

MAGICK



THE MASTER THERION

Section 4

APPENDIX V
A FEW OF THE PRINCIPAL CORRESPONDENCES
OF THE QABALAH.

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TABLE I

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

TABLE I (Continued)

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

TABLE I

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

TABLE I (Continued)

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

TABLE I

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

TABLE I

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

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

TABLE I

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

TABLE I (Continued)

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

TABLE I

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

TABLE I

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

TABLE I (Continued)

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

TABLE I

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

TABLE I (Continued)

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

TABLE I

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

TABLE I (Continued)

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

TABLE II

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

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

TABLE III

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

TABLE IV

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

XCVIII — English of Col. XCVII

The Self.	1	The Intellect. 4, 5, 6, 7, 8, 9
The Life Force.	2	The Animal Soul which
The Intuition	3	perceives and feels. . . 10

TABLE IV

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

TABLE V

































KEY SCALE	CXXXVII SIGNS OF THE ZODIAC	CXXXVIII PLANETS RULING IN COLUMN CXXXVII	CXXXIX PLANETS EXALTED IN COLUMN CXXXVII
15			P. M.
16			
17			
18			P. M.
19			
20			
22			P. M.
24			
25			
26			P. M.
28			
29			

TABLE I

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

NOTE. Ch like ch in "loch".

CLXXX

TITLES OF TAROT TRUMPS

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

APPENDIX VI

A FEW PRINCIPAL RITUALS

Grimorium Sanctissimum.

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

De Templo.

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

Imagine Dei

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

Virgo. Stet imago juxta librum ΘΕΛΗΜΑ.

De ceremonio Principii.

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

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

(Hic dicat virgo orationes dei operis).

De ceremonio Thuribuli.

Manibus accendat et ignem et sacerdotem virgo, dicens:

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

De ceremonio Dedicacionis.

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

De Sacrificio Summo.

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

Ineat ad Sanctum Sanctorum.

Caveat; caveat; caveat.

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

De Benedictione Benedicti.

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

De Ceremonio Finis.

Fiat ut in Libro DCLXXI dicitur. ΑΥΜΓΝ.

LIBER XXV

THE STAR RUBY.

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

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

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

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

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

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

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

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

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

LIBER XXXVI

THE STAR SAPPHIRE.

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

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

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

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

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

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

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

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

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

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

LIBER XLIV

THE MASS OF THE PHOENIX

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

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

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

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

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

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

ABRAHADABRA

He strikes eleven times upon the Bell.

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

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

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

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

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

He puts the second Cake to the wound.

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

He eats the second Cake.

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

“There is no grace: there is no guilt:

This is the Law; DO WHAT THOU WILT!”

He strikes Eleven times upon the Bell, and cries

ABRAHADABRA.

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

He goeth forth.

LIBER V
vel
REGULI.

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

THE FIRST GESTURE.

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

The Animadversion towards the Aeon.

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

The Vertical Component of the Enchantment.

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

The Horizontal Components of the Enchantment.

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

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

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

The Asseveration of the Spells.

1. Let the Magician clasp his hands upon his Wand, his fingers and thumbs interlaced, crying LASH TAL ! ΘEAHMA ! FIAOF ! AFATH ! AYMFN !

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

The Proclamation of the Accomplishment.

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

The SECOND GESTURE.

The Enchantment.

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

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

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

The FINAL GESTURE.

This is identical with the First Gesture.

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

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

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

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

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

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

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

The word, LASH TAL includes all this.

LA — Naught.

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 (Harpoocrates), and Action (Bacchus). He is the boundless air, 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 if it were two equal weights in opposite scales. The indicator still points to zero.

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

ShT is the formula of this particular aeon; another aeon might have another way of saying 31.

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

“The Angel” represents the Stélé 666, showing the Gods of the Aeon, while “Strength” is a picture of Babalon and The Beast, the earthly emissaries of those Gods.

ShT is the dynamic equivalent of *LA* and *AL*. *Sh* 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, I, 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 recognizing 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.

ShT 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 composed of two opposite currents, and each current is also thus polarized. *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 formulae 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 as 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 bestialized 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 such.

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 ourselves and our wills, our love of all aspects of the Absolute All.

And we make the Spirit Shin combine with the Flesh Teth into 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, disgust¹, shame, and the like. He must learn to endure 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 or comfort. Also, our selection of “evils” is limited to those that cannot damage us irreparably. E.g., one ought to practise 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 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.”

1. The 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!

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, archaeologists, physicists and other men of science, risking thumbscrew, 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 is 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 climatic, tribal, and personal 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 the 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 make every act not only accord with his Will, but with the proprieties 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 his 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 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 equations 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 than that he could be approached in two ways, and two only? It would be indeed little less than 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 by 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, harmonized many discords, and — yea, more! It shewed the substance of the Universe as a simplicity of Light and Life, possessed of limitless liberty to enjoy Love by combining its units in various manners to compose atoms, themselves capable of deeper self-realization through fresh complexities and organizations, 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 Aeon, 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 is 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.

LIBER XV

O. T. O.

ECCLESIAE GNOSTICÆ CATHOLICÆ CANON MISSÆ.

I.

Of the Furnishings of the Temple.

In the East, that is, in the direction of Boleskine, which is situated on the south-eastern shore of Loch Ness in Scotland, two miles east of Foyers, is a shrine or High Altar. Its dimensions should be 7 feet in length, 3 feet in breadth, 44 inches in height. It should be covered with a crimson altar-cloth, on which may be embroidered fleur-de-lys in gold, or a sunblaze, or other suitable emblem.

On each side of it should be a pillar or obelisk, with counter-charges in black and white.

Below it should be the dais of three steps, in black and white squares.

Above it is the super-altar, at whose top is the Stélé of Revealing in reproduction, with four candles on each side of it. Below the stélé is a place for the Book of the Law, with six candles on each side of it. Below this again is the Holy Graal, with roses on each side of it. There is room in front of the Cup for the Paten. On each side beyond the roses are two great candles.

All this is enclosed within a great veil.

Forming the apex of an equilateral triangle whose base is a line drawn between the pillars, is a small black square altar, of two super-imposed cubes.

Taking this altar as the middle of the base of a similar and equal triangle, at the apex of this second triangle is a small circular font.

Repeating, the apex of a third triangle is an upright tomb.

II.

Of the Officers of the Mass.

The PRIEST. Bears the Sacred Lance, and is clothed at first in a plain white robe.

The PRIESTESS. Should be actually Virgo Intacta or specially dedicated to the service of the Great Order. She is clothed in white, blue and gold. She bears the sword from a red girdle, and the Paten and Hosts, or Cakes of Light.

The DEACON. He is clothed in white and yellow. He bears the Book of the Law.

Two Children. They are clothed in white and black. One bears a pitcher of water and a cellar of salt, the other a censer of fire and a casket of perfume.

III.

Of the ceremony of the Introit.

The DEACON, opening the door of the Temple, admits the congregation and takes his stand between the small altar and the font. (There should be a door-keeper to attend to the admission.)

The DEACON advances and bows before the open shrine where the Graal is exalted. He kisses the Book of the Law three times, opens it, and places it upon the super-altar. He turns West.

The DEACON. Do what thou wilt shall be the whole of the Law. I proclaim the Law of Light, Life, Love, and Liberty in the name of IAΩ.

The CONGREGATION. Love is the law, love under will.

The DEACON goes to his place between the altar of incense and the font, faces East, and gives the step and sign of a Man and a Brother. All imitate him.

The DEACON and all the PEOPLE. 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 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, 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.

AYMFN, AYMFN, AYMFN.

Music is now played. The child enters with the ewer and the salt. The VIRGIN enters with the Sword and the Paten. The child enters with the censer and the perfume. They face the DEACON deploying into line from the space between the two altars.

The VIRGIN. Greeting of Earth and Heaven!

All give the hailing sign of a Magician, the DEACON leading.

The PRIESTESS, the negative child on her left, the positive child on her right, ascends the steps of the High Altar. They await her below. She places the Paten before the Graal. Having adored it, she descends, and with the children following her, the positive next her, she moves in a serpentine manner involving 3½ circles of the Temple. (Deosil about altar, widdershins about font, deosil about altar and front, widdershins about altar, and so to the Tomb in the west.) She draws her sword and pulls down the Veil therewith.)

The PRIESTESS. By the power of + Iron, I say unto thee,

Arise. In the name of our Lord + the Sun, and of our Lord + that thou mayst administer the virtues to the Brethren.

She sheathes the Sword.

The PRIEST, issuing from the Tomb, holding the Lance erect with both hands, right over left, against his breast, takes the first three regular steps. He then gives the Lance to the PRIESTESS and gives the three penal signs.

He then kneels and worships the Lance with both hands.

Penitential music.

The PRIEST. I am a man among men.

He takes again the Lance and lowers it. He rises.

The PRIEST. How should I be worthy to administer the virtues to the Brethren?

The PRIESTESS takes from the child the water and the salt, and mixes them in the font.

The PRIESTESS. Let the salt of Earth admonish the Water to bear the virtue of the Great Sea. (*Genuflects*). Mother, be thou adored!

She returns to the West, + on PRIEST with open hand doth she make, over his forehead, breast and body.

Be the PRIEST pure of body and soul!

The PRIESTESS takes the censer from the child, and places it on the small altar. She puts incense therein. Let the Fire and the Air make sweet the world! Genuflects. Father, be thou adored!

She returns West, and makes with the censer + before the PRIEST, thrice as before.

Be the PRIEST fervent of body and soul!

(The children resume their weapons as they are done with.)

The DEACON now takes the consecrated Robe from the High Altar and brings it to her. She robes the PRIEST in his Robe of scarlet and gold.

Be the flame of the Sun thine ambiance, O thou PRIEST of the SUN!

The DEACON brings the crown from the High Altar. (The

crown may be of gold or platinum, or of electrum magicum; but with no other metals, save the small proportions necessary to a proper alloy. It may be adorned with divers jewels, at will. But it must have the Uraeus serpent twined about it, and the cap of maintenance must match the scarlet of the Robe. Its texture should be velvet.)

Be the Serpent thy crown, O thou PRIEST of the LORD!

Kneeling she takes the Lance between her open hands, and runs them up and down upon the shaft eleven times, very gently.

Be the LORD present among us!

All give the Hailing Sign.

The PEOPLE : So mote it be.

IV.

Of the Ceremony of the opening of the Veil.

The PRIEST. Thee therefore whom we adore we also invoke. By the power of the lifted Lance!

He raises the Lance. All repeat Hailing Sign.

A phrase of triumphant music.

The PRIEST takes the PRIESTESS by her right hand with his left, keeping the Lance raised.

I, PRIEST and KING, take thee, Virgin pure without spot; I upraise thee; I lead thee to the East; I set thee upon the summit of the Earth.

He thrones the PRIESTESS upon the altar. The DEACON and the children follow, they in rank, behind him. The PRIESTESS takes the Book of the Law, resumes her seat, and holds it open on her breast with her two hands, making a descending triangle with thumbs and forefingers.

The PRIEST gives the lance to the DEACON to hold; and takes the ever from the child, and sprinkles the PRIESTESS, making five crosses, forehead, shoulders, and thighs.

The thumb of the PRIEST is always between his index and

medius, whenever he is not holding the Lance. The PRIEST takes the censer from the child, and makes five crosses as before.

The children replace their weapons on their respective altars.

The PRIEST kisses the book of the Law three times. He kneels for a space in adoration, with joined hands, knuckles closed, thumb in position as aforesaid. He rises and draws the veil over the whole altar. All rise and stand to order.

The PRIEST takes the lance from the DEACON and holds it as before, as Osiris or Phthah. He circumambulates the Temple three times, followed by the DEACON and the children as before. (These, when not using their hands, keep their arms crossed upon their breasts.) At the last circumambulation they leave him and go to the place between the font and the small altar, where they kneel in adoration, their hands joined palm to palm, and raised above their heads.

All imitate this motion.

The PRIEST returns to the East and mounts the first step of the Altar.

The PRIEST. O circle of Stars whereof our Father is but the younger brother, marvel beyond imagination, soul of infinite space, before whom Time is ashamed, the mind bewildered, and the understanding dark, not unto Thee may we attain, unless Thine image be Love. Therefore by seed and root and stem and bud and leaf and flower and fruit we do invoke Thee.

Then the priest answered and said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat; O Nuit, continuous one of Heaven, let it be ever thus, that men speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous.

During this speech the PRIESTESS must have divested herself completely of her robe, See CCXX.I.62.

The PRIESTESS. But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one

kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour and pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. 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 arouse the coiled splendour within you: come unto me! To me! To 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!

The PRIEST mounts the second step.

The PRIEST. O secret of secrets that art hidden in the being of all that lives, not Thee do we adore, for that which adoreth is also Thou. Thou art That, and That am I.

I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death. I am alone; there is no God where I am.

(The DEACON and all rise to their feet with Hailing Sign.)

The DEACON. But ye, O my people, rise up and awake. Let the rituals be rightly performed with joy and beauty!

There are rituals of the elements and feasts of the times.

A feast for the first night of the Prophet and his Bride!

A feast for the three days of the writing of the Book of the Law.

A feast for Tahuti and the children of the Prophet — secret, O Prophet!

A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.

A feast for fire and a feast for water; a feast for life and a greater feast for death!

A feast every day in your hearts in the joy of my rapture!

A feast every night unto Nu, and the pleasure of uttermost delight!

(The PRIEST mounts the third step.)

The PRIEST: Thou that art One, our Lord in the Universe, the Sun, our Lord in ourselves whose name is Mystery of Mystery, uttermost being whose radiance, enlightening the worlds, is also the breath that maketh every God even and Death to tremble before thee — by the Sign of Light appear thou glorious upon the throne of the Sun.

Make open the path of creation and of intelligence between us and our minds. Enlighten our understanding.

Encourage our hearts. Let thy light crystallize itself in our blood, fulfilling us of Resurrection.

A ka dua

Tuf ur biu

Bi a'a chefu

Dudu nur af an nuteru!

The PRIESTESS. There is no law beyond Do what thou wilt.

(The PRIEST parts the veil with his Lance.)

(During the previous speeches the PRIESTESS has resumed her robe.)

The PRIEST: ΙΩ ΙΩ ΙΩ ΙΑΩ ΣΑΒΑΟ ΚΥΡΙΕ ΑΒΡΑΣΑΧ ΚΥΡΙΕ ΜΕΙΘΡΑΣ ΚΥΡΙΕ ΦΑΛΛΕ. ΙΩ ΠΑΝ, ΙΩ ΠΑΝ ΠΑΝ ΙΟ ΙΣΧΥΡΟΧ, ΙΩ ΑΘΑΝΑΤΟΝ, ΙΩ ΑΒΡΟΤΟΝ ΙΩ ΙΑΩ. ΧΑΙΡΕ ΦΑΛΛΕ ΚΑΙΡΕ ΠΑΜΦΑΓΕ ΚΑΙΡΕ ΠΑΝΓΕΝΕΤΟΡ. ΑΓΙΟΣ, ΑΓΙΟΣ, ΑΓΙΟΣ ΙΑΩ.

(The PRIESTESS is seated with the Paten in her right hand and the Cup in her left. The PRIEST presents the Lance which she kisses eleven times. She then holds it to her breast while the PRIEST falling at her knees, kisses them, his arms stretched along her thighs. He remains in this adoration while the Deacon intones the collects. All stand to order, with the Dieu Garde, that is: feet square, hands, with linked thumbs, held loosely. This is the universal position when standing, unless other direction is given.)

V.

**Of the Office of the
Collects which are Eleven in Number
(THE SUN)**

The DEACON. Lord visible and sensible of whom this earth is but a frozen spark turning about thee with annual and diurnal motion, source of light, source of life, let thy perpetual radiance hearten us to continual labour and enjoyment; so that as we are constant partakers of thy bounty we may in our particular orbit give out light and life, sustenance and joy to them that revolve about us without diminution of substance or effulgence for ever.

The PEOPLE. So mote it be.

(THE LORD)

The DEACON. Lord secret and most holy, source of light, source of life, source of love, source of liberty, bethou ever constant and mighty within us, force of energy, fire of motion; with diligence let us ever labour with thee, that we may remain in thine abundant joy.

The PEOPLE. So mote it be.

(THE MOON)

The DEACON. Lady of night, that turning ever about us art now visible and now invisible in thy season, be thou favourable to hunters, and lovers, and to all men that toil upon the earth, and to all mariners upon the sea.

The PEOPLE. So mote it be.

(THE LADY)

The DEACON. Giver and receiver of joy, gate of life and love, be thou ever ready, thou and thine handmaiden, in thine office of gladness.

The PEOPLE. So mote it be.

(THE SAINTS)

The DEACON. Lord of Life and Joy, that art the might of man, that art the essence of every true god that is upon the surface

of the Earth, continuing knowledge from generation unto generation, thou adored of us upon heaths and in woods, on mountains and in caves, openly in the market-places and secretly in the chambers of our houses, in temples of gold and ivory and marble as in these other temples of our bodies, we worthily commemorate them worthy that did of old adore thee and manifest thy glory unto men, *Lao-tze and Siddartha* and Krishna and *Tahuti*, Mosheh, *Dionysus*, *Mohammed* and *To Mega Therion*, with these also, Hermes, *Pan*, Priapus, Osiris, and Melchizedeck, Khem and Amoun and *Mentu*, *Heracles*, Orpheus and Odysseus; with Vergilius, *Catullus*, Martialis, *Rabelais*, *Swinburne* and many an holy bard; *Apollonius Tyanaeus*, Simon Magus, Manes, *Pythagoras*, Basilides, Valentinus, *Bardesanes* and *Hippolytus*, that transmitted the light of the Gnosis to us their successors and their heirs; with Merlin, Arthur, Kamuret, Parzival, and many another, prophet, priest and king, that bore the Lance and Cup, the Sword and Disk, against the Heathen, and these also, Carolus Magnus and his paladins, with William of Schyren, Frederick of Hohenstaufen, Roger Bacon, *Jacobus Burgundus Molensis the Martyr*, *Christian Rosencreutz*, Ulrich von Hutten, Paracelsus, Michael Maier, *Roderic Borgia Pope Alexander the Sixth*, Jacob Boehme, Francis Bacon Lord Verulam, Andrea, Robertus de Fluctibus, Johannes Dee, *Sir Edward Kelly*, Thomas Vaughan, Elias Ashmole, Molinos, Adam Weishaupt, Wolfgang von Goethe, Ludovicus Rex Bavarïæ, Richard Wagner, *Alphonse Louis Constant*, Friedrich Nietzsche, Hargrave Jennings, Carl Kellner, Forlong dux, Sir Richard Burton, Sir Richard Payne Knight, Paul Gauguin, Docteur Gerard Encausse, Doctor Theodor Reuss, and *Sir Aleister Crowley*. Oh Sons of the Lion and the Snake! with all thy saints we worthily commemorate them worthy that were and are and are to come.

May their Essence be here present, potent, puissant, and paternal to perfect this feast!

(At each name the DEACON signs + with thumb between index and medius. At ordinary mass it is only necessary to commemorate those whose names are italicised, with wording as is shown.)

The PEOPLE. So mote it be.

(THE EARTH)

The DEACON. Mother of fertility on whose breast lieth water, whose cheek is caressed by air, and in whose heart is the sun's fire, womb of all life, recurring grace of seasons, answer favourably the prayer of labour, and to pastors and husbandmen be thou propitious.

The PEOPLE. So mote it be.

(THE PRINCIPLES)

The DEACON. Mysterious energy triform, mysterious Matter, in fourfold and sevenfold division; the interplay of which things weave the dance of the Veil of Life upon the Face of the Spirit, let there be harmony and beauty in your mystic loves, that in us may be health and wealth and strength and divine pleasure according to the Law of Liberty; let each pursue his Will as a strong man that rejoiceth in his way, as the course of a Star that blazeth for ever among the joyous company of Heaven.

The PEOPLE. So mote it be.

(BIRTH)

The DEACON. Be the hour auspicious, and the gate of life open in peace and in well being, so that she that beareth children may rejoice, and the babe catch life with both hands.

The PEOPLE. So mote it be.

(MARRIAGE)

The DEACON. Upon all that this day unite with love under will let fall success; may strength and skill unite to bring forth ecstasy, and beauty answer beauty.

(DEATH)

(All stand, Head erect, Eyes open.)

The DEACON. Term of all that liveth, whose name is inscrutable, be favourable unto us in thine hour.

The PEOPLE. So mote it be.

(THE END)

The DEACON. Unto them from whose eyes the veil of life

hath fallen may there be granted the accomplishment of their true Wills; whether they will absorption in the Infinite, or to be united with their chosen and preferred, or to be in contemplation, or to be at peace, or to achieve the labour and heroism of incarnation on this planet or another, or in any Star, or aught else, unto them may there be granted the accomplishment of their Wills.

AYMHN, AYMHN, AYMHN.

(All sit.)

(The DEACON and the children attend the PRIEST and PRIESTESS, ready to hold any appropriate weapon as may be necessary.)

VI.

Of the Consecration of the Elements.

(The PRIEST makes five crosses. +3+1+2 on paten and cup; +4 on paten alone; +5 on cup alone.)

The PRIEST. Life of man upon earth, fruit of labour, sustenance of endeavour, thus be thou nourishment of the Spirit!

(He touches the Host with the Lance.)

By the virtue of the Rod!

Be this bread the Body of God!

(He takes the Host.)

ΤΟΥΤΟ ΕΣΤΙ ΤΟ ΣΟΜΑ ΜΟΥ.

(He kneels, adores, rises, turns, shows Host to the PEOPLE, turns, replaces Host and adores. Music. He takes the Cup.)

Vehicle of the joy of Man upon Earth, solace of labour, inspiration of endeavour, thus be thou ecstasy of the Spirit!

(He touches the Cup with the Lance.)

By the virtue of the Rod!

Be this wine the Blood of God!

(He takes the Cup)

ΤΟΥΤΟ ΕΣΤΙ ΤΟ ΠΟΤΗΡΙΟΝ ΤΟΥ ΑΙΜΑΤΟΣ ΜΟΥ.

(He kneels, adores, rises, turns, shows the Cup to the people, turns, replaces the Cup and adores. Music.)

For this is the Covenant of Resurrection.

He makes the five crosses on the PRIESTESS.

Accept, O Lord, this sacrifice of life and joy, true warrants of the Covenant of Resurrection.

(The PRIEST offers the Lance to the PRIESTESS, who kisses it; he then touches her between the breasts and upon the body. He then flings out his arms upward as comprehending the whole shrine.)

Let this offering be borne upon the waves of Aethyr to our Lord and Father the Sun that travelleth over the Heavens in his name ON.

(He closes his hands, kisses the PRIESTESS between the breasts and makes three great crosses over the Paten, the Cup and Himself. He strikes his breast. All repeat this action.)

Hear ye all, saints of the true church of old time now essentially present, that of ye we claim heirship, with ye we claim communion, from ye we claim benediction in the name of IAΩ.

(He makes three crosses on Paten and Cup together. He uncovers the Cup, genuflects, takes the Cup in his left hand and the Host in his right. With the host he makes the five crosses on the Cup.)

+1
+3 +2
+5 +4

(He elevates the Host and the Cup.)

(The Bell strikes.)

ΑΓΙΟΣ, ΑΓΙΟΣ, ΑΓΙΟΣ, ΙΑΩ!

(He replaces the Host and the Cup and adores.)

VII.

Of the Office of the Anthem.

The PRIEST. Thou who art I, beyond all I am,
Who hast no nature, and no name,
Who art, when all but thou are gone,

Thou, centre and secret of the Sun,
Thou, hidden spring of all things known
And unknown, Thou aloof, alone,
Thou, the true fire within the reed
Brooding and breeding, source and seed
Of life, love, liberty and light,
Thou beyond speech and beyond sight,
Thee I invoke, my faint fresh fire
Kindling as mine intents aspire.
Thee I invoke, abiding one,
Thee, centre and secret of the Sun,
And that most holy mystery
Of which the vehicle am I.
Appear, most awful and most mild,
As it is lawful, in thy child!

The CHORUS: For of the Father and the Son
The Holy Spirit is the norm;
Male-female, quintessential, one,
Man-being veiled in woman-form.
Glory and worship in the highest,
Thou Dove, mankind that deifiest,
Being that race, most royally run,
To spring sunshine through winter storm.
Glory and worship be to Thee,
Sap of the world-ash, wonder-tree!

FIRST SEMICHORUS: MEN. Glory to thee from Gilded
Tomb.

SECOND SEMICHORUS: WOMEN. Glory to thee from
Waiting Womb.

MEN. Glory to Thee from earth unploughed!

WOMEN. Glory to thee from virgin vowed!

MEN. Glory to thee, true Unity
Of the Eternal Trinity!

WOMEN. Glory to thee, thou sire and dam
And Self of I am that I am!

MEN. Glory to thee, eternal Sun,
Thou One in Three, Thou Three in One!

CHORUS. Glory and worship unto Thee,
Sap of the world-ash, wonder-tree!

(These words are to form the substance of the anthem; but the whole or any part thereof shall be set to music, which may be as elaborate as art can. But even should other anthems be authorised by the Father of the Church, this shall hold its place as the first of its kind, the father of all others.)

VIII.

Of the Mystic Marriage and Consummation of the Elements.

(The PRIEST takes the Paten between the index and medius of the right hand. The PRIESTESS clasps the Cup in her right hand.)

The PRIEST. Lord most secret, bless this spiritual food unto our bodies, bestowing upon health and wealth and strength and joy and peace, and that fulfilment of will and of love under will that is perpetual happiness.

(He makes + with Paten and kisses it. He uncovers the Cup, genuflects, rises. Music. He takes the Host, and breaks it over the Cup. He replaces the right hand portion in the Paten. He breaks off a particle of the left hand portion.)

ΤΟΥΤΟ ΕΣΤΙ ΤΟ ΣΠΕΡΜΑ ΜΟΥ. Η Ο ΠΑΤΗΡ ΕΣΤΙΝ
Η Ο ΥΙΟΣ ΟΙ Α ΤΟ ΠΝΕΥΜΑ ΑΓΙΟΝ.
ΑΥΜΝ. ΑΥΜΝ. ΑΥΜΝ.

(He replaces the left hand part of the Host. The PRIESTESS extends the lance point with her left hand to receive the particle.)

The PRIEST and The PRIESTESS. Η ΠΙΛΙΥ.

(The PRIEST takes the Lance. The PRIESTESS covers the Cup. The PRIEST genuflects, rises, bows, joins hands. He strikes his breast.)

The PRIEST. O Lion and O Serpent that destroy the destroyer, be mighty among us.

O Lion and O Serpent that destroy the destroyer, be mighty among us.

O Lion and O Serpent that destroy the destroyer, be mighty among us.

(The PRIEST joins hands upon the breast of the PRIESTESS, and takes back his Lance. He turns to the people, lowers and raises the Lance, and makes + upon them.)

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

The PEOPLE. Love is the law, love under will.

(He lowers the Lance, and turns to East. The PRIESTESS takes the lance in her right hand, with her left hand she offers the Paten. The PRIEST kneels.)

The PRIEST. In my mouth be the essence of the life of the Sun.

(He takes the Host with the right hand, makes + with it on the Paten, and consumes it.)

(Silence.)

(The PRIESTESS takes, uncovers, and offers the cup, as before.)

The PRIEST. In my mouth be the essence of the joy of the Earth.

(He takes the Cup, makes + on the PRIESTESS, drains it, and returns it.)

(Silence.)

(He rises, takes the lance and turns to the people.)

The PRIEST. There is no part of me that is not of the Gods. *(Those of the People who intend to communicate, and none other should be present, having signified their intention, a whole Cake of Light and a whole goblet of wine have been prepared for each one. The DEACON marshals them; they advance one by one to the altar. The children take the Elements and offer them. The PEOPLE communicate as*

did the PRIEST, uttering the same words in an attitude of Resurrection;

“There is no part of me that is not of the Gods.”

The exceptions to this part of the ceremony are when it is of the nature of a celebration, in which case none but the Priest communicate, of a wedding, in which none, save the two to be married, partake; part of the ceremony of baptism when only the child baptised partakes, and of Confirmation at puberty when only the persons confirmed partake. The Sacrament may be reserved by the PRIEST, for administration to the sick in their homes.)

The PRIEST closes all within the veil. With the Lance he makes + on the people thrice, thus.)

The PRIEST. + The LORD bless you.

+ The LORD enlighten your minds and comfort your hearts and sustain your bodies.

+ The LORD bring you to the accomplishment of your true wills, the Great Work, the Summum Bonum, True Wisdom and Perfect Happiness.

(He goes out, the DEACON and Children following, into the tomb of the West.)

Music. (Voluntary.)

NOTE: *The PRIESTESS and other officers never partake of the sacrament, they being as it were part of the PRIEST himself.*

NOTE : *Certain secret formulæ of this Mass are taught to the PRIEST in his ordination.*

APPENDIX VII.

A FEW OF THE PRINCIPAL INSTRUCTIONS AUTHORISED BY THE A.∴. A.∴.

LIBER HHH

SUB FIGURA CCCXLI.

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 first 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 with 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 let 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

A A A

“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.

0. 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. Shrill 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 mighty 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.

0-2 should be practised 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 0-2 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 I.)

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.

0. 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 is 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 9 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 E
vel
EXERCITIORUM
SUB FIGURA IX

I.

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.

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. Series, Oxford University Press.)

“The Tao Teh King” (S.B.E. Series.)

“Tannahäuser”, 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”.

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 divergencies 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 O
vel
MANUS ET SAGITTÆ
SUB FIGURA VI.

I.

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 the preparation.

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

It is immaterial whether they exist or not. By doing certain things certain results 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 must 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 fail to get some result; but there is great danger that he will be led astray, 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 be treated of the Expansion and Contraction of Consciousness; progress by slaying the Cakkrâms; progress by slaying the Pairs of Opposites; the methods of Sabhapaty Swami, etc., etc.)

II.

1. The student must first obtain a thorough knowledge of Book 777, especially of the columns printed elsewhere in this Book.

When these are committed to memory, he will begin to understand the nature of these correspondences. (See Illustrations in "The Temple of Solomon the King" in Equinox No. 2. Cross references are given.)

2. If we take an example, the use of the tables will become clear.

Let us suppose that you wish to obtain knowledge of some obscure science.

In column xlv¹, 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 Tiriël, its Spirit Taphtatharath, its colours Orange (for Mercury is the Sphere of the Sefhira Hod, 8) Yellow, Purple, Grey and Indigo rayed with Violet; its Magical Weapon the Wand or Caduceus, its Perfumes Mastic and others, its sacred plants Vervain and others, its jewel the Opal or Agate; its sacred animal the Snake, etc., etc.

1. Reference to the First Edition.

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, etc. 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 acceptation 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 Chapter V and VI are attempted.

III.

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 practised 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 tests of success in this practice exist.

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 outstretched¹. (See illustration, in Equinox No. 2, p. 13.)

(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 Horus, 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 forefinger²

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

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

upon the lips, so that you are in the characteristic position of the God Harpocrates.

(f) 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 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.

i. The Rituals of the Pentagram and Hexagram must be committed to memory; they are as follows —

The Lesser Ritual of the Pentagram


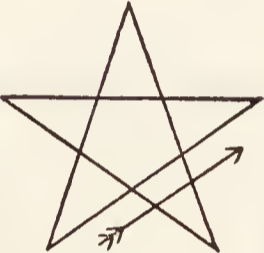
- i. Touching the forehead say Ateh (Unto Thee),
- ii. Touching the breast say Malkuth (The Kingdom),
- iii. Touching the right shoulder, say ve-Geburah (and the Glory),
- iv. Touching the left shoulder, say ve-Gedulah (and the Glory).
- v. Clasp the hands upon the breast, say le-Olahm, Amen (To the Ages, Amen).
- vi. Turning to the East, make a pentagram (that of Earth) with the proper weapon (usually the Wand). Say (i.e. vibrate) IHVH.
- 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-wau, Adonaı, Eheieh, Agla).
- 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.
- xvii-xxi. Repeat (I) to (v), the Qabalistic Cross.

The Greater Ritual of the Pentagram

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

The Pentagrams of Spirit.

INVOKING		BANISHING	Equilibrium of Actives. Name : A H I H (Eheieh)
INVOKING		BANISHING	Equilibrium of Passives, Name A G L A (Agla).

The signs of the Portal (See illustrations) : 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 up again and let them fall to the side (passives).

(The Grade of the "Portal" is particularly attributed to the element of Spirit; it refers to the Sun; the Paths of D , 7 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).
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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 Fire; it refers to the Planet Venus; the paths of τ , ν and δ are attributed to this degree. For other attributions see "777" lines 7 and 31).

The Pentagrams of Water.



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 γ and ψ are attributed to this degree. For other attributions see "777", lines 8 and 23).

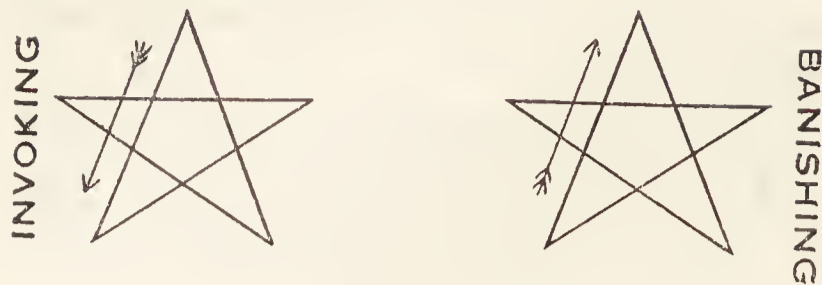
The Pentagrams of Air.



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

(The Grade of $2^{\circ}=9^{\square}$ is particularly attributed to the element Air; it refers to the Moon, the path of τ 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 Sign 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, 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 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, IAΩ.

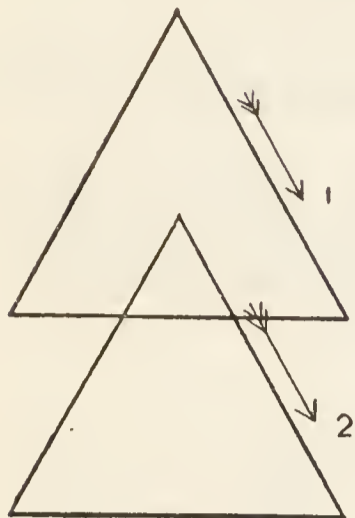
(III). Extend the arms in the form of a cross, and say “The Sign of Osiris Slain.” (See illustration).

(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, and say, “The Sign of the Mourning of Isis”. (See illustration).

(V). Raise the arms at an angle of sixty degrees to each other above the head, which is thrown back, and say, “The Sign of Apophis and Typhon.” (See illustration).

(VI). Cross the arms on the breast, and bow the head and say, “The Sign of Osiris Risen”. (See Illustration).

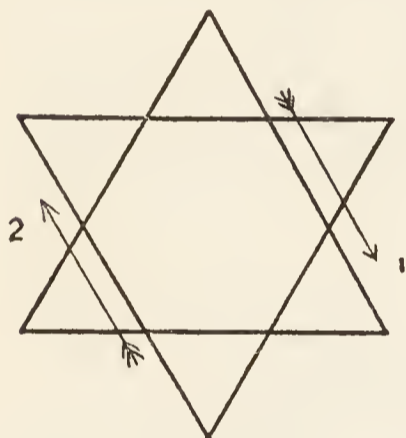
(VII). Extend the arms again as in (III) and cross them again as in (vi), saying : "L.V.X., Lux, the Light of the Cross".



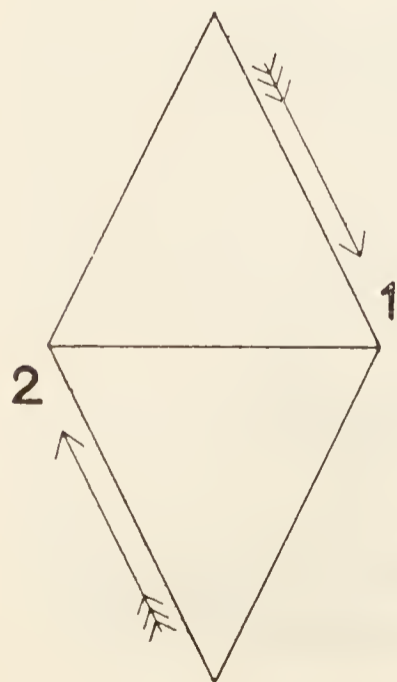
(VIII). With the magical weapon trace the Hexagram of Fire in the East, saying, "ARARITA" (ארריתא).

This word consists of the initials of a sentence which means "One is His beginning : One is His Individuality : His Permutation is One."

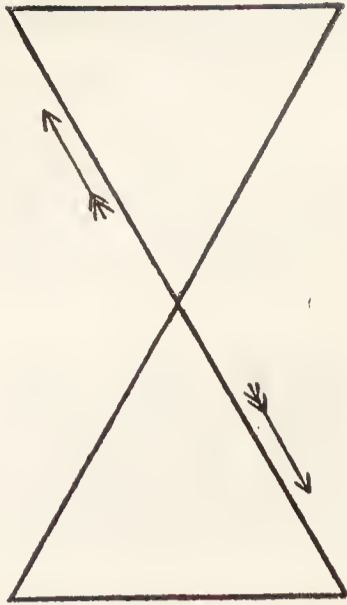
This hexagram consists of two equilateral triangles, both apices pointing upwards. Begin at the top of the upper triangle and trace it in a dextro-rotary direction. The top of the lower triangle and trace it in a dextro-rotary direction. The top of the lower should coincide with the central point of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



(IX). Trace the Hexagram of Earth in the South, saying "ARARITA". This Hexagram has the apex of the lower triangle pointing downwards, and it should be capable of inscription in a circle.



(X). Trace the Hexagram of Air in the West, "saying ARARITA". This Hexagram is like that of Earth; but the bases of the triangles coincide, forming a diamond.



(XI). Trace the hexagram of Water in the North, saying "ARARITA".

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

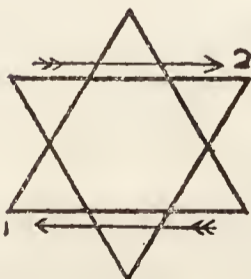
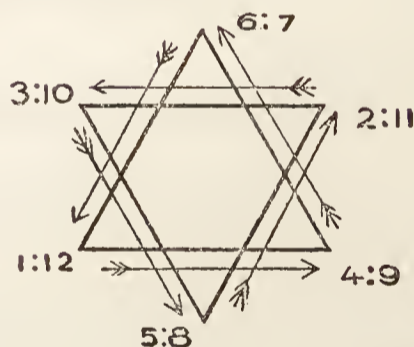
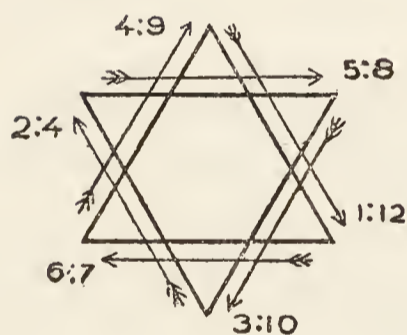
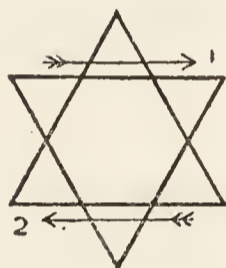
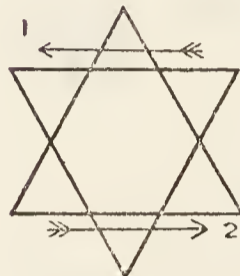
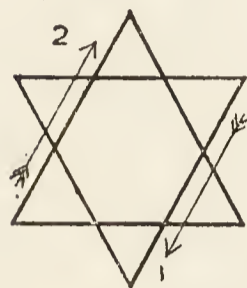
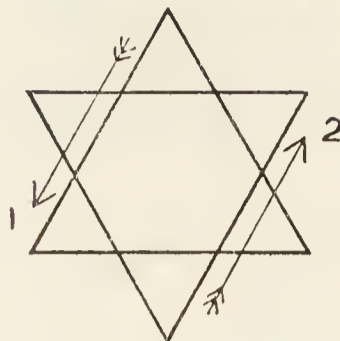
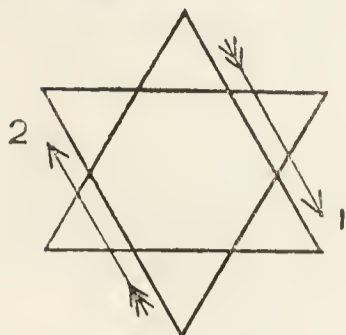
(XII). Repeat (I-VII).

The Banishing Ritual is identical, save that the direction of the Hexagrams must be reversed.

The Greater Ritual of the Hexagram.

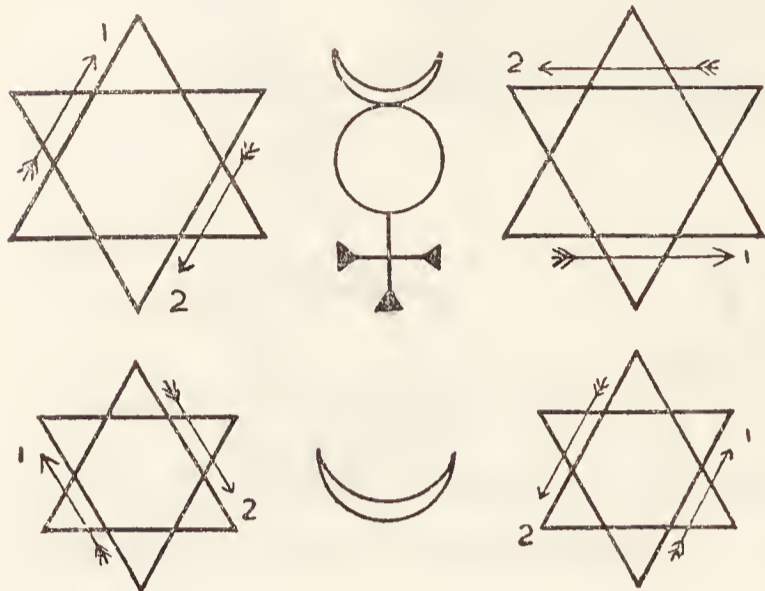
INVOKING

BANISHING



To invoke or banish planets or zodiacal signs.
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, dextro-rotary 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.

For Caput and Cauda Draconis use the lunar hexagram, with the sigil of Ω or \mathcal{O}

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 practised 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 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.

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 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 such 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 should suffice to render the student confident and even expert. See also "The Seer", pp. 295-333, Equinox I, 2.

VI.

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.¹ Let him sink (when no longer can he strive, though his tongue be 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

1. This 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", Part II, Equinox I, 2.

LIBER ASTARTE

vel

BERYLLI

SUB FIGURA CLXXV.

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, so be it 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.

5. *Further concerning the shrine.* — Let this shrine be furnished appropriately as to its ornaments, according to the book 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 Conjuraton, 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 to the Wand and the 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 practised daily until it be wholly rhythmical with his aspirations, 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.

12. *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 practise 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 periods of devotion, let him practise 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 with 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 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, Cap. 5. —

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.
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 Lections.* — 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 magick 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 Caesar 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 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 Magick 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 rhythmical, as, for Artemis: ἐπελθον, ἐπελθον, Αρτεμις; or, for Shiva: Namō Shivaya namaha Aum; or, for Mary; Ave Maria; or for Pan, Χαίρε Σωτήρ Κόσμου, 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 a sublime modesty.

As it is written, Liber LXV. ii. 59, “I have called unto thee, and I have journeyed with 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 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 an 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 into 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 unmasked into thy meditation. 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 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 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, 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: 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 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 foreshadow 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 austerely 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 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 matters adjuvant in the ceremonies.* — IV. *Duress.* — This method consists in cursing a deity recalcitrant; as, threatening ceremonially “to burn the blood of Osiris, and to grind down his bones to powder.” 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 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.

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 overrun 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, and (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, Liber CLXXXV: “remembering that Philosophy is the Equilibrium of him that is in the House of Love.”

44. *Concerning 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 no other's, be spilt before that altar. ¹

1. The 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 *sacrificium* 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 IAΩ AΔONAI ΣABAΩ and through BABALON of the City of the Pyramids, and through Astarté, the Starry One green-girdled, in the name ARARITA. Amen.

LIBER RV

vel

SPIRITUS

SUB FIGURA CCVI.

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 upon 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) or induce Samadhi. Whichever occurs should be followed up as the 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.

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.

(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 practise 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 practise Pranayama, at first without the Kumbhakam, and paying no attention to the nostrils otherwise than to keep them clear. Let him begin by an indrawing of the breath 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 practise in the proper proportion 4.8, 6.12, 8.16, 12.24 and so on. Then if he 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 also be practised with the ordinary waltz step, using a mantra in three-time, such as *ἐπελθον, ἐπελθον, Αρτεμις;* or *Iao; Iao Sabao;* in such cases the practice may be combined with devotion to a particular deity: see Liber CLXXV. For the dance as such it is better to use a mantra of a non-committal character, such as *Το εἶναι, Το Καλον, Το Ἀγαδον,* or the like.

8. *Fifth practice.* — Let him practice mental concentration 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.

9. A note concerning the depth and fullness 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 any place of a temperature of 17° C. or over.

The progress of the Zelator in acquiring a depth and fullness 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 fullness of breath should be kept as much as possible, even in the 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 cakakra, i.e. let him fix his mind unwaveringly upon a point in the spine opposite the larynx.)

11. *Seventh practice.* — Let the Zelator practise 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 the other.

14. A note concerning the conditions of these experiments.

The conditions favourable are dry, bracing air, a warm climate, absence of wind, absence of noise, insects and all other disturbing influences,¹ 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 also 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 his 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 turning back his tongue as if to swallow it.

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

(This latter operation is facilitated by severing the fraenum 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.)

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 YOD

SUB FIGURA DCCCXXI

(This book was formerly called Vesta. It is referred to the path of Virgo and the letter Yod.)

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

0. Let a magical circle be constructed, and within it an upright Tau drawn upon the ground. Let this Tau be devised into 10 squares (See Liber CMLXIII., Illustration 1.)

1. Let the magician be armed with the Sword of Art.¹
2. Let him wear the black robe of a Neophyte.
3. Let a single flame of camphor burn at the top of the Tau, and let there be no other light or ornament.¹
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 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 circumambulations widdershins, with the signs of Horus and Harpocrates in the East as he passes it.

1. In circumstances where this is inappropriate let him be armed with wand and lamp instead of as in text. — N.

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 the square to circumambulate the circle, but use the formula and God-form of Harpocrates.

10. Let him advance in turn to the squares Jesod, 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 Sefhira in respect of all that which it is, for 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 it¹; 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 every 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!... foot! What is this foot? Surely I am not 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,

1. If armed with wand and lamp let him extinguish the light with his hand. — N.

lymph, etc. while I am the Unchanging and Immortal Spirit, uniform, not made, unbegotten, formless, 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 Cakra 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 Cakras 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 Cakra, 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.)

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 crush sugar in his teeth (taste and hearing) and so on.

3. These twenty-five practices being accomplished, let him combine them 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*, 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, let him build a wall between himself and them according to the method.

6. Thus having stilled the voices of the Six, may he obtain in sense the subtlety of the Seventh.

7. AYMFN.

(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.).

1. The beginner must first practise breathing regularly through the nose, at the same time trying hard to believe that the breath goes to the Ajna and not to the lungs.

The Pranayama exercises described in the Equinox Vol. 1, No. 4, p. 101 must next be practised, 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 Kumbhakam, and is vivifying the Ajna during expiration. Try rather to increase the force of concentration in Ajna than to increase so excessively the length of Kumbhakam 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 Ajna is that which does the work, is that which walks. This is not hard to realise, and should be grasped firmly, ignoring all other walking sensations.

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 a 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 a sensation of cold" — transfer this to the Ajna, "the Ajna is aware", etc.

(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 of "My Ajna". In these meditations and practices, Ajna does not belong to you; Ajna is the master and worker, you are the wooden monkey.

LIBER תישארב

vel THISHARB

SUB FIGURA CMXIII.

000. May be.

(00. 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.)

0. 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 the Universe.¹

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 has accomplished this to his most perfect satisfaction.²

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

3. Should one rashly dare the passage, and take the irrevocable Oath of the Abyss, he might be lost therein through Aeons 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

1. This book tells how to enquire "Who am I?" "What is my relation with nature?"

2. One must destroy one's false notions about who and what one is before one can find the truth of the matter. One must therefore understand those false notions before giving them up. Unless this be done perfectly, one will get the True mixed up with the remains of the False.

3. One's life has hitherto been guided by those false notions. Therefore on giving them up, one has no standard of control of thought or action; and, until the truth is born, one can move only by virtue of one's momentum. It is jumping off.

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 second¹, and that although his aspiration have been impure through vanity or any similar imperfections.

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.²

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 Grace 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" (Equinox 1,5, pp. 28-59, and especially pp. 48-57). 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.³

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 practise this, stopping at this stage, and encouraging instead of suppressing the flashes of memory.

9. Zoroaster has said, "Explore the River of the Soul, whence

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

2. Make the Adeptus Exemptus perfect as such before proceeding.

3. The Magical Memory (i.e. of former incarnations) frees one from desire by shewing how futile and sorrow-breeding all earthly and even sub-magical attainment prove.

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 the 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 becomes Nemo, the return of the current causes him “to appear in the Heaven of Jupiter as a morning star or as an evening star”¹ In other words he 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.

II. *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.
- (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 practise 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

1. The 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. He may appear in any other Heaven, according to his general nature, in his magical mask of initiation.

it is merely 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, etc. 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 forward 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.¹ 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 Cracow, which he has in this life never visited, let him describe from memory the appearance of Cracow, 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 practised

1. Freudian forgetfulness tries to shield one from the shock of death. One has to brace oneself to face it in other ways, as by risking one's life habitually.

with the earlier memories of childhood and youth by reference to the memories 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 aeons 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 discovered, 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 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 speculations 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 solution, 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 time 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 equipment,¹ 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.

1. 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. Chinese Frontier 1905-6.)

LIBER B
vel
MAGI
SUB FIGURA I.

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 World 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 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 XXVII, “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.

LIBER RESH
vel
HELIOS
SUB FIGURA CC.

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

1. Let him greet the Sun at dawn, facing East, giving the sign of his grade. 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 Heavens 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 South, 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 travellest 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 !

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 afterward thou shalt perform the adoration that is taught thee by thy Superior. 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.

LIBER III
vel
JUGORUM.

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 matter ¹ 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.

2. (a) Avoid using some common word, such as “and” or “the” or “but”; use a paraphrase.

(b) Avoid using some letter of the alphabet, such as “t”, or “s”, or “m”; use a paraphrase.

(c) Avoid using the pronouns and adjectives of the first person; use a paraphrase.

Of thine own ingenium devise others.

1. (i.e. the matter of Cerberus).

2. On each occasion that thou art betrayed into saying 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 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.

(a) Avoiding lifting the left arm above the waist.

(b) 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.

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.

(a) 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.

(b) 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. ¹

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.

1. For 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 CHETH
vel
VALLUM ABIEGNI
SUB FIGURA CLVI.

1. This is the secret of the Holy Graal, that is the sacred vessel of our Lady, the Scarlet Woman, Babalon the Mother of Abominations, the Bride of Chaos, that rideth upon our Lord the Beast.
2. Thou shalt drain out thy blood that is thy life into the golden cup of her fornication.
3. Thou shalt mingle thy life with the universal life. Thou shalt keep not back one drop.
4. Then shall thy brain be dumb, and thy heart beat no more, and all thy life shall go from thee; and thou shalt be cast out upon the midden, and the birds of the air shall feast upon thy flesh, and thy bones shall whiten in the sun.
5. Then shall the winds gather themselves together and bear thee up as it were a little heap of dust in a sheet that hath four corners, and they shall give it unto the guardian of the Abyss.
6. And because there is no life therein, the guardian of the Abyss shall bid the angels of the winds pass by. And the angels thereof shall be no more.
7. Now therefore that thou mayest achieve this ritual of the Holy Graal, do thou divest thyself of all thy goods.
8. Thou hast wealth; give it unto them that have need thereof, yet no desire toward it.
9. Thou hast health; slay thyself in the fervour of thine abandonment unto Our Lady. Let thy flesh hang loose upon thy bones, and thine eyes glare with thy quenchless lust unto the Infinite, with thy passion for the Unknown, for Her that is beyond Knowledge the accursed one.
10. Thou hast love; tear thy mother from thine heart and spit in the face of thy father. Let thy foot trample the belly of thy wife, and let the babe at her breast be the prey of dogs and vultures.
11. For if thou dost not this with thy will, then shall We do

this despite thy will. So that thou attain to the Sacrament of the Graal in the Chapel of Abominations.

12. And behold ! If by stealth thou keep unto thyself one thought of thine, then shalt thou be cast out into the abyss for ever; and thou shalt be the lonely one, the eater of dung, the afflicted in the Day of Be-With-Us.

13. Yea! verily this is the Truth, this is the Truth, this is the Truth. Unto thee shall be granted joy and health and wealth and wisdom when thou art no longer thou.

14. Then shall every gain be a new sacrament, and it shall not defile thee; thou shalt revel with the wantons in the market place, and the virgins shall fling roses upon thee, and the merchants bend their knees and bring thee gold and spices. Also young boys shall pour wonderful wines for thee, and the singers and the dancers shall sing and dance for thee.

15. Yet shalt thou not be therein, for thou shalt be forgotten, dust lost in dust.

16. Nor shall the aeon itself avail thee in this; for from the dust shall a white ash be prepared by Hermes the Invisible.

17. And this is the wrath of God, that these things should be thus.

18. And this is the grace of God, that these things should be thus.

19. Wherefore I charge you that ye come unto me in the Beginning; for if ye take but one step in this Path, ye must arrive inevitably at the end thereof.

20. This Path is beyond Life and Death; it is also beyond Love, but that ye know not, for ye know not Love.

21. And the end thereof is known not even unto Our Lady, nor to the Beast whereon She rideth, nor unto the Virgin her daughter, nor unto Chaos her lawful Lord; but unto the Crowned Child is it known ? It is not known if it be known.

22. Therefore unto Hadit and unto Nuit be the glory in the End and the Beginning; yea, in the End and the Beginning.

LIBER A'ASH
vel
CAPRICORNI PNEUMATICI
SUB FIGURA CCCLXX.

0. Gnarled Oak of God ! In thy branches is the lightning nested ! Above thee hangs the Eyeless Hawk.

1. Thou art blasted and black ! Supremely solitary in that heath of scrub.

2. Up ! The ruddy clouds hang over thee ! It is the storm.

3. There is a flaming gash in the sky.

4. Up.

5. Thou art tossed about in the grip of the storm for an aeon and an aeon and an aeon. But thou givest not thy sap ; thou fallest not.

6. Only in the end shalt thou give up thy sap when the great God F.I.A.T. is enthroned on the day of Be-With-Us.

7. For two things are done and a third thing is begun. Isis and Osiris are given over to incest and adultery. Horus leaps up thrice armed from the womb of his mother. Harpocrates his twin is hidden within him. SET is his holy covenant, that he shall display in the great day of M.A.A.T., that is being interpreted the Master of the Temple of A ∴ A ∴, whose name is Truth.

8. Now in this is the magical power known.

9. It is like the oak that hardens itself and bears up against the storm. It is weather-beaten and scarred and confident like a sea-captain.

10. Also it straineth like a hound in the leash.

11. It hath pride and great subtlety. Yea, and glee also !

12. Let the Magus act thus in his conjuration.

13. Let him sit and conjure ; let him draw himself together in that forcefulness ; let him rise next swollen and straining ; let him dash back the hood from his head and fix his basilisk eye upon the sigil of the demon. Then let him sway the force of him to and fro like a satyr in silence, until the Word burst from his throat.

14. Then let him not fall exhausted, although he might have been ten thousandfold the human ; but that which floodeth him is

the infinite mercy of the Genitor-Genitrix of the Universe, whereof he is the Vessel.

15. Nor do thou deceive thyself. It is easy to tell the live force from the dead matter. It is no easier to tell the live snake from the dead snake.

16. Also concerning vows. Be obstinate, and be not obstinate. Understand that the yielding of the Yoni is one with the lengthening of the Lingam. Thou art both these; and thy vow is but the rustling of the wind on Mount Meru.

17. How shalt thou adore me who am the Eye and the Tooth, the Goat of the Spirit, the Lord of Creation. I am the Eye in the Triangle, the Silver Star that ye adore.

18. I am Baphomet, that is the Eightfold Word that shall be equilibrated with the Three.

19. There is no act or passion that shall not be an hymn in mine honour.

20. All holy things and all symbolic things shall be my sacraments.

21. These animals are sacred unto me; the goat, and the duck, and the ass, and the gazelle, the man, the woman and the child.

22. All corpses are sacred unto me; they shall not be touched save in mine eucharist. All lonely places are sacred unto me; where one man gathereth himself together in my name, there will I leap forth in the midst of him.

23. I am the hideous god, and who mastereth me is uglier than I.

24. Yet I give more than Bacchus and Apollo; my gifts exceed the olive and the horse.

25. Who worshippeth me must worship me with many rites.

26. I am concealed with all concealments; when the Most Holy Ancient One is stripped and driven through the market place, I am still secret and apart.

27. Whom I love I chastise with many rods.

28. All things are sacred to me; no thing is sacred from me.

29. For there is no holiness where I am not.

30. Fear not when I fall in the fury of the storm; for mine acorns are blown afar by the wind; and verily I shall rise again,

and my children about me, so that we shall uplift our forest in Eternity.

31. Eternity is the storm that covereth me.

32. I am Existence, the Existence that existeth not save through its own Existence, that is beyond the Existence of Existences, and rooted deeper than the No-Thing-Tree in the Land of No-Thing.

33. Now therefore thou knowest when I am within Thee, when my hood is spread over thy skull, when my might is more than the penned Indus, and resistless as the Giant Glacier.

34. For as thou art before a lewd woman in Thy nakedness in the bazaar, sucked up by her slyness and smiles, so art thou wholly and no more in part before the symbol of the beloved, though it be but a Pisacha or a Yantra or a Deva.

35. And in all shalt thou create the Infinite Bliss and the next link of the Infinite Chain.

36. This chain reaches from Eternity to Eternity, ever in triangles — is not my symbol a triangle? — ever in circles — is not the symbol of the Beloved a circle? Therein is all progress base illusion, for every circle is alike and every triangle alike!

37. But the progress is progress, and progress is rapture, constant, dazzling, showers of light, waves of dew, flames of the hair of the Great Goddess, flowers of the roses that are about her neck, Amen!

38. Therefore lift up thyself as I am lifted up.

Hold thyself in as I am master to accomplish. At the end, be the end far distant as the stars that lie in the navel of Nuit, do thou slay thyself as I at the end am slain, in the death that is life, in the peace that is mother of war, in the darkness that holds light in his hand, as an harlot that plucks a jewel from her nostrils.

39. So therefore the beginning is delight, and the end is delight, and delight is in the midst, even as the Indus is water in the cavern of the glacier, and water among the greater hills and the lesser hills and through the ramparts of the hills and through the plains, and water at the mouth thereof when it leaps forth into the mighty sea, yea, into the mighty sea.

(The Interpretation of this Book will be given to members of the Grade of Dominus Liminis on application, each to his Adeptus.)

LIBER A

vel

ARMORUM

SUB FIGURA CCCXII.

“The obeah and the wanga; the work of the wand and the work of the sword; these shall he learn and teach.” Liber L. II. 37.

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.

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 platinum, 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 Aethyr.

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."

LECRAM. IMP. PARIS
