

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

In this manner the practice is to be raised from the physical to the spiritual plane, even as the words Ruh, Ruach, Pneuma, Spiritus, Geist, Ghost, and indeed words of almost all languages, have been raised from their physical meaning of wind, breath, or movement, to the spiritual plane. (RV is the old root meaning Yoni and hence Wheel (Fr. roue, Lat. rota, wheel) and the corresponding Semitic root means "to go". Similarly spirit is connected with "spiral". — Ed.)

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

LIBER YOD

SUB FIGURA DCCCXXI

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

I.

1. This is the book of drawing all to a point.
2. Herein are described three methods whereby the consciousness of the Many may be melted to that of the One.

II.

FIRST METHOD

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

1. Let the magician be armed with the Sword of Art.¹
2. Let him wear the black robe of a Neophyte.
3. Let a single flame of camphor burn at the top of the Tau, and let there be no other light or ornament.¹
4. Let him "open" the Temple as in DCLXXI or in any other convenient manner.
5. Standing at the appropriate quarters, at the edge of the circle, let him banish the 5 elements by the appropriate rituals.
6. Standing at the edge of the circle, let him banish the 7 planets by the appropriate rituals. Let him face the actual position of each planet in the heavens at the time of his working.
7. Let him further banish the twelve signs of the Zodiac by the appropriate rituals, facing each sign in turn.
8. Let him at each of these 24 banishings make three circumambulations widdershins, with the signs of Horus and Harpocrates in the East as he passes it.

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

9. Let him advance to the square of Malkuth in the Tau, and perform a ritual of banishing Malkuth. But here let him not leave the square to circumambulate the circle, but use the formula and God-form of Harpocrates.

10. Let him advance in turn to the squares Jesod, Hod, Netzach, Tiphereth, Geburah, Chesed and banish each by appropriate rituals.

11. And let him know that such rituals include the pronunciation of the appropriate names of God backwards, and also a curse against the Sephira in respect of all that which it is, for that which distinguishes and separates it from Kether.

12. Advancing to the squares of Binah and Chokmah in turn, let him banish these also. And for that by now an awe and trembling shall have taken hold upon him, let him banish these by a supreme ritual of inestimable puissance; and let him beware exceedingly lest his will falter or his courage fail.

13. Finally, let him, advancing to the square of Kether, banish that also by what means he may. At the end whereof let him set his foot upon the light, extinguishing it¹; and, as he falleth, let him fall within the circle.

SECOND METHOD

1. Let the Hermit be seated in his Asana, robed, and let him meditate in turn upon every several part of his body until that part is so unreal to him that he no longer includes it in his comprehension of himself. For example if it be his right foot, let him touch that foot, and be alarmed, thinking, "A foot!... foot! What is this foot? Surely I am not alone in the Hermitage!"

And this practice should be carried out not only at the time of meditation, but during the day's work.

2. This meditation is to be assisted by reasoning; as, "This foot is not I. If I should lose my foot, I should still be I. This foot is a mass of changing and decaying flesh, bone, skin, blood,

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

lymph, etc. while I am the Unchanging and Immortal Spirit, uniform, not made, unbegotten, formless, self-luminous," etc.

3. This practice being perfect for each part of the body, let him combine his workings until the whole body is thus understood as the non-Ego and as illusion.

4. Let then the Hermit, seated in his Asana, meditate upon the Muladhara Cakra and its correspondence as a power of the mind, and destroy it in the same manner as aforesaid. Also by reasoning: "This emotion (memory, imagination, intellect, will, as it may be) is not I. This emotion is transient: I am immovable. This emotion is passion. I am peace", and so on.

Let the other Cakras in their turn be thus destroyed, each one with its mental or moral attribute.

5. In this let him be aided by his own psychological analysis, so that no part of his conscious being be thus left undestroyed. And on his thoroughness in this matter may turn his success.

6. Lastly, having drawn all his being into the highest Sahasrara Cakra, let him remain eternally fixed in meditation thereupon.

7. AUM.

THIRD METHOD.

1. Let the Hermit stimulate each of the senses in turn, concentrating upon each until it ceases to stimulate.

(The senses of sight and touch are extremely difficult to conquer. In the end the Hermit must be utterly unable by any effort to see or feel the object of those senses, O. M.)

2. This being perfected, let him combine them two at a time.

For example, let him chew ginger (taste and touch), and watch a waterfall (sight and hearing) and watch incense (sight and smell) and crush sugar in his teeth (taste and hearing) and so on.

3. These twenty-five practices being accomplished, let him combine them three at a time, then four at a time.

4. Lastly, let him combine all the senses in a single object.

And herein may a sixth sense be included. He is then to withdraw himself entirely from all these stimulations, *perinde ac cadaver*, in spite of his own efforts to attach himself to them.

5. By this method it is said that the demons of the Ruach, that is, thoughts and memories, are inhibited, and We deny it not. But if so be that they arise, let him build a wall between himself and them according to the method.

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

7. AYMFN.

(We add the following, contributed by a friend at that time without the A.:. A.:. and its dependent orders. He worked out the method himself, and we think it may prove useful to many. O. M.).

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

The Pranayama exercises described in the Equinox Vol. 1, No. 4, p. 101 must next be practised, always with the idea that Ajna is breathing.

Try to realise that *power*, not air, is being drawn into the Ajna, is being concentrated there during Kumbhakam, and is vivifying the Ajna during expiration. Try rather to increase the force of concentration in Ajna than to increase so excessively the length of Kumbhakam as this is dangerous if rashly undertaken.

(2) Walk slowly in a quiet place; realise that the legs are moving, and study their movements. Understand thoroughly that these movements are due to nerve messages sent down from the brain, and that the controlling power lies in the Ajna. The legs are automatic, like those of a wooden monkey: the power in Ajna is that which does the work, is that which walks. This is not hard to realise, and should be grasped firmly, ignoring all other walking sensations.

Apply this method to every other muscular movement.

(3) Lie flat on the back with the feet under a heavy piece of furniture. Keeping the spine straight and the arms in a line with the body, rise slowly to a sitting posture, by means of the force residing in the Ajna (i.e. try to prevent the mind dwelling on any other exertion or sensation.)

Then let the body slowly down to its original position. Repeat

this two or three times, every night and morning, and slowly increase the number of repetitions.

(4) Try to transfer all bodily sensations to the Ajna, e.g., "I am cold" should mean "I feel cold", or better still, "I am aware of a sensation of cold" — transfer this to the Ajna, "the Ajna is aware", etc.

(5) Pain if very slight may easily be transferred to the Ajna after a little practice. The best method for a beginner is to imagine he has a pain in the body and then imagine that it passes directly into the Ajna. It does not pass through the intervening structures, but goes direct. After continual practice even severe pain may be transferred to the Ajna.

(6) Fix the mind on the base of the spine and then gradually move the thoughts upwards to the Ajna.

(In this meditation Ajna is the Holy of Holies, but it is dark and empty.)

Finally, strive hard to drive anger and other obsessing thoughts into the Ajna. Try to develop a tendency to think hard of Ajna when these thoughts attack the mind, and let Ajna conquer them.

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

LIBER תישארב
vel THISHARB
SUB FIGURA CMXIII.

000. May be.

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

0. This book is not intended to lead to the supreme attainment. On the contrary, its results define the separate being of the Exempt Adept from the rest of the Universe, and discover his relation to the Universe.¹

1. It is of such importance to the Exempt Adept that We cannot overrate it. Let him in no wise adventure the plunge into the Abyss until he has accomplished this to his most perfect satisfaction.²

2. For in the Abyss no effort is anywise possible. The Abyss is passed by virtue of the mass of the Adept and his Karma. Two forces impel him : (1) the attraction of Binah, (2) the impulse of his Karma; and the ease and even the safety of his passage depend on the strength and direction of the latter.³

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

4. It is even said that in certain circumstances it is possible to

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

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

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

fall altogether from the Tree of Life and to attain the Towers of the Black Brothers. But We hold that this is not possible for any adept who has truly attained his grade, or even for any man who has really sought to help humanity even for a single second¹, and that although his aspiration have been impure through vanity or any similar imperfections.

5. Let then the Adept who finds the result of these meditations unsatisfactory refuse the Oath of the Abyss, and live so that his Karma gains strength and direction suitable to the task at some future period.²

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

7. The first method to be described has been detailed in Bhikkhu Ananda Metteya's "Training of the Mind" (Equinox 1,5, pp. 28-59, and especially pp. 48-57). We have little to alter or to add. Its most important result as regards the Oath of the Abyss, is the freedom from all desire or clinging to anything which it gives. Its second result is to aid the adept in the second method, by supplying him with further data for his investigation.³

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

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

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

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

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

or in what order you have come; so that although you have become a servant to the body, you may again rise to that Order (the A. . . A. . .) from which you descended, joining Works (Kamma) to the Sacred Reason (the Tao)".

10. The Result of the Second Method is to show the Adept to what end his powers are destined. When he has passed the Abyss and becomes Nemo, the return of the current causes him "to appear in the Heaven of Jupiter as a morning star or as an evening star"¹ In other words he should discover what may be the nature of his work. Thus Mohammed was a Brother reflected into Netzach, Buddha a Brother reflected into Hod, or, as some say, Daath. The present manifestation of Frater P. to the outer is in Tiphereth, to the inner in the path of Leo.

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

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

12. In this his brain will at first be overwhelmed by a sense of utter confusion; secondly, it will endeavour to evade the difficulty by a trick. The brain will pretend to be working backwards when

1. The formula of the Great Work "Solve et Coagula" may be thus interpreted. *Solve*, the dissolution of the self in the Infinite; *Coagula*, the presentation of the Infinite, in a concrete form, to the outer. Both are necessary to the Task of a Master of the Temple. He may appear in any other Heaven, according to his general nature, in his magical mask of initiation.

it is merely normal. It is difficult to describe the nature of the trick, but it will be quite obvious to anyone who has done practices (a) and (b) for a day or two. They become quite easy, and he will think that he is making progress, an illusion which close analysis will dispel.

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

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

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

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

17. This five minutes' exercise being satisfactory, the Exempt Adept may extend the same at his discretion to cover an hour, a

day, a week, and so on. Difficulties vanish before him as he advances; the extension from a day to the course of his whole life will not prove so difficult as the perfecting of the five minutes.

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

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

20. Having allowed the mind to return for some hundred times to the hour of birth, it should be encouraged to endeavour to penetrate beyond that period.¹ If it be properly trained to run backwards, there will be little difficulty in doing this, although it is one of the distinct steps in the practice.

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

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

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

23.- This process of checking his memory should be practised

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

with the earlier memories of childhood and youth by reference to the memories and records of others, always reflecting upon the fallibility even of such safeguards.

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

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

26. *Second Method.* — Let the Exempt Adept, fortified by the practice of the first method, enter the preliminary practice of the second method.

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

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

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

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

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

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

32. *Second Method.* The Practice Proper. — Having then perfected in his mind these conceptions, let him apply them to his own career, forging the links of memory into the chain of necessity.

And let this be his final question: To what purpose am I fitted? Of what service can my being prove to the Brothers of the A . . . A . . . if I cross the Abyss, and am admitted to the City of the Pyramids?

33. Now that he may clearly understand the nature of this question, and the method of solution, let him study the reasoning of the anatomist who reconstructs an animal from a single bone.

To take a simple example. —

34. Suppose, having lived all my life among savages, a ship is

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

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

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

37. So the adept has military genius, or much knowledge of Greek; how do these attainments help his purpose, or the purpose of the Brothers? He was put to death by Calvin, or stoned by Hezekiah; as a snake he was killed by a villager, or as an elephant slain in battle under Hamilcar. How do such memories help him? Until he have thoroughly mastered the reason for every incident in his past, and found a purpose for every item of his present equipment,¹ he cannot truly answer even those Three Questions that were first put to him, even the Three Questions of the Ritual of the Pyramid; he is not ready to swear the Oath of the Abyss.

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

1. A brother known to me was repeatedly baffled in this meditation. But one day being thrown with his horse over a sheer cliff of forty feet, and escaping without a scratch or a bruise, he was reminded of his many narrow escapes from death. These proved to be the last factors in his problem, which, thus completed, solved itself in a moment. (O. M. Chinese Frontier 1905-6.)

LIBER B
vel
MAGI
SUB FIGURA I.

00. One is the Magus : twain His forces; four His weapons. These are the seven Spirits of Unrighteousness; seven vultures of evil. Thus is the art and craft of the Magus but glamour. How shall He destroy Himself ?

0. Yet the Magus hath power upon the Mother both directly and through love. And the Magus is Love, and bindeth together That and This in His Conjunction.

1. In the beginning doth the Magus speak Truth, and send forth Illusion and Falsehood to enslave the soul. Yet therein is the Mystery of Redemption.

2. By his Wisdom made He the Worlds: the World that is God is none other than He.

3. How then shall He end His Speech with Silence ? For He is Speech.

4. He is the First and the Last. How shall He cease to number Himself ?

5. By a Magus is this writing made known through the mind of a Magister. The one uttereth clearly, and the other Understandeth; yet the Word is falsehood, and the Understanding darkness. And this saying is of All Truth.

6. Nevertheless it is written; for there be times of darkness, and this as a lamp therein.

7. With the Wand createth He.

8. With the Cup preserveth He.

9. With the Dagger destroyeth He.

10. With the Coin redeemeth He.

11. His weapons fulfil the wheel; and on What Axle that turneth is not known unto Him.

12. From all these actions must He cease before the curse of His Grade is uplifted from Him. Before He attain to that which existeth without Form.

13. And if at this time He be manifested upon earth as a Man, and therefore is this present writing, let this be His method, that

the curse of His grade, and the burden of His attainment, be uplifted from Him.

14. Let Him beware of abstinence from action. For the curse of His grade is that he must speak Truth, that the Falsehood thereof may enslave the souls of men. Let Him then utter that without Fear, that the Law may be fulfilled. And according to His Original Nature will that law be shapen, so that one may declare gentleness and quietness, being an Hindu; and another fierceness and servility, being a Jew; and yet another ardour and manliness, being an Arab. Yet this matter toucheth the mystery of Incarnation, and is not here to be declared.

15. Now the grade of a Magister teacheth the Mystery of Sorrow, and the grade of a Magus the Mystery of Change, and the grade of Ipsissimus the Mystery of Selflessness, which is called also the Mystery of Pan.

16. Let the Magus then contemplate each in turn, raising it to the ultimate power of Infinity. Wherein Sorrow is Joy, and Change is Stability, and Selflessness is Self. For the interplay of the parts hath no action upon the whole. And this contemplation shall be performed not by simple meditation — how much less then by reason! — but by the method which shall have been given unto Him in His initiation to the Grade.

17. Following which method, it shall be easy for Him to combine that trinity from its elements, and further to combine Sat-Chit-Ananda, and Light, Love, Life, three by three into nine that are one, in which meditation success shall be That which was first adumbrated to Him in the grade of Practicus (which reflecteth Mercury into the lowest world) in Liber XXVII, "Here is Nothing under its three Forms."

18. And this is the Opening of the Grade of Ipsissimus, and by the Buddhists it is called the trance Nerodha-Samapatti.

19. And woe, woe, woe, yea woe, and again woe, woe, woe, unto seven times be His that preacheth not His law to men!

20. And woe also be unto Him that refuseth the curse of the grade of a Magus, and the burden of the Attainment thereof.

21. And in the word CHAOS let the book be sealed, yea, let the Book be sealed.

LIBER RESH
vel
HELIOS
SUB FIGURA CC.

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

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

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

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

Hail unto Thee from the Abodes of Night !

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

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

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

Hail unto Thee from the Abodes of Morning !

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

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

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

Hail unto Thee from the Abodes of Day !

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

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

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

Hail unto Thee from the Abodes of Evening.

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

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

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

LIBER III

vel

JUGORUM.

O.

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

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

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

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

3. Nothing shall be said here of Cerberus, the great Beast of Hell that is every one of these and all of these, even as Athanasius hath foreshadowed. For this matter¹ is not of Tiphereth without, but Tiphereth within.

I.

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

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

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

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

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

Of thine own ingenium devise others.

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

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

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

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

II.

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

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

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

(b) Avoid crossing the legs.

Of thine own ingenium devise others.

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

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

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

III.

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

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

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

(b) By some device, such as the changing of thy ring from one finger to another, create in thyself two personalities, the thoughts of one being within entirely different limits from that of the other, the common ground being the necessities of life. ¹

Of thine own Ingenium devise others.

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

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

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

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

LIBER CHETH
vel
VALLUM ABIEGNI
SUB FIGURA CLVI.

1. This is the secret of the Holy Graal, that is the sacred vessel of our Lady, the Scarlet Woman, Babalon the Mother of Abominations, the Bride of Chaos, that rideth upon our Lord the Beast.

2. Thou shalt drain out thy blood that is thy life into the golden cup of her fornication.

3. Thou shalt mingle thy life with the universal life. Thou shalt keep not back one drop.

4. Then shall thy brain be dumb, and thy heart beat no more, and all thy life shall go from thee; and thou shalt be cast out upon the midden, and the birds of the air shall feast upon thy flesh, and thy bones shall whiten in the sun.

5. Then shall the winds gather themselves together and bear thee up as it were a little heap of dust in a sheet that hath four corners, and they shall give it unto the guardian of the Abyss.

6. And because there is no life therein, the guardian of the Abyss shall bid the angels of the winds pass by. And the angels thereof shall be no more.

7. Now therefore that thou mayest achieve this ritual of the Holy Graal, do thou divest thyself of all thy goods.

8. Thou hast wealth; give it unto them that have need thereof, yet no desire toward it.

9. Thou hast health; slay thyself in the fervour of thine abandonment unto Our Lady. Let thy flesh hang loose upon thy bones, and thine eyes glare with thy quenchless lust unto the Infinite, with thy passion for the Unknown, for Her that is beyond Knowledge the accursed one.

10. Thou hast love; tear thy mother from thine heart and spit in the face of thy father. Let thy foot trample the belly of thy wife, and let the babe at her breast be the prey of dogs and vultures.

11. For if thou dost not this with thy will, then shall We do

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

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

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

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

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

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

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

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

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

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

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

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

LIBER A'ASH
vel
CAPRICORNI PNEUMATICI
SUB FIGURA CCCLXX.

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

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

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

3. There is a flaming gash in the sky.

4. Up.

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

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

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

8. Now in this is the magical power known.

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

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

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

12. Let the Magus act thus in his conjuration.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

27. Whom I love I chastise with many rods.

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

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

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

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

31. Eternity is the storm that covereth me.

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

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

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

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

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

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

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

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

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

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

LIBER A

vel

ARMORUM

SUB FIGURA CCCXII.

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

The Pantacle.

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

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

Let his Zelator approve thereof.

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

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

The Dagger.

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

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

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

Let his Practicus approve thereof.

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

Let him further gild the wood of his hilt.

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

The Cup.

Let the Practicus take a piece of Silver and fashion therefrom a cup. The height shall be 8 inches, and the diameter 3 inches.

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

Let his Philosophus approve thereof.

Let the Practicus engrave the same upon his cup with his own hand and instrument.

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

The Baculum.

Let the Philosophus take a rod of copper, of length eight inches and diameter half an inch.

Let him fashion about the top a triple flame of gold.

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

Let his Dominus Liminis approve thereof.

Let the Philosophus perform the same in such a way that the Baculum may be partaker therein.

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

The Lamp.

Let the Dominus Liminis take pure lead, tin, and quicksilver, with platinum, and, if need be, glass.

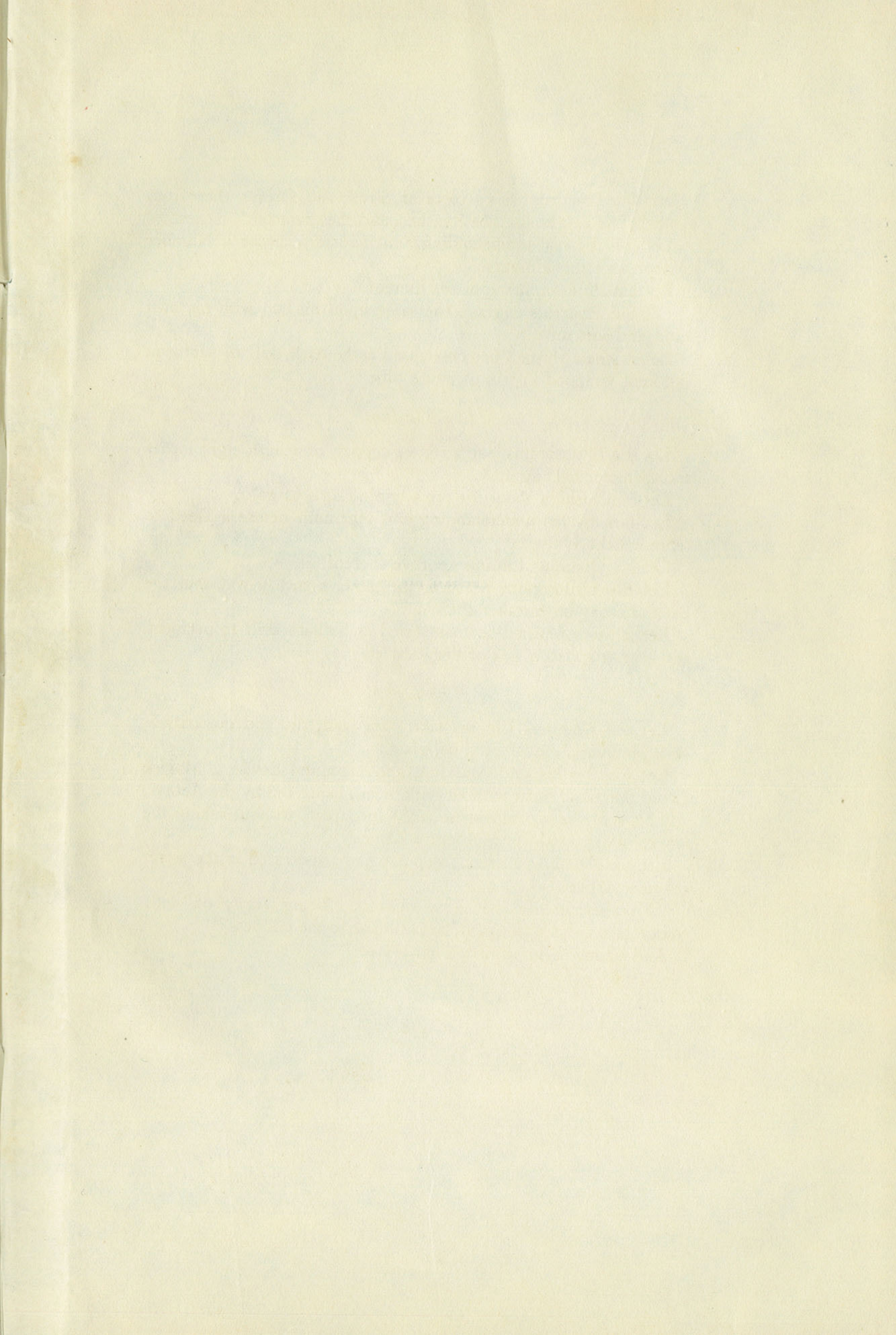
Let him by his understanding and ingenium devise a Magick Lamp that shall burn without wick or oil, being fed by the Aethyr.

This shall he accomplish secretly and apart, without asking the advice or approval of his Adeptus Minor.

Let the Dominus Liminis keep it when consecrated in the secret chamber of Art.

This then is that which is written: "Being furnished with complete armour and armed, he is similar to the goddess."

And again, "I am armed, I am armed."



Let the Practicus take a piece of Silver and fashion
 it into a rod of length one foot and diameter
 half an inch. The height shall be 3 inches, and the diameter
 at the top shall be 1/2 inch. Let him by his understanding and ingenious device
 to engrave the Universe
 Let the Philosopher approve thereof.
 Let the Practicus engrave the same upon his ray with his
 hand and instrument.
 Let it when finished be consecrated as he hath skill to perform
 and kept wrapped in silk of lily white.

LEGRAM, IMP. PARIS

Let the Philosopher take a rod of copper, of length
 one foot and diameter half an inch.
 Let him fashion about the top a triple flame of gold.
 Let him by his understanding and ingenious device
 represent the Universe.
 Let the Dominus Lira...
 Let the Philosopher... in such a way that
 the sculum may be partaker thereof.
 Let it when finished be consecrated as he hath skill to perform
 and kept wrapped in silk of lily white.

The Lamp

Let the Dominus Lira take pure lead, tin, and quicksilver
 with platinum, and, if need be, glass.
 Let him by his understanding and ingenious device a Lamp
 that shall burn without wick or oil, being fed by the Air.
 This shall be accomplish secretly and apart, without asking the
 advice or approval of his Adeptus Major.
 Let the Dominus Lira keep it when consecrated in the secret
 chamber of Art.
 This then is that which is written "being furnished with
 complete armour and armed, he is similar to the goddess"
 And again, "I am armed, I am armed."

Adon's physical attainment (wicks)

R. Tanguisot 44
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