conventions. There is no absolute validity in any means of mental apprehension; but unless we make these spirits of the Firmament subject unto us by establishing the right relation (within the possible limits) with the Universe, we shall fall into error when we develop our new instrument of direct understanding. It is vital that the Adept should train his intellectual faculties to tell him the truth, in the measure of their capacity. To despise the mind on account of its limitations is the most disastrous blunder; it is the common cause of the calamities which strew so many shores with the wreck of the Mystic Armada.

Bigotry, Arrogance, Bewilderment, all forms of mental and moral disorder, so often observed in people of great spiritual attainment, have brought the Path itself into discredit; almost all such catastrophes are due to trying to build the Temple of the Spirit without proper attention to the mental laws of structure and the physical necessities of foundation. The mind must be brought to its utmost pitch of perfection, but according to its own internal properties; one cannot feed a microscope on mutton chops. It must be regarded as a mechanical instrument of knowledge, independent of the personality of its possessor. One must treat it exactly as one treats one's electroscope or one's eyes; one influence of one's wishes. A physician calls in a colleague to attend to his own family, knowing that personal anxiety may derange his judgement. A microscopist who trusts his eyes when his pet theory is at stake may falsify the facts, and find too late that he has made a fool of himself.

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

detail of the Universe which His Angel has created as a means of manifesting Himself to Himself. It covers command of the primary projection of the Possible in individuality, in the antithetical artifice which is the device of Mind, and in a balanced triplicity of modes or States of being whose combinations constitute the characteristics of Cosmos. It includes also a standard of structure, a rigidity to make reference possible. Upon these foundations of condition which are not things in themselves, but the canon to which things conform, is builded the Temple of Being, whose materials are perfectly mysterious, inscrutable as the Soul, and like the Soul imagining themselves by symbols which we may feel, perceive, and adapt to our use without ever knowing the whole Truth about them. The Adept sums up all these items by claiming authority over every form of expression possible to Existence, whether it be a 'spell' (idea) or a 'scourge' (act) of 'God', that is, of himself. The Adept must accept every 'spirit', every 'spell', every 'scourge', as part of his environment, and make them all 'subject to' himself; that is, consider them as contributory causes of himself. They have made him what he is. They correspond exactly to his own faculties. They are all — ultimately — of equal importance. The fact that he is what he is proves that each item is equilibrated. The impact of each new impression affects the entire System in due measure. He must therefore realise that every event is subject to him. It occurs because he had need of it. Iron rusts because the molecules demand oxygen for the satisfaction of their tendencies. They do not crave hydrogen; therefore combination with that gas is an event which does not happen. All experiences contribute to make us complete in ourselves. We feel ourselves subject to them so long as we fail to recognise this; when we do, we perceive that they are subject to us. And whenever we strive to evade an experience, whatever it may be, we thereby do wrong to ourselves. We thwart our own tendencies. To live is to change; and to oppose change is to revolt against the law which we have enacted to govern our lives. To resent destiny is thus to abdicate our sovereignty, and to invoke death. Indeed, we have decreed the doom of death for every breach of the law of life. And every failure to incorporate any impression starves the particular faculty which stood in need of it.

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

Section C.

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

Section D.

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

Section E.

He goes to the North to invoke Earth; flowers of green flame flash from his weapon. As practice makes the Adept perfect in this Work, it becomes automatic to attach all these complicated ideas and intentions to their correlated words and acts. When this is attained he may go deeper into the formula by amplifying its correspondences. Thus, he may invoke water in the manner of water, extending his will with majestic and irresistible motion, mindful of its impulse gravitation, yet with a suave and tranquil appearance of weakness. Again, he may apply the formula of water to its peculiar purpose as it surges back into his sphere, using it with conscious skill for the cleansing and calming of the receptive and emotional elements in his character, and for the solution of sweeping away of those tangled weeds of prejudice which hamper him from freedom to act as he will. Similar applications of the remaining invocations will occur to the Adept who is ready to use them.

Section F.

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

Section Ff.

With these words the Adept does not withdraw his will within him as in the previous Sections. He thinks of them as a reflection of Truth on the surface of the dew, where his Soul hides trembling. He takes them to be the first formulation in his consciousness of the nature of His Holy Guardian Angel.

Line 1.

The 'Gods' include all the conscious elements of his nature.

Line 2.

The 'Universe' includes all possible phenomena of which he can be aware.

Line 3.

The 'Winds' are his thoughts, which have prevented him from attaining to his Angel.

Line 4.

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

Section G.

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

Now let him strive with all the strength of his Soul to withstand the Will of his Angel, concealing himself in the closest cell of the citadel of consciousness. Let him consecrate himself to resist the assault of the Voice and the Vibration until his consciousness faint away into Nothing. For if there abide unabsorbed even one single atom of the false Ego, that atom should stain the virginity of the True Self and profane the Oath; then that

atom should be so inflamed by the approach of the Angel that it should overwhelm the rest of the mind, tyrannise over it, and become an insane despot to the total ruin of the real.

But, all being dead to sense, who then is able to strive against the Angel? He shall intensify the stress of His Spirit so that His loyal legions of Lion-Serpents leap from the ambush, awakening the adept to witness their Will and sweep him with them in their enthusiasm, so that he consciously partakes their purpose, and sees in its simplicity the solution of all his perplexities. Thus then shall the Adept be aware that he is being swept away through the column of his Will Symbol, and that His Angel is indeed himself, with intimacy so intense as to become identity, and that not in a single Ego, but in every unconscious element that shares in that manifold uprush.

This rapture is accompanied by a tempest of brilliant light, almost always, and also in many cases by an outburst of sound, stupendous and sublime in all cases, though its character may vary within wide limits.²²

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

This is but a side issue. The main purpose of the Ritual is to establish the relation of the subconscious self with the Angel in such a way that the Adept is aware that his Angel is the Unity which expresses the sum of the Elements of that Self, that his normal consciousness contains alien enemies introduced by the accidents of environment, and that his Knowledge and Conversation of His Holy Guardian Angel destroys all doubts and delusions, confers all blessings, teaches all truth, and contains all delights. But it is important that the Adept should not rest in mere inexpressible

²²These phenomena are not wholly subjective; they may be perceived, though often under other forms, by even the ordinary man.

realisation of his rapture, but rouse himself to make the relation submit to analysis, to render it in rational terms, and thereby enlighten his mind and heart in a sense as superior to fanatical enthusiasm as Beethoven's music is to West African war-drums.

Section Gg.

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

Line 1.

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

Line 2.

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

Line 3.

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

Line 4.

This refers to the phenomena which accompany his Attainment.

Line 5.

This means the recognition of the Angel as the True Self of his subcon-

scious self, the hidden Life of his physical life.

Line 6.

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

Line 7.

Here is summed the entire process of bringing the conditioned Universe to knowledge of itself through the formula of generation²³; a soul implants itself in sense-hoodwinked body and reason-fettered mind, makes them aware of their Inmate, and thus to partake of its own consciousness of the Light.

Line 8.

‘Grace’ has here its proper sense of ‘Pleasantness’. The existence of the Angel is the justification of the device of creation.²⁴

Line 9.

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

Section H.

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

Section J.

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

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

Let I and F face all;²⁵ yet ward their A from attack. The Hermit to

²³That is, Yod Hé realising Themselves, Will, and Understanding, in the twins Vau Hé, Mind and Body.

²⁴But see also the general solution of the Riddle of Existence in the Book of the Law and its Comment — Part IV of Book 4.

²⁵If we adopt the new orthography VIAOV (Book 4 Part III Chap. V.) we must read ‘The Sun-6-the Son’ etc. for ‘all’; and elaborate this interpretation here given in other ways,

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

A Virgin, a Babe, and a Beast!

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

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

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

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

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

Now this word SABAF, being by number Three score and Ten²⁶, is a name of Ayin, the Eye, and the Devil our Lord, and the Goat of Mendes. He is the Lord of the Sabbath of the Adepts, and is Satan, therefore also the Sun, whose number of Magick is 666, the seal of His servant the BEAST.

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

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

And let him then end all saying, Such are the Words!²⁷ For by this he maketh proclamation before all them that be about his Circle that these Words are true and puissant, binding what he would bind, and loosing what he would loose.

Let the Adept perform this Ritual aright, perfect in every part thereof, once daily for one moon, then twice, at dawn and dusk, for two moons, next, thrice, noon added, for three moons, afterwards, midnight making

accordingly. Thus O (or F) will not be written 'The Fifteen by function' instead of 'Five' etc., and in 'in act free, firm, aspiring, ecstatic', rather than 'gentle' etc. as in the present text

²⁶ There is an alternative spelling TzBA — F where the Root, 'an Host', has the value of 93. The Practicus should revive this Ritual throughout in the Light of his personal researches in the Qabalah, and thus make it his own peculiar property. The spelling here suggested implies that he who utters the Word affirms his allegiance to the symbols 93 and 6; that he is a warrior in the army of the Will and of the Sun. 93 is also the number of AIWAZ and 6 of The Best.

²⁷ The consonants of LOGOS, 'Word', add (Hebrew values) to 93. And EIIH, 'Words', (whence 'Epic') has also that value: EIAE TA EIIH might be the phrase here intended: its number is 418. This would then assert the accomplishment of the Great Work; this is the natural conclusion of the Ritual. Cf CCXX.III. 75.

up his course, for four moons four times every day. Then let the Eleventh Moon be consecrated wholly to this Work; let him be instant in continual ardour, dismissing all but his sheer needs to eat and sleep²⁸. For know that the true Formula²⁹ whose virtue sufficed the Beast in this Attainment, was thus:

INVOKE OFTEN³⁰

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

666

²⁸These needs are modified during the process of Initiation both as to quantity and quality. One should not become anxious about one's physical or mental health on a priori grounds, but pay attention only to indubitable symptoms of distress should such arise.

²⁹The Oracles of Zoroaster utter this:

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

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

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

³⁰See Equinox Vol. 1, No. 8, 22.³¹

³¹The Temple of Solomon the King; a portion of Aleister Crowley's magical diary transcribed. — EDITOR.

Point

III

SCHOLION ON SECTIONS G & Gg.

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

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

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

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

The effect of the Ritual has been

- (a) To keep them so busy with their own work that they cease to distract him;
- (b) To separate them so completely that his soul is stripped of its sheaths;
- (c) To arouse in him an enthusiasm so intense as to intoxicate and anæsthetise him, that he may not feel and resent the agony of this spiritual vivisection, just as bashful lovers get drunk on the wedding night, in order to brazen out the intensity of shame which so mysteriously coexists with their desire;
- (d) To concentrate the necessary spiritual forces from every element, and fling them simultaneously into the aspiration towards the Holy Guardian Angel; and

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

The method of the Ritual is thus manifold.

There is firstly an analysis of the Adept, which enables him to calculate his course of action. He can decide what must be banished, what purified, what concentrated. He can then concentrate his will upon its one essential element, over-coming its resistance — which is automatic, like a physiological reflex — by destroying inhibitions through his ego-overwhelming enthusiasm³². The other half of the work needs no such complex effort; for his Angel is simple and unperplexed, ready at all times to respond to rightly ordered approach.

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

If the Adept is to be any wise conscious of his Angel it must be that some part of his mind is prepared to realise the rapture, and to express it to itself in one way or another. This involves the perfection of that part, its freedom from prejudice and the limitations of rationality so-called. For instance: one could not receive the illumination as to the nature of life which the doctrine of evolution should shed, if one is passionately persuaded that humanity is essentially not animal, or convinced that causality is repugnant to reason. The Adept must be ready for the utter destruction of his point of view on any subject, and even that of his innate conception of the forms and laws of thought.³³ Thus he may find that his Angel consider his 'business'

³² A high degree of initiation is required. This means that the process of analysis must have been carried out very thoroughly. The Adept must have become aware of his deepest impulses, and understood their true significance. The 'resistance' here mentioned is automatic; it increases indefinitely against direct pressure. It is useless to try to force oneself in these matters; the uninitiated Aspirant, however eager he may be, is sure to fail. One must know how to deal with each internal idea as it arises.

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

³³ Of course, even false tenets and modes of the mind are in one sense true. It is only their appearance which alters. Copernicus did not destroy the facts of nature, or change the

or his 'love' to be absurd trifles; also that human ideas of 'time' are invalid, and human 'laws' of logic applicable only to the relations between illusions.

Now the Angel will make contact with the Adept at any point that is sensitive to His influence. Such a point will naturally be one that is salient in the Adept's character, and also one that is, in the proper sense of the Word, pure.³⁴

Thus an artist, attuned to appreciate plastic beauty is likely to receive a visual impression of his Angel in a physical form which is sublimely quint-essential of his ideal. A musician may be rapt away by majestic melodies such as he never hoped to hear. A philosopher may attain apprehension of tremendous truths, the solution of problems that had baffled him all his life.

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

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

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

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

instruments of observation. He merely effected a radical simplification of science. Error is really a 'fool's knot'. Moreover, the very tendency responsible for the entanglement is one of the necessary elements of the situation. Nothing is 'wrong' in the end; and one cannot reach the 'right' point of view without the aid of one's particular 'wrong' point. If we reject or alter the negative of a photograph we shall not get a perfect positive.

³⁴This means, free from ideas, however excellent in themselves, which are foreign to it. For instance, literary interest has no proper place in a picture.

Law.³⁵

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

To this end, I, the Beast, have made trial and proof of divers devices. Of these the most potent is to set the body to strive with the soul. Let the muscles take grip on themselves as if one were wrestling. Let the jaw and mouth, in particular, be tightened to the utmost. Breathe deeply, slowly, yet strongly. Keep mastery over the mind by muttering forcibly and audibly. But lest such muttering tend to disturb communion with the Angel, speak only His Name. Until the Adept have heard that Name, therefore, he may not abide in the perfect possession of his Beloved. His most important task is thus to open his ears to the voice of his Angel, that he may know him, how he is called. For hearken! this Name, understood rightly and fully, declareth the nature of the Angel in every point, wherefore also that Name is the formula of the perfection to which the Adept must aspire, and also of the power of Magick by virtue whereof he must work.

He then that is as yet ignorant of that Name, let him repeat a Word worthy of this particular Ritual. Such are Abrahadabra, the Word of the Aeon, which signifieth 'The Great Work accomplished'; and ATMTN interpreted in Part III of Book 4³⁶; and the name of THE BEAST, for that His number showeth forth this Union with the Angel, and His Work is no other than to make all men partakers of this Mystery of the Mysteries of Magick.

So then saying this Word or that, let the Adept wrestle with his Angel and withstand Him, that he may constrain Him to consent to continue in communion until the consciousness becomes capable of clear comprehension, and of accurate transmission³⁷ of the transcendent Truth of the Beloved to the heart that holds him.

The firm repetition of one of these Words ought to enable the Adept to

³⁵Liber Al vel Legis, II, 61-68, where the details of proper technique are discussed.

³⁶The essence of this matter is that the Word AUM, which expresses the course of Breath (spiritual life) from free utterance through controlled concentration to Silence, is transmuted by the creation of the compound letter MTN to replace MN: that is, Silence is realised as passing into continuous ecstatic vibration, of the nature of 'Love' under 'Will' as shewn by $MTN = 40 + 3 + 50 = 93$ ATAIH, ΘEΛHMA, etc., and the whole word has the value of 100, Perfection Perfected, the Unity in completion, and equivalent to KP the conjunction of the essential male and female principles.

³⁷The 'normal' intellect is incapable of these functions; a superior faculty must have been developed. As Zoroaster says: 'Extend the void mind of thy soul to that Intelligible that thou mayst learn the Intelligible, because it subsisteth beyond Mind. Thou wilt not understand It as when understanding some common thing.'

maintain the State of Union for several minutes, even at first.

In any case he must rekindle his ardour, esteeming his success rather as an encouragement to more ardent aspiration than as a triumph. He should increase his efforts.

Let him beware of the 'lust of result', of expecting too much, of losing courage if his first success is followed by a series of failures.

For success makes success seem so incredible that one is apt to create an inhibition fatal to subsequent attempts. One fears to fail; the fear intrudes upon the concentration and so fulfils its own prophecy. We know how too much pleasure in a love affair makes one afraid to disgrace oneself on the next few occasions; indeed, until familiarity has accustomed one to the idea that one's lover has never supposed one to be more than human. Confidence returns gradually. Inarticulate ecstasy is replaced by a more sober enjoyment of the elements of the fascination.

Just so one's first dazzled delight in a new landscape turns, as one continues to gaze, to the appreciation of exquisite details of the view. At first they were blurred by the blinding rush of general beauty; they emerge one by one as the shock subsides, and passionate rapture yields to intelligent interest.

In the same way the Adept almost always begins by torrential lyrics panting out mystical extravagances about 'ineffable love', 'unimaginable bliss', 'inexpressible infinities of illimitable utterness'.³⁸ He usually loses his sense of proportion, of humour, of reality, and of Sound judgement. His ego is often inflated to bursting point, till he would be abjectly ridiculous if he were not so pitifully dangerous to himself and others. He also tends to take his new-found 'truths of illumination' for the entire body of truth, and insists that they must be as valid and vital for all men as they happen to be for himself.

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

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

As he becomes adjusted to intercourse with his Angel, he will find his

³⁸This corresponds to the emotional and metaphysical fog which is characteristic of the emergence of thought from homogeneity. The clear and concise differentiation of ideas marks the adult mind.

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

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

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

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

Unto this final statement the Adept may trust his Angel to lead him; for the Tiphereth-consciousness alone is connected by paths with the various parts of his mind³⁹. None therefore save He hath the knowledge requisite for calculating the combinations of conduct which will organise and equilibrate the forces of the Adept, against the moment when it becomes necessary to confront the Abyss. The Adept must control a compact and coherent mass if he is to make sure of hurling it from him with a clean-cut gesture.

I, The Beast 666, lift up my voice and swear that I myself have been

³⁹See the maps ‘Minutum Mundum’ in the Equinox 1, 2, & 3 and the general relations detailed in Liber 777, of which the most important columns are reprinted in Appendix V.

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

Also He made me a Magus, speaking through His Law, the Word of the new Aeon, the Aeon of the Crowned and Conquering Child.⁴⁰ Thus he fulfilled my will to bring full freedom to the race of Men.

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

⁴⁰For the account of these matters, see the Equinox Vol. 1, 'The Temple of Solomon the King', Liber 418, Liber Aleph, John St John, The Urn, and Book 4, Part IV.

Appendix

Liber Os Abysmi vel דעת

CDLXXIV¹

An instruction in a purely intellectual method of entering the Abyss.

1. This book is the Gate of the Secret of the Universe.
2. Let the Exempt Adept procure the Prolegomena of Kant, and study it, paying special attention to the Antinomies.
3. Also Hume's doctrine of Causality in his 'Enquiry'.
4. Also Herbert Spencer's discussion of the three theories of the Universe in his 'First Principles', Part I.
5. Also Huxley's Essays on Hume and Berkeley.
6. Also Crowley's Essays: Berashith, Time, The Soldier and the Hunchback, et cetera.
7. Also the 'Logik' of Hegel.
8. Also the 'Questions of King Milinda' and the Buddhist Suttas which bear on Metaphysic.
9. Let him also be accomplished in Logic. (Formal Logic, Keynes.) Further let him study any classical works to which his attention may be sufficiently directed in the course of his reading.
10. Now let him consider special problems, such as the Origin of the World, the Origin of Evil, Infinity, the Absolute, the Ego and the non-Ego, Freewill and Destiny, and such others as may attract him
11. Let him subtly and exactly demonstrate the fallacies of every known solution, and let him seek a true solution by his right Ingenium.
12. In all this let him be guided only by clear reason, and let him forcibly suppress all other qualities such as Intuition, Aspiration, Emotion, and the like.
13. During these practices all forms of Magick Art and Meditation are forbidden to him. It is forbidden to him to seek any refuge from his intellect.
14. Let then his reason hurl itself again and again against the blank wall of mystery which will confront him.
15. Thus also following is it said, and we deny it not. At last automatically

¹The number of Daath. From the Equinox Vol. 1, No. 7

his reason will take up the practice, suâ sponte, and he shall have no rest therefrom.

16. Then will all phenomena which present themselves to him appear meaningless and disconnected, and his own Ego will break up into a series of impressions having no relation one with the other, or with any other thing.

17. Let this state then become so acute that it is in truth Insanity, and let this continue until exhaustion.

18. According to a certain deeper tendency of the individual will be the duration of this state.

19. It may end in real insanity, which concludes the activities of the Adept during this present life, or by his rebirth into his own body and mind with the simplicity of a little child.

20. And then shall he find all his faculties unimpaired, yet cleansed in a manner ineffable.

21. And he shall recall the simplicity of the Task of the Adeptus Minor, and apply himself thereto with fresh energy in a more direct manner.

22. And in his great weakness it may be that for awhile the new Will and Aspiration are not puissant, yet being undisturbed by those dead weeds of doubt and reason which he hath uprooted, they grow imperceptibly and easily like a flower.

23. And with the reappearance of the Holy Guardian Angel he may be granted the highest attainments, and be truly fitted for the full experience of the destruction of the Universe. And by the Universe We mean not that petty Universe which the mind of man can conceive, but that which is revealed to his soul in the Samadhi of Atmadarshana.

24. Thence may he enter into a real communion with those that are beyond, and he shall be competent to receive communication and instruction from Ourselves directly.

25. Thus shall We prepare him for the Confrontation of Choronzon and the Ordeal of the Abyss, when we have received him into the City of the Pyramids.

26. So, being of Us, let the Master of the Temple accomplish that Work which is appointed. (In Liber CDXVIII. is an adequate account of this Ordeal and Reception. See also Liber CLVI. for the preparation.)

27. Also concerning the Reward thereof, of his entering into the Palace of the King's Daughter, and of that which shall thereafter befall, let it be understood of the Master of the Temple. Hath he not attained to Understanding? Yea, verily, hath he not attained to Understanding?

Liber B vel Magi

I¹

00. One is the Magus: twain His forces: four His weapons. These are the Seven Spirits of Unrighteousness; seven vultures of evil. Thus is the art and craft of the Magus but glamour. How shall He destroy Himself?

0. Yet the Magus hath power upon the Mother both directly and through Love. And the Magus is Love, and bindeth together That and This in His Conjunction.

1. In the beginning doth the Magus speak Truth, and send forth Illusion and Falsehood to enslave the soul. Yet therein is the Mystery of Redemption.

2. By His Wisdom made He the Worlds; the Word that is God is none other than He.

3. How then shall He end His speech with Silence? For He is Speech.

4. He is the First and the Last. How shall He cease to number Himself?

5. By a Magus is this writing made known through the mind of a Magister. The one uttereth clearly, and the other understandeth; yet the Word is falsehood, and the Understanding darkness. And this saying is Of All Truth.

6. Nevertheless it is written; for there be times of darkness, and this as a lamp therein.

7. With the Wand createth He.

8. With the Cup preserveth He.

9. With the Dagger destroyeth He.

10. With the Coin redeemeth He.

11. His weapons fulfil the wheel; and on What Axle that turneth is not known unto Him.

12. From all these actions must He cease before the curse of His Grade is uplifted from Him. Before He attain to That which existeth without Form.

13. And if at this time He be manifested upon earth as a Man, and therefore is this present writing, let this be His method, that the curse of

¹I is the number of the Magus in the Tarot. From the Equinox Vol. 1, No. 7

His grade, and the burden of His attainment, be uplifted from Him.

14. Let Him beware of abstinence from action. For the curse of His grade is that He must speak Truth, that the Falsehood thereof may enslave the souls of men. Let Him then utter that without Fear, that the Law may be fulfilled. And according to His Original Nature will that law be shapen, so that one may declare gentleness and quietness, being an Hindu; and another fierceness and servility, being a Jew; and yet another ardour and manliness, being an Arab. Yet this matter toucheth the mystery of Incarnation, and is not here to be declared.

15. Now the grade of a Magister teacheth the Mystery of Sorrow, and the grade of a Magus the Mystery of Change, and the grade of Ipsissimus the Mystery of Selflessness, which is called also the Mystery of Pan.

16. Let the Magus then contemplate each in turn, raising it to the ultimate power of Infinity. Wherein Sorrow is Joy, and Change is Stability, and Selflessness is Self. For the interplay of the parts hath no action upon the whole. And this contemplation shall be performed not by simple meditation — how much less then by reason! but by the method which shall have been given unto Him in His initiation to the Grade.

17. Following which method, it shall be easy for Him to combine that trinity from its elements, and further to combine Sat-Chit-Ananda, and Light, Love, Life, three by three into nine that are one, in which meditation success shall be That which was first adumbrated to Him in the grade of Practicus (which reflecteth Mercury into the lowest world) in Liber XXVII², ‘Here is Nothing under its three Forms.’

18. And this is the Opening of the Grade of Ipsissimus, and by the Buddhists it is called the trance Nerodha-Samapatti.

19. And woe, woe, woe, yea woe, and again woe, woe, woe unto seven times be His that preacheth not His law to men!

20. And woe also be unto Him that refuseth the curse of the grade of a Magus, and the burden of the Attainment thereof.

21. And in the word CHAOS let the Book be sealed; yea, let the Book be sealed.

²Liber Trigrammaton, Being the Book of the Trigrams of the Mutations of the Tao with the Yin and the Yang — EDITOR.

The Holy Hexagram

ΚΕΦΑΛΗ ΕΘ¹

The Way To Succeed — And The Way To Suck Eggs!

This is the Holy Hexagram.

Plunge from the height, O God, and interlock with Man!

Plunge from the height, O Man, and interlock with Beast!

The Red Triangle is the descending tongue of grace; the Blue

Triangle is the ascending tongue of prayer.

This Interchange, the Double Gift of Tongues, the Word

of Double Power — ABRAHADABRA! — is the sign of

the GREAT WORK, for the GREAT WORK is accom-

plished in Silence. And behold is not that Word equal to

Cheth, that is Cancer, whose Sigil is ☿?

This Work also eats up itself, accomplishes its own end, nour-

ishes the worker, leaves no seed, is perfect in itself.

Little children, love one another!

¹“Chapter 69’, Book of Lies. — EDITOR.

Gnostic Creed

Fragment from Liber XV¹

I believe in one secret and ineffable LORD; and in one Star in the Company of Stars of whose fire we are created, and to which we shall return; and in one Father of Life, Mystery of Mystery, in His name CHAOS, the sole viceregent of the Sun upon the Earth; and in one Air the nourisher of all that breathes.

And I believe in one Earth, the Mother of us all, and in one Womb wherein all men are begotten, and wherein they shall rest, Mystery of Mystery, in Her name BABALON.

And I believe in the Serpent and the Lion, Mystery of Mystery, in his name BAPHOMET.

And I believe in one Gnostic and Catholic Church of Light, Life, Love, and Liberty, the Word of whose law is ΘΕΛΗΜΑ.

And I believe in the communion of Saints.

And, forasmuch as meat and drink are transmuted in us daily into spiritual substance, I believe in the Miracle of the Mass.

And I confess one Baptism of Wisdom whereby we accomplish the Miracle of Incarnation.

And I confess my life one, individual, and eternal that was, and is, and is to come.

ΑΥΜΗΝ, ΑΥΜΗΝ, ΑΥΜΗΝ.

¹Magick in Theory and Practice

Song of Adoration

Fragment from Liber L¹

I adore thee in song —

I am the Lord of Thebes, and I
The inspired forth-speaker of Mentu;
For me unveiled the veiled sky,
The self-slain Ankh-af-na-khonsu
Whose words are truth. I invoke, I greet
Thy presence, O Ra-Hoor-Khuit!

Unity uttermost showed!²
I adore the might of Thy breath,
Supreme and terrible God,
Who makest the gods and death
To tremble before thee:—
I, I adore thee!

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

The light is mine; its rays consume
Me: I have made a secret door
Into the House of Ra and Tum,
Of Khephra and of Ahathoor.
I am thy Theban, O Mentu,
The prophet Ankh-af-na-khonsu!
By Bes-na-Maut my breast I beat;
By wise Ta-Nech I weave my spell,
Show thy star-splendour, O Nuit!
Bid me within thine House to dwell,
O wingèd snake of light, Hadit!
Abide with me, Ra-Hoor-Khuit!

¹The Equinox Vol I, No. 10.

²Adorations for Liber Resh usually begin with this line. — EDITOR.

Hymn to Pan

—¹

ἔφριξ' ἔρωτι, περιαχαρῆς δ' ἀνεπτόμαν
ἰὼ ἰὼ Πᾶν Πᾶν,
ὦ Πᾶν Πᾶν ἀλιπλαγχτε, Κυλλανίας χιονοκτύπου
πετραίας ἀπὸ δειράδος φάνηθ', ὦ
θεῶν χοροποί' ἄναξ

Sophocles, Ajax.

THRILL with lissome lust of the light,
O man! My man!
Come careering out of the night
Of Pan! Io Pan!
Io Pan! Io Pan! Come over the sea
From Sicily and from Arcady!
Roaming as Bacchus, with fauns and pards
And nymphs and satyrs for thy guards,
On a milk-white ass, come over the sea
To me, to me,
Come with Apollo in bridal dress
(Shepherdess and pythoness)
Come with Artemis, silken shod,
And wash thy white thigh, beautiful God,
In the moon of the woods, on the marble mount,
The dimpled dawn of the amber fount!
Dip the purple of passionate prayer
In the crimson shrine, the scarlet snare,
The soul that startles in eyes of blue
To watch thy wantonness weeping through
The tangled grove, the gnarléd bole
Of the living tree that is spirit and soul
And body and brain — come over the sea,
(Io Pan! Io Pan!)
Devil or god, to me, to me,
My man! my man!
Come with trumpets sounding shrill

¹The Equinox, Vol. 3, No. 1; Magick in Theory and Practice.

Over the hill!
Come with drums low muttering
From the spring!
Come with flute and come with pipe!
Am I not ripe?
I, who wait and writhe and wrestle
With air that hath no boughs to nestle
My body, weary of empty clasp,
Strong as a lion and sharp as an asp —
Come, O come!
I am numb
With the lonely lust of devildom.
Thrust the sword through the galling fetter,
All-devourer, all-begetter;
Give me the sign of the Open Eye,
And the token erect of thorny thigh,
And the word of madness and mystery,
O Pan! Io Pan!
Io Pan! Io Pan Pan! Pan Pan! Pan,
I am a man:
Do as thou wilt, as a great god can,
O Pan! Io Pan!
Io Pan! Io Pan Pan! I am awake
In the grip of the snake.
The eagle slashes with beak and claw;
The gods withdraw:
The great beasts come, Io Pan! I am borne
To death on the horn
Of the Unicorn.
I am Pan! Io Pan! Io Pan Pan! Pan!
I am thy mate, I am thy man,
Goat of thy flock, I am gold, I am god,
Flesh to thy bone, flower to thy rod.
With hoofs of steel I race on the rocks
Through solstice stubborn to equinox.
And I rave; and I rape and I rip and I rend
Everlasting, world without end,
Mannikin, maiden, mænad, man,
In the might of Pan.
Io Pan! Io Pan Pan! Pan! Io Pan!

Hebrew Letters

	Name	Heb.	Val. (Fin.)	Meaning	Eng.
1	Aleph	א	1	Ox	— ¹
2	Beth	ב	2	House	B
3	Gimel	ג	3	Camel	G
4	Daleth	ד	4	Door	D
5	Heh	ה	5	Window	H
6	Vav	ו	6	Nail	V/W/U
7	Zayin	ז	7	Sword	Z
8	Cheth	ח	8	Fence	Ch
9	Teth	ט	9	Serpent	Th
10	Yod	י	10	Hand	Y/I/J
11	Kaph	כ / ך	20 (500)	Palm	K
12	Lamed	ל	30	Ox-goad	L
13	Mem	מ / ם	40 (600)	Water	M
14	Nun	נ / ן	50 (700)	Fish	N
15	Samekh	ס	60	Prop	S
16	Ayin	ע	70	Eye	A/Ng
17	Peh	פ / ף	80 (800)	Mouth	P/Ph/F
18	Tzaddi	צ / ץ	90 (900)	Fish hook	Tz/X
19	Qoph	ק	100	Back of Head	Q
20	Resh	ר	200	Head	R
21	Shin	ש	300	Tooth	Sh
22	Tau	ת	400	Cross	Th/T

¹Silent.

^o(Hebrew and Greek values and meanings sourced from Thelemapedia's 'Tree of Life: Alphabets' page.)

Greek Letters

	Value	Greek	English	Name
1	1	A α	A	Alpha
2	2	B β	B	Beta
3	3	Γ γ	G	Gamma
4	4	Δ δ	D	Delta
5	5	E ε	Short E	Epsilon
6	6	Ϝ ϝ / Ϻ	W / U	Digamma
7	7	Z ζ	Z	Zeta
8	8	H η	Long E	Eta
9	9	Θ θ	Th	Theta
10	10	I ι	I	Iota
11	20	K κ	K	Kappa
12	30	Λ λ	L	Lambda
13	40	M μ	M	Mu
14	50	N ν	N	Nu
15	60	Ξ ξ	X	Xi
16	70	O ο	Short O	Omicron
17	80	Π π	P	Pi
18	90	Ϟ ϟ / Ϡ	K / Q	Koppa
19	100	P ϱ	R	Rho
20	200	Σ σ	S	Sigma
21	300	T τ	T	Tau
22	400	Υ υ	Y / U	Upsilon
23	500	Φ φ	Ph	Phi
24	600	Χ χ	Ch	Chi
25	700	Ψ ψ	Ps	Psi
26	800	Ω ω	Long O	Omega
27	900	Ͱ ͱ	Ts	Sampi

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¹In public domain.

²The inspiration for this volume.

Index

Æon, 43, 72, 74–75, 78, 88, 93, 99,
171

Æthyr, 51–52, 68–73, 147–151, 164

777

example of use, 27, 134

instructions in the use of,
26

Abyss, 43–49, 68–179

Analysis of the Keyword, 32

Asana, 9, 25

Assumption of God-forms, 28

Astral Projection, 36

Astrological symbols, 35

Automatic rigidity, 9, 20

Babalon, 71, 76, 85, 89, 91, 93, 143,
145, 150, 156, 158, 180,
188

Body of Light, 36, 161

Chaos, 85, 188

City of the Pyramids, 48, 145, 149

Clarivoyance, 8

Concentration of the mind, see
Dharana

Control of

Action, 16

Body, see Asana

Breath, see Pranayama

Mind, see Dharana

Speech, 15

Thoughts and Personality,
17

Dharana, 10, 21, 25, 37, 40, 67, 161

Dhyana, 41

Divine names

ARARITA, 33, 86

Archangels of the quarters,
29

God-names of the quarters,
29

of the elemental penta-
grams, 30–32

Elemental Weapons, 57–59

Equilibrium, 3, 47, 73, 93, 144,
162

Expansion of the Field of the
Mind, 39

Formulae

ΑΓΑΠΗ, 89, 177

ΑΤΜΗΝ, 89, 177

ΦΙΑΟΦ, 89, 156

ΘΕΛΗΜΑ, 75, 89, 91, 125,
177

ΑΦΜΗΝ, 89

ΙΑΟ, 21, 32, 84, 89, 156

ΑΒΡΑΗΑΔΑΒΡΑ, 82, 89,
177, 187

ΑΔΝΙ, 29, 32, 159

ΑΓΛΑ, 29

ΛΑShTAL, 89, 92–96

Grade Studies & Work

Adeptus Exemptus ($7^{\circ} = 4^{\square}$), 43, 183

Adeptus Major ($6^{\circ} = 5^{\square}$),
25, 82, 185

Adeptus Minor ($5^{\circ} = 6^{\square}$),
3, 63, 147, 153

descriptions of, 57, 61, 67

Dominus Liminis, 17, 58, 111,
121, 127, 147

Neophyte ($1^{\circ} = 10^{\square}$), 7,
25, 51, 57, 62, 103, 183

Philosophus ($4^{\circ} = 7^{\square}$), 16,
25, 58, 62, 117, 133

Practicus ($3^{\circ} = 8^{\square}$), 15, 39,
53, 58, 62, 108, 117

Probationer ($0^{\circ} = 0^{\square}$), 3, 7,
15, 19, 25, 39, 43, 53, 57,
62, 65, 80, 84, 133, 183

Zelator ($2^{\circ} = 9^{\square}$), 7, 15, 19,
43, 57, 62, 86, 104, 106

Hexagrams

Elemental, 33

Holy, 86, 187

Planetary, 34

Holy Guardian Angel, 22, 67, 72,
73, 75, 76, 104, 105, 145,
147–149, 153–180

Kumbhaka, 10, 20, 109, 114

Mantras

in pranayama, 20

in the method of devotion,
138

Mark of the Beast, 83, 88, 167

Pentagrams

Averse, 88

Elemental, 30–32

Physical work, 4, 11

Pranayama, 9, 19, 25

Reading List, 12

Recording results, 7, 19, 37

Rituals of the Hexagram

Greater, 35

Lesser, 32

The Star Sapphire, 86

Rituals of the Pentagram

Greater, 30

Lesser, 29

Liber V vel Reguli, 88

The Star Ruby, 84

Sacred sentence, *see* Mantras

Samadhi, 22, 41, 68, 125, 128, 143–
145, 161

Signs of

I. R., 91

L. V. X., 32, 86, 167

Mater Triumphans, *see*
Signs of I. R.

N. O. X., 85, 86, 90–91

the elemental grades, 30–32

Vibration of God-names, 28