

AL — Two.

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

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

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

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

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

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

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

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

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

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

Any impression or idea is unknowable in itself. It can mean

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

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

ShT supplies the last element; making the Word of either five or six letters, according as we regard *ShT* as one letter or two. Thus the Word affirms the Great Work accomplished : $5^{\circ} = 6^{\square}$.

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

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

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

Sh is the Holy Spirit as a "tongue of fire" manifest in triplicity,

and is the child of Set-Isis as their Logos or Word uttered by their "Angel". The card is XX, and 20 is the value of Yod (the Angel or Herald) expressed in full as IVD. $S\frac{1}{2}$ is the Spiritual congress of Heaven and Earth.

But *T* is the Holy Spirit in action as a "roaring lion" or as the "old Serpent" instead of as an "Angel of Light". The twins of Set-Isis, harlot and beast, are busy with that sodomitic and incestuous lust which is the traditional formula for producing demi-gods, as in the cases of Mary and the Dove; Leda and the Swan, etc. The card is XI, the number of Magick AVD : Aleph the Fool impregnating the woman according to the word of Yod, the Angel of the Lord ! His sister has seduced her brother Beast, shaming the Sun with her sin; she has mastered the Lion and enchanted the Serpent. Nature is outraged by Magick; man is bestialized and woman defiled. The conjunction produces a monster; it affirms regression of types. Instead of a man-God conceived of the Spirit of God by a virgin in innocence, we are asked to adore the bastard of a whore and a brute, begotten in shamefullest sin and born in most blasphemous bliss.

This is in fact the formula of our Magick ; we insist that all acts must be equal; that existence asserts the right to exist ; that unless evil is a mere term expressing some relation of haphazard hostility between forces equally self-justified, the universe is as inexplicable and impossible as uncompensated action; that the orgies of Bacchus and Pan are no less sacramental than the Masses of Jesus; that the scars of syphilis are sacred and worthy of honour as such.

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

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

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

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

The Magician should devise for himself a definite technique for destroying "evil". The essence of such a practice will consist in training the mind and the body to confront things which cause fear, pain, disgust¹, shame, and the like. He must learn to endure them, then to become indifferent to them, then to analyse them until they give pleasure and instruction, and finally to appreciate them for their own sake, as aspects of Truth. When this has been done, he should abandon them if they are really harmful in relation to health or comfort. Also, our selection of "evils" is limited to those that cannot damage us irreparably. E.g., one ought to practise smelling assafoetida until one likes it; but not arsine or hydrocyanic acid. Again, one might have a liaison with an ugly old woman until one beheld and loved the star which she is; it would be too dangerous to overcome the distaste for dishonesty by forcing oneself to pick pockets. Acts which are essentially dishonourable must not be done; they should be justified only by calm contemplation of their correctness in abstract cases.

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

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

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

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

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

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

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

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

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

The Magician must be wary in his use of his powers; he must make every act not only accord with his Will, but with the proprieties of his position at the time. It might be my will to reach

the foot of a cliff; but the easiest way — also the speediest, most direct, least obstructed, the way of minimum effort — would be simply to jump. I should have destroyed my will in the act of fulfilling it, or what I mistook for it; for the true will has no goal; its nature being to Go. Similarly a parabola is bound by one law which fixes its relations with two straight lines at every point; yet it has no end short of infinity, and it continually changes its direction. The initiate who is aware Who he is can always check his conduct by reference to the determinants of his curve, and calculate his past, his future, his bearings and his proper course at any assigned moment; he can even comprehend himself as a simple idea. He may attain to measure fellow-parabolas, ellipses that cross his path, hyperbolas that span all space with their twin wings. Perhaps he may come at long last, leaping beyond the limits of his own law, to conceive that sublimely stupendous outrage to Reason, the Cone! Utterly inscrutable to him, he is yet well aware that he exists in the nature thereof, that he is necessary thereto, that he is ordered thereby, and that therefrom he is sprung, from the loins of so fearful a Father! His own infinity becomes zero in relation to that of the least fragment of the solid. He hardly exists at all. Trillions multiplied by trillions of trillions of such as he could not cross the frontier even of breadth, the idea which he came to guess at only because he felt himself bound by some mysterious power. Yet breadth is equally a nothing in the presence of the Cone. His first conception must evidently be a frantic spasm, formless, insane, not to be classed as articulate thought. Yet, if he develops the faculties of his mind, the more he knows of it the more he sees that its nature is identical with his own whenever comparison is possible.

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

We know one thing only. Absolute existence, absolute motion, absolute direction, absolute simultaneity, absolute truth, all such

ideas; they have not, and never can have, any real meaning. If a man in delirium tremens fell into the Hudson River, he might remember the proverb and clutch at an imaginary straw. Words such as "truth" are like that straw. Confusion of thought is concealed, and its impotence denied, by the invention. This paragraph opened with, "We know": yet, questioned, "we" make haste to deny the possibility of possessing, or even of defining, knowledge. What could be more certain to a parabola-philosopher than that he could be approached in two ways, and two only? It would be indeed little less than the whole body of his knowledge, implied in the theory of his definition of himself, and confirmed by every single experience. He could receive impressions only by meeting A, or being caught up by B. Yet he would be wrong in an infinite number of ways. There are therefore Aleph-Zero possibilities that at any moment a man may find himself totally transformed. And it may be that our present dazzled bewilderment is due to our recognition of the existence of a new dimension of thought, which seems so "inscrutably infinite" and "absurd" and "immoral", etc. — because we have not studied it long enough to appreciate that its laws are identical with our own, though extended to new conceptions. The discovery of radioactivity created a momentary chaos in chemistry and physics; but it soon led to a fuller interpretation of the old ideas. It dispersed many difficulties, harmonized many discords, and — yea, more! It shewed the substance of the Universe as a simplicity of Light and Life, possessed of limitless liberty to enjoy Love by combining its units in various manners to compose atoms, themselves capable of deeper self-realization through fresh complexities and organizations, each with its own peculiar powers and pleasures, each pursuing its path through the world where all things are possible. It revealed the omnipresence of Hadit identical with Himself, yet fulfilling Himself by dividing his interplay with Nuit into episodes, each form of his energy isolated with each aspect of Her receptivity, delight developing delight continuous from complex to complex. It was the voice of Nature awakening at the dawn of the Aeon, as Aiwaz uttered the Word of the Law of Thelema.

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

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

LIBER XV

O. T. O.

ECCLESIAE GNOSTICÆ CATHOLICÆ CANON MISSÆ.

I.

Of the Furnishings of the Temple.

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

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

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

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

All this is enclosed within a great veil.

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

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

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

II.

Of the Officers of the Mass.

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

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

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

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

III.

Of the ceremony of the Introit.

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

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

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

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

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

The DEACON and all the PEOPLE. I believe in one secret and ineffable LORD; and in one Star in the company of Stars of whose fire we are created, and to which we shall return; and in one Father of Life, Mystery of Mystery, in His name

CHAOS, the sole viceregent of the Sun upon Earth; and in one Air the nourisher of all that breathes.

And I believe in one Earth, the Mother of us all, and in one Womb wherein all men are begotten, and wherein they shall rest, Mystery of Mystery, in Her name BABALON.

And I believe in the Serpent and the Lion, Mystery of Mystery, in his name BAPHOMET.

And I believe in one Gnostic and Catholic Church of Light, Love and Liberty, the Word of whose Law is ΘΕΛΗΜΑ.

And I believe in the communion of Saints.

And, forasmuch as meat and drink are transmuted in us daily into spiritual substance, I believe in the Miracle of the Mass.

And I confess one Baptism of Wisdom whereby we accomplish the Miracle of Incarnation.

And I confess my life one, individual, and eternal that was, and is, and is to come.

AYMHN, AYMHN, AYMHN.

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

The VIRGIN. Greeting of Earth and Heaven!

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

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

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

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

She sheathes the Sword.

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

He then kneels and worships the Lance with both hands.

Penitential music.

The PRIEST. I am a man among men.

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

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

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

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

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

Be the PRIEST pure of body and soul!

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

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

Be the PRIEST fervent of body and soul!

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

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

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

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

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

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

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

Be the LORD present among us!

All give the Hailing Sign.

The PEOPLE : So mote it be.

IV.

Of the Ceremony of the opening of the Veil.

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

He raises the Lance. All repeat Hailing Sign.

A phrase of triumphant music.

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

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

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

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

The thumb of the PRIEST is always between his index and

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

The children replace their weapons on their respective altars.

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

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

All imitate this motion.

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

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

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

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

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

kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour and pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me! To me! To me! Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you! I am the blue-lidded daughter of Sunset. I am the naked brilliance of the voluptuous night-sky. To me! To me!

The PRIEST mounts the second step.

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

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

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

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

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

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

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

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

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

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

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

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

(The PRIEST mounts the third step.)

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

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

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

A ka dua

Tuf ur biu

Bi a'a chefu

Dudu nur af an nuteru!

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

(The PRIEST parts the veil with his Lance.)

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

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

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

V.

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

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

The PEOPLE. So mote it be.

(THE LORD)

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

The PEOPLE. So mote it be.

(THE MOON)

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

The PEOPLE. So mote it be.

(THE LADY)

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

The PEOPLE. So mote it be.

(THE SAINTS)

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

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

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

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

The PEOPLE. So mote it be.

(THE EARTH)

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

The PEOPLE. So mote it be.

(THE PRINCIPLES)

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

The PEOPLE. So mote it be.

(BIRTH)

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

The PEOPLE. So mote it be.

(MARRIAGE)

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

(DEATH)

(All stand, Head erect, Eyes open.)

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

The PEOPLE. So mote it be.

(THE END)

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

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

ΑΥΜΗΝ, ΑΥΜΗΝ, ΑΥΜΗΝ.

(All sit.)

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

VI.

Of the Consecration of the Elements.

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

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

(He touches the Host with the Lance.)

By the virtue of the Rod!

Be this bread the Body of God!

(He takes the Host.)

ΤΟΥΤΟ ΕΣΤΙ ΤΟ ΣΟΜΑ ΜΟΥ.

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

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

(He touches the Cup with the Lance.)

By the virtue of the Rod!

Be this wine the Blood of God!

(He takes the Cup)

ΤΟΥΤΟ ΕΣΤΙ ΤΟ ΠΟΤΗΡΙΟΝ ΤΟΥ ΑΙΜΑΤΟΣ ΜΟΥ.

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

For this is the Covenant of Resurrection.

He makes the five crosses on the PRIESTESS.

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

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

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

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

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

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

+1
+3 +2
 +5 +4

(He elevates the Host and the Cup.)

(The Bell strikes.)

ΑΓΙΟΣ, ΑΓΙΟΣ, ΑΓΙΟΣ, ΙΑΩ!

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

VII.

Of the Office of the Anthem.

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

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

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

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

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

MEN. Glory to Thee from earth unploughed!

WOMEN. Glory to thee from virgin vowed!

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

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

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

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

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

VIII.

Of the Mystic Marriage and Consummation of the Elements.

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

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

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

ΤΟΥΤΟ ΕΣΤΙ ΤΟ ΣΠΕΡΜΑ ΜΟΥ. Η Ο ΠΑΤΗΡ ΕΣΤΙΝ
Η Ο ΥΙΟΣ ΟΙΑ ΤΟ ΠΝΕΥΜΑ ΑΓΙΟΝ.
ΑΥΜΗΝ. ΑΥΜΗΝ. ΑΥΜΗΝ.

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

The PRIEST and The PRIESTESS. Η ΠΙΛΙΥ.

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

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

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

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

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

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

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

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

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

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

(Silence.)

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

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

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

(Silence.)

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

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

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

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

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

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

The PRIEST. + The LORD bless you.

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

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

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

Music. (Voluntary.)

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

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

APPENDIX VII.

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

LIBER HHH

SUB FIGURA CCCXLI.

CONTINET CAPITULA TRIA: MMM, AAA, ET SSS.

I.

MMM.

“I remember a certain holy day in the dusk of the Year, in the dusk of the Equinox of Osiris, when first I beheld thee visibly; when first the dreadful issue was fought out; when the Ibis-headed One charmed away the strife. I remember thy first kiss, even as a maiden should. Nor in the dark byways was there another: thy kisses abide.” — LIBER LAPIDIS LAZULI. VII. 15. 16.

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

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

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

3. Next, the night is riven by the lightning flash. This also

shalt thou feel in thy body, which shall shiver and leap with the shock, and that also must both be suffered and overcome.

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

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

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

Let his body fall supine with arms outstretched.

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

7. Now let him resume his former posture.

Two and twenty times shall he figure to himself that he is bitten by a serpent, feeling even in his body the poison thereof, And let each bite be healed by an eagle or hawk, spreading its wings above his head, and dropping thereupon a healing dew. But let the last bite be so terrible a pang at the nape of the neck that he seemeth to die, and let the healing dew be of such virtue that he leapeth to his feet.

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

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

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

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

II

A A A

"These loosen the swathings of the corpse; these unbind the feet of Osiris, so that the flaming God may rage through the firmament with his fantastic spear." LIBER LAPIDIS LAZULI. VII. III.

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

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

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

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

3. Now imagine a divine breath entering thy nostrils.

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

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

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

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

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

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

10. Let it sink into blackness, borne in the bark of heaven, upon the back of the holy cow Hathor. And it may be that thou shalt hear the moaning thereof.

11. Let it become blacker than all blackness. And in this meditation thou shalt be utterly without fear, for that the blackness that will appear unto thee is a thing dreadful beyond all thy comprehension.

And it shall come to pass that if thou hast well and properly

performed this meditation that on a sudden thou shalt hear the drone and booming of a Beetle.

12. Now then shall the Blackness pass, and with rose and gold shalt thou arise in the East, with the cry of an Hawk resounding in thine ear. Shrill shall it be and harsh.

13. At the end shalt thou rise and stand in the mid-heaven, a globe of glory. And therewith shall arise the mighty Sound that holy men have likened unto the roaring of a Lion.

14. Then shalt thou withdraw thyself from the Vision, gathering thyself into the divine form of Osiris upon his throne.

15. Then shalt thou repeat audibly the cry of triumph of the god re-arisen, as it shall have been given unto thee by thy Superior.

16. And this being accomplished, thou mayest enter again into the Vision, that thereby shall be perfected in Thee.

17. After this shalt thou return into the Body, and give thanks unto the Most High God IAIDA, yea unto the Most High God IAIDA.

18. Mark well that this operation should be performed if it be possible in a place set apart and consecrated to the Works of the Magick of Light. Also that the Temple should be ceremonially open as thou hast knowledge and skill to perform, and that at the end thereof the closing should be most carefully accomplished. But in the preliminary practice it is enough to cleanse thyself by ablution, by robing, and by the rituals of the Pentagram and Hexagram.

0-2 should be practised at first, until some realisation is obtained; and the practice should always be followed by a divine invocation of Apollo or of Isis or of Jupiter or of Serapis.

Next, after a swift summary of 0-2 practice 3-7.

This being mastered, add 8.

Then add 9-13.

Then being prepared and fortified, well fitted for the work, perform the whole meditation at one time. And let this be continued until perfect success be attained therein. For this is a mighty meditation and holy, having power even upon Death, yea, having power even upon Death.

(Note by Fra. O. M. At any time during this meditation the

concentration may bring about Samadhi. This is to be feared and shunned, more than any other breaking of control, for that it is the most tremendous of the forces which threaten to obsess. There is also some danger of acute delirious melancholia at point I.)

III

SSS

"Thou art a beautiful thing, whiter than a woman in the column of this vibration.

"I shoot up vertically like an arrow, and become that Above.

"But it is death, and the flame of the pyre.

"Ascend in the flame of the pyre, O my Soul !

"Thy God is like the cold emptiness of the utmost heaven, into which thou radiatest thy little light.

"When Thou shalt know me, O empty God, my flame shall utterly expire in thy great N.O.X." LIBER LAPIDIS LAZULI. I. 36-40.

0. Be seated in thine Asana, preferably the Thunderbolt.

It is essential that the spine be vertical.

1. In this practice the cavity of the brain is the Yoni; the spinal cord is the Lingam.

2. Concentrate thy thought of adoration in the brain.

3. Now begin to awaken the spine in this manner. Concentrate thy thought of thyself in the base of the spine, and move it gradually up a little at a time.

By this means thou wilt become conscious of the spine, feeling each vertebra as a separate entity. This must be achieved most fully and perfectly before the further practice is begun.

4. Next, adore the brain as before, but figure to thyself its content as infinite. Deem it to be the womb of Isis, or the body of Nuit.

5. Next, identify thyself with the base of the spine as before, but figure to thyself its energy as infinite. Deem it to be the phallus of Osiris or the being of Hadit.

6. These two concentrations 4 and 5 may be pushed to the

point of Samadhi. Yet lose not control of the will; let not Samadhi be thy master herein.

7. Now then, being conscious both of the brain and the spine, and unconscious of all else, do thou imagine the hunger of the one for the other; the emptiness of the brain, the ache of the spine, even as the emptiness of space and the aimlessness of Matter.

And if thou hast experience of the Eucharist in both kinds, it shall aid thine imagination herein.

8. Let this agony grow until it be insupportable, resisting by will every temptation. Not until thine whole body is bathed in sweat, or it may be in sweat of blood, and until a cry of intolerable anguish is forced from thy closed lips, shalt thou proceed.

9. Now let a current of light, deep azure flecked with scarlet, pass up and down the spine, striking as it were upon thyself that art coiled at the base as a serpent.

Let this be exceeding slow and subtle; and though it be accompanied with pleasure, resist; and though it be accompanied with pain, resist.

10. This shalt thou continue until thou art exhausted, never relaxing the control. Until thou canst perform this one section 9 during a whole hour, proceed not. And withdraw from the meditation by an act of will, passing into a gentle Pranayama without Kumbhakam, and meditating on Harpocrates, the silent and virginal God.

11. Then at last, being well-fitted in body and mind, fixed in peace, beneath a favourable heaven of stars, at night, in calm and warm weather, mayst thou quicken the movement of the light until it be taken up by the brain and the spine, independently of thy will.

12. If in this hour thou shouldst die, is it not written, "Blessed are the dead that die in the Lord"? Yea, Blessed are the dead that die in the Lord!

LIBER E
vel
EXERCITIORUM
SUB FIGURA IX

I.

1. It is absolutely necessary that all experiments should be recorded in detail during, or immediately after, their performance.

2. It is highly important to note the physical and mental condition of the experimenter or experimenters.

3. The time and place of all experiments must be noted; also the state of the weather, and generally all conditions which might conceivably have any result upon the experiment either as adjuncts to or causes of the result, or as inhibiting it, or as sources of error.

4. The A. . . A. . . will not take official notice of any experiments which are not thus properly recorded.

5. It is not necessary at this stage for us to declare fully the ultimate end of our researches; nor indeed would it be understood by those who have not become proficient in these elementary courses.

6. The experimenter is encouraged to use his own intelligence, and not to rely upon any other person or persons, however distinguished, even among ourselves.

7. The written record should be intelligently prepared so that others may benefit from its study.

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

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

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

II

Physical clairvoyance.

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

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

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

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

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

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

6. Note that some cards are harmonious.

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

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

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

8. As you progress you will find that you are able to distinguish the suit correctly three times in four and that very few indeed inharmonious errors occur, while in 78 experiments you are able to name the card aright as many as 15 or 20 times.

9. When you have reached this stage, you may be admitted for

examination; and in the event of your passing you will be given more complex and difficult exercises.

III

Asana — Posture.

1. You must learn to sit perfectly still with every muscle tense for long periods.
2. You must wear no garments that interfere with the posture in any of these experiments.
3. The first position : (The God). Sit in a chair; head up, back straight, knees together, hands on knees, eyes closed.
4. The second position : (The Dragon). Kneel; buttocks resting on the heels, toes turned back, back and head straight, hands on thighs.
5. The third position: (The Ibis). Stand, hold left ankle with right hand, free forefinger on lips.
6. The fourth position: (The Thunderbolt). Sit; left heel pressing up anus, right foot poised on its toes, the heel covering the phallus; arms stretched out over the knees; head and back straight.
7. Various things will happen to you while you are practising these positions; they must be carefully analysed and described.
8. Note down the duration of practice; the severity of the pain (if any) which accompanies it, the degree of rigidity attained, and any other pertinent matters.
9. When you have progressed up to the point that a saucer filled to the brim with water and poised upon the head does not spill one drop during a whole hour, and when you can no longer perceive the slightest tremor in any muscle; when, in short, you are perfectly steady and easy, you will be admitted for examination; and, should you pass, you will be instructed in more complex and difficult practices.

IV

Pranayama — Regularisation of the Breathing

1. At rest in one of your positions, close the right nostril with the thumb of the right hand and breathe out slowly and completely

through the left nostril, while your watch marks 20 seconds. Breathe in through the same nostril for 10 seconds. Changing hands, repeat with the other nostril. Let this be continuous for one hour.

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

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

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

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

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

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

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

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

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

V.

Dharana — Control of Thought.

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

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

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

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

4. Proceed to combinations of moving objects, e.g. a piston

rising and falling while a pendulum is swinging. The relation between the two movements should be varied in different experiments.

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

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

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

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

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

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

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

VI.

Physical limitations.

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

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

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

4. Ascertain how far you can walk without once stopping; likewise with dancing, swimming, running, etc.
5. Ascertain for how many hours you can do without sleep.
6. Test your endurance with various gymnastic exercises, club swinging, and so on.
7. Ascertain for how long you can keep silence.
8. Investigate any other capacities and aptitudes which may occur to you.
9. Let all these things be carefully and conscientiously recorded; for according to your powers will it be demanded of you.

VII.

A Course of Reading.

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

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

“The Yi King” (S.B.E. Series, Oxford University Press.)

“The Tao Teh King” (S.B.E. Series.)

“Tannhäuser”, by A. Crowley.

“The Upanishads”.

“The Bhagavad-Gita”.

“The Voice of the Silence”.

“Raja Yoga”, by Swami Vivekananda.

“The Shiva Sanhita”.

“The Aphorisms of Patanjali”.

“The Sword of Song”.

“The Book of the Dead”.

“Rituel et Dogme de la Haute Magie”.

"The Book of the Sacred Magic of Abramelin the Mage".

"The Goetia".

"The Hathayoga Pradipika".

"The Spiritual Guide of Molinos".

Erdmann's "History of Philosophy".

"The Star in the West" (Captain Fuller).

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

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

"777 vel Prolegomena, etc."

"Varieties of Religious Experience" (James).

"Kabbala Denudata".

"Konx Om Pax".

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

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

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

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

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

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

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

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

LIBER O
vel
MANUS ET SAGITTÆ
SUB FIGURA VI.

I.

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

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

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

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

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

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

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

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

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

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

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

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

II.

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

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

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

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

In column xlv¹, line 12, you will find "Knowledge of Sciences."

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

1. Reference to the First Edition.

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

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

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

The general purpose of all this preparation is as follows:

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

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

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

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

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

III.

1. The Magical Images of the Gods of Egypt should be made thoroughly familiar. This can be done by studying them in any public museum, or in such books as may be accessible to the student. They should then be carefully painted by him, both from the model and from memory.

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

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

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

4. (a) Stand with arms outstretched¹. (See illustration, in Equinox No. 2, p. 13.)

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

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

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

(e) Then withdraw the left foot, and place the right forefinger²

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

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

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

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

6. It is a sign of success, though only by the student himself is it perceived, when he hears the name of the God vehemently roared forth, as if by the concourse of ten thousand thunders; and it should appear to him as if that Great Voice proceeded from the Universe, and not from himself.

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

IV.

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

The Lesser Ritual of the Pentagram

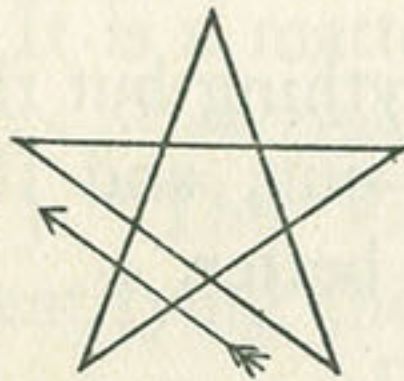
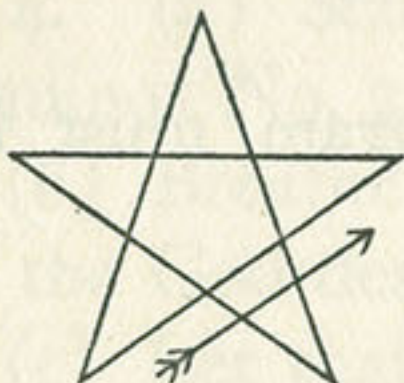
- i. Touching the forehead say Ateh (Unto Thee),
- ii. Touching the breast say Malkuth (The Kingdom),
- iii. Touching the right shoulder, say ve-Geburah (and the Glory),
- iv. Touching the left shoulder, say ve-Gedulah (and the Glory).
- v. Clasp the hands upon the breast, say le-Olahm, Amen (To the Ages, Amen).
- vi. Turning to the East, make a pentagram (that of Earth) with the proper weapon (usually the Wand). Say (i.e. vibrate) IHVH.
- vii. Turning to the South, the same, but say A D N I.
- viii. Turning to the West, the same, but say A H I H.
- ix. Turning to the North, the same, but say A G L A (Pronounce: Ye-ho-wau, Adonai, Eheieh, Agla).
- x. Extending the arms in the form of a cross say,
- xi. Before me Raphael;
- xii. Behind me Gabriel;

- xiii. On my right hand, Michael.
- xiv. On my left hand, Auriel;
- xv. For about me flames the Pentagram,
- xvi. And in the Column stands the six-rayed Star.
- xvii-xxi. Repeat (1) to (v), the Qabalistic Cross.

The Greater Ritual of the Pentagram

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


The Pentagrams of Spirit.

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

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

(The Grade of the "Portal" is particularly attributed to the element of Spirit; it refers to the Sun; the Paths of 10, 7 and 3 are attributed to this degree. See "777" lines 6 and 31 bis).

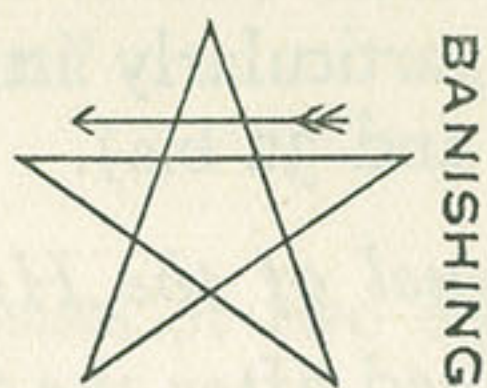
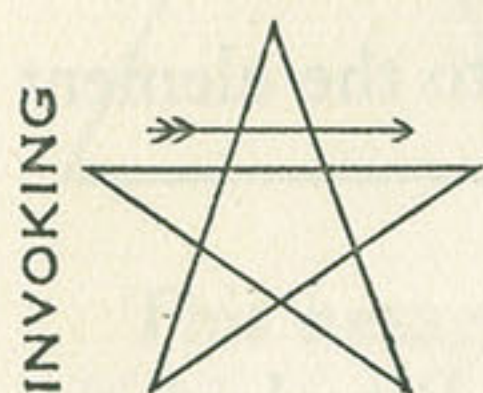
The Pentagrams of Fire.

INVOKING		BANISHING	Name: A L H I M (Elohim).
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The signs of $4^{\circ}=7^{\square}$. Raise the arms above the head and join the hands, so that the tips of the fingers and of the thumbs meet, formulating a triangle (see illustration).

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

The Pentagrams of Water.

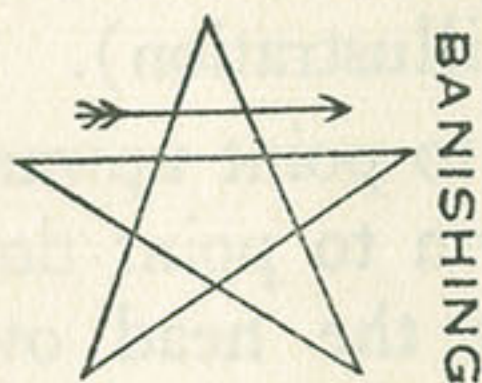


Name A L (El).

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

(The Grade of $3^{\circ}=8^{\square}$ is particularly attributed to the element of water; it refers to the planet Mercury; the paths of γ and ψ are attributed to this degree. For other attributions see "777", lines 8 and 23).

The Pentagrams of Air.

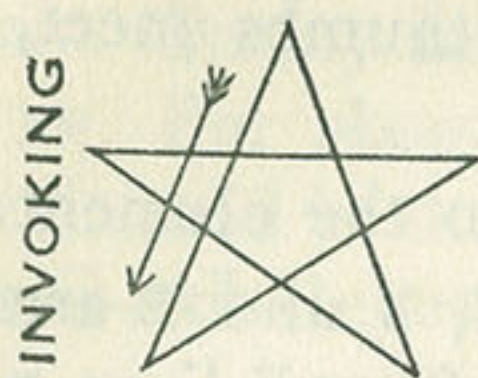


Name I H V H (Ye-ho-wau).

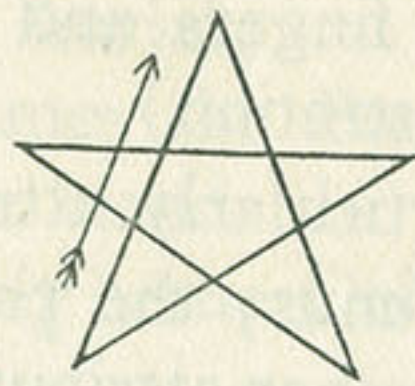
The signs of $2^{\circ}=9^{\square}$. Stretch both arms upwards and outwards, the elbows bent at right angles, the hand bent back, the palms upwards as if supporting a weight. (See illustration).

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

The Pentagrams of Earth



INVOKING



BANISHING

Name: A D N I (Adonai).

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

(The Grade of $1^{\circ}=10^{\square}$ is particularly attributed to the element of Earth, See "777" lines 10 and 32 bis).

The Lesser Ritual of the Hexagram.

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

(I). Stand upright, feet together, left arm at side, right across body, holding Wand or other weapon upright in the median line. Then face East and say :

(II) I.N.R.I.

Yod, Nun, Resh, Yod.

Virgo, Isis, Mighty Mother.

Scorpio, Apophis, Destroyer.

Sol, Osiris, Slain and Risen.

Isis, Apophis, Osiris, IAΩ.

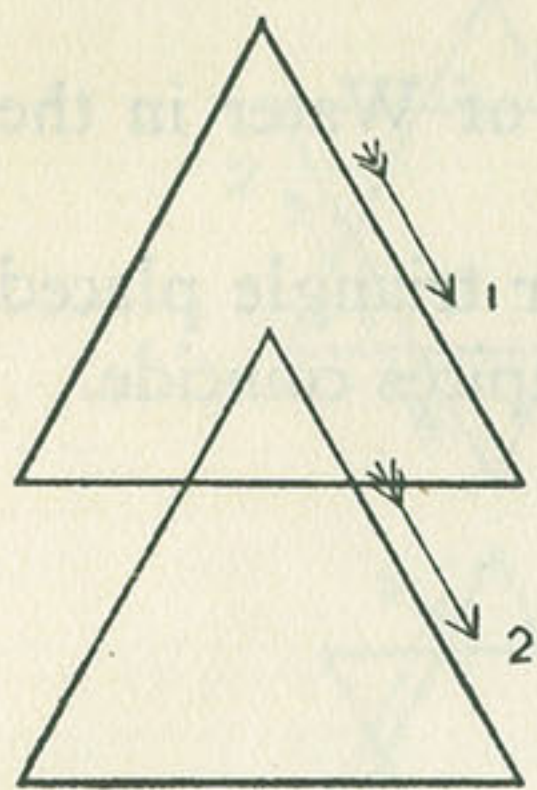
(III). Extend the arms in the form of a cross, and say "The Sign of Osiris Slain." (See illustration).

(IV). Raise the right arm to point upwards, keeping the elbow square, and lower the left arm to point downwards, keeping the elbow square, while turning the head over the left shoulder looking down so that the eyes follow the left forearm, and say, "The Sign of the Mourning of Isis". (See illustration).

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

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

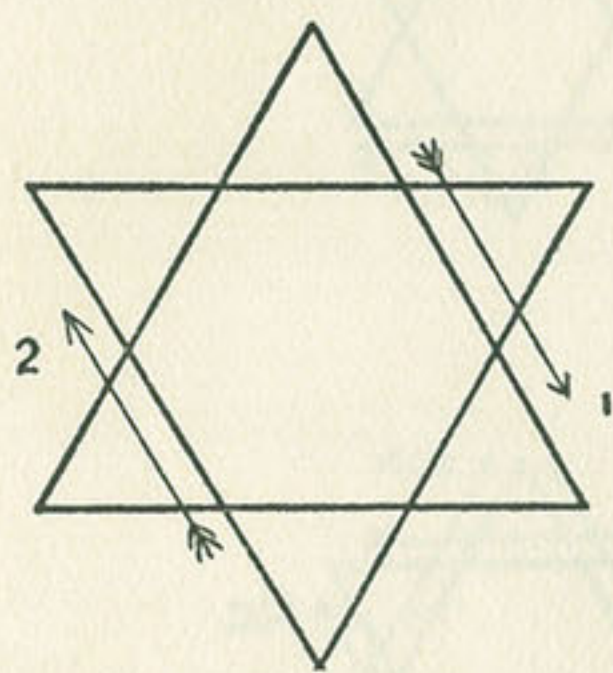
(VII). Extend the arms again as in (III) and cross them again as in (vi), saying : "L.V.X., Lux, the Light of the Cross".



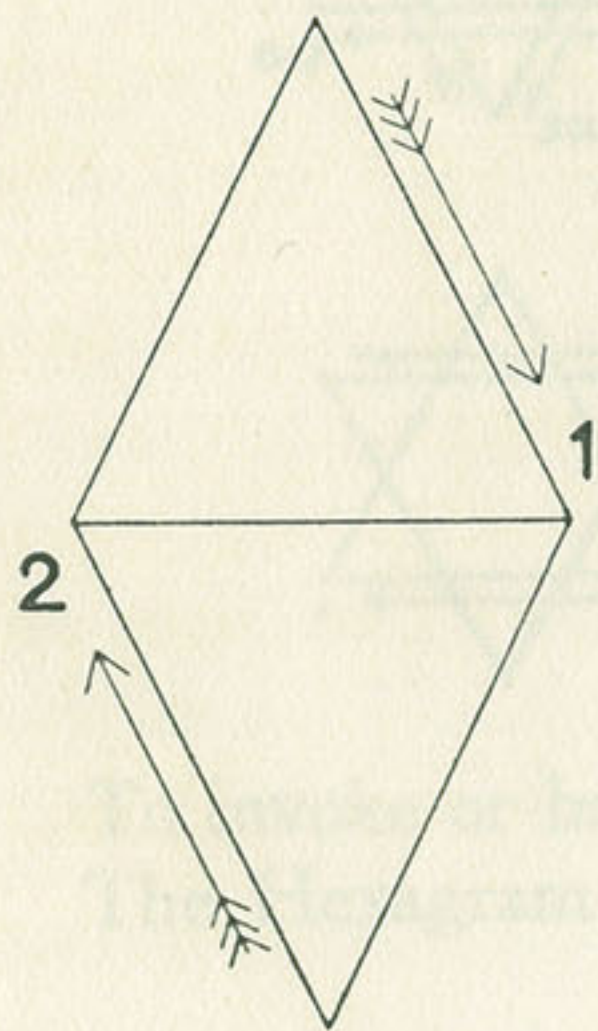
(VIII). With the magical weapon trace the Hexagram of Fire in the East, saying, "ARARITA" (ארריתה).

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

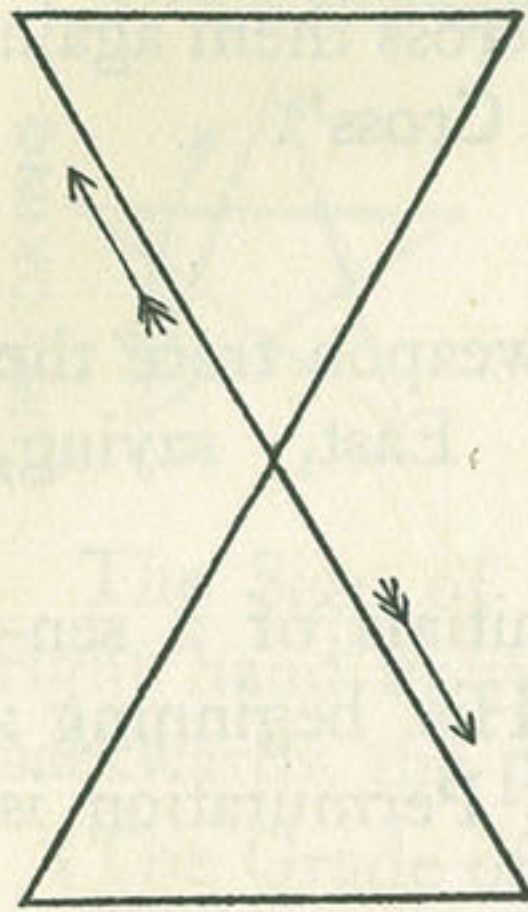
This hexagram consists of two equilateral triangles, both apices pointing upwards. Begin at the top of the upper triangle and trace it in a dextro-rotary direction. The top of the lower triangle and trace it in a dextro-rotary direction. The top of the lower should coincide with the central point of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



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



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

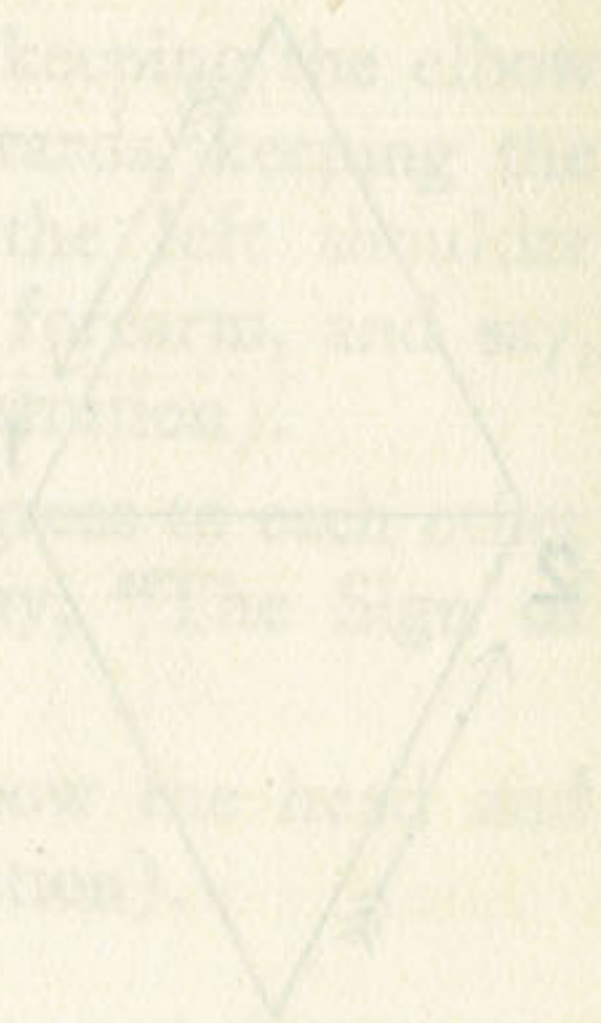


(XI). Trace the hexagram of Water in the North, saying "ARARITA".

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

(XII). Repeat (I-VII).

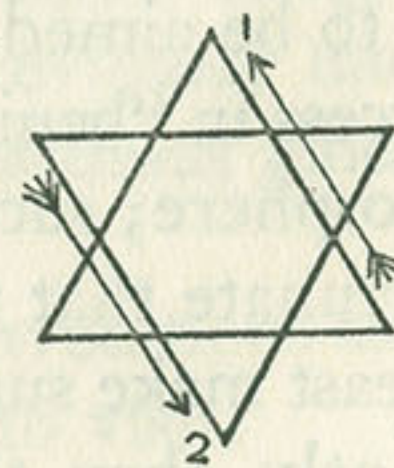
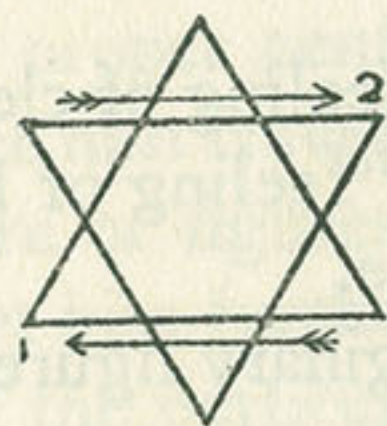
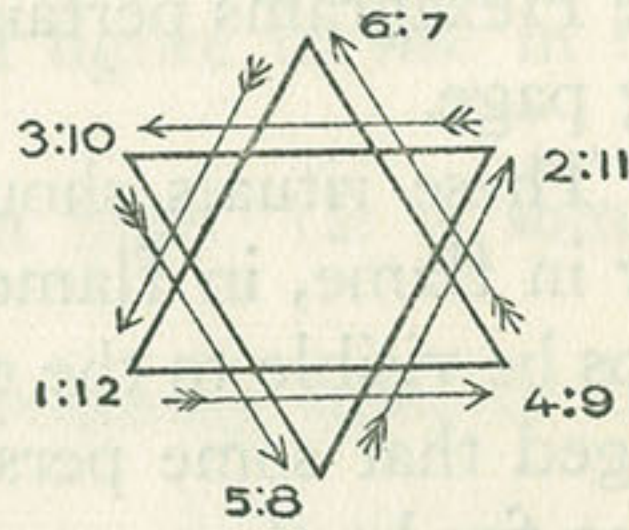
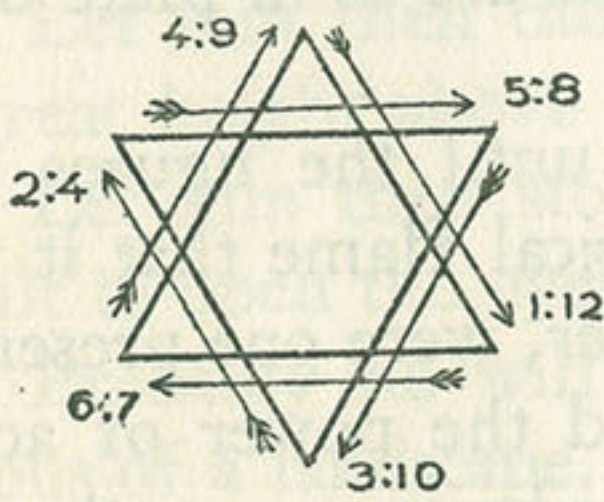
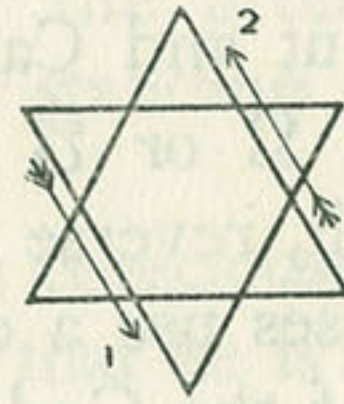
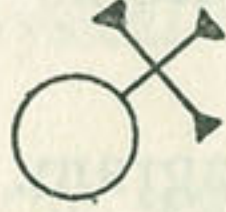
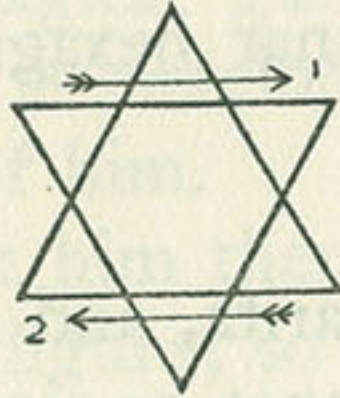
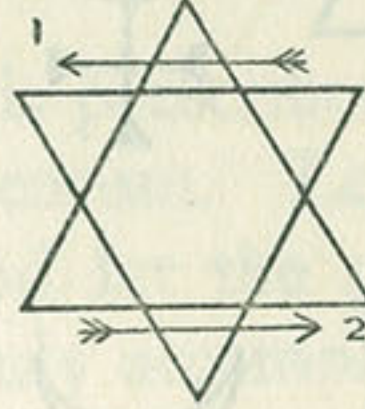
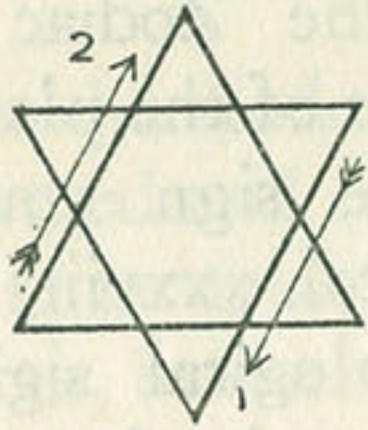
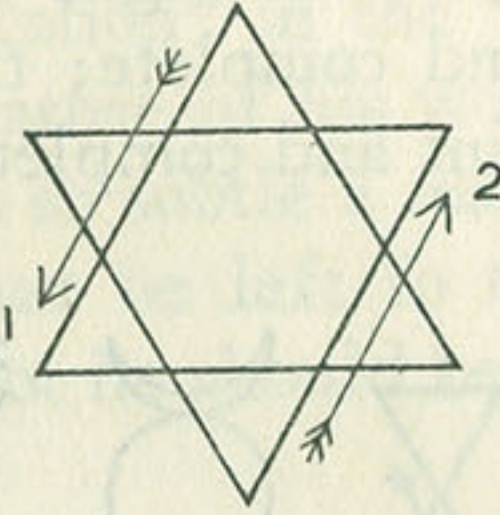
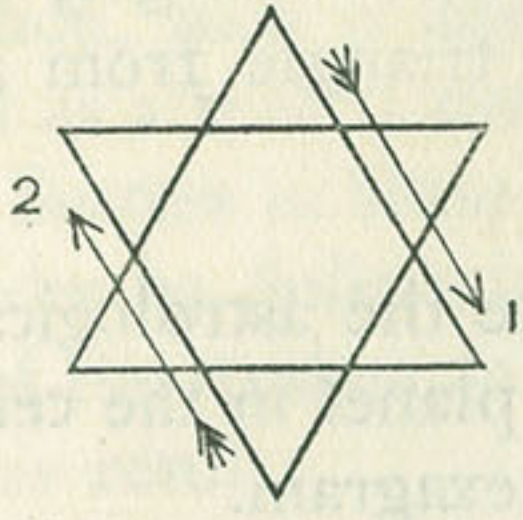
The Banishing Ritual is identical, save that the direction of the Hexagrams must be reversed.



The Greater Ritual of the Hexagram.

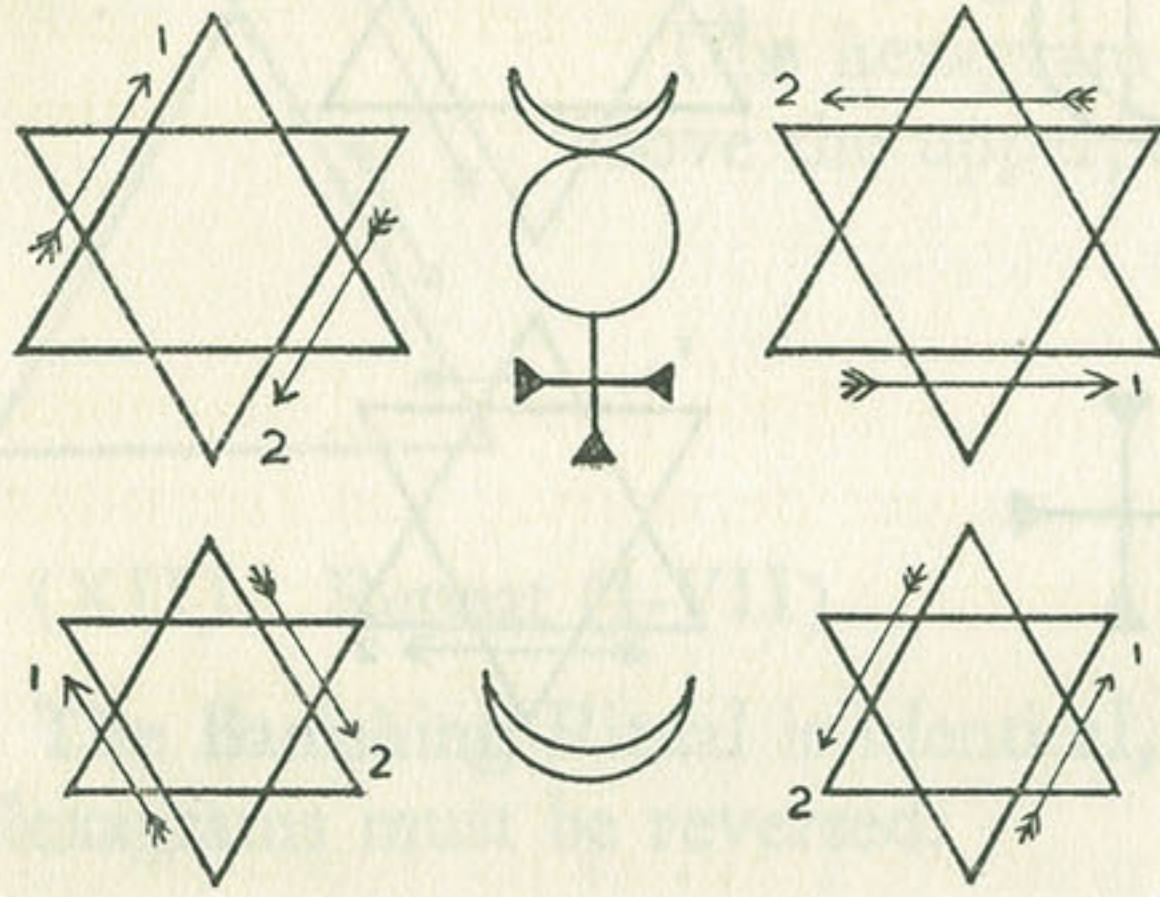
INVOKING

BANISHING



To invoke or banish planets or zodiacal signs.
The Hexagram of Earth alone is used. Draw the hexagram,

beginning from the point which is attributed to the planet you are dealing with. (See "777" col.lxxxiii). Thus to invoke Jupiter begin from the right hand point of the lower triangle, dextro-rotary and complete; then trace the upper triangle from its left hand point and complete.



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

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

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

To banish, reverse the hexagram.

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

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

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

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

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

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

5. Success in these verbal invocations is so subtle a matter, and its grades so delicately shaded, that it must be left to the good sense of the student to decide whether or not he should be satisfied with his result.

V.

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

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

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

This will usually be the great difficulty of the operation.

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

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

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

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

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

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

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

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

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

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

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

The danger spoken of is that of fainting, or of obsession, or of loss of memory or other mental faculty.

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

It may be added that this apparently complicated experiment is perfectly easy to perform. It is best to learn by "travelling" with a person already experienced in the matter. Two or three experiments should suffice to render the student confident and even expert. See also "The Seer", pp. 295-333, Equinox I, 2.

VI.

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

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

3. Let him be very careful to cause his imaginary body to rise

in a line exactly perpendicular to the earth's tangent at the point where his physical body is situated (or to put it more simply, straight upwards).

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

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

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

6. At last there must come a moment when his whole being is swallowed up in fatigue, overwhelmed by its own inertia.¹ Let him sink (when no longer can he strive, though his tongue be bitten through with the effort and the blood gush from his nostrils) into the blackness of unconsciousness, and then, on coming to himself, let him write down soberly and accurately a record of all that hath occurred, yea a record of all that hath occurred.

EXPLICIT

1. This in case of failure. The results of success are so many and wonderful that no effort is here made to describe them. They are classified, tentatively, in the "Herb Dangerous", Part II, Equinox I, 2.

LIBER ASTARTE

vel

BERYLLI

SUB FIGURA CLXXV.

o. This is the Book of Uniting Himself to a particular Deity by devotion.

1. *Considerations before the Threshold:* — First concerning the choice of a particular Deity. This matter is of no import, so be it that thou choose one suited to thine own highest nature. Howsoever, this method is not so suitable for gods austere as Saturn, or intellectual as Thoth. But for such deities as in themselves partake in anywise of love it is a perfect mode.

2. *Concerning the prime method of this Magick Art:* — Let the devotee consider well that although Christ and Osiris be one, yet the former is to be worshipped with Christian, and the latter with Egyptian, rites. And this, although the rites themselves are ceremonially equivalent. There should, however, be *one* symbol declaring the transcending of such limitations; and with regard to the Deity also, there should be some *one* affirmation of his identity both with all other similar gods of other nations, and with the Supreme of whom all are but partial reflections.

3. *Concerning the chief place of devotion:* — This is the Heart of the Devotee, and should be symbolically represented by that room or spot which he loves best. And the dearest spot therein shall be the shrine of his temple. It is most convenient if this shrine and altar should be sequestered in woods, or in a private grove, or garden. But let it be protected from the profane.

4. *Concerning the Image of the Deity:* — Let there be an image of the Deity; first because in meditation there is mindfulness induced thereby; and second because a certain power enters and inhabits it by virtue of the ceremonies; or so it is said, and We deny it not. Let this image be the most beautiful and perfect which the devotee is able to procure; or if he be able to paint or to carve the same, it is all the better. As for Deities with whose nature no Image is compatible, let them be worshipped in an

empty shrine. Such are Brahma, and Allah. Also some post-captivity conceptions of Jehovah.

5. *Further concerning the shrine.* — Let this shrine be furnished appropriately as to its ornaments, according to the book 777. With ivy and pine-cones, that is to say, for Bacchus, and let lay before him both grapes and wine. So also for Ceres let there be corn, and cakes; or for Diana moon-wort and pale herbs, and pure water. Further it is well to support the shrine with talismans of the planets, signs and elements appropriate. But these should be made according to the right Ingenium of the Philosophus by the light of the book 777 during the course of his Devotion. It is also well, nevertheless, if a magick circle with the right signs and names be made beforehand.

6. *Concerning the Ceremonies:* — Let the Philosophus prepare a powerful Invocation of the particular Deity according to his Ingenium. But let it consist of these several parts: —

4 { First, an Imprecation, as of a slave unto his Lord.

Second, an Oath, as of a vassal to his Liege.

Third, a Memorial, as of a child to his Parent.

Fourth, an Orison, as of a Priest unto his God.

5 { Fifth, a Colloquy, as of a Brother with his Brother.

Sixth, a Conjunction, as to a Friend with his Friend.

Seventh, a Madrigal, as of a Lover to his Mistress.

And mark well that the first should be of awe, the second of fealty, the third of dependence, the fourth of adoration, the fifth of confidence, the sixth of comradeship, the seventh of passion.

7. *Further concerning the ceremonies.* — Let then this Invocation be the principal part of an ordered ceremony. And in this ceremony let the Philosophus in no wise neglect the service of a menial. Let him sweep and garnish the place, sprinkling it with water or with wine as is appropriate to the particular Deity, and consecrating it with oil, and with such ritual as may seem him best. And let all be done with intensity and minuteness.

8. *Concerning the period of devotion, and the hours thereof:* — Let a fixed period be set for the worship; and it is said that the least time is nine days by seven, and the greatest seven years by nine. And concerning the hours, let the Ceremony be performed

every day thrice, or at least once, and let the sleep of the Philosophus be broken for some purpose of devotion at least once in every night.

Now to some it may seem best to appoint fixed hours for the ceremony. To others it may seem that the ceremony should be performed as the spirit moves them so to do; for this there is no rule.

9. *Concerning the Robes and Instruments:* — The Wand and Cup are to be chosen for this Art; never the Sword or Dagger, never the Pantacle, unless that Pantacle chance to be of a nature harmonious. But even so it is best to keep to the Wand and the Cup, and if one must choose, the Cup.

For the Robes, that of a Philosophus, or that of an Adept Within is most suitable; or the robe best fitted for the service of the particular Deity, as a bassara for Bacchus, a white robe for Vesta. So also for Vesta, one might use for instrument the Lamp; or the sickle, for Chronos.

10. *Concerning the Incense and Libations.* — The incense should follow the nature of the particular Deity, as, mastic for Mercury, dittany for Persephone. Also the libations, as, a decoction of nightshade for Melancholia, or of Indian hemp for Uranus.

11. *Concerning the harmony of the ceremonies:* — Let all these things be rightly considered, and at length, in language of the utmost beauty at the command of the Philosophus, accompanied, if he has skill, by music, and interwoven, if the particular Deity be jocund, with dancing. And all being carefully prepared and rehearsed let it be practised daily until it be wholly rhythmical with his aspirations, and as it were, a part of his being.

12. *Concerning the variety of the ceremonies.* — Now, seeing that every man differeth essentially from every other man, albeit in essence he is identical, let also these ceremonies assert their identity by their diversity. For this reason do we leave much herein to the right Ingenium of the Philosophus.

12. *Concerning the life of the devotee.* — First let his way of life be such as is pleasing to the particular Deity. Thus to invoke Neptune, let him go a-fishing; but if Hades, let him not approach the water that is hateful to Him.

14. *Further, concerning the life of the devotee:* — Let him cut away from his life any act, word or thought, that is hateful to the particular Deity; as, unchastity in the case of Artemis, evasions in the case of Ares. Besides this, he should avoid all harshness or unkindness of any kind in thought, word, or deed, seeing that above the particular Deity is One in whom all is One. Yet also he may deliberately practise cruelties, where the particular Deity manifests His Love in that manner, as in the case of Kali, and of Pan. And therefore, before the beginning of his periods of devotion, let him practise according to the rules of Liber Jugorum.

15. *Further concerning the life of the devotee:* — Now, as many are fully occupied with their affairs, let it be known that this method is adaptable to the necessities of all.

And We bear witness that this which followeth is the Crux and Quintessence of the whole Method.

First, if he have no Image, let him take anything soever, and consecrate it as an Image of his God. Likewise with his robes and instruments, his suffumigations and libations; for his Robe hath he not a nightdress; for his instrument a walking stick; for his suffumigation a burning match; for his libation a glass of water?

But let him consecrate each thing that he useth to the service of that particular Deity, and not profane the same to any other use.

16. *Continuation.* Next, concerning his time if it be short. Let him labour mentally with his Invocation, concentrating it, and let him perform this Invocation in his heart whenever he hath the leisure. And let him seize eagerly upon every opportunity for this.

17. *Continuation.* — Third, even if he have leisure and preparation, let him seek ever to bring inward the symbols, so that even in his well ordered shrine the whole ceremony revolve inwardly in his heart, that is to say in the temple of his body, of which the outer temple is but an image.

For in the brain is the shrine, and there is no Image therein; and the breath of man is the incense and the libation.

18. *Continuation.* — Further concerning occupation. Let the devotee transmute within the alembic of his heart every thought, or word, or act into the spiritual gold of his devotion.

As thus : eating. Let him say, "I eat this food in gratitude to my Deity that hath sent it to me, in order to gain strength for my devotion to Him."

Or: sleeping. Let him say, "I lie down to sleep, giving thanks for this blessing from my Deity, in order that I may be refreshed for new devotion to Him."

Or: reading. Let him say: "I read this book that I may study the nature of my Deity, that further knowledge of Him may inspire me with deeper devotion to Him."

Or: working. Let him say: "I drive my spade into the earth that fresh flowers (fruit, or what not) may spring up to His glory, and that I, purified by toil, may give better devotion to Him."

Or: whatever it may be that he is doing, let him reason it out in his mind, drawing it through circumstance and circumstance to that one end and conclusion of the matter. And let him not perform the act until he hath done this.

As it is written : Liber VII, Cap. 5. —

22. "Every breath, every word, every thought is an act of love with thee.

23. "The beat of my heart is the pendulum of love.

24. "The songs of me are the soft sighs.

25. "The thoughts of me are very rapture.

26. "And my deeds are the myriads of Thy Children, the stars and the atoms."

And Remember Well, that if thou wert in truth a lover, all this wouldst thou do of thine own nature without the slightest flaw or failure in the minutest part thereof.

19. *Concerning the Lections.* — Let the Philosophus read solely in his copies of the holy books of Thelema, during the whole period of his devotion. But if he weary, then let him read books which have no part whatever in love, as for recreation.

But let him copy out each verse of Thelema which bears upon this matter, and ponder them, and comment thereupon. For therein is a wisdom and a magick too deep to utter in any other wise.

20. *Concerning the Meditations.* — Herein is the most potent method of attaining unto the End, for him who is thoroughly prepared, being purified by the practice of the Transmutation of

deed into devotion, and consecrated by the right performance of the holy ceremonies. Yet herein is danger, for that the Mind is fluid as quicksilver, and bordereth upon the Abyss, and is beset by many sirens and devils that seduce and attack it to destroy it. Therefore let the devotee beware, and precise accurately his meditations, even as a man should build a canal from sea to sea.

21. *Continuation.* — Let then the Philosophus meditate upon all love that hath ever stirred him. There is the love of David and of Jonathan, and the love of Abraham and Isaac, and the love of Lear and Cordelia, and the love of Damon and Pythias, and the love of Sappho and Atthis, and the love of Romeo and Juliet, and the love of Dante and Beatrice, and the love of Paolo and Francesca, and the love of Caesar and Lucrezia Borgia, and the love of Aucassin and Nicolette, and the love of Daphnis and Chloe, and the love of Cornelia and Caius Gracchus, and the love of Bacchus and Ariadne, and the love of Cupid and Psyche, and the love of Endymion and Artemis, and the love of Demeter and Persephone, and the love of Venus and Adonis, and the love of Lakshmi and Vishnu, and the love of Siva and Bhavani and the love of Buddha and Ananda, and the love of Jesus and John, and many more.

Also there is the love of many saints for their particular deity, as of St Francis of Assisi for Christ, of Sri Sabhapaty Swami for Maheswara, of Abdullah Haji Shirazi for Allah, of St Ignatius Loyola for Mary, and many more.

Now do thou take one such story every night, and enact it in thy mind, grasping each identity with infinite care and zest, and do thou figure thyself as one of the lovers and thy Deity as the other. Thus do thou pass through all adventures of love, not omitting one; and to each do thou conclude : How pale a reflection is this of my love for this Deity!

Yet from each shalt thou draw some knowledge of love, some intimacy with love, that shall aid thee to perfect thy love. Thus learn the humility of love from one, its obedience from another, its intensity from a third, its purity from a fourth, its peace from yet a fifth.

So then thy love being made perfect, it shall be worthy of that perfect love of His.

22. *Further concerning meditation.* — Moreover let the Philosophus imagine to himself that he hath indeed succeeded in his devotion, and that his Lord hath appeared to him, and that they converse as may be fitting.

23. *Concerning the Mysterious Triangle.* — Now as three cords separately may be broken by a child, while those same cords duly twisted may bind a giant, let the Philosophus learn to entwine these three methods of Magick into a Spell.

To this end let him understand that as they are One, because the end is One, so are they One because the method is One, even the method of turning the mind toward the particular Deity by love in every act.

And lest thy twine slip, here is a little cord that wrappeth tightly round and round all, even the Mantram or Continuous Prayer.

24. *Concerning the Mantram or Continuous Prayer.* — Let the Philosophus weave the Name of the particular Deity into a sentence short and rhythmical, as, for Artemis: ἐπελθον, ἐπελθον, Αρτεμις; or, for Shiva : Namō Shivaya namaha Aum ; or, for Mary; Ave Maria; or for Pan, Χαίρε Σωτηρ Κοσμου, Ιω Παν, Ιω Παν; or, for Allah, Hua Allahu alazi lailaha illa Hua.

Let him repeat this day and night without cessation mechanically in his brain, which is thus made ready for the Advent of that Lord, and armed against all other.

25. *Concerning the Active and the Passive.* — Let the Philosophus change from the active love of his particular deity to a state of passive waiting, even almost a repulsion, the repulsion not of distaste, but of a sublime modesty.

As it is written, Liber LXV. ii. 59, "I have called unto thee, and I have journeyed with Thee, and it availed me not." 60. "I waited patiently, and Thou wast with me from the beginning."

Then let him change back to the Active, until a veritable rhythm is established between the states, as it were the swinging of a pendulum. But let him reflect that a vast intelligence is required for this; for he must stand as it were almost without himself to watch those phases of himself, And to do this is an high Art, and pertaineth not altogether to the grade of Philosophus. Neither is it of itself helpful, but rather the reverse in this especial practice.

26. *Concerning silence.* — Now there may come a time in the course of this practice when the outward symbols of devotion cease, when the soul is as it were dumb in the presence of its God. Mark that this is not a cessation but a transmutation of the barren seed of prayer into the green shoot of yearning. This yearning is spontaneous, and it shall be left to grow, whether it be sweet or bitter. For often times it is as the torment of hell in which the soul burns and writhes unceasingly. Yet it ends, and at its end continue openly thy Method.

27. *Concerning Dryness.* — Another state wherein at times the soul may fall is this dark night. And this is indeed purifying, in such depths that the soul cannot fathom it. It is less like pain than like death. But it is the necessary death that comes before the rising of a body glorified.

This state must be endured with fortitude; and no means of alleviating it may be employed. It may be broken up by the breaking up of the whole Method, and a return to the world without. This cowardice not only destroys the value of all that has gone before, but destroys the value of the Oath of Fealty that thou hast sworn, and makes thy Will a mockery to men and gods.

28. *Concerning the Deceptions of the Devil.* — Note well that in this state of dryness a thousand seductions will lure thee away; also a thousand means of breaking thine oath in spirit without breaking it in letter. Against this thou mayst repeat the words of thine oath aloud again and again until the temptation be overcome.

Also the devil will represent to thee that it were much better for this operation that thou do thus and thus, and seek to affright thee by fears for thy health or thy reason.

Or he may send against thee visions worse than madness.

Against all this there is but one remedy, the Discipline of thine Oath. So then thou shalt go through ceremonies meaningless and hideous to thee, and blaspheme shalt thou against thy Deity and curse Him. And this mattereth little, for it is not thou, so be that thou adhere to the Letter of thine Obligation. For thy Spiritual Sight is closed, and to trust it is to be led into the precipice, and hurled therefrom.

29. *Further of this matter.* — Now also subtler than all these

terrors are the Illusions of Success. But one instant's self-satisfaction or Expansion of thy Spirit, especially in this state of dryness, and thou art lost. For thou mayst attain the False Union with the Demon himself. Beware also of even the pride which rises from having resisted the temptations.

But so many and so subtle are the wiles of Choronzon that the whole world could not contain their enumeration.

The answer to one and all is the persistence in the literal fulfilment of the routine. Beware, then, last, of that devil who shall whisper in thine ear that the letter killeth, but the spirit giveth life, and answer : Except a corn of wheat fall into the ground, and die, it abideth alone, but if it die, it bringeth forth much fruit.

Yet shalt thou also beware of disputation with the devil and pride in the cleverness of thine answers to him. Therefore, if thou hast not lost the power of silence, let it be first and last employed against him.

30. *Concerning the Enflaming of the Heart.* — Now learn that thy methods are dry, one and all. Intellectual exercises, moral exercises, they are not Love. Yet as a man, rubbing two dry sticks together for long, suddenly found a spark, so also from time to time will true Love leap unasked into thy meditation. Yet this shall die and be reborn again and again. It may be that thou hast no tinder near.

In the end shall come suddenly a great flame and devouring, and burn thee utterly.

Now of these sparks, and of these splutterings of flame, and of these beginnings of the Infinite Fire, thou shalt thus be aware. For the sparks thy heart shall leap up, and thy ceremony or meditation or toil shall seem of a sudden to go of its own will; and for the little flames this shall be increased in volume and intensity; and for the beginnings of the Infinite Fire thy ceremony shall be caught up unto ravishing song, and thy meditation shall be ecstasy, and thy toil shall be a delight exceeding all pleasure thou hast ever known.

And of the Great Flame that answereth thee it may not be spoken; for therein is the End of this Magick Art of Devotion.

31. *Considerations with regard to the use of symbols.* It is to

be noted that persons of powerful imagination, will, and intelligence have no need of these material symbols. There have been certain saints who are capable of love for an idea as such without it being otherwise than degraded by *idolising* it, to use this word in its true sense. Thus one may be impassioned of beauty, without even the need of so small a concretion of it as "The beauty of Apollo", the "beauty of roses", the "beauty of Attis". Such persons are rare; it may be doubted whether Plato himself attained to any vision of absolute beauty without attaching to it material objects in the first place. A second class is able to contemplate ideals through this veil; a third class need a double veil, and cannot think of the beauty of a rose without a rose before them. For such, is this Method of most use; yet let them know that there is this danger therein, that they may mistake the gross body of the symbol for the idea made concrete thereby.

32. *Considerations of further danger to those not purged of material thought.* — Let it be remembered that in the nature of the love itself is danger. The lust of the satyr for the nymph is indeed of the same nature as the affinity of quicklime for water on the one hand, and of love of Ab for Ama on the other; so also is the triad Osiris, Isis, Horus like that of a horse, mare, foal, and of red, blue, purple. And this is the foundation of Correspondences.

But it were false to say "Horus is a foal" or "Horus is purple". One may say: "Horus resembles a foal in this respect that he is the offspring of two complementary beings".

33. *Further of this matter.* — So also many have said truly that since earth is that One, and ocean is that One, therefore earth is ocean. Unto Him good is illusion, and evil is illusion; therefore good is evil. By this fallacy of logic are many men destroyed.

Moreover, there are those who take the image for the God; as who should say, my heart is in Tiphereth, an Adeptus is in Tiphereth; I am therefore an adept.

And in this practice the worst danger is this, that the love which is its weapon should fail in one of two ways.

First, if the love lack any quality of love, so long is it not ideal love. For it is written of the Perfected One: "There is no member of my body which is not the member of some god." Therefore

let not the Philosophus despise any form of love, but harmonise all. As it is written: Liber LXV. 32. "So therefore Perfection abideth not in the Pinnacles or in the Foundation, but in the harmony of One with all."

Second, if any part of this love exceed, there is disease therein. As, in the love of Othello for Desdemona, love's jealousy overcame love's tenderness, so may it be in in this love of a particular Deity. And this is more likely, since in this divine love no element may be omitted.

It is by virtue of this completeness that no human love may in any way attain to more than to foreshadow a little part thereof.

34. *Concerning Mortifications.* — These are not necessary to this method. On the contrary, they may destroy the concentration, as counter-irritants to, and so alleviations of, the supreme mortification which is the Absence of the Deity invoked.

Yet as in mortal love arises a distaste for food, or a pleasure in things naturally painful, this perversion should be endured and allowed to take its course. Yet not to the interference with natural bodily health, whereby the instrument of the soul might be impaired.

And concerning sacrifices for love's sake, they are natural to this Method, and right.

But concerning voluntary privations and tortures, without use save as against the devotee, they are generally not natural to healthy natures, and wrong. For they are selfish. To scourge one's self serves not one's master; yet to deny one's self bread that one's child may have cake is the act of a true mother.

35. *Further concerning Mortifications.* — If thy body, on which thou ridest, be so disobedient a beast that by no means will he travel in the desired direction, or if thy mind be baulkish and eloquent as Balaam's fabled Ass, then let the practice be abandoned. Let the shrine be covered in sackcloth, and do thou put on habits of lamentation, and abide alone. And do thou return most austere to the practice of Liber Jugorum, testing thyself by a standard higher than that hitherto accomplished, and punishing effractions with a heavier goad. Nor do thou return to thy devotion until

that body and mind are tamed and trained to all manner of peaceable going.

36. *Concerning minor adjuvant in the ceremonies.* — I. *Rising on the planes.* — By this method mayst thou assist the imagination at the time of concluding thine Invocation. Act as taught in Liber O, by the light of Liber 777.

37. *Concerning minor methods adjuvant in the ceremonies.* — II. *Talismanic Magic.* — Having made by thine Ingenium a talisman or pantacle to represent the particular Deity, and consecrated it with infinite love and care, do thou burn it ceremonially before the shrine, as if thereby giving up the shadow for the substance. But it is useless to do this unless thou do really in thine heart value the talisman beyond all else that thou hast.

38. *Concerning minor methods adjuvant in the Ceremonies.* — III. *Rehearsal.* — It may assist if the traditional history of the particular Deity be rehearsed before him; perhaps this is best done in dramatic form. This method is the main one recommended in the "Exercitios Espirituales" of St. Ignatius, whose work may be taken as a model. Let the Philosophus work out the legend of his own particular Deity, and apportioning days to events, live that life in imagination, exercising the five senses in turn, as occasion arises.

39. *Concerning minor matters adjuvant in the ceremonies.* — IV. *Duress.* — This method consists in cursing a deity recalcitrant; as, threatening ceremonially "to burn the blood of Osiris, and to grind down his bones to powder." This method is altogether contrary to the spirit of love unless the particular Deity be himself savage and relentless; as Jehovah or Kali. In such a case the desire to perform constraint and cursing may be the sign of the assimilation of the spirit of the devotee with that of his God, and so an advance to the Union with Him.

40. *Concerning the value of this particular form of Union or Samadhi:* — All Samadhi is defined as the ecstatic union of subject and object in consciousness, with the result that a third thing arises which partakes in no way of the nature of the two.

It would seem at first sight that it is of no importance whatever to choose an object of meditation. For example, the Samadhi

called Atmadarshana might arise from simple concentration of the thought on an imagined triangle or on the heart.

But as the union of two bodies in chemistry may be endothermic or exothermic, the combination of Oxygen with Nitrogen is gentle, while that of Oxygen with Hydrogen is explosive; and as it is found that the most heat is disengaged as a rule by the union of bodies most opposite in character, and that the compound resulting from such is most stable, so it seems reasonable to suggest that the most important and enduring Samadhi results from the contemplation of the Object most opposite to the devotee.

On other planes, it has been suggested that the most opposed types make the best marriages and produce the healthiest children. The greatest pictures and operas are those in which violent extremes are blended, and so generally in every field of activity. Even in mathematics, the greatest parallelogram is formed if the lines composing it are set at right angles.

41. *Conclusions from the foregoing.*—It may then be suggested to the Philosophus, that although his work will be harder his reward will be greater if he choose a Deity most remote from his own nature. This method is harder and higher than that of Liber E. For a simple object as there suggested is of the same nature as the commonest things of life, while even the meanest Deity is beyond uninitiated human understanding. On the same plane, too, Venus is nearer to man than Aphrodite, Aphrodite than Isis, Isis than Babalon, Babalon than Nuit.

Let him decide therefore according to his discretion on the one hand and his aspiration on the other; and let not one overrun his fellow.

42. *Further concerning the value of this Method.*—Certain objections arise. Firstly, in the nature of all human love is illusion, and a certain blindness. Nor is there any true love below the Veil of the Abyss. For this reason we give this method to the Philosophus, as the reflection of the Exempt Adept, who reflects the Magister Templi and the Magus. Let then the Philosophus attain this Method as a foundation of the higher Methods to be given to him when he attains those higher grades.

Another objection lies in the partiality of this Method. This is equally a defect characteristic of the Grade.

43. *Concerning a notable danger of Success.* — It may occur that owing to the tremendous power of the Samadhi, overcoming all other memories as it should and does do, that the mind of the devotee may be obsessed, so that he declare his particular Deity to be sole God and Lord. This error has been the foundation of all dogmatic religions, and so the cause of more misery than all other errors combined.

The Philosophus is peculiarly liable to this because from the nature of the Method he cannot remain sceptical; he must for the time believe in his particular Deity. But let him (1) consider that this belief is only a weapon in his hands, and (2) affirm sufficiently that his Deity is but an emanation or reflection or eidolon of a Being beyond him, as was said in Paragraph 2. For if he fail herein, since man cannot remain permanently in Samadhi, the memorised Image in his mind will be degraded, and replaced by the corresponding Demon, to his utter ruin.

Therefore, after Success, let him not delight overmuch in his Deity, but rather busy himself with his other work, not permitting that which is but a step to become a goal. As it is written, Liber CLXXXV: "remembering that Philosophy is the Equilibrium of him that is in the House of Love."

44. *Concerning secrecy and the rites of Blood.* — During this practice it is most wise that the Philosophus utter no word concerning his working, as if it were a Forbidden Love that consumeth him. But let him answer fools according to their folly; for since he cannot conceal his love from his fellows, he must speak to them as they may understand.

And as many Deities demand sacrifice, one of men, another of cattle, a third of doves, let these sacrifices be replaced by the true sacrifices in thine own heart. Yet if thou must symbolise them outwardly for the hardness of thine heart, let thine own blood and no other's, be spilt before that altar.¹

1. The exceptions to this rule pertain neither to this practice, nor to this grade. N. Fra. A ∴ A ∴.

Nevertheless, forget not that this practice is dangerous, and may cause the manifestation of evil things, hostile and malicious, to thy great hurt.

45. *Concerning a further sacrifice.* — Of this it shall be understood that nothing is to be spoken; nor need anything be spoken to him that hath wisdom to comprehend the number of the paragraph. And this sacrifice is fatal beyond all, unless it be a *sacrificium* indeed. Yet there are those who have dared and achieved thereby.

46. *Concerning yet a further sacrifice.* — Here it is spoken of actual mutilation. Such acts are abominable; and while they may bring success in this Method, form an absolute bar to all further progress.

And they are in any case more likely to lead to madness than to Samadhi. He indeed who purposeth them is already mad.

47. *Concerning human affection.* — During this practice thou shalt in no wise withdraw thyself from human relations, only figuring to thyself that thy father or thy brother or thy wife is as it were an image of thy particular Deity. Thus shall they gain, and not lose, by thy working. Only in the case of thy wife this is difficult, since she is more to thee than all others, and in this case thou mayst act with temperance, lest her personality overcome and destroy that of thy Deity.

48. *Concerning the Holy Guardian Angel.* — Do thou in no wise confuse this invocation with that.

49. *The Benediction.* — And so may the love that passeth all Understanding keep your hearts and minds through IAΩ AΔONAI ΣΑΒΑΩ and through BABALON of the City of the Pyramids, and through Astarté, the Starry One green-girdled, in the name ARARITA. Amen.

LIBER RV

vel

SPIRITUS

SUB FIGURA CCVI.

2. Let the Zelator observe the current of his breath.

3. Let him investigate the following statements, and prepare a careful record of research.

(a) Certain actions induce the flow of the breath through the right nostril (Pingala); and, conversely, the flow of the breath through Pingala induces certain actions.

(b) Certain other actions induce the flow of the breath through the left nostril (Ida), and conversely.

(c) Yet a third class of actions induce the flow of the breath through both nostrils at once (Sushumna), and conversely.

(d) The degree of mental and physical activity is interdependent with the distance from the nostrils at which the breath can be felt by the back of the hand.

4. *First practice.* — Let him concentrate his mind upon the act of breathing, saying mentally, “The breath flows in”, “the breath flows out”, and record the results. [This practice may resolve itself into Mahasatipatthana (vide Liber XXV) or induce Samadhi. Whichever occurs should be followed up as the right Ingenium of the Zelator, or the advice of his Practicus, may determine.]

5. *Second practice.* Pranayama. — This is outlined in Liber E. Further, let the Zelator accomplished in those practices endeavour to master a cycle of 10, 20, 40 or even 16, 32, 64. But let this be done gradually and with due caution. And when he is steady and easy both in Asana and Pranayama, let him still further increase the period.

Thus let him investigate these statements which follow: —

(a) If Pranayama be properly performed, the body will first of all become covered with sweat. This sweat is different in character from that customarily induced by exertion. If the Practitioner rub this sweat thoroughly into his body, he will greatly strengthen it.

(b) The tendency to perspiration will stop as the practice is continued, and the body become automatically rigid.

Describe this rigidity with minute accuracy.

(c) The state of automatic rigidity will develop into a state characterised by violent spasmodic movements of which the Practitioner is unconscious, but of whose result he is aware. This result is that the body hops gently from place to place. After the first two or three occurrences of this experience, Asana is not lost. The body appears (on another theory) to have lost its weight almost completely and to be moved by an unknown force.

(d) As a development of this stage, the body rises into the air, and remains there for an appreciably long period, from a second to an hour or more.

Let him further investigate any mental results which may occur.

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

7. *Fourth practice.* — Following on this third practice, let him quicken his mantra and his pace until the walk develops into a dance. This may also be practised with the ordinary waltz step, using a mantra in three-time, such as *ἐπελθον, ἐπελθον, Αρτεμις*; or *Iao; Iao Sabao*; in such cases the practice may be combined with devotion to a particular deity: see Liber CLXXV. For the dance as such it is better to use a mantra of a non-committal character, such as *Το εἶναι, Το Καλον, Το Ἀγαδον*, or the like.

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

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

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

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

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

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

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

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

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

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

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

11. *Seventh practice.* — Let the Zelator practise restraint of breathing in the following manner. At any stage of breathing let him suddenly hold the breath, enduring the need to breathe until it passes, returns, and passes again, and so on until consciousness is lost, either rising to Samadhi or similar supernormal condition, or falling into oblivion.

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

14. A note concerning the conditions of these experiments.

The conditions favourable are dry, bracing air, a warm climate, absence of wind, absence of noise, insects and all other disturbing influences,¹ a retired situation, simple food eaten in great moderation at the conclusion of the practices of morning and afternoon, and on no account before practising. Bodily health is almost essential, and should be most carefully guarded (See Liber CLXXXV, *Task of a Neophyte*). A diligent and tractable disciple, or the Practicus of the Zelator, should aid him in his work. Such a disciple should be noiseless, patient, vigilant, prompt, cheerful, of gentle manner and reverent to his master, intelligent to anticipate his wants, cleanly and gracious, not given to speech, devoted and unselfish. With all this he should be fierce and terrible to strangers and all hostile influences, determined and vigorous, increasingly vigilant, the guardian of the threshold.

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

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

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

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