

CHAPTER XIX

OF DRAMATIC RITUALS

The Wheel turns to those effectual methods of invocation employed in the ancient Mysteries and by certain secret bodies of initiates to-day. The object of them is almost invariably¹ the invocation of a God, that God conceived in a more or less material and personal fashion. These Rituals are therefore well suited for such persons as are capable of understanding the spirit of Magick as opposed to the letter. One of the great advantages of them is that a large number of persons may take part, so that there is consequently more force available; but it is important that they should all be initiates of the same mysteries, bound by the same oaths, and filled with the same aspirations. They should be associated only for this one purpose.

Such a company being prepared, the story of the God should be dramatised by a well-skilled poet accustomed to this form of composition. Lengthy speeches and invocations should be avoided, but action should be very full. Such ceremonies should be carefully rehearsed; but in rehearsals care should be taken to omit the climax, which should be studied by the principal character in private. The play should be so arranged that this climax depends on him alone. By this means one prevents the ceremony from becoming mechanical or hackneyed, and the element of surprise

1. The word is unwarrantably universal. It would not be impracticable to adopt this method to such operations as Talismanic Magick. For example, one might consecrate and charge a Pantacle by the communication by AIWAZ to the Scribe of the BOOK of the LAW, the Magician representing the Angel, the Pantacle being the Book, and the person on whom the Pantacle is intended to act taking the part of the Scribe.

assists the lesser characters to get out of themselves at the supreme moment. Following the climax there should always be an unrehearsed ceremony, an impromptu. The most satisfactory form of this is the dance. In such ceremonies appropriate libations may be freely used.

The Rite of Luna (Equinox I. VI) is a good example of this use. Here the climax is the music of the goddess, the assistants remaining in silent ecstasy.

In the rite of Jupiter the impromptu is the dance, in that of Saturn long periods of silence.

It will be noticed that in these Rites poetry and music were largely employed — mostly published pieces by well-known authors and composers. It would be better¹ to write and compose specially for the ceremony².

1. "PERHAPS! One can think of certain Awful Consequences". "But, after all, they wouldn't seem so to the authors!" "But — pity the poor Gods!" "Bother the Gods!"

2. A body of skilled Magicians accustomed to work in concert may be competent to conduct impromptu Orgia. To cite an actual instance in recent times; the blood of a Christian being required for some purpose, a young cock was procured and baptized into the Roman Catholic Church by a man who, being the son of an ordained Priest, was magically an incarnation of the Being of that Priest, and was therefore congenitally possessed of the powers thereto appurtenant. This cock, "Peter Paul," was consequently a baptized Christian for all magical purposes. Order was then taken to imprison the bird; which done, the Magicians assuming respectively the characters of Herod, Herodias, Salome, and the Executioner, acted out the scene of the dance and the beheading, on the lines of Oscar Wilde's drama, "Peter Paul" being cast for the part of John the Baptist. This ceremony was devised and done on the spur of the moment, and its spontaneity and simplicity were presumably potent factors in its success.

On the point of theology, I doubt whether Dom Gorenflot successfully avoided eating meat in Lent by baptizing the pullet a carp. For as the sacrament — by its intention, despite its defects of form — could not fail of efficacy, the pullet must have become a Christian, and therefore a human being. Carp was therefore only its baptized name — cf. Polycarp — and Dom Gorenflot ate human flesh in Lent, so that, for all he became a bishop, he is damned.

CHAPTER XX

OF THE EUCHARIST AND OF THE ART OF ALCHEMY

I

One of the simplest and most complete of Magick ceremonies is the Eucharist.

It consists in taking common things, transmuting them into things divine, and consuming them.

So far, it is a type of every magick ceremony, for the reabsorption of the force is a kind of consumption; but it has a more restricted application, as follows.

Take a substance¹ symbolic of the whole course of nature, make it God, and consume it.

There are many ways of doing this; but they may easily be classified according to the number of the elements of which the sacrament is composed.

The highest form of the Eucharist is that in which the Element consecrated is One.

It is one substance and not two, not living and not dead, neither liquid nor solid, neither hot nor cold, neither male nor female.

This sacrament is secret in every respect. For those who may be worthy, although not officially recognized as such, this Eucharist has been described in detail and without concealment, *somewhere* in the published writings of the MASTER THERION. But He has told no one where. It is reserved for the highest initiates, and is synonymous with the Accomplished Work on the

1. This may be of a composite character.

material plane. It is the Medicine of Metals, the Stone of the Wise, the Potable Gold, the Elixir of Life that is consumed therein. **The altar is the bosom of Isis, the eternal mother; the chalice is in effect the Cup of our Lady Babalon Herself; the Wand is that which Was and Is and Is To Come.**

The Eucharist of *two* elements has its matter of the passives. The wafer (pantacle) is of corn, typical of earth; the wine (cup) represents water. (There are certain other attributions. The Wafer is the Sun, for instance : and the wine is appropriate to Bacchus).

The wafer may, however, be more complex, the "Cake of Light" described in Liber Legis.

This is used in the exoteric **Mass of the Phoenix** (Liber 333, Cap:44) mixed with the blood of the Magus. **This mass should be performed daily at sunset by every magician.**

Corn and wine are equivalent to flesh and blood; but it is easier to convert live substances into the body and blood of God, than to perform this miracle upon dead matter.

The Eucharist of *three* elements has for basis the symbols of the three Gunas. For Tamas (darkness) take opium or nightshade or some sleepy medicine; for Rajas (activity) take strychnine or other excitant; for Sattvas (calm) the cakes of Light may again be suitable.¹

The Eucharist of *four* elements consists of fire, air, water, and earth. These are represented by a flame for fire, by incense or roses for air, by wine for water, and by bread and salt for earth.

The Eucharist of *five* elements has for basis wine for taste, a rose for smell, a flame for sight, a bell for sound, and a dagger for touch. This sacrament is implied in the Mass of the Phoenix in a slightly different form.

1. The Cakes of Light are universally applicable; they contain meal, honey, and oil (carbohydrates, fats, and proteids, the three necessities of human nutrition) : also perfume of the three essential types of magical and curative virtue; the subtle principle of animal life itself is fixed in them by the introduction of fresh living blood.

The Eucharist of *six* elements has Father, Son, and Holy Spirit above; breath, water, and blood beneath. It is a sacrament reserved for high initiates.¹

The Eucharist of *seven* elements is mystically identical with that of one.

Of the method of consecrating the elements it is only necessary to say that they should be treated as talismans. The circle and other furniture of the Temple should receive the usual benefit of the banishings and consecrations. The Oath should be taken and the Invocations made. When the divine force manifests in the elements, they should be solemnly consumed. There is also a simpler method of consecration reserved for initiates of high rank, of which it is here unlawful to speak.

According to the nature of the Sacrament, so will its results be. In some one may receive a mystic grace, culminating in Samadhi; in others a simpler and more material benefit may be obtained.

The highest sacrament, that of One element, is universal in its operation; according to the declared purpose of the work so will the result be. It is a universal Key of all Magick.

These secrets are of supreme practical importance, and are guarded in the Sanctuary with a two-edged sword flaming every way²; **for this sacrament is the Tree of Life itself, and whoso partaketh of the fruit thereof shall never die³.**

Unless he so will. Who would not rather work through incarnation; a real renewal of body and brain, than content himself with a stagnant immortality upon this mote in the Sunlight of the Universe which we call earth?

1. The Lance and the Graal are firstly dedicated to the Holy Spirit of Life, in Silence. The Bread and Wine are then fermented and manifested by vibration, and received by the Virgin Mother. The elements are then intermingled and consumed after the Epiphany of Iacchus, when "Countenance beholdeth Countenance".

2. J. K. Huysmans, who was afraid of them, and tried to betray the little he knew of them, became a Papist, and died of cancer of the tongue.

3. The use of the Elixir of Life is only justifiable in peculiar circumstances. To go counter to the course of natural Change is to approximate perilously to the error of the "Black Brothers".

With regard to the preparations for such Sacraments, the Catholic Church has maintained well enough the traditions of the true Gnostic Church in whose keeping the secrets are.¹

Chastity² is a condition; fasting for some hours previous is a condition; an earnest and continual aspiration is a condition. Without these antecedents even the Eucharist of the One and Seven is partially — though such is its intrinsic virtue that it can never be wholly — balked of its effect.

A Eucharist of some sort should most assuredly be consummated daily by every magician, and he should regard it as the main sustenance of his magical life. It is of more importance than any other magical ceremony, because it is a complete circle. The whole of the force expended is completely re-absorbed; yet the virtue is that vast gain represented by the abyss between Man and God.

The magician becomes filled with God, fed upon God, intoxicated with God. Little by little his body will become purified by the internal lustration of God; day by day his mortal frame, shedding its earthly elements, will become in very truth the Temple of the Holy Ghost. Day by day matter is replaced by Spirit, the human by the divine; ultimately the change will be complete; God manifest in flesh will be his name.

This is the most important of all magical secrets that ever were or are or can be. To a Magician thus renewed the attainment of the Knowledge and Conversation of the Holy Guardian Angel becomes an inevitable task; every force of his nature, unhindered, tends to that aim and goal of whose nature neither man nor god may speak, for that it is infinitely beyond speech or thought or

1. Study, in the Roman Missal, the Canon of the Mass, and the chapter of "defects".

2. The Word Chastity is used by initiates to signify a certain state of soul and of mind determinant of a certain habit of body which is nowise identical with what is commonly understood. Chastity in the true magical sense of the word is inconceivable to those who are not wholly emancipated from the obsession of sex.

ecstasy or silence. Samadhi and Nibbana are but its shadows cast upon the universe.

II

If the Master Therion effects by this book nothing else but to demonstrate the continuity of nature and the uniformity of Law, He will feel that His work has not been wasted. In his original design of Part III he did not contemplate any allusion to alchemy. It has somehow been taken for granted that this subject is entirely foreign to regular Magick, both in scope and method. It will be the main object of the following description to establish it as essentially a branch of the subject, and to show that it may be considered simply as a particular case of the general proposition — differing from evocatory and talismanic Magick only in the values which are represented by the unknown quantities in the pantomorphous equations.

There is no need to make any systematized attempt to decipher the jargon of Hermetic treatises. We need not enter upon an historical discussion. Let it suffice to say that the word alchemy is an Arabic term consisting of the article "al" and the adjective "khemi" which means "that which pertains to Egypt"¹. A rough translation would be "The Egyptian matter". The assumption is that the Mohammedan grammarians held traditionally that the art was derived from that wisdom of the Egyptians which was the boast of Moses, Plato, and Pythagoras, and the source of their illumination.

Modern research (by profane scholars) leaves it still doubtful as to whether Alchemical treatises should be classified as mystical, magical, medical, or chemical. The most reasonable opinion is that all these objects formed the pre-occupation of the alchemists in varying proportions. Hermes is alike the God of Wisdom, Thaumaturgy, therapeutics, and physical science. All these may consequently claim the title Hermetic. It cannot be doubted that such writers as Fludd aspired to spiritual perfection. It is equally sure that Edward Kelly wrote primarily from the point of view

1. This etymology differs from that given by Skeat; I can do no more than present my submission.

of a Magician; that Paracelsus applied himself to the cure of disease and the prolongation of life as the first consideration, although his greatest achievements seem to modern thinkers to have been rather his discoveries of opium, zinc, and hydrogen; so that we tend to think of him as a chemist no less than we do of Van Helmont, whose conception of gas ranks him as one of those rare geniuses who have increased human knowledge by a fundamentally important idea.

The literature of Alchemy is immense. Practically all of it is wholly or partially unintelligible. Its treatises, from the "Asch Metzareph" of the Hebrews to the "Chariot of Antimony" are deliberately couched in hieratic riddles. Ecclesiastical persecution, and the profanation of the secrets of power, were equally dreaded. Worse still, from our point of view, this motive induced writers to insert intentionally misleading statements, the more deeply to bedevil unworthy pretenders to their mysteries.

We do not propose to discuss any of the actual processes. Most readers will be already aware that the main objects of alchemy were the Philosopher's Stone, the Medicine of Metals, and various tinctures and elixirs possessing divers virtues; in particular, those of healing disease, extending the span of life, increasing human abilities, perfecting the nature of man in every respect, conferring magical powers, and transmuting material substances, especially metals, into more valuable forms.

The subject is further complicated by the fact that many authors were unscrupulous quacks. Ignorant of the first elements of the art, they plagiarized without shame, and reaped a harvest of fraudulent gain. They took advantage of the general ignorance, and the convention of mystery, in just the same way as their modern successors do in the matter of all Occult sciences.

But despite all this, one thing is abundantly clear; all serious writers, though they seem to speak of an infinity of different subjects, so much so that it has proved impossible for modern analytic research to ascertain the true nature of any single process, were agreed on the fundamental theory on which they based their practices. It appears at first sight as if hardly any two of them were in accord as to the nature of the "First Matter of the Work".

They describe this in a bewildering multiplicity of unintelligible symbols. We have no reason to suppose that they were all talking of the same thing, or otherwise. The same remarks apply to every reagent and every process, no less than to the final product or products.

Yet beneath this diversity, we may perceive an obscure identity. They all begin with a substance in nature which is described as existing almost everywhere, and as universally esteemed of no value. The alchemist is in all cases to take this substance, and subject it to a series of operations. By so doing, he obtains his product, This product, however named or described, is always a substance which represents the truth or perfection of the original "First Matter"; and its qualities are invariably such as pertain to a living being, not to an inanimate mass. In a word, **the alchemist is to take a dead thing, impure, valueless, and powerless, and transform it into a live thing, active, invaluable and thaumaturgic.**

The reader of this book will surely find in this a most striking analogy with what we have already said of the processes of Magick. What, by our definition, is initiation? The First Matter is a man, that is to say, a perishable parasite, bred of the earth's crust, crawling irritably upon it for a span, and at last returning to the dirt whence he sprang. The process of initiation consists in removing his impurities, and finding in his true self an immortal intelligence to whom matter is no more than the means of manifestation. The initiate is eternally individual; he is ineffable, incorruptible, immune from everything. He possesses infinite wisdom and infinite power in himself. This equation is identical with that of a talisman. The Magician takes an idea, purifies it, intensifies it by invoking into it the inspiration of his soul. It is no longer a scrawl scratched on a sheep-skin, but a word of Truth, imperishable, mighty to prevail throughout the sphere of its purport. The evocation of a spirit is precisely similar in essence. The exorcist takes dead material substances of a nature sympathetic to the being whom he intends to invoke. He banishes all impurities therefrom, prevents all interference therewith, and proceeds to give life to the subtle substance thus prepared by instilling his soul.

Once again, there is nothing in this exclusively 'magical'. Rembrandt Van Ryn used to take a number of ores and other crude objects. From these he banished the impurities, and consecrated them to his work, by the preparation of canvasses, brushes, and colours. This done, he compelled them to take the stamp of his soul; from those dull, valueless creatures of earth he created a vital and powerful being of truth and beauty. It would indeed be surprising to anybody who has come to a clear comprehension of nature if there were any difference in the essence of these various formulas. The laws of nature apply equally in every possible circumstance.

We are now in a position to understand what alchemy is. We might even go further and say that even if we had never heard of it, we know what it must be.

Let us emphasize the fact that the final product is in all cases a living thing. It has been the great stumbling block to modern research that the statements of alchemists cannot be explained away. From the chemical standpoint it has seemed not *à priori* impossible that lead should be turned into gold. Our recent discovery of the periodicity of the elements has made it seem likely, at least in theory, that our apparently immutable elements should be modifications of a single one.¹ Organic Chemistry, with its metatheses and syntheses dependent on the conceptions of molecules as geometrical structures has demonstrated a praxis which gives this theory body; and the properties of Radium have driven the Old Guard from the redoubt which flew the flag of the essential heterogeneity of the elements. The doctrines of Evolution have brought the alchemical and monistic theory of matter into line with our conception of life; the collapse of the wall between the animal and vegetable kingdoms has shaken that which divided them from the mineral.

But even though the advanced chemist might admit the possibility of transmuting lead into gold, he could not conceive of that

1. See R. K. Duncan, "The New Knowledge", for a popularisation of recent results.

Aleister Crowley held this doctrine in his teens at a period when it was the grossest heresy.

gold as other than metallic, of the same order of nature as the lead from which it had been made. That this gold should possess the power of multiplying itself, or of acting as a ferment upon other substances, seemed so absurd that he felt obliged to conclude that the alchemists who claimed these properties for their Gold must, after all, have been referring not to Chemistry, but to some spiritual operations whose sanctity demanded some such symbolic veil as the cryptographic use of the language of the laboratory.

The MASTER THERION is sanguine that his present reduction of all cases of the art of Magick to a single formula will both elucidate and vindicate Alchemy, while extending chemistry to cover all classes of Change.

There is an obvious condition which limits our proposed operations. This is that, as the formula of any Work effects the extraction and visualization of the Truth from any "First Matter", the "Stone" or "Elixir" which results from our labours will be the pure and perfect Individual originally inherent in the substance chosen, and nothing else. The most skilful gardener cannot produce lilies from the wild rose; his roses will always be roses, however he have perfected the properties of his stock.

There is here no contradiction with our previous thesis of the ultimate unity of all substance. It is true that Hobbs and Nobbs are both modifications of the Pleroma. Both vanish in the Pleroma when they attain Samadhi. But they are not interchangeable to the extent that they are individual modifications; the initiate Hobbs is not the initiate Nobbs any more than Hobbs the haberdasher is Nobbs of "the nail and sarspan business as he got his money by". Our skill in producing aniline dyes does not enable us to dispense with the original aniline, and use sugar instead. Thus the Alchemists said: "To make gold you must take gold"; their art was to bring each substance to the perfection of its own proper nature.

No doubt, part of this process involved the withdrawal of the essence of the "First Matter" within the homogeneity of "Hyle", just as initiation insists on the annihilation of the individual in the Impersonal Infinity of Existence to emerge once more as a less confused and deformed Eidolon of the Truth of Himself. This is the guarantee that he is uncontaminated by alien elements. The

“Elixir” must possess the activity of a “nascent” substance, just as “nascent” hydrogen combines with arsenic (in “Marsh’s test”) when the ordinary form of the gas is inert. Again, oxygen satisfied by sodium or diluted by nitrogen will not attack combustible materials with the vehemence proper to the pure gas.

We may summarize this thesis by saying that **Alchemy includes as many possible operations as there are original ideas inherent in nature.**

Alchemy resembles evocation in its selection of appropriate material bases for the manifestation of the Will; but differs from it in proceeding without personification, or the intervention of alien planes.¹ It may be more closely compared with Initiation; for the effective element of the Product is of the essence of its own nature, and inherent therein; the Work similarly consists in isolating it from its accretions.

Now just as the Aspirant, on the Threshold of Initiation, finds himself assailed by the “complexes” which have corrupted him, their externalization excruciating him, and his agonized reluctance to their elimination plunging him into such ordeals that he seems (both to himself and to others) to have turned from a noble and upright man into an unutterable scoundrel; so does the *First Matter* blacken and putrefy as the Alchemist breaks up its coagulations of impurity.

The student may work out for himself the various analogies involved, and discover the “Black Dragon”, the “Green Lion”, the “Lunar Water”, the “Raven’s Head”, and so forth. The indications above given should suffice all who possess aptitude for Alchemical Research.

Only one further reflection appears necessary; namely, that the Eucharist, with which this chapter is properly preoccupied, must be conceived as one case — as the critical case — of the Art of the Alchemist.

The reader will have observed, perhaps with surprise, that The MASTER THERION describes several types of Eucharist. The reason is that given above; there is no substance incompetent to

1. Some alchemists may object to this statement. I prefer to express no final opinion on the matter.

serve as an element in some Sacrament; also, each spiritual Grace should possess its peculiar form of Mass, and therefore its own "materia magica". It is utterly unscientific to treat "God" as a universal homogeneity, and use the same means to prolong life as to bewitch cattle. One does not invoke "Electricity" indiscriminately to light one's house and to propel one's brougham; one works by measured application of one's powers to intelligent analytical comprehension of the conditions of each separate case.

There is a Eucharist for every Grace that we may need; we must apprehend the essential characters in each case, select suitable Elements, and devise proper processes.

To consider the classical problems of Alchemy: the Medicine of Metals must be the quintessence of some substance that serves to determine the structure (or rate of vibration) whose manifestation is in characteristic metallic qualities. This need not be a chemical substance at all in the ordinary sense of the word.

The Elixir of Life will similarly consist of a living organism capable of growth, at the expense of its environment; and of such a nature that its "true Will" is to cause that environment to serve it as its means of expression in the physical world of human life.

The Universal Medicine will be a menstruum of such subtlety as to be able to penetrate all matter and transmute it in the sense of its own tendency, while of such impartial purity as to accept perfectly the impression of the Will of the Alchemist. This substance, properly prepared, and properly charged, is able to perform all things soever that are physically possible, within the limits of the proportions of its momentum to the inertia of the object to which it is applied.

It may be observed in conclusion that, in dealing with forms of Matter-Motion so subtle as these, it is not enough to pass the Pons Asinorum of intellectual knowledge.

The MASTER THERION has possessed the theory of these Powers for many years; but His practice is still in progress towards perfection. Even efficiency in the preparation is not all; there is need to be judicious in the manipulation, and adroit in the administration, of the product. He does not perform haphazard miracles, but applies His science and skill in conformity with the laws of nature.

CHAPTER XXI

OF BLACK MAGIC

OF THE MAIN TYPES OF THE OPERATIONS OF MAGICK ART AND OF THE POWERS OF THE SPHINX

I

As was said at the opening of the second chapter, the Single Supreme Ritual is the attainment of the Knowledge and Conversation of the Holy Guardian Angel. *It is the raising of the complete man in a vertical straight line.*

Any deviation from this line tends to become black magic. Any other operation is black magic.

In the True Operation the Exaltation is equilibrated by an expansion in the other three arms of the Cross. Hence the Angel immediately gives the Adept power over the Four Great Princes and their servitors.¹

If the magician needs to perform any other operation than this, it is only lawful in so far as it is a necessary preliminary to That One Work.

There are, however many shades of grey. It is not every magician who is well armed with theory. Perhaps one such may invoke Jupiter, with the wish to heal others of their physical ills. This sort of thing is harmless,² or almost so. It is not evil in

1. See the Book of the Sacred Magic of Abramelin the Mage.

2. There is nevertheless the general objection to the diversion of channels of Initiation to the Sea of Attainment, into ditches of irrigation for the fields of material advantage. It is bad business to pay good coin for perishable products; like marrying for money, or prostituting poetic genius to political purposes. The converse course, though equally

itself. It arises from a defect of understanding. **Until the Great Work has been performed, it is presumptuous for the magician to pretend to understand the universe, and dictate its policy. Only the Master of the Temple can say whether any given act is a crime.** "Slay that innocent child?" (I hear the ignorant say) "What a horror!" "Ah!" replies the Knower, with foresight of history, "but that child will become Nero. Hasten to strangle him!"

There is a third, above these, who understands that Nero was as necessary as Julius Caesar.

The Master of the Temple accordingly interferes not with the scheme of things except just so far as he is doing the Work which he is sent to do. Why should he struggle against imprisonment, banishment, death? It is all part of the game in which he is a pawn. "It was necessary for the Son of Man to suffer these things, and to enter into His glory."

The Master of the Temple is so far from the man in whom He manifests that all these matters are of no importance to Him. It may be of importance to His Work that man shall sit upon a throne, or be hanged. In such a case He informs his Magus, who exerts the power intrusted to Him, and it happens accordingly. Yet all happens naturally, and of necessity, and to all appearance without a word from Him.

Nor will the mere Master of the Temple, as a rule, presume to act upon the Universe, save as the servant of his own destiny. It is only the Magus, He of the grade above, who has attained to Chokmah, Wisdom, and so dare act. He must dare act, although it like Him not. But He must assume the Curse of His grade, as it is written in the Book of the Magus.¹

There are, of course, entirely black forms of magic. To him who has not given every drop of his blood for the cup of BABALON

objectionable as pollution of the purity of the planes, is at least respectable for its nobility. The ascetic of the Thebaid or the Trappist Monastery is infinitely worthier than the health-peddler and success-monger of Boston or Los Angeles; for the one offers temporal trash to gain eternal wealth, while the other values spiritual substance only as enabling him to get better bodily conditions, and a firmer grip on the dollars.

1. Equinox I, VII, 5-9.

all magic power is dangerous. There are even more debased and evil forms, things in themselves black. Such is the use of spiritual force to material ends. Christian Scientists, Mental Healers, Professional Diviners, Psychics and the like, are all *ipso facto* Black Magicians.

They exchange gold for dross. They sell their higher powers for gross and temporary benefit.

That the most crass ignorance of Magick is their principal characteristic is no excuse, even if Nature accepted excuses, which she does not. If you drink poison in mistake for wine, your "mistake" will not save your life.

Below these in one sense, yet far above them in another, **are the Brothers of the Left Hand Path**¹. These are they who "shut themselves up", who refuse their blood to the Cup, who have trampled Love in the Race for self-aggrandisement.

As far as the grade of Exempt Adept, they are on the same path as the White Brotherhood; for until that grade is attained, the goal is not disclosed. Then only are the goats, the lonely leaping mountain-masters, separated from the gregarious huddling valley-bound sheep. Then those who have well learned the lessons of the Path are ready to be torn asunder, to give up their own life to the Babe of the Abyss which is — and is not — they.

The others, proud in their purple, refuse. They make themselves a false crown of the Horror of the Abyss; they set the Dispersion of Choronzon upon their brows; they clothe themselves in the poisoned robes of Form; they shut themselves up; and when the force that made them what they are is exhausted, their strong towers fall, they become the Eaters of Dung in the Day of Be-with-us, and their shreds, strewn in the Abyss, are lost.

Not so the Masters of the Temple, that sit as piles of dust in the City of the Pyramids, awaiting the Great Flame that shall consume that dust to ashes. For the blood that they have surrendered is treasured in the Cup of OUR LADY BABALON, a mighty

1. See Liber 418, and study it well, in this matter. Equinox I, V. Supplement.

medicine to a wake the Eld of the All-Father, and redeem the Virgin of the World from her virginity.

II

Before leaving the subject of Black Magic, one may touch lightly on the question of Pacts with the Devil.

The Devil does not exist. It is a false name invented by the Black Brothers to imply a Unity in their ignorant muddle of dispersions. A devil who had unity would be a God¹.

It was said by the Sorcerer of the Jura that **in order to invoke the Devil it is only necessary to call him with your whole will.**

This is an universal magical truth, and applies to every other being as much as to the Devil. For the whole will of every man is in reality the whole will of the Universe.

It is, however, always easy to call up the demons, for they are always calling you; and you have only to step down to their level

1. "The Devil" is, historically, the God of any people that one personally dislikes. This has led to so much confusion of thought that THE BEAST 666 has preferred to let names stand as they are, and to proclaim simply that AIWAZ — the solar-phallic-hermetic "Lucifer" is His own Holy Guardian Angel, and "The Devil" SATAN or HADIT of our particular unit of the Starry Universe. This serpent, SATAN, is not the enemy of Man, but HE who made Gods of our race, knowing Good and Evil; He bade "Know Thyself!" and taught Initiation. He is "the Devil" of the Book of Thoth, and His emblem is BAPHOMET, the Androgyne who is the hieroglyph of arcane perfection. The number of His ATU is xv, which is Yod Hé, the Monogram of the Eternal, the Father one with the Mother, the Virgin Seed one with all-containing Space. He is therefore Life, and Love. But moreover his letter is Ayin, the Eye; he is Light, and his Zodiacal image is Capricornus, that leaping goat whose attribute is Liberty. (Note that the "Jehovah" of the Hebrews is etymologically connected with these. The classical example of such antinomy, one which has led to such disastrous misunderstandings, is that between NU and HAD, North and South, Jesus and John. The subject is too abstruse and complicated to be discussed in detail here. The student should consult the writings of Sir R. Payne Knight, General Forlong, Gerald Massey, Fabre d'Olivet; etc. etc., for the data on which these considerations are ultimately based.)

and fraternize with them. They will then tear you in pieces at their leisure. Not at once; they will wait until you have wholly broken the link between you and your Holy Guardian Angel before they pounce, lest at the last moment you escape.

Antony of Padua and (in our own times) "Macgregor" Mathers are examples of such victims.

Nevertheless, every magician must firmly extend his empire to the depth of hell. "My adepts stand upright, their heads above the heavens, their feet below the hells."¹

This is the reason why the magician who performs the Operation of the "Sacred Magic of Abramelin the Mage", immediately after attaining to the Knowledge and Conversation of the Holy Guardian Angel, must evoke the Four Great Princes of the Evil of the World.

"Obedience and faith to Him that liveth and triumpheth, that reigneth above you in your palaces as the Balance of Righteousness and Truth" is your duty to your Holy Guardian Angel, and the duty of the demon world to you.

These powers of "evil" nature are wild beasts; they must be tamed, trained to the saddle and the bridle; they will bear you well. There is nothing useless in the Universe: do not wrap up your Talent in a napkin, because it is only "dirty money"!

With regard to Pacts, they are rarely lawful. There should be no bargain struck. Magick is not a trade, and no hucksters need apply. Master everything, but give generously to your servants, once they have unconditionally submitted.

There is also the question of alliances with various Powers. These again are hardly ever allowable.² No Power which is not

1. Liber XC, verse 40. See The Equinox.

2. Notwithstanding, there exist certain bodies of spiritual beings, in whose ranks are not only angelic forces, but elementals, and even daemons, who have attained to such Right Understanding of the Universe that they have banded themselves together with the object of becoming Microcosms, and realize that their best means to this end is devotion to the service of the true interests of Mankind. Societies of spiritual forces, organized on these lines, dispose of enormous resources. The Magician who is himself sworn to the service of humanity may count upon the heartiest help of these Orders. Their sincerity may always be assured by putting them to the

a microcosm in itself — and even archangels reach rarely to this centre of balance — is fit to treat on an equality with Man. The proper study of mankind is God; with Him is his business; and with Him alone. Some magicians have hired legions of spirits for some special purpose; but it has always proved a serious mistake. The whole idea of exchange is foreign to magick. The dignity of the magician forbids compacts. “The Earth is the Lord’s and the fulness thereof”.

III

The operations of Magick art are difficult to classify, as they merge into each other, owing to the essential unity of their method and result. We may mention :

1. Operations such as evocation, in which a live spirit is brought from dead matter.
2. Consecrations of talismans in which a live spirit is bound into “dead” matter and vivifies the same.
3. Works of divination, in which a live spirit is made to control operations of the hand or brain of the Magician. Such works are accordingly most dangerous, to be used only by advanced magicians, and then with great care.
4. Works of fascination, such as operations of invisibility, and transformations of the apparent form of the person or thing concerned. This consists almost altogether in distracting the attention, or disturbing the judgment, of the person whom it is wished to deceive. There are, however, “real” transformations of the adept himself which are very useful. See the Book of the Dead for methods. The assumption of God-Forms can be carried to the point of actual transformation.
5. Works of Love and Hate, which are also performed (as

test of the acceptance of the Law of Thelema. Whoso denies “Do what thou wilt shall be the Whole of the Law” confesses that he still clings to the conflict in his own nature; he is not, and does not want to be, true to himself. *A fortiori*, he will prove false to you.

a rule) by a fascination. These works are too easy; and rarely useful. They have a nasty trick of recoiling on the magician.

6. Works of destruction, which may be done in many different ways. One may fascinate and bend to one's will a person who has of his own right the power to destroy. One may employ spirits or talismans. The more powerful magicians of the last few centuries have employed books.

In private matters these works are very easy, if they be necessary. An adept known to The MASTER THERION once found it necessary to slay a Circe who was bewitching brethren. He merely walked to the door of her room, and drew an Astral T ("tradi-tore", and the symbol of Saturn) with an astral dagger. Within 48 hours she shot herself.¹

7. Works of creation and dissolution, and the higher invoca-tions.

There are also hundreds of other operations;² to bring wanted objects — gold, books, women and the like; to open locked doors, to discover treasure; to swim under water; to have armed men at command — etc., etc. All these are really matters of detail; the Adeptus Major will easily understand how to perform them if necessary.³

1. As explained above, in another connexion, he who "destroys" any being must accept it, with all the responsibilities attached, as part of himself. The Adept here in question was therefore obliged to incorporate the elemental spirit of the girl — she was not human, the sheath of a Star, but an advanced planetary daemon, whose rash ambition had captured a body beyond its capacity to conduct — in his own magical vehicle. He thereby pledged himself to subordinate all the sudden accession of qualities — passionate, capricious, impulsive, irrational, selfish, short-sightedness, sensual, fickle, crazy, and desperate, to his True Will; to discipline, co-ordinate, and employ them in the Great Work, under the penalty of being torn asunder by the wild horses which he had bound fast to his own body by the act of "destroying" their independent consciousness and control of their chosen vehicle. See His Magical Record An XX, ☉ in Ω and onward.

2. Examples of Rituals for several such purposes are given in the Equinox.

3. Moral : become an Adeptus Major !

It should be added that all these things happen "naturally".¹ Perform an operation to bring Gold — your rich uncle dies and leaves you his money; books — you see the book wanted in a catalogue that very day, although you have advertised in vain for a year; woman — but if you have made the spirits bring you enough gold, this operation will become unnecessary.²

It must further be remarked that it is absolute Black Magic to use any of these powers if the object can possibly be otherwise attained. If your child is drowning, you must jump and try to save him; it won't do to invoke the Undines.

Nor is it lawful in all circumstances to invoke those Undines even where the case is hopeless; maybe it is necessary to you and to the child that it should die. An Exempt Adept on the right road will make no error here — an Adept Major is only too likely to do so. A through apprehension of this book will arm adepts of every grade against all the more serious blunders incidental to their unfortunate positions.

IV

Necromancy is of sufficient importance to demand a section to itself.

It is justifiable in some exceptional cases. Suppose the magician fail to obtain access to living Teachers, or should he need some

1. The value of the evidence that your operations have influenced the course of events is only to be assessed by the application of the Laws of probability. The MASTER THERION would not accept any one single case as conclusive, however improbable it might be. A man might make a correct guess at one chance in ten million, no less than at one in three. If one pick up a pebble, the chance was infinitely great against that particular pebble; yet whichever one was chosen, the same chance "came off". It requires a series of events antecedently unlikely to deduce that design is a work, that the observed changes are causally, not casually, produced. The prediction of events is further evidence that they are effected by will. Thus, any man may fluke a ten shot at billiard, or even make a break of a few strokes. But chance cannot account for consistent success, even if moderate, when it extends over a long period of time. And the ability of the expert to "name his shot" manifests a knowledge of the relations of cause and effect which confirms the testimony of his empirical skill that his success is not chance and coincidence.

2. This cynical statement is an absurdity of Black Magic.

especial piece of knowledge which he has reason to believe died with some teacher of the past, it may be useful to evoke the "shade" of such a one, or read the "Akasic record" of his mind.¹

If this be done it must be done properly very much on the lines of the evocation of Apollonius of Tyana, which Eliphaz Levi performed.²

The utmost care must be taken to prevent personation of the "shade". It is of course easy, but can rarely be advisable, to evoke the shade of a suicide, or of one violently slain or suddenly dead. Of what use is such an operation, save to gratify curiosity or vanity?

One must add a word on spiritism, which is a sort of indiscriminate necromancy — one might prefer the word necrophilia — by amateurs. They make themselves perfectly passive, and, so far from employing any methods of protection, deliberately invite all and sundry spirits, demons, shells of the dead, all the excrement and filth of earth and hell, to squirt their slime over them. This invitation is readily accepted, unless a clean man be present with an aura good enough to frighten these foul denizens of the pit.

No spiritualistic manifestation has ever taken place in the

1. The only minds likely to be useful to the Magician belong to Adepts sworn to suffer reincarnation at short intervals, and the best elements of such minds are bound up in the "Unconscious Self" of the Adept, not left to wander idly about the Astral Plane. It will thus be more profitable to try to get into touch with the "Dead Teacher" in his present avatar. Moreover, Adepts are at pains to record their teachings in books, monuments, or pictures, and to appoint spiritual guardians to preserve such heirlooms throughout the generations. Whenever these are destroyed or lost, the reason usually is that the Adept himself judges that their usefulness is over, and withdraws the forces which protected them. The student is therefore advised to acquiesce; the sources of information available for him are probably selected by the Wardens of Mankind with a view to his real necessities. One must learn to trust one's Holy Guardian Angel to shape one's circumstances with skill. If one be but absorbed in the ardour of one's aspiration toward Him, short indeed is the time before Experience instils the certain conviction that His works and His ways are infinitely apt to one's needs.

2. See *Rituel et Dogme de la Haute Magie*; *Rituel*, ch. XIII.

presence even of FRATER PERDURABO; how much less in that of The MASTER THERION! ¹

Of all the creatures He ever met, the most prominent of English spiritists (a journalist and pacifist of more than European fame) had the filthiest mind and the foulest mouth. He would break off any conversation to tell a stupid smutty story, and could hardly conceive of any society assembling for any other purpose than "phallic orgies", whatever they may be. Utterly incapable of keeping to a subject, he would drag the conversation down again and again to the sole subject of which he really thought — sex and sex-perversions and sex and sex and sex and sex again.

This was the plain result of his spiritism. All spiritists are more or less similarly afflicted. They feel dirty even across the street; their auras are ragged, muddy and malodorous; they ooze the slime of putrefying corpses.

No spiritist, once he is wholly enmeshed in sentimentality and Freudian fear-phantasms, is capable of concentrated thought, of persistent will, or of moral character. Devoid of every spark of the divine light which was his birthright, a prey before death to the ghastly tenants of the grave, the wretch, like the mesmerized and living corpse of Poe's Monsieur Valdemar, is a "nearly liquid mass of loathsome, of detestable putrescence."

The student of this Holy Magick is most earnestly warned against frequenting their séances, or even admitting them to his presence.

They are contagious as Syphilis, and more deadly and disgusting. **Unless your aura is strong enough to inhibit any manifestation of the loathly larvae that have taken up their habitation in them, shun them as you need not mere lepers!** ²

1. Even the earliest Initiations confer protection. Compare the fear felt by D. D. Home for Eliphas Levi. See Equinox I, X, "The Key of the Mysteries".

2. It occurs in certain rare cases that a very unusual degree of personal purity combined with integrity and force of character provides even the ignorant with a certain natural defence, and attracts into his aura only intelligent and beneficent entities. Such persons may perhaps practise

Of the powers of the Sphinx much has been written.¹ Wisely they have been kept in the forefront of true magical instruction. Even the tyro can always rattle off that he has to know, to dare to will and to keep silence. It is difficult to write on this subject, for these powers are indeed comprehensive, and the interplay of one with the other becomes increasingly evident as one goes more deeply into the subject.

But there is one general principle which seems worthy of special emphasis in this place. These four powers are thus complex because they are the powers of the Sphinx, that is, they are functions of a single organism.

Now those who understand the growth of organisms are aware that evolution depends on adaptation to environment. If an animal which cannot swim is occasionally thrown into water, it may escape by some piece of good fortune, but if it is thrown into water continuously it will drown sooner or later, unless it learns to swim.

Organisms being to a certain extent elastic, they soon adapt themselves to a new environment, provided that the change is not so sudden as to destroy that elasticity.

Now a change in environment involves a repeated meeting of new conditions, and if you want to adapt yourself to any given set of conditions, the best thing you can do is to place yourself cautiously and persistently among them. That is the foundation of all education.

The old-fashioned pedagogues were not all so stupid as some modern educators would have us think. The principle of the system was to strike the brain a series of constantly repeated blows until the proper reaction became normal to the organism.

It is not desirable to use ideas which excite interest, or may come

spiritualism without obvious bad results, and even with good results, within limits. But such exceptions in no wise invalidate the general rule, or in any way serve as argument against the magical theory outlined above with such mild suasion.

1. In Liber CXI (Aleph) the subject is treated with profound and all-comprehensive wisdom.

in handy later as weapons, in this fundamental training of the mind. It is much better to compel the mind to busy itself with root ideas which do not mean very much to the child, because you are not trying to excite the brain, but to drill it. **For this reason, all the best minds have been trained by preliminary study of classics and mathematics.**

The same principle applies to the training of the body. The original exercises should be of a character to train the muscles generally to perform any kind of work, rather than to train them for some special kind of work, concentration on which will unfit them for other tasks by depriving them of the elasticity which is the proper condition of life.¹

In Magick and meditation this principle applies with tremendous force. It is quite useless to teach people how to perform magical operations, when it may be that such operations, when they have learned to do them, are not in accordance with their wills. What must be done is to drill the Aspirant in the hard routine of the elements of the Royal Art.

So far as mysticism is concerned, the technique is extremely simple, and has been very simply described in Part I of this Book 4. **It cannot be said too strongly that any amount of mystical success whatever is no compensation for slackness with regard to the technique. There may come a time when Samadhi itself is no part of the business of the mystic. But the character developed by the original training remains an asset.** In other words, the person who has made himself a first-class brain capable of elasticity is competent to

1. Some few forms of exercise are exempt from these strictures. Rock-climbing, in particular, trains every muscle in an endless variety of ways. It moreover compels the learner to use his own judgment, to rely on himself, to develop resource, and to depend upon his own originality to attack each new problem that presents itself. This principle may be extended to all departments of the education of children. They should be put into contact with all kinds of truth, and allowed to make their own reflections thereon and reactions thereto, without the least attempt to bias their judgment. Magical pupils should be trained on similar lines. They should be made to work alone from the first, to cover the whole ground impartially, to devise their own experiments and draw their own conclusions.

attack any problem soever, when he who has merely specialized has got into a groove, and can no longer adapt and adjust himself to new conditions.

The principle is quite universal. You do not train a violonist to play the Beethoven Concerto; you train him to play every conceivable consecution of notes with perfect ease, and you keep him at the most monotonous drill possible for years and years before you allow him to go on the platform. You make of him an instrument perfectly able to adjust itself to any musical problem that may be set before him. This technique of Yoga is the most important detail of all our work. The MASTER THERION has been himself somewhat to blame in representing this technique as of value simply because it leads to the great rewards, such as Samadhi. He would have been wiser to base His teaching solely on the ground of evolution. But probably He thought of the words of the poet :

*"You dangle a carrot in front of her nose,
And she goes wherever the carrot goes."*

For, after all, one cannot explain the necessity of the study of Latin either to imbecile children or to stupid educationalists; for, not having learned Latin, they have not developed the brains to learn anything.

The Hindus, understanding these difficulties, have taken the God-Almighty attitude about the matter. If you go to a Hindu teacher, he treats you as less than an earthworm. You have to do this, and you have to do that, and you are not allowed to know why you are doing it.¹

After years of experience in teaching, The MASTER THERION is not altogether convinced that this is not the right attitude.

1. This does not conflict with the "go-as-you-please" plan put forward in the previous note. An autocratic Adept is indeed a blessing to the disciple, not because he is able to guide the pupil "aright" in the particular path which happens to suit his personality, but because he can compel the beginner to grind away at the weariest work and thus acquire all-round ability, and prevent him from picking out the plums which please him from the Pie of Knowledge, and making himself sick of a surfeit of sweets to the neglect of a balanced diet of wholesome nourishment.

When people begin to argue about things instead of doing them, they become absolutely impossible. Their minds begin to work about it and about, and they come out by the same door as in they went. They remain brutish, voluble, and uncomprehending.

The technique of Magick is just as important as that of mysticism, but here we have a very much more difficult problem, because the original unit of Magick, the Body of Light, is already something unfamiliar to the ordinary person. Nevertheless, this body must be developed and trained with exactly the same rigid discipline as the brain in the case of mysticism. The essence of the technique of Magick is the development of the body of Light, which must be extended to include all members of the organism, and indeed of the cosmos.

The most important drill practices are :

1. The fortification of the Body of Light by the constant use of rituals, by the assumption of God-forms, and by the right use of the Eucharist.

2. The purification and consecration and exaltation of that Body by the use of rituals of invocation.

3. The education of that Body by experience. It must learn to travel on every plane; to break down every obstacle which may confront it. This experience must be as systematic and regular as possible; for it is of no use merely to travel to the spheres of Jupiter and Venus, or even to explore the 30 Aethyrs, neglecting unattractive meridians.¹

1. The Aspirant should remember that he is a Microcosm. "Universus sum et Nihil universi a me alienum puto" should be his motto. He should make it his daily practice to travel on the Astral Plane, taking in turn each of the most synthetic sections, the Sephiroth and the Paths. These being thoroughly understood, and an Angel in each pledged to guard or to guide him at need, he should start on a new series of expeditions to explore the subordinate sections of each. He may then practice Rising on the Planes from these spheres, one after the other in rotation. When he is thoroughly conversant with the various methods of meeting unexpected emergencies, he may proceed to investigate the regions of the Qliphoth and the Demonic Forces. It should be his aim to obtain a comprehensive knowledge of the entire Astral Plane, with impartial love of truth for its own sake; just as a child learns the geography of the whole planet, though he may have no intention of ever leaving his native land.

The object is to possess a Body which is capable of doing easily any particular task that may lie before it. There must be no selection of special experience which appeals to one's immediate desire. One must go steadily through all the possible pylons.

FRATER PERDURABO was very unfortunate in not having magical teachers to explain these things to Him. He was rather encouraged in unsystematic working. Very fortunate, on the other hand, was He to have found a Guru who instructed Him in the proper principles of the technique of Yoga, and He, having sufficient sense to recognize the universal application of those principles, was able to some extent to repair His original defects. But even to this day, despite the fact this His original inclination is much stronger towards Magick than towards mysticism, he is much less competent in Magick.¹ A trace of this can be seen even in His method of combining the two divisions of our science, for in that method He makes concentration bear the Cross of the Work.

This is possibly an error, probably a defect, certainly an impurity of thought, and the root of it is to be found in His original bad discipline with regard to Magick.

If the reader will turn to the account of his astral journeys in the Second Number of the First Volume of the Equinox, he will find that these experiments were quite capricious. Even when, in Mexico, He got the idea of exploring the 30 Aethyrs systematically, He abandoned the vision after only 2 Aethyrs had been investigated.

1. Reconsideration of these remarks, at the request of a loyal colleague, compels Him to admit that this may not be the case. It is true that He has been granted all Mystical Attainment that is theoretically possible, while His powers in Magick seem to be uneven and imperfect. Despite this, it may yet be that He has compassed the Possible. For Mystical Attainments are never mutually exclusive; the trance of Sorrow (for example) is not incompatible with the Beatific Vision, or the "Universal Joke". But in Magick any one Operation debars its performer from accomplishing some other. The reason of this is that the Oath of any Work bonds the Magician once and for all to be the principles implied therein. See Chapter XVI Part I. Further, it is obviously possible to reach the essence of anything without interfering with other things which obstruct each other. Cross-country journeys are often scarcely practicable.

Very different is His record after the training in 1901 e. v. had put Him in the way of discipline. ¹

At the conclusion of this part of this book, one may sum up the whole matter in these words : **There is no object whatever worthy of attainment but the regular development of the being of the Aspirant by steady scientific work; he should not attempt to run before he can walk; he should not wish to go somewhere until he knows for certain whither he wills to go.**

1. Recent developments have enabled Him to correct these conditions, so that this Book (as now finally revised for the Press) may be considered practically free from serious defect in this particular.

...different to his record since the founding in 1907 & 7. And
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At the conclusion of this part of his book, one may sum up
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worthy of attainment but the regular development of the
being of the Aspirant by steady scientific work; he should
not attempt to run before he can walk; he should not wish
to go somewhere until he knows for certain whether he will
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1. Recent developments have enabled him to correct their conditions
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APPENDIX I.

The reader will find excellent classical examples of rituals of Magick in *The Equinox*, Volume I, in the following places —

Number I. — The supplement contains considerations for preparing a ritual of self-initiation. This supplement is also a perfect model of what a magical record should be, in respect of the form.

Number II. — On pages 244-288 are given several rituals of Initiation.

Pages 302-317 give an account of certain astral visions.

Pages 326-332 give a formula for Rising on the Planes.

Number III. — Pages 151-169 give details of certain magical formulae.

Pages 170-190 are a very perfect example — classical, old style — of a magical ritual for the evocation of the spirit of Mercury.

Pages 190-197 — a ritual for the consecration of a talisman. A very perfect example.

Pages 198-205 — a very fine example of a ritual to invoke the Higher Genius.

Pages 208-233 — Ritual of Initiation, with explanation of the same.

Pages 269-272 — Ritual of obtaining the Knowledge and Conversation of the Holy Guardian Angel by the formula of I.A.O.

Pages 272-278 — Ritual to make one's self invisible.

Number IV. — Pages 43-196 — Treatise, with model Records, of Mental Training appropriate to the Magician.

Number V. — The supplement is the most perfect account of visions extant. They explore the farthest recesses of the magical universe.

Number VI. — The Supplement gives seven rituals of the dramatic order, as described in Chapter XIX.

Pages 29-32 — A highly important magical ritual for daily use and work.

Number VII. — Pages 21-27 — Classical ritual to invoke Mercury; for daily use and work.

Pages 117-157 — Example of a dramatic ritual in modern style.

Pages 229-243 — An elaborate magical map of the universe on particular principles.

Pages 372-375 — Example of a seasonal ritual.

Pages 376-383 — Ritual to invoke Horus.

Number VIII. — Pages 99-128 — The conjuration of the elemental spirits.

Number IX. — Pages 117-136 — Ritual for invoking the spirit of Mars.

Number X. — Pages 57-79 — Modern example of a magical ritual in dramatic form, commemorating the return of Spring.

Pages 81-90 — Fragment of ritual of a very advanced character.

VOL. III.

No. 1. — This volume contains an immense number of articles of primary importance to every student of magick.

The rituals of the Book of Lies and the Goetia are also to be studied. The "preliminary invocation" of the Goetia is in particular recommended for daily use and work.

Orpheus, by Aleister Crowley, contains a large number of magical invocations in verse. There are also a good many others in other parts of his poetical works.

The following is a complete curriculum of reading officially approved by the A. ∴ A. ∴

CURRICULUM OF A . . . A . . .

COURSE I.

GENERAL READING.

SECTION I. — Books for Serious Study:

The Equinox. The standard Work of Reference in all occult matters. The Encyclopædia of Initiation.

Collected Works of A. Crowley. These works contain many mystical and magical secrets, both stated clearly in prose, and woven into the Robe of sublimest poesy.

The Yi King. (S.B.E. Series, Oxford University Press.) The "Classic of Changes"; gives the initiated Chinese system of Magick.

The Tao Teh King. (S.B.E. Series.) Gives the initiated Chinese system of Mysticism.

Tannhäuser, by A. Crowley. An allegorical drama concerning the Progress of the Soul; the Tannhäuser story slightly remodelled.

The Upanishads. (S.B.E. Series.) The Classical Basis of Vedantism, the best-known form of Hindu Mysticism.

The Bhagavad-Gita. A dialogue in which Krishna, the Hindu "Christ", expounds a system of Attainment.

The Voice of the Silence, by H. P. Blavatsky, with an elaborate commentary by Frater O. M.

The Goetia. The most intelligible of the mediaeval rituals of Evocation. Contains also the favorite Invocation of the Master Therion.

The Shiva Sanhita. A famous Hindu treatise on certain physical practices.

The Hathayoga Pradipika. Similar to The Shiva Sanhita.

Erdmann's "History of Philosophy". A compendious account of philosophy from the earliest times. Most valuable as a general education of the mind.

The Spiritual Guide of Molinos. A simple manual of Christian mysticism.

The Star of the West. (Captain Fuller.) An introduction to the study of the Works of Aleister Crowley.

The Dhammapada. (S.B.E. Series, Oxford University Press.) The best of the Buddhist classics.

The Questions of King Milinda. (S.B.E. Series.) Technical points of Buddhist dogma, illustrated by dialogues.

Varieties of Religious Experience. (James.) Valuable as showing the uniformity of mystical attainment.

Kabbala Denudata, von Rosenroth: also the Kabbalah Unveiled, by S. L. Mathers.

The text of the **Kabalah**, with commentary. A good elementary introduction to the subject.

Konx om Pax. Four invaluable treatises and a preface on Mysticism and Magick.

The Pistis Sophia. An admirable introduction to the study of Gnosticism.

The Oracles of Zoroaster. An invaluable collection of precepts mystical and magical.

The Dream of Scipio, by Cicero. Excellent for its Vision and its Philosophy.

The Golden Verses of Pythagoras, by Fabre d'Olivet. An interesting study of the exoteric doctrines of this Master.

The Divine Pymander, by Hermes Trismegistus. Invaluable as bearing on the Gnostic Philosophy.

The Secret Symbols of the Rosicrucians, reprint of Franz Hartmann. An invaluable compendium.

Scrutinium Chymicum, by Michael Maier. One of the best treatises on alchemy.

Science and the Infinite, by Sidney Klein. One of the best essays written in recent years.

Two Essays on the Worship of Priapus, by Richard Payne Knight. Invaluable to all students.

The Golden Bough, by J. G. Frazer. The Text-Book of Folk Lore. Invaluable to all students.

The Age of Reason, by Thomas Paine. Excellent, though elementary, as a corrective to superstition.

Rivers of Life, by General Forlong. An invaluable text-book of old systems of initiation.

Three Dialogues, by Bishop Berkeley. The Classic of subjective idealism.

Essays of David Hume. The Classic of Academic Scepticism.

First Principles, by Herbert Spencer. The Classic of Agnosticism.

Prolegomena, by Emanuel Kant. The best introduction to Metaphysics.

The Canon. The best text-book of Applied Qabalah.

The Fourth Dimension, by H. Hinton. The text-book on this subject.

The Essays of Thomas Henry Huxley. Masterpieces of philosophy, as of prose.

The object of this course of reading is to familiarize the student with all that has been said by the Great Masters in every time and country. He should make a critical examination of them; not so much with the idea of discovering where truth lies, for he cannot do this except by virtue of his own spiritual experience, but rather to discover the essential harmony in those varied works. He should be on his guard against partisanship with a favourite author. He should familiarize himself thoroughly with the method of mental equilibrium, endeavouring to contradict any statement soever, although it may be apparently axiomatic.

The general object of this course, besides that already stated, is to assure sound education in occult matters, so that when spiritual illumination comes it may find a well-built temple. Where the mind is strongly biased towards any special theory, the result of an illumination is often to inflame that portion of the mind which is thus overdeveloped, with the result that the aspirant, instead of becoming an Adept, becomes a bigot and fanatic.

The A. . . A. . . does not offer examination in this course, but recommends these books as the foundation of a library.

SECTION 2. — Other books, principally fiction, of a generally suggestive and helpful kind:

Zanoni, by Sir Edward Bulwer Lytton. Valuable for its facts and suggestions about Mysticism.

A Strange Story, by Sir Edward Bulwer Lytton. Valuable for its facts and suggestions about Magick.

The Blossom and the Fruit, by Mabel Collins. Valuable for its account of the Path.

Petronius Arbiter. Valuable for those who have wit to understand it.

The Golden Ass, by Apuleius. Valuable for those who have wit to understand it.

Le Comte de Gabalis. Valuable for its hints of those things which it mocks.

The Rape of the Lock, by Alexander Pope. Valuable for its account of elementals.

Undine, by de la Motte Fouqué. Valuable as an account of elementals.

Black Magic, by Marjorie Bowen. An intensely interesting story of sorcery.

La Peau de Chagrin, by Honoré de Balzac. A magnificent magical allegory.

Number Nineteen, by Edgar Jepson. An excellent tale of modern magic.

Dracula, by Bram Stoker. Valuable for its account of legends concerning vampires.

Scientific Romances, by H. Hinton. Valuable as an introduction to the study of the Fourth Dimension.

Alice in Wonderland, by Lewis Carroll. Valuable to those who understand the Qabalah.

Alice Through the Looking Glass, by Lewis Carroll. Valuable to those who understand the Qabalah.

The Hunting of the Snark, by Lewis Carroll. Valuable to those who understand the Qabalah.

The Arabian Nights, translated by either Sir Richard Burton or John Payne. Valuable as a storehouse of oriental magick-lore.

Morte d'Arthur, by Sir Thomas Mallory. Valuable as a storehouse of occidental magick-lore.

The Works of François Rabelais. Invaluable for Wisdom.

The Kasidah, by Sir Richard Burton. Valuable as a summary of philosophy.

The Song Celestial, by Sir Edwin Arnold. "The Bhagavad-Gita" in verse.

The Light of Asia, by Sir Edwin Arnold. An account of the attainment of Gotama Buddha.

The Rosicrucians, by Hargrave Jennings. Valuable to those who can read between the lines.

The Real History of the Rosicrucians, by A. E. Waite. A good vulgar piece of journalism on the subject.

The Works of Arthur Machen. Most of these stories are of great magical interest.

The Writings of William O'Neill (Blake). Invaluable to all students.

The Shaving of Shagpat, by George Meredith. An excellent allegory.

Lilith, by George MacDonald. A good introduction to the Astral.

Là-Bas, By J. K. Huysmans. An account of the extravagances caused by the Sin-complex.

The Lore of Proserpine, by Maurice Hewlett. A suggestive enquiry into the Hermetic Arcanum.

En Route, by J. K. Huysmans. An account of the follies of Christian mysticism.

Sidonia the Sorceress, by Wilhelm Meinhold.

The Amber Witch, by Wilhelm Meinhold.

These two tales are highly informative.

Macbeth; Midsummer Night's Dream; The Tempest, by W. Shakespeare. Interesting for traditions treated.

Redgauntlet, by Sir Walter Scott. Also one or two other novels. Interesting for traditions treated.

Rob Roy, by James Grant. Interesting for traditions treated.

The Magician, by W. Somerset Maugham. An amusing hotch-pot of stolen goods.

The Bible, by various authors unknown. The Hebrew and Greek Originals are of Qabalistic value. It contains also many magical apologues, and recounts many tales of folk-lore and magical rites.

Kim, by Rudyard Kipling. An admirable study of Eastern thought and life. Many other stories by this author are highly suggestive and informative.

For Mythology, as teaching Correspondences:

Books of Fairy Tales generally.

Oriental Classics generally.

Sufi Poetry generally.

Scandinavian and Teutonic Sagas generally.

Celtic Folk-Lore generally.

This course is of general value to the beginner. While it is not to be taken, in all cases, too seriously, it will give him a general familiarity with the mystical and magical tradition, create a deep interest in the subject, and suggest many helpful lines of thought.

It has been impossible to do more, in this list, than to suggest a fairly comprehensive course of reading.

SECTION 3. — Official publications of the A . . . A . . .

Liber I.

Liber B vel Magi.

An account of the Grade of Magus, the highest grade which

it is ever possible to manifest in any way whatever upon this plane. Or so it is said by the Masters of the Temple.

Equinox VII, p. 5.

Liber II.

The Message of the Master Therion. Explains the Essence of the new law in a very simple manner.

Equinox XI (Vol. III, No. 1), p. 39.

Liber III.

Liber Jugorum

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

Equinox IV, p. 9 & Appendix VI of this book.

Liber IV. ABA.

A general account in elementary terms of magical and mystical powers.

Part. 1. *Mysticism* — published.

2. *Magick* (Elementary Theory) — published.

3. *Magick in Practice and Theory* (this book).

4. *The Law*. Not yet completed.

Liber VI.

Liber O Vel Manus et Sagittæ.

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

Equinox II, p. 11 and appendix VI in this book.

Liber VII.

Liber Liberi vel Lapis Lazuli, Adumbratio Kabbalæ Aegyptiorum.

sub Figura VII.

Being the Voluntary Emancipation of a certain exempt Adept from his Adeptship. These are the Birth Words of a Master of the Temple.

Its 7 chapters are referred to the 7 planets in the following order:

Mars, Saturn, Jupiter, Sol, Mercury, Luna, Venus.

Liber VIII.

See CCCCXVIII.

Liber IX.

Liber E Vel Exercitiorum.

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

Equinox I, p. 25 & Appendix VI of this Book.

Liber X.

Liber Porta Lucis.

An account of the sending forth of the Master Therion by the A. . . A. . . and an explanation of His mission.

Equinox VI, p. 3.

Liber XI.

Liber NV.

An Instruction for attaining Nuit.

Equinox VII, p. 11.

Liber XIII.

Graduum Montis Abiegni.

An account of the task of the Aspirant from Probationer to Adept.

Equinox III, p. 3.

Liber XV.

Ecclesiæ Gnosticæ Catholicæ Canon Missæ.

Represents the original and true pre-Christian Christianity.

Equinox XI (vol. iii, part 1) and Appendix VI of this book.

Liber XVI.

Liber Turris Vel Domus Dei.

An Instruction for attainment by the direct destruction of thoughts as they arise in the mind.

Equinox VI, p. 9.

Liber XVII.

Liber I.A.O.

Gives three methods of attainment through a willed series of thoughts.

Unpublished. It is the active form of Liber CCCLXI.

Liber XXI.

The Classic of Purity, by Ko Hsuen.

A new translation from the Chinese by the Master Therion.

Unpublished.

Liber XXV.

The Ritual of the Star Ruby.

An improved form of the lesser ritual of the Pentagram, Liber CCCXXXIII, *The Book of Lies*, pp. 34 & 35.

Also Appendix VI of this book.

Liber XXVII.

Liber Trigrammaton, being a book of Trigrams of the Mutations of the Tao with the Yin and the Yang.

An account of the cosmic process: corresponding to the stanzas of Dzyan in another system.

Unpublished.

Liber XXX.

Liber Libræ.

An elementary course of morality suitable for the **average** man.

Equinox I, p. 17.

Liber XXXIII.

An account of A ∴ A ∴ first written in the Language of his

period by the Councillor Von Eckartshausen and now revised and rewritten in the Universal Cipher.

Equinox I, p. 4.

Liber XXXVI.

The Star Sapphire.

An improved ritual of the Hexagram. Liber CCCXXXIII (The Book of Lies), p.p. 46 & 7, and Appendix VI of this book.

Liber XLI.

Thien Tao.

An Essay on Attainment by the Way of Equilibrium.

Konx Om Pax, p. 52.

Liber XLIV.

The Mass of the Phoenix.

A Ritual of the Law.

Liber CCCXXXIII (Book of Lies), pp. 57-7, and Appendix VI in this book..

Liber XLVI.

The Key of the Mysteries.

A Translation of *La Clef des Grands Mystères*, by Eliphas Levi.

Specially adapted to the task of the Attainment of Bhakta-Yoga.

Equinox X, Supplement.

Liber XLIX.

Shi Yi Chien.

An account of the divine perfection illustrated by the seven-fold permutation of the Dyad.

Unpublished.

Liber LI.

The Lost Continent.

An account of the continent of Atlantis: the manners and customs, magical rites and opinions of its people, together

with a true account of the catastrophe, so called, which ended in its disappearance.

Unpublished.

Liber LV.

The Chymical Jousting of Brother Perardua with the seven Lances that he brake.

An account of the Magical and Mystic Path in the language of Alchemy.

Equinox I, p. 88.

Liber LVIII.

An article on the Qabalah in Equinox V, p. 65.

Liber LIX.

Across the Gulf.

A fantastic account of a previous Incarnation. Its principal interest lies in the fact that its story of the overthrowing of Isis by Osiris may help the reader to understand the meaning of the overthrowing of Osiris by Horus in the present Aeon.

Equinox VII, p. 293.

Liber LXI.

Liber Causæ.

Explains the actual history and origin of the present movement. Its statements are accurate in the ordinary sense of the word. The object of the book is to discount Mythopeia.

Equinox XI, p. 55.

Liber LXIV.

Liber Israfel, formerly called Anubis.

An instruction in a suitable method of preaching.

Unpublished.

Liber LXV.

Liber Cordis Cincti Serpente.

An account of the relations of the Aspirant with his Holy Guardian Angel.

Equinox XI (vol. iii, part I), p. 65.

Liber LXVI.

Liber Stellæ Rubææ.

A secret ritual, the Heart of IAO-OAI, delivered unto V.V.V.V.V. for his use in a certain matter of *Liber Legis*.

See Liber CCCXXXIII (Book of Lies), pp. 34-5. Also Appendix VI in this book.

Liber LXVII.

The Sword of Song.

A critical study of various philosophies. An account of Buddhism.

A. Crowley, Collected Works, Vol. ii, pp. 140-203.

Liber LXXI.

The Voice of the Silence, the Two Paths, the Seven Portals, by H. P. Blavatsky, with an elaborate commentary by Frater O. M.

Equinox III. I. Supplement.

Liber LXXXIII. — The Urn.

This is the sequel to *The Temple of Solomon the King*, and is the Diary of a Magus. This book contains a detailed account of all the experiences passed through by the Master Therion in his attainment of this grade of Initiation, the highest possible to any manifested Man.

Unpublished.

Liber LXXVIII.

A complete treatise on the Tarot giving the correct designs of the cards with their attributions and symbolic meanings on all the planes.

Part-published in Equinox VII, p. 143.

Liber LXXXI.

The Butterfly Net.

An account of a magical operation, particularly concerning the planet Luna, written in the form of a novel.

Published under the title "Moon-child" by the Mandrake Press, 41, Museum St., London, W.C.1.

Liber LXXXIV.

Vel Chanokh.

A brief abstraction of the Symbolic representation of the Universe derived by Dr. John Dee through the Scrying of Sir Edward Kelly.

Part-published in Equinox VII, p. 229 & VIII, p. 99.

Liber XC.

Tzaddi vel Hamus Hermeticus.

An account of Initiation, and an indication as to those who are suitable for the same.

Equinox VI, p. 17.

Liber XCV.

The Wake-World.

A poetical allegory of the relations of the soul and the Holy Guardian Angel.

Konx Om Pax, p. 1.

Liber XCVI.

Liber Gaias.

A Handbook of Geomancy.

Equinox II, p. 137.

Liber CVI.

A Treatise on the Nature of Death, and the proper attitude to be taken towards it.

Published in "The International", New York, 1917.

Liber CXI (Aleph).

The Book of Wisdom or Folly.

An extended and elaborate commentary on the Book of the Law, in the form of a letter from the Master Therion to his magical son. Contains some of the deepest secrets of initiation, with a clear solution of many cosmic and ethical problems.

Unpublished.

Liber CL.

De Lege Libellum.

A further explanation of the Book of the Law, with special reference to the Powers and Privileges conferred by its acceptance.

Equinox III, part 1, p. 99.

Liber CLVI.

Liber Cheth, vel Vallum Abiegni.

A perfect account of the task of the Exempt Adept considered under the symbols of a particular plane, not the intellectual.

Equinox VI, p. 23.

Liber CLVII.

The Tao Teh King.

A new translation, with a commentary, by the Master Therion.

Unpublished.

Liber CLXV.

A Master of the Temple, being an account of the attainment of Frater Unus In Omnibus.

The record of a man who actually attained by the system taught by the A.∴ A.∴

Part-published in Equinox III. I., p. 127.

Liber CLXXV.

Astarte vel Liber Berylli.

An instruction in attainment by the method of devotion, or Bhakta-Yogi.

Equinox VII, p. 37.

Liber CLXXXV.

Liber Collegii Sancti.

Being the tasks of the Grades and their Oaths proper to Liber XIII. This is the official paper of the various grades. It includes the Task and Oath of a Probationer.

Unpublished.

Liber CXCVII.

The High History of Good Sir Palamedes the Saracen Knight and of his following of the Questing Beast.

A poetic account of the Great Work and enumeration of many obstacles.

Equinox IV, Special Supplement.

Liber CC.

Resh vel Helios.

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

Equinox VI, p. 29.

Liber CCVI.

Liber RU Vel Spiritus.

Full instruction in Pranayama.

Equinox VII, p. 59.

Liber CCVII.

Syllabus. An enumeration of the Official publications of the A. A. A. with a brief description of the contents of each book.

Equinox XI (vol. iii part 1), p. 11.

This appendix is extracted therefrom.

Liber CCXX (L vel Legis).

The Book of the Law, which is the foundation of the whole work.

Text in Equinox x, p. 9. Short commentary in Equinox VII, p. 378. Full commentary by the Master Therion through whom it was given to the world, will be published shortly.

Liber CCXVI.

The Yi King.

A new translation, with a commentary by the Master Therion.

Unpublished.

Liber CCXXXI.

Liber Arcanorum τῶν ATU τοῦ TAHUTI quas vidit ASAR in AMENNTI sub figura CCXXXI. *Liber Carcerorum τῶν QLIPHOTH* cum suis Geniis. Adduntur Sigilla et Nomina Eorum.

An account of the cosmic process so far as it is indicated by the Tarot Trumps.

Equinox VII, p. 69.

Liber CCXLII. AHA!

An exposition in poetic language of several of the ways of attainment and the results obtained.

Equinox III, p. 9.

Liber CCLXV.

The Structure of the Mind.

A Treatise on psychology from the mystic and magical standpoint. Its study will help the aspirant to make a detailed scientific analysis of his mind, and so learn to control it.

Unpublished.

Liber CCC. Khabs am Pekht.

A special instruction for the Promulgation of the Law. This is the first and most important duty of every Aspirant of whatever grade. It builds up in him the character and Karma which forms the Spine of Attainment.

Equinox III. I., p. 171.

Liber CCCXXXIII.

The Book of Lies falsely so-called.

Deals with many matters on all planes of the very highest importance. It is an official publication for Babes of the Abyss, but is recommended even to beginners as highly suggestive.

Published.

Liber CCCXXXV. Adonis.

An account in poetic language of the struggle of the human and divine elements in the consciousness of man, giving their harmony following on the victory of the latter.

Equinox VII, p. 117.

Liber CCCLXI.

Liber H.H.H.

Gives three methods of attainment through a willed series of thoughts.

Liber CCCLXV, vel CXX.

The Preliminary Invocation of the Goetia so-called, with a complete explanation of the barbarous names of evocation used therein, and the secret rubric of the ritual, by the Master Therion. This is the most potent invocation extant, and was used by the Master Himself in his attainment.

See p. 265 of this book.

Liber CD.

Liber TAU Vel Kabbalæ Trium Literarum sub figura CD.

A graphic interpretation of the Tarot on the plane of initiation.

Equinox VII, p. 75.

Liber CCCCXII.

A Vel Armorum.

An instruction for the preparation of the Elemental Instruments.

Equinox IV, p. 15.

Liber CCCCXVIII.

Liber XXX AERUM vel Saeculi.

Being of the Angels of the Thirty Aethyrs, the Vision and the Voice. Besides being the classical account of the thirty Aethyrs and a model of all visions, the cries of the Angels should be regarded as accurate, and the doctrine of the function of the Great White Brotherhood understood as the foundation of the Aspiration of the Adept. The account of the Master of the Temple should in particular be taken as authentic.

Equinox V, Special Supplement.

Liber CDLXXIV. Os Abysmi vel Da'ath.

An instruction in a purely intellectual method of entering the Abyss.

Equinox VII, p. 77.

Liber D. Sepher Sephiroth.

A dictionary of Hebrew words arranged according to their

numerical value. This is an Encyclopædia of the Holy Qabalah, which is a Map of the Universe, and enables man to attain Perfect Understanding.

Equinox VIII, Special Supplement.

Liber DXXXVI.

A complete Treatise on Astrology.

This is the only text book on astrology composed on scientific lines by classifying observed facts instead of deducting from *a priori* theories.

Unpublished.

Liber DXXXVI.

BΑΤΡΑΧΟΦΡΕΝΟΒΟΟΚΟΣΜΟΜΑΧΙΑ.

An instruction in expansion of the field of the mind.

Equinox X, p. 35.

Liber DLV. Liber HAD.

An instruction for attaining Hadit.

Equinox VII, p. 83.

Liber DCXXXIII.

De Thaumaturgia.

A statement of certain ethical considerations concerning Magick.

Unpublished.

Liber DCLXVI.

The Beast.

An account of the Magical Personality who is the Logos of the present Aeon.

Unpublished.

Liber DCCLXXVII. (777).

Vel Prolegomena Symbolica Ad Systemam Sceptico-Mysticæ Viæ Explicandæ, Fundamentum Hieroglyphicorum Sanctissimorum Scientiæ Summæ.

A complete Dictionary of the Correspondences of all magical elements, reprinted with extensive additions, making it the

only standard comprehensive book of reference ever published.
It is to the language of Occultism what Webster or Murray
is to the English Language.

The reprint with additions will shortly be published.

Liber DCCCXI.

Energised Enthusiasm.

Specially adapted to the task of Attainment of Control of the
Body of Light, development of Intuition and Hathayoga.

Equinox IX, p. 17.

Liber DCCCXIII.

Vel ARARITA.

An account of the Hexagram and the method of reducing it
to the Unity, and Beyond.

Unpublished.

Liber DCCCXXXI.

Liber IOD, formerly called VESTA.

An instruction giving three methods of reducing the manifold
consciousness to the Unity.

Adapted to facilitate the task of the Attainment of Raja-Yoga
and of the Knowledge and Conversation of the Holy Guardian
Angel.

Equinox VII, p. 101.

Liber DCCCXXXVII.

The Law of Liberty. This is a further explanation of the
Book of the Law in reference to certain Ethical problems.

Equinox XI (vol. III, No. 1), p. 45.

Liber DCCCLX.

John St. John.

The Record of the Magical Retirement of G. H. Frater
O. . . M. . .

A model of what a magical record should be, so far as accurate
analysis and fullness of description are concerned.

Equinox 1, Supplement.

Liber DCCCLXVIII.

Liber Viarum Viæ.

A graphical account of magical powers classified under the Tarot Trumps.

Equinox VII, p. 101.

Liber DCCCLXXXVIII.

A complete study of the origins of Christianity.

Unpublished.

Liber CMXIII.

Liber Viæ Memoriae.

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

Equinox VII, p. 105.

Liber CMXXXIV.

The Cactus.

An elaborate study of the psychological effects produced by *Anhalonium Lewinii* (Mescal Buttons), compiled from the actual records of some hundreds of experiments.

Unpublished.

Liber DCCCCLXIII.

The Treasure House of Images.

A superb collection of Litanies appropriate to the Signs of the Zodiac.

Equinox III, Supplement.

Liber MMCCMXI.

A Note on Genesis.

A model of Qabalistic ratiocination. Specially adapted to Gnana Yoga.

Liber MCCLXIV.

The Greek Qabalah.

A Complete dictionary of all sacred and important words and phrases given in the Books of the Gnosis and other important writings both in the Greek and the Coptic.

Unpublished.

APPENDIX II.

ONE STAR IN SIGHT.

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

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

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

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

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

That shall end never that began.
All things endure because they are.
Do what thou wilt, for every man
And every woman is a star.
Pan is not dead; he liveth, Pan !
Break down the bar !

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

ONE STAR IN SIGHT.

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

A . . . A . . .¹.

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

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

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

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

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

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

*Order of
S. S.
parallel
and not.*

The Order of the S. S.

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

*Seen always 2,
hence all un-
divine.*

The Order of the R. C.

(Babe of the Abyss — the link)

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

The Order of the G. D.

(Dominus Liminis — the link)

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

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

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

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

- Probationer.** — His principal business is to begin such practices as he may prefer, and to write a careful record of the same for one year.
- Neophyte.** — Has to acquire perfect control of the Astral Plane.
- Zelator.** — His main work is to achieve complete success in Asana and Pranayama. He also begins to study the formula of the Rosy Cross.
- Practicus.** — Is expected to complete his intellectual training, and in particular to study the Qabalah.
- Philosophus.** — Is expected to complete his moral training. He is tested in Devotion to the Order.
- Dominus Liminis.** — Is expected to show mastery of Pratyahara and Dharana.
- Adeptus (without).** — Is expected to perform the Great Work and to attain the Knowledge and Conversation of the Holy Guardian Angel.
- Adeptus (within).** — Is admitted to the practice of the formula of the Rosy Cross on entering the College of the Holy Ghost.
- Adeptus (Major).** — Obtains a general mastery of practical Magick, though without comprehension.
- Adeptus (Exemptus).** — Completes in perfection all these matters. He then either (*a*) becomes a Brother of the Left Hand Path or, (*b*) is stripped of all his attainments and of himself as well, even of his Holy Guardian Angel, and becomes a Babe of the Abyss, who, having transcended the Reason, does nothing but grow in the womb of its mother. It then finds itself a
- Magister Templi.** — (Master of the Temple) : whose functions are fully described in Liber 418, as is this whole initiation from Adeptus Exemptus. See also "Aha!". His principal business is to tend his "garden" of disciples, and to obtain a perfect understanding of the Universe. He is a Master of Samadhi.

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

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

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

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

We append a more detailed account.

3. *The Order of the S. S.* is composed of those who have crossed the Abyss; the implications of this expression may be studied in Liber 418, the 14th, 13th, 12th, 11th, 10th and 9th Aethyrs in particular.

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

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

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

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

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

Every active Member of the Order has destroyed all that He is and all that He has on crossing the Abyss; but a star is cast forth in

the Heavens to enlighten the Earth, so that he may possess a vehicle wherein he may communicate with mankind. The quality and position of this star, and its functions, are determined by the nature of the incarnations transcended by him.

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

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

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

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

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

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

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

The essential characteristic of the Grade is that its possessor utters a Creative Magical Word, which transforms the planet on

which he lives by the installation of new officers to preside over its initiation. This can take place only at an "Equinox of the Gods" at the end of an "Aeon"; that is, when the secret formula which expresses the Law of its action becomes outworn and useless to its further development.

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

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

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

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

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

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

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

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

To attain the grade of Magus he must accomplish Three

reincarnate
(ut supra)

Tasks; the renunciation of His enjoyment of the Infinite so that he may formulate Himself as the Finite; the acquisition of the practical secrets alike of initiating and governing His proposed new Universe and the identification of himself with the impersonal idea of Love. Any neophyte of the Order (or, as some say, any person soever) possesses the right to claim the Grade of Master of the Temple by taking the Oath of the Grade. It is hardly necessary to observe that to do so is the most sublime and awful responsibility which it is possible to assume, and an unworthy person who does so incurs the most terrific penalties by his presumption.

death

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

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

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

N!

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

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

To attain the Grade of Magister Templi, he must perform two tasks; the emancipation from thought by putting each idea against its opposite, and refusing to prefer either; and the consecration of

himself as a pure vehicle for the influence of the order to which he aspires.

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

Should he fail, by will or weakness, to make his self-annihilation absolute, he is none the less thrust forth into the Abyss; but instead of being received and reconstructed in the Third Order, as a Babe in the womb of our Lady BABALON, under the Night of Pan, to grow up to be Himself wholly and truly as He was not previously, he remains in the Abyss, secreting his elements round his Ego as if isolated from the Universe, and becomes what is called a "Black Brother". Such a being is gradually disintegrated from lack of nourishment and the slow but certain action of the attraction of the rest of the Universe, despite his now desperate efforts to insulate and protect himself, and to aggrandise himself by predatory practices. He may indeed prosper for a while, but in the end he must perish, especially when with a new Aeon a new word is proclaimed which he cannot and will not hear, so that he is handicapped by trying to use an obsolete method of Magick, like a man with a boomerang in a battle where every one else has a rifle.

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

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

To attain the Grade of Adeptus Exemptus, he must accomplish Three Tasks; the acquisition of absolute Self-Reliance, working in complete isolation, yet transmitting the word of his superior clearly, forcibly and subtly; and the comprehension and use of the Revolution of the wheel of force, under its three successive forms of Radiation, Conduction and Convection (Mercury, Sulphur, Salt; or Sattvas, Rajas, Tamas), with their corresponding natures on

other planes. Thirdly, he must exert his whole power and authority to govern the Members of lower Grades with balanced vigour and initiative in such a way as to allow no dispute or complaint; he must employ to this end the formula called "The Beast conjoined with the Woman" which establishes a new incarnation of deity; as in the legends of Leda, Semele, Miriam, Pasiphae, and others. He must set up this ideal for the orders which he rules, so that they may possess a not too abstract rallying-point suited to their undeveloped states.

10. The Grade of Adeptus Minor is the main theme of the instructions of the A.∴ A.∴. It is characterised by the Attainment of the Knowledge and Conversation of the Holy Guardian Angel. (See the Equinox, *The Temple of Solomon the King*; *The Vision and the Voice* 8th Aethyr; also *Liber Samekh*, etc. etc.) This is the essential work of every man; none other ranks with it either for personal progress or for power to help one's fellows. This unachieved, man is no more than the unhappiest and blindest of animals. He is conscious of his own incomprehensible calamity, and clumsily incapable of repairing it. Achieved, he is no less than the co-heir of gods, a Lord of Light. He is conscious of his own consecrated course, and confidently ready to run it. The Adeptus Minor needs little help or guidance even from his superiors in our Order.

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

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

Secondly, he must keep silence, while he nails his body to the tree of his creative will, in the shape of that Will, leaving his head and arms to form the symbol of Light, as if to make oath that his every thought, word and deed should express the Light derived from the God with which he has identified his life, his love and his liberty — symbolised by his heart, his phallus, and his legs. It

is impossible to lay down precise rules by which a man may attain to the knowledge and conversation of His Holy Guardian Angel; for that is the particular secret of each one of us; a secret not to be told or even divined by any other, whatever his grade. It is the Holy of Holies, whereof each man is his own High Priest, and none knoweth the Name of his brother's God, or the Rite that invokes Him.

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

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

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

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

There is also a rule that the Members of the A. . . A. . . shall not know each other officially, save only each Member his superior who introduced him and his inferior whom he has himself introduced.

This rule has been relaxed, and a "Grand Neophyte" appointed to superintend all Members of the Order of the G. D. The real object of the rule was to prevent Members of the same Grade

working together and so blurring each other's individuality; also to prevent work developing into social intercourse.

The Grades of the Order of the G. D. are fully described in Liber 185¹, and there is no need to amplify what is there stated. It must however, be carefully remarked that in each of these preliminary Grades there are appointed certain tasks appropriate, and that the ample accomplishment of each and every one of these is insisted upon with the most rigorous rigidity.²

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

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

So must all Members of the A. ∴ A. ∴ work by the Magical Formula of the Aeon.

They must accept the Book of the Law as the Word and the Letter of Truth, and the sole Rule of Life.³ They must acknowledge the Authority of the Beast 666 and of the Scarlet Woman as

1. This book is published in the Equinox Vol. III No. 2.

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

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

in the book it is defined, and accept Their Will¹ as concentrating the Will of our Whole Order. They must accept the Crowned and Conquering Child as the Lord of the Aeon, and exert themselves to establish His reign upon Earth. They must acknowledge that "The Word of the Law is ΘΕΛΗΜΑ and that "Love is the Law, love under Will."

Each member must make it his main work to discover for himself his own true will, and to do it, and do nothing else.²

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

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

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

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

1. "Their Will" — not, of course, their wishes as individual human beings, but their will as officers of the New Aeon.

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

and to keep Silence for ever as he accomplishes the act of annihilation.

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

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

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

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

The outline given of the several successive steps is exact; the two crises — the Angel and the Abyss — are necessary features in every career. The other tasks are not always accomplished in the order given here; one man, for example, may acquire many of the qualities peculiar to the Adeptus Major, and yet lack some of those proper to the Practicus.¹ But the system here given shows

1. The natural talents of individuals differ very widely. The late Sir Richard Jebb, one of the greatest classical scholars of modern times, was so inferior to the average mediocrity in mathematics, that despite repeated efforts he could not pass the "little go" at Cambridge — which the dullest minds can usually do. He was so deeply esteemed for his classics that a special "Grace" was placeted so as to admit him to matriculation. Similarly a brilliant Exorcist might be an incompetent Diviner. In such a case the A . . . A . . . would refuse to swerve from Its system; the Aspirant would be compelled to remain at the Barrier until he succeeded in breaking it down, though a new incarnation were necessary to permit him to do so. But no technical failure of any kind soever could necessarily prevent him from accomplishing the Two Critical Tasks, since the fact of his incarnation itself proves that he has taken the Oath which entitled him to attain to the Knowledge and Conversation of his Holy Guardian Angel, and the

the correct order of events, as they are arranged in Nature; and in no case is it safe for a man to neglect to master any single detail, however dreary and distasteful it may seem. It often does so, indeed; that only insists on the necessity of dealing with it. The dislike and contempt for it bear witness to a weakness and incompleteness in the nature which disowns it; that particular gap in one's defences may admit the enemy at the very turning-point of some battle. Worse, one were shamed for ever if one's inferior should happen to ask for advice and aid on that subject and one were to fail in service to him! His failure — one's own failure also! No step, however well won for oneself, till he is ready for his own advance!

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

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

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

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

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

annihilation of this Ego. One might therefore be an Adeptus Minor or even a Magister Templi, in essence, though refused official recognition by the A. ∴ A. ∴ as a Zelator owing to (say) a nervous defect which prevented him from acquiring a Posture which was "steady and easy" as required by the Task of that grade.

(diff. levels,
same)

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

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

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

The A.∴. A.∴. possesses the secrets of success; it makes no secret of its knowledge, and if its secrets are not everywhere known and practised, it is because the abuses connected with the name of occult science disincline official investigators to examine the evidence at their disposal.

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

Love is the Law, love under will.

O. M. 7 = 4[□] A.∴. A.∴.

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

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

APPENDIX III

Notes on the nature of the "Astral Plane"¹.

1) What are "Astral" and "Spiritual" Beings?

Man is one: it is a case of any consciousness assuming a sensible form.

Microcosms and elementals. Maybe an elemental (e.g. a dog) has a cosmic conception in which he is a microcosm and man incomplete. No means of deciding same, as in case of kinds of space.²

Similarly, our gross matter may appear unreal to Beings clad in fine matter. Thus, science thinks vulgar perceptions "error". We cannot perceive at all except within our gamut; as, concentrated perfumes, which seem malodorous, and time-hidden facts, such as the vanes of a revolving fan, which flies can distinguish.

Hence: no *a priori* reason to deny the existence of conscious intelligences with insensible bodies. Indeed we know of other *orders* of mind (flies, etc., possibly vegetables) thinking by means of non-human brain-structures.

But the fundamental problem of Religion is this: **Is there any praeter-human Intelligence, of the same order as our own,**

1. On consideration these notes have been left as they were originally written. In An XVII, Sol in Virgo, Soror Rhodon, a probationer of A.∴ A.∴, at that time in enjoyment of the privilege of sojourning in a certain secret Abbey of Thelema, asked Him to add to this book an outline of the uranography of the Astral Planes, in less technical language than that of Liber 777. These notes were accordingly jotted down by Him. To elaborate them further would have been to make them disproportionate to the rest of this treatise.

2. See Poincaré, passages quoted infra.

which is not dependent on cerebral structures consisting of matter in the vulgar sense of the word ?

2) "Matter" includes all that is moveable. Thus, electric waves are "matter". There is no reason to deny the existence of Beings who perceive by other means those subtle forces which we only perceive by our instruments.

3) We can influence other Beings, conscious or no, as lion-tamers, gardeners, etc.; and are influenced by them, as by storms, bacilli, etc.

4) There is an apparent gap between our senses and their correspondences in consciousness. Theory needs a medium to join matter and spirit, just as physics once needed an "ether" to transmit and transmute vibrations.

5) We may consider all beings as parts of ourselves, but it is more convenient to regard them as independent. Maximum Convenience is our canon of "Truth".¹ We may thus refer

¹ The passages referred to are as follows :

"Les axiomes géométriques ne sont donc ni des jugements synthétiques à priori ni des faits expérimentaux. Ce sont des conventions...

Dès lors, que doit-on penser de cette question : La géométrie Euclidienne est-elle vraie ?

Elle n'a aucun sens. Autant demander si le système métrique est vrai et les anciennes mesures fausses; si les coordonnées cartésiennes sont vraies et les coordonnées polaires fausses. Une géométrie ne peut pas être plus vraie qu'une autre; elle peut seulement être *plus commode*.

On veut dire que par sélection naturelle notre esprit s'est adapté aux conditions du monde extérieur, qu'il a adopté la géométrie la plus avantageuse à l'espèce; ou en d'autres termes la plus commode. Cela est conforme tout à fait à nos conclusions; la géométrie n'est pas vraie: elle est avantageuse." Poincaré, *La Science et l'Hypothèse*.

" Nous choisirons donc ces règles non parce qu'elles sont vraies, mais parce qu'elles sont les plus commodes, et nous pourrions les résumer ainsi en disant :

" La simultanéité de deux événements, ou l'ordre de leur succession, l'égalité de deux durées, doivent être définies de telle sorte que l'énoncé des lois naturelles soit aussi simple que possible. En d'autres termes, toutes ces règles, toutes ces définitions ne sont pas que le fruit d'un opportunisme inconscient. " Poincaré, *La Valeur de la Science*.

The Student may consult H. H. Joachim's "The Nature of Truth", in

psychical phenomena to the intention of "Astral" Beings, without committing ourselves to any theory. Coherence is the sole quality demanded of us.

6) Magick enables us to receive sensible impressions of worlds other than the "physical" universe (as generally understood by profane science). These worlds have their own laws; their inhabitants are often of quasi-human intelligence; there is a definite set of relations between certain "ideas" of ours, and their expressions, and certain types of phenomena. (Thus, symbols, the Qabalah, etc. enable us to communicate with whom we choose.)

7) "Astral" Beings possess knowledge and power of a different kind from our own; their "universe" is presumably of a different kind from ours, in some respects. (Our idea "bone" is not the same as a dog's; a short-sighted man sees things differently to one of normal vision.) It is **more convenient** to assume the objective existence of an "Angel" who gives us new knowledge than to allege that our invocation has awakened a supernormal power in ourselves. Such incidents as "Calderazzo"¹ and "Jacob"² make this more cogent.

rebuttal. But most of these subtleties miss the point. Truth must be defined. It is a name, being a noun (nomen); and all names are human symbols of things. Now Truth is the power to arouse a certain reaction ("assent") in a man, under certain conditions; ("greenness", weight, all other qualities, are also powers). It exists in the object, whether latent or manifest; so experiencing both does and does not alter the facts. This is Solipsism, because we can only be conscious of our own consciousness; yet it is not Solipsism, because our consciousness tells us that its changes are due to the impact of an external force. Newton's First Law makes this a matter of definition.

"What is truth?", beyond this, inquires into the nature of this power. It is inherent in all things, since all possible propositions, or their contradictories, can be affirmed as true. Its condition is identity of form (or structure) of the Monads involved.

It requires a quality of mind beyond the "normal" to appreciate $O^\circ = X$, etc., directly, just as H. H. Joachim's reasoning demands a point-of-view beyond that of the Bushman.

1 See the story, infra, about the origin of Book 4.

2 See the story, infra, about Amalantrah.

8) The Qabalah maps ourselves by means of a convention. Every aspect of every object may thus be referred to the Tree of Life, and evoked by using the proper keys.

9) Time and Space are forms by which we obtain (distorted) images of Ideas. Our measures of Time and Space¹ are crude conventions, and differ widely for different Beings. (Hashish shows how the same mind may vary.)

10) We may admit that any aspect of any object or idea may be presented to us in a symbolic form, whose relation to its Being is irrational. (Thus, there is no rational link between seeing a bell struck and hearing its chime. Our notion of "bell" is no more than a personification of its impressions on our senses. And our wit and power to make a bell "to order" imply a series of correspondences between various orders of nature precisely analogous to Magick, when we obtain a Vision of Beauty by the use of certain colours, forms, sounds, etc.)

11) "Astral" Beings may thus be defined in the same way as "material objects"; they are the Unknown Causes of various observed effects. They may be of any order of existence. We give a physical form and name to a bell but not to its tone, though in each case we know nothing but our own impressions. But we record musical sounds by a special convention. We may therefore call a certain set of qualities "Ratzel", or describe an impression as "Saturnian" without pretending to know what anything is in itself. All we need is to know how to cast a bell that will please our ears, or how to evoke a "spirit" that will tell us things that are hidden from our intellectual faculties.

12) (a) Every object soever may be considered as possessed of an "Astral shape", sensible to our subtle perceptions. This "astral shape" is to its material basis as our human character is to our physical appearance. We may imagine this astral shape: e.g. we may "see" a jar of opium as a soft seductive woman with a cruel smile, just as we see in the face of a cunning and dishonest man the features of some animal, such as a fox.

1. See Poincaré's essay on the Nature of Space, as an idea invented by ourselves to measure the result of, and explain, our muscular movements.

(b) We may select any particular property of any object, and give it an astral shape. Thus, we may take the tricky perils of a mountain, and personify them as "trolls", or the destructive energies of the simoom, as "jinn".

(c) We may analyse any of these symbols, obtaining a finer form; thus the "spirit" contains an "angel", the angel an "archangel", etc.

(d) We may synthesize any set of symbols, obtaining a more general form. Thus we may group various types of earth-spirit as gnomes.

(e) All these may be attributed to the Tree of Life, and dealt with accordingly.

(f) The Magician may prepare a sensible body for any of these symbols, and evoke them by the proper rites.

13) The "reality" or "objectivity" of these symbols is not pertinent to the discussion. The ideas of X^4 and $\sqrt{-1}$ have proved useful to the progress of mathematical advance toward Truth; it is no odds whether a Fourth Dimension "exists", or whether $\sqrt{-1}$ has "meaning" in the sense that $\sqrt{4}$ has, the number of units in the side of a square of 4 units.

The Astral Plane — real or imaginary — is a danger to anybody who takes it without the grain of salt contained in the Wisdom of the above point of view; who violates its laws, either wilfully, carelessly, ignorantly, or by presuming that their psychological character differentiates them from physical laws in the narrower sense; or who abdicates his autonomy, on the ground that the subtler nature of astral phenomena guarantees their authority and integrity.

14) The variety of the general character of the "planes" of being is indefinitely large. But there are several main types of symbolism corresponding to the forms of plastic presentation established by the minds of Mankind. Each such "plane" has its special appearances, inhabitants, and laws — special cases of the general proposition. Notable among these are the "Egyptian" plane, which conforms with the ideas and methods of magick once in vogue in the Nile valley; the "Celtic" plane, close akin to

"Fairyland", with a Pagan Pantheism as its keynote, sometimes concealed by Christian nomenclature: the "Alchemical" plane, where the Great Work is often presented under the form of symbolically constructed landscapes occupied by quasi-heraldic animals and human types hieroglyphically distinguished, who carry on the mysterious operations of the Hermetic Art.

There are also "planes" of Parable, of Fable, and of Folk-lore; in short, every country, creed, and literature has given its characteristic mode of presentation to some "plane" or other.

But there are "planes" proper to every clairvoyant who explores the Astral Light without prejudice; in such case, things assume the form of his own mind, and his perception will be clear in proportion to his personal purity.

On the higher planes, the diversity of form, due to grossness, tends to disappear. Thus, the Astral Vision of "Isis" is utterly unlike that of "Kali". The one is of Motherhood and Wisdom, ineffably candid, clear, and loving; the other of Murder and madness, blood-intoxicated, lust-befogged, and cruel. The sole link is the Woman-symbol. But whoso makes Samadhi on Kali obtains the self-same Illumination as if it had been Isis; for in both cases he attains identity with the Quintessence of the Woman-Idea, untrammelled by the qualities with which the dwellers by the Nile and the Ganges respectively disguised it.

Thus, in low grades of initiation, dogmatic quarrels are inflamed by astral experience; as when Saint John distinguishes between the Whore BABALON and the Woman clothed with the Sun, between the Lamb that was slain and the Beast 666 whose deadly wound was healed; nor understands that Satan, the Old Serpent, in the Abyss, the Lake of Fire and Sulphur, is the Sun-Father, the vibration of Life, Lord of Infinite Space that flames with His Consuming Energy, and is also that throned Light whose Spirit is suffused throughout the City of Jewels.

Each "plane" is a veil of the one above it; the original individual Ideas become diversified as they express their elements. Two men with almost identical ideas on a subject would write two totally different treatises upon it.

15) The general control of the Astral Plane, the ability to find

one's way about it, to penetrate such sanctuaries as are guarded from the profane, to make such relations with its inhabitants as may avail to acquire knowledge and power, or to command service; all this is a question of the general Magical attainment of the student.

He must be absolutely at ease in his Body of Light, and have made it invulnerable. He must be adept in assuming all God-forms, in using all weapons, sigils, gestures, words, and signs. He must be familiar with the names and numbers pertinent to the work in hand. He must be alert, sensitive, and ready to exert his authority; yet courteous, gracious, patient, and sympathetic.

16) There are two opposite methods of exploring the Astral Plane.

(a). One may take some actual object in Nature, and analyse it by evoking its astral form, thus bringing it into knowledge and under control by applying the keys of the Qabalah and of Magick.

(b). One may proceed by invoking the required idea, and giving body to the same by attracting to it the corresponding elements in Nature.

17) Every Magician possesses an Astral Universe peculiar to himself, just as no man's experience of the world is conterminous with that of another. There will be a general agreement on the main points, of course; and so the Master Therion is able to describe the principal properties of these "planes", and their laws, just as he might write a geography giving an account of the Five Continents, the Oceans and Seas, the most notable mountains and rivers; he could not pretend to put forth the whole knowledge that any one peasant possesses in respect of his district. But, to the peasant, these petty details are precisely the most important items in his daily life. Likewise, the Magician will be grateful to the Master Therion for the Compass that guides him at night, the Map that extends his comprehension of his country, and shows him how best he may travel afield, the advice as to Sandals and Staff that make surer his feet, and the Book that tells him how, splitting open his rocks with an Hammer, he may be master of their Virgin Gold. But he will understand that his own

career on earth is his kingdom, that even the Master Therion is no more than a fellow man in another valley, and that he must explore and exploit his own inheritance with his own eyes and hands.

The Magician must not accept the Master Therion's account of the Astral Plane, His Qabalistic discoveries, His instructions in Magick. They may be correct in the main for most men; yet they cannot be wholly true for any save Him, even as no two artists can make identical pictures of the same subject.

More, even in fundamentals, though these things be Truth for all Mankind, as we carelessly say, any one particular Magician may be the one man for whom they are false. May not the flag that seems red to ten thousand seem green to some one other? Then, every man and every woman being a Star, that which is green to him is verily green; if he consent to the crowd and call it red, hath he not broken the Staff of Truth that he leaneth upon?

Each and every man therefore that will be a Magician must explore the Universe for himself. This is pre-eminently the case in the matter of the Astral Plane, because the symbols are so sensitive. Nothing is easier than to suggest visions, or to fashion phantasms to suit one's ideas. **It is obviously impossible to communicate with an independent intelligence — the one real object of astral research — if one allows one's imagination to surround one with courtiers of one's own creation.** If one expects one's visions to resemble those of the Master Therion, they are only too likely to do so; and if one's respect for Him induces one to accept such visions as authentic, one is being false to one's soul; the visions themselves will avenge it. The true Guide being gone, the seer will stray into a wilderness of terror where he is tricked and tortured; he will invoke his idol the Master Therion, and fashion in His image a frightful phantasm who will mock him in his misery, until his mind stagger and fall; and, Madness swooping upon his carrion, blast his eyes with the horror of seeing his Master dissolve into that appalling hallucination, the "Vision of THE DEMON CROWLEY!"

Remember, then, always, but especially when dealing with the Astral Plane, that man's breath stirs the Feather of Truth. What