



Ordo Templi Orientis
Thelemic section

O.:T.:O.:

Study guides

for the degrees from Minerval to VII°

A work in progress

Under the Seal of the Obligation
of nothing in particular

O.T.O. STUDY GUIDE

0 °

RECEPTION

Minerval (M)

Element: Earth. Chakras: Ajna ("Command") and Mulhadara ("Root-support").

"I. The Ego is attracted to the Solar System."
- MWT

"The Minerval Degree represents the attraction of a wandering God, or 'Ego', within the Solar System." - Preface to the Revised Rituals

"I begin by showing the object of the pure soul, 'One, individual and eternal', in determining to formulate itself consciously, or, as I may say, to understand itself" - The Confessions of Aleister Crowley

Recommended for Study:

Liber AL vel Legis, sub figura CCXX (220) [EQ I:10, EQ III:10, HBT, B4]

The Equinox of the Gods (The Equinox, Vol. III no. III) [B4]

The Master Therion's published commentaries on The Book of the Law. Several editions have been published:

*The Law is for All [Falcon Press, 1996]

*Magical and Philosophical commentaries on the book of the Law [93 Publishing, 1974]

*The Commentaries of AL [Weiser, 1975]

(NOTE: In keeping with the Class A "Comment" appended to Liber AL, O.T.O. considers all commentary on Liber AL not written by the Master Therion to be spurious.)

HBT, in general

Liber II (2): The Message of the Master Therion [EQ III:10]

Liber Porta Lucis, sub figura X (10) [HBT]

Liber DCCCXXXVII (837): The Law of Liberty [EQ III:10]

"Duty," by Aleister Crowley [attached]

DRHM, Part 2, Chapter IX

The Revival of Magick, by the Master Therion [Pangenetor Lodge]}

Liber XV (15): Ecclesiae Gnosticae Catholicae Canon Missae: The Gnostic Mass [B4]

Liber LII (52): Manifesto of the O.T.O. [EQ III:10]

Liber CI (101): An Open Letter to Those Who May Wish to Join the Order [EQ III:10]

Liber CLXI (161): Concerning the Law of Thelema [EQ III:10]

"Mysteria Mystica Maxima, Order of Oriental Templars, First Instruction," By Franz Hartmann [EQ III:10]

(Introduction to) Constitution of the Antient Order of Oriental Templars (Ordo Templi Orientis) [EQ III:10]

"An O.T.O. Prospectus," by W. T. Smith [EQ III:10]

"An Introduction to the History of the O.T.O.," by Ad Veritatem [EQ III:10]

"Grady McMurtry, et al., vs. SOTO, Findings of Fact and Judgement," Hon. Charles A. Legge [EQ III:10]

"What is Freemasonry?," by Aleister Crowley [EQ III:10]

MTP, Introduction, Chapter 0 (The Magical Theory of the Universe)

MWT, Introduction, Chapters 1, 2, 13, 18, 31, 81, 82, 83
Liber E vel Exercitorium, sub figura IX (9), especially sections I and VII [B4]
Book 4, Part II, Chapter 13 (The Book)
Liber O vel Manus et Sagittae, sub figura VI (6), especially Introduction [B4]
Liber Resh vel Helios, sub figura CC (200) [B4]

"The Five Adorations" [EQ I:2]
"A symbolic Journey," by Soror Meral [attached]
"Saladin: a Historical Note," by Frater HaLayL [attached]
"Temple Guidelines," by Soror Meral [attached]
Study the Minerval Ritual with your initiator.

Recommended for Memorization:

The Adorations in Chapter III of Liber AL beginning with, "Unity uttermost showed!" and ending with, "Abide with me, Ra Hoor Khuit!" These adorations are suitable for use in Liber Resh by O.T.O. initiates.
The Creed and Anthem from Liber XV, the Gnostic Mass
The Signs, Grip and Word of the Minerval Degree

Supplementary Reading:

Aleister Crowley and the Practice of the Magical Diary, by James Wasserman [New Falcon]
The Shaving of Shagpat, by George Meredith

Recommended Practices:

Meditate over the First Paradox of Philosophy. Review the Minerval Lecture with your Initiator, if necessary. Evaluate the meaning of "Do what thou wilt" in terms of this principle.

Attend and participate in the Gnostic Mass, the central ceremony of O.T.O.'s public and private celebration. *

Solar Adorations. *

Say "Will" [attached] before a meal on a regular basis (See MTP, Chapter 13 -- fourth footnote; Introduction to MWT, and the variant in the final portion of the Minerval Ritual. This variant is particularly suited to your work within the O.T.O.) *

Liber E, section I: The Magical Diary. Include a brief magical autobiography, a discussion of your aims in joining the O.T.O., and an ongoing analysis of the events in your life in terms of your initiation. *

Meditate on the Tarot Trumps The Star, The Universe, The Priestess and The Fool, in terms of your initiation.

Required for Advancement:

Administratively, the Minerval is an Initiate Member of Ordo Templi Orientis. Magically, the Minerval is a "welcome guest" of the Order, rather than a full member. A Minerval cannot head a Camp, or sponsor another initiate. The Minerval may leave the Order at any time, for any reason. Full membership in the order begins with the First Degree, wherein a magical bond of fraternity is established between the Order and the initiate which will last for the duration of the initiate's life. In an administrative sense, the First Degree member may resign from O.T.O., but the magical link established in the First Degree initiation cannot be broken during the initiate's lifetime. Therefore, the choice to proceed to the First Degree should be considered carefully.

There are three formal requirements for admission to the First Degree:

1. The candidate must accept Liber AL vel Legis, sub figura CCXX, also known as The Book of the Law, without wishing to make changes in it;
2. The candidate must acknowledge the necessity for the timely payment of dues and fees; and
3. The candidate must consent to the binding arbitration of the Areopagus of O.T.O. in resolving disputes between members of O.T.O..

In addition, the candidate for 1° must possess a black, Tau-shaped robe, preferably of wool, without a hood.

There is no constraint on time in the Minerval degree. You may apply for advancement to the 1° immediately after your Minerval ceremony, or you may take as long as you like to decide whether or not to proceed. There is no stigma attached to remaining a Minerval for the rest of your life, if you so choose.

WILL

A magical dialogue to be performed before a meal
by Aleister Crowley

A. (With a knife, knocks 3-5-3)

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

B. "What is thy will?"

A. "It is my will to eat and drink."

B. "To what end?"

A. "That my body may be fortified thereby."

B. "To what end?"

A. "That I may accomplish the Great Work."

B. "Love is the law, love under will."

A. "Fall to!" (knocks once)

This may be adapted as a monologue. One may also add the enquiry "What is the Great Work?" and answer appropriately, when it seems useful to specify the nature of the Operation in progress at the time. The point is to seize every occasion of bringing every available force to bear upon the objective of the assault. It does not matter what the force is (by any standard of judgement) so long as it plays its proper part in securing the success of the general purpose. Thus, even laziness may be used to increase our indifference to interfering impulses, or envy to counteract carelessness.

WHO WAS SALADIN?

The historical character most commonly associated with the title was Salah Ad-Din Yusuf ibn Ayyub (literally Righteousness of the Faith, Joseph, Son of Job), the worthy and chivalrous adversary of Richard 'The Lionheart' Plantagenet and a bevy of other Christist Crusader Monarchs.

It is quite consistent that with the historical Templar Links of the Order that Aleister Crowley should have constructed the ritual with Saladin as the 'Lord Initiating', and further consistency is evident with the setting of the action in Egypt. According to P E Walker, Director of Columbia University Research Centre in Egypt, Saladin was born in Takrit (now in Iraq) and following a military expedition to Egypt which deposed the Shi-ite Fatimid Caliphate, he proclaimed a return to Sunni Muslim traditions in the country and became its sole ruler in 1171 ev (era vulgaris).

It would be tempting to postulate at this point that since Saladin was a Title - 'Righteousness of the Faith', the prisoner of the Minerval Initiation might have been making his protestations of honourable intent to a predecessor Warrior Lord of Egypt who held the same title some 1600 years earlier when Athens was indeed the ally of Mitylene, but there is no evidence to support such a suggestion. Saladin did not assume his title in Egypt, but brought it with him from his homeland, and no etymologically similar word, name or title comes to light from a scan of commonly available Greek or Egyptian language lexicons.

DUTY

By Aleister Crowley

(a note on the chief rules of practical conduct to be observed by those who accept the Law of Thelema).

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

"There is no law beyond Do what thou wilt".

"[...] thou hast no right but to do thy will. Do that, and no other shall say nay. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect".

"Love is the law, love under will".

"Every man and every woman is a star".

A) YOUR DUTY TO YOURSELF

1 Find yourself to be the centre of your own Universe.

"I am the flame that burns in every heart of man, and in the core of every star".

2 Explore the Nature and Powers of your own Being.

This includes everything which is, or can be for you; and you must accept everything exactly as it is in itself, as one of the factors which go to make up your True Self. This True Self thus ultimately includes all things soever; its discovery is Initiation (the travelling inwards) and as its Nature is to move continually, it must be understood not as static, but as dynamic, not as a Noun but as a Verb.

3 Develop in due harmony and proportion every faculty which you possess.

"Wisdom says: be strong!"

"But exceed! exceed!"

"Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this".

4 Contemplate your own Nature.

Consider every element thereof both separately and in relation to all the rest as to judge accurately the true purpose of the totality of your Being.

5 Find the formula of this purpose, or "True Will", in an expression as simple as possible.

Learn to understand clearly how best to manipulate the energies which you control to obtain the results most favourable to it from its relations with the part of the Universe which you do not yet control.

6 Extend the dominion of your consciousness, and its control of all forces alien to it, to the utmost.

Do this by the ever stronger and more skillful application of your faculties to the finer, clearer, fuller and more accurate perception, the better understanding, and the more wisely ordered government, of that external Universe.

7 Never permit the thought or will of any other Being to interfere with your own.

Be constantly vigilant to resent, and on the alert to resist, with unvanquishable ardour and vehemence of passion unquenchable, every attempt of any other Being to influence you otherwise than by contributing new facts to your experience of the Universe, or by assisting you to reach a higher synthesis of Truth by the mode of passionate fusion.

8 Do not repress or restrict any true instinct of your Nature; but devote all in perfection to the sole service of your one True Will.

"Be goodly therefore"

"The Word of Sin is Restriction. O man! refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse. Accursed! Accursed! be it to the aeons! Hell".

"So with they all; thou hast no right but to do thy will. Do that, and no other shall say nay. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect".

"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""

9 Rejoice!

"Remember all ye that existence is pure joy; that the sorrows are but as shadows; they pass and are done; but there is that which remains".

"But ye, o my people, rise up and awake! Let the rituals be rightly performed with joy and beauty! [...] 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! Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu".

"Now rejoice! now come in our splendour and rapture! Come in our passionate peace, and write sweet words for the Kings!"

"Thrill with the joy of life and death! Ah! thy death shall be lovely: whoso seeth it shall be glad. Thy death shall be the seal of the promise of our agelong love. Come! lift up thine heart and rejoice!"

"Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us. Beauty and strength, leaping laughter and delicious languor, force and fire, are of us".

B) YOUR DUTY TO OTHER INDIVIDUAL MEN AND WOMEN

1 *"Love is the law, love under will".*

Unite yourself passionately with every other form of consciousness, thus destroying the sense of separateness from the Whole, and creating a new baseline in the Universe from which to measure it.

2 *"As brothers fight ye!"*

"If he be a King, thou canst not hurt him".

To bring out saliently the differences between two points of view is useful to both in measuring the position of each in the whole. Combat stimulates the virile or creative energy: and, like love, of which it is one form, excites the mind to an orgasm which enables it to transcend its rational fullness.

3 *Abstain from all interferences with other wills.*

""Beware lest any force another, King against King!"

(The love and war in the previous injunctions are of the nature of sport, where one respects, and learns from the opponent, but never interferes with him, outside the actual game). To seek to dominate or influence another is to seek to deform or destroy him; and he is a necessary part of one's own Universe, that is, of one's self.

4 *Seek, if you so will, to enlighten another when need arises.*

This may be done, always with the strict respect for the attitude of the good sportsman, when he is in distress through failure to understand himself clearly, especially when he specifically demands help; for his darkness may hinder one's perception of his perfection. (Yet also his darkness may serve as a warning, or excite one's interest). It is also lawful when his ignorance had led him to interfere with one's will. All interference is in any case dangerous, and demands the exercise of extreme skill and good judgement, fortified by experience. To influence another is to leave one's citadel unguarded; and the attempt commonly end in losing one's own self-supremacy.

5 *Worship all!*

"Every man and every woman is a star".

"Mercy let be off; damn them who pity!"

"We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings; stamp down the wretched and the weak: this is the law of the strong: this is the law and the joy of the world. Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: if the body the King dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength and Sight, Light; these are for the servants of the Star and the Snake".

Each being is, exactly as you are, the sole centre of a Universe in no wise identical with, or even assimilable to, your own. The impersonal Universe of "Nature" is only an abstraction, approximately true, of the factors which it is convenient to regard as common to all. The Universe of another is therefore necessarily unknown to, and unknowable by, you but it induces currents of energy in yours by determining in part your reactions. Use men and women, therefore, with the absolute respect due to inviolable standards of measurement; verify your own observations by comparison with similar judgements made by them; and, studying the methods which determine their failure or success, acquire for yourself the wit and skill required to cope with your own problems.

C YOUR DUTY TO MANKIND

1 Establish the Law of Thelema as the sole basis of conduct.

The general welfare of the race being necessary in many respects to your own, that well-being, like your own, principally a function of the intelligent and wise observance of the Law of Thelema, it is of the very first importance to you that every individual should accept frankly that Law, and strictly govern himself in full accordance therewith.

You may regard the establishment of the Law of Thelema as an essential element of your True Will, since, whatever the ultimate nature of that Will, the evident condition of putting it into execution is freedom from external interference.

Governments often exhibit the most deplorable stupidity, however enlightened may be the men who compose and constitute them, or the people whose destinies they direct. It is therefore incumbent on every man and woman to take the proper steps to cause the revisions of all existing statutes on the basis of the Law of Thelema. This Law being a Law of Liberty, the aim of the legislation must be to secure the amplest freedom for each individual in the state, eschewing the presumptuous assumption that any given positive ideal is worthy to be obtained.

"The Word of Sin is Restriction".

The essence of crime is that it restricts the freedom of the individual outraged. (Thus, murder restricts his right to live; robbery, his right to enjoy the fruits of his labour; coining, his right to the guarantee of the State that he shall barter in security, etc). It is then the common duty to prevent crime by segregating the criminal, and by the threat of reprisals; also, to teach the criminal that his acts, being analysed, are contrary to his own True Will. (This may often be accomplished by taking from him the right which he has denied to others; as by outlawing the thief, so that he feels constant anxiety for the safety of his own possessions, removed from the ward of the State). The rule is quite simple. He who violated any right declares magically that it does not exist; therefore it no longer does so, for him.

Crime being a direct spiritual violation of the Law of Thelema, it should not be tolerated in the community. Those who possess the instinct should be segregated in a settlement to build up a state of their own, so to learn the necessity of themselves imposing and maintaining rules of justice.

All artificial crimes should be abolished. When fantastic restrictions disappear, the greater freedom of the individual will itself teach him to avoid acts which really restrict natural rights. Thus real crime will diminish dramatically.

The administration of the Law should be simplified by training men of uprightness and discretion whose will is to fulfill this function in the community to decide all complaints by the abstract principle of the law of Thelema, and to award judgement on the basis of the actual restriction caused by the offence.

The ultimate aim is thus to reintegrate conscience, on true scientific principles, as the warden of conduct, the monitor of the people, and the guarantee of the governors.

C) YOUR DUTY TO ALL OTHER BEINGS AND THINGS

1 Apply the Law of Thelema to all problems of fitness, use, and development.

It is a violation of the Law of Thelema to abuse the natural qualities of any animal or object by diverting it from its proper function, as determined by consideration of its history and structure. Thus, to train children to perform mental operations, or to practice tasks for which they are unfitted, is a crime against nature. Similarly, to build houses of rotten material, to adulterate food, to destroy forests, etc etc, is to offend.

The Law of Thelema is to be applied unflinchingly to decide every question of conduct. The inherent

fitness of any things for nay proposed use should be the sole criterion.

Apparent, and sometimes even real, conflict between interests will frequently arise. Such cases are to be decided by the general value of the contending parties in the scale of Nature.

Thus, a tree has a right to its life; but a man being more than a tree, he may cut it down for fuel or shelter when need arises. Even so, let him remember that the Law never fails to avenge infractions: as when wanton deforestation has ruined a climate or a soil, or as when the importation of rabbits for a cheap supply of food has crated a plague.

Observe that the violation of the Law of Thelema produces cumulative ills. The drain of the agricultural population to big cities, due chiefly to persuading them to abandon their natural ideals, has not only made the country less tolerable to the peasant, but debauched the town. And the error tends to increase in geometrical progression, until a remedy has become almost inconceivable and the whole structure of society is threatened with ruin.

The wise application based on observation and experience of the Law of Thelema is to work in conscious harmony with Evolution. Experiments in creation, involving variation from existing types, are lawful and necessary. Their value is to be judged by their fertility as bearing witness to their harmony with the course of nature towards perfection.

TEMPLE GUIDELINES

by Soror Meral

These suggestions for the conduct of a Temple are based on experience. Of course, each person who is the head of a Temple has his/her own ideas about behaviour while in the precincts, but some are inexperienced and perhaps these ideas may help to set up one's own system. To begin with, in the O.T.O. Manifesto it is stated that we are a serious and secret occult Order. So let us keep that in mind. We need to deal with a very few who are disruptive, unthinking of the security and peace of others and who offend others without a care.

What is a Temple? It is anywhere the Gnostic Catholic Mass is being performed, even if outdoors or in a private home or garage. It is anywhere that an O.T.O. Initiation is taking place. It could be a place where the officers of various Grades are having a serious meeting, if that is what they desire. It could be for the Rites of Eleusis that a Temple is declared. It could be anywhere that members of the O.T.O. declare to be a Temple. There are also many Temples of various other faiths, religions, brotherhoods, etc and these should be respected the same as you would want your own Temple to be respected.

1. "Public enemies of the country of any Brother shall be treated as such while in the field, and slain or captured as the officer of the Brother may command. But within the precincts of the Lodge all such divisions are to be forgotten absolutely; and as children of one father, the enemies of the hour before and the hour after are to dwell in peace, amity and fraternity". (Liber CI, Blue Equinox by Aleister Crowley). This also applies to persons who have lesser complaints against each other.

2. If a person is late to a Temple gathering, no matter what the reason, his late arrival is unthinking of the comfort and care of others who have arrived on time. Also, if a ceremony is in process, this late arrival disrupts the whole magical mood of that which has been built up with the work and concentration on the part of the participants and their helpers. It is perfectly al right to declare your Temple closed to late-comers. The late one should be prepared to retreat even if his lateness was due to traffic or accident or other difficulties. His bad luck should not be imposed on others.

3. The participants in a ceremony should never threaten another life or well-being at any time. For instance, the blackguard does not draw his sword for any other reason than for the ceremony itself. Swords and daggers are only used where indicated and never at some odd moment. Nor should

initiators indulge in any action which might hurt anyone else. This means good care must be taken of everyone's well-being and health.

4. Each person can be treated with respect, keeping always in mind that as Thelemites, we are brothers and sisters and we honour another person's opinion even if we do not agree.

5. Those who are stoned or drunk and unable to control the lower animal passions and the wild actions that may arise because of this condition can be barred from any ceremony according to the will of the Temple Master or Mistress. It is better if each person is fully conscious of what is going on and can remember the events which are for his own growth spiritually. Also, if requested by Temple guardians and participants, smoking should stop as it might interfere with the incense and the mood of the ceremony and can be very disruptive in various situations.

6. Theft should be treated seriously as this means the interference with the will of another or of the Temple as a whole. It is best if the victim of theft should report it, as if he does not do so, he is contributing to future events of the same sort.

7. Any person causing breakage or damage to Temple equipment or housing materials is responsible for the replacement, no matter what the cost.

8. Reverence is suggested for any ceremony so that you and others can benefit to the utmost by what is going on.

9. If the Temple is also used by others in the Order, then it is best to leave the place clean after your event. Be considerate.

10. Those conducting a ceremony will make it more effective and bring the power of the whole ceremony through to themselves and the observers if they will memorize their parts.

11. To talk or chatter, whisper, laugh or exclaim during a ceremony would be ruination of the effect of that ceremony for yourself and for others. Social life can be confined to before and after the ceremony. Your silence as an observer will allow the higher life to grow within you.

12. Temple work benefits you and all others and will benefit each one even more if there is anything a person can do to help out. It is a good idea to ask beforehand if there is some contribution you can make. This aids in building up the group mind and draws us closer together. All of us are really striving for one Goal, the knowledge of the Divine and the presence of this force among all members in a Temple.

A SYMBOLIC JOURNEY

by Soror Meral

Corinth - This city was situated on the Isthmus between the Greek mainland and the Peloponnesos. It had two sea ports for trade and the wealthy merchants made of it the most licentious city in all of Greece. It was a favourite resort of courtesans. Over a thousand sacred female slaves were kept in the Temple of Aphrodite for the use of strangers. Symbolically it can be equated to Yesod, the sphere of the Moon and Malkuth the sphere of earth.

Athens - Was known for its learning and government, its brilliant orators, its architecture and ordered way of life. The intellectual pursuits of Athens can be symbolically equated with the sphere of Hod, ruled by Mercury on the Tree of Life.

Mitylini - was situated on the Island of Lesbos, from which comes the term lesbian. Sappho was born and lived here and became one of the greatest of Greek female poets. Some of her poetry still exists today and was well liked by Crowley. Sappho sang of love which went far beyond human love and the legend goes that she threw herself into the sea for the love of the Sun God. This city can be symbolic of the sphere of Netzach, or Venus, the planet of love whose symbol encompasses the whole Tree of Life.

Heliopolis was the Greek name for the Egyptian city called "On" by the Egyptians in ancient times. This was a major headquarters for the wisdom of the Egyptians and was known for its worship of the Sun. Solon, Plato and Thales of the Greek isles were reputed to have learned from these priests. This city represents Tiphereth.

On the enclosed map the distances from Greece to Egypt were great. Journey by sea was fraught with peril as a great many pirates roamed the Mediterranean and if one was caught, one could be killed or more likely sold into slavery. Peril on land was almost as bad. But then, in a symbolic way, are you selling your own self into slavery by indulging in the lower passions? Are you becoming addicted to anything which might interfere with your true will? Or are you going to win through with the help of occult knowledge to the city of the Sun, Tiphereth?

Map of the Ancient Near East



Liber II

The Message of the Master Therion

Do what thou wilt shall be the whole of the Law
There is no law beyond Do what thou wilt
The word of the Law is Thelema.

Thelema – Thelema – means Will.

The Key to this Message is this word – Will. The first obvious meaning of this Law is confirmed by antithesis; “The Word of Sin is Restriction.”

Again: “... thou hast no right but to do thy will. Do that, and no other shall say nay. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.”

Take this carefully; it seems to imply a theory that if every man and every woman did his and her will – the true Will – there would be no clashing. “Every man and every woman is a star”, and each star moves in an appointed path without interference. There is plenty of room for all; it is only disorder that creates confusion.

From these considerations it should be clear that “Do what thou wilt” does not mean “Do what you like.” It is theapotheosis of Freedom; but it is also the strictest possible bond. Do what thou wilt – then do nothing else. Let nothing deflect thee from that austere and holy task. Liberty is absolute to do thy will; but seek to do any other thing whatever, and instantly obstacles must arise. Every act that is not in definite course of that one orbit is erratic, an hindrance. Will must not be two, but one.

Note further that this will is not only to be pure, that is, single, as explained above, but also “unassuaged of purpose”. This strange phrase must give us pause. It may mean that any purpose in the will would damp it; clearly, the “lust of result” is a thing from which it must be delivered.

But the phrase may also be interpreted as if it read “with purpose unassuaged” – i.e. with tireless energy. The conception is, therefore, of an eternal motion, infinite and unalterable. It is Nirvana, only dynamic instead of static – and this comes to the same thing in the end.

The obvious practical task of the magician is then to discover what his will really is, so that he may do it in this manner, and he can best accomplish this by the practices of *Liber Thisharb* (see Equinox I, VII, 105) or such others as may from one time to another be appointed.

It should now be perfectly simple for everybody to understand the Message of the Master Therion.

Thou must (1) Find out what is thy Will, (2) Do that Will with (a) one-pointedness, (b) detachment, (c) peace. Then, and then only, art thou in harmony with the Movement of Things, thy will part of, and therefore equal to, the Will of God. And since the will is but the dynamic aspect of the self, and since two different selves could not possess identical wills; then, if thy will be God's will, Thou art That.

There is but one other word to explain. Elsewhere it is written – surely for our great comfort – “Love is the law, love under will.”

This is to be taken as meaning that while Will is the Law, the nature of that Will is Love. But this Love is as it were a by-product of that Will; it does not contradict or supersede that Will; and if apparent contradiction should arise in any crisis, it is the Will that can guide us aright. Lo, while in the Book of the Law is much Love, there is no word of Sentimentality. Hate itself is almost like Love! Fighting most certainly is Love! “As brothers fight ye!” All the manly races of the world understand this. The Love of Liber Legis is always bold, virile, even orgiastic. There is delicacy, but it is the delicacy of strength. Mighty and terrible and glorious as it is, however, it is but the pennon upon the sacred lance of Will, the damascened inscription upon the swords of the Knight-Monks of Thelema.

Love is the law, love under will.

Liber DCCCXXXVII The Law of Liberty

A Tract of TO MEGA THERION TO MEGA THERION 666

That is a Magus 9°=2° A.'.A.'.

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

I

I AM OFTEN ASKED why I begin my letters in this way. No matter whether I am writing to my lady or my butcher, always I begin with these eleven words. Why, how else should I begin? What other greeting could be so glad? Look brother, we are free! Rejoice with me, sister, there is no law beyond Do what thou wilt!

II

I WRITE this for those who have not read our Sacred book, *The Book of the Law*, or for those who, reading it, have somehow failed to understand its perfection. For there are many matters in this Book, and the Gald Tidings are now here, now there, scattered throughout the Book as the Stars are scattered through the field of Night. Rejoice with me, all ye people! At the very head of the Book stands the great charter of our godhead: "Every man and every woman is a star." We are all free, all independent, all shining gloriously, each one a radiant world. Is not that good tidings?

Then comes the first call of the Great Goddess Nuit, Lady of the Starry Heaven who is also Matter in its deepest metaphysical sense, who is the infinite in whom all we live and move and have our being. Hear Her first summons to us men and women: "Come forth, o children, under the stars, & take your fill of love! I am above you and in you. My ecstasy is in yours. My joy is to see your joy." Later She explains the mystery of sorrow: "For I am divided for love's sake, for the chance of union."

"This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all." It is shown later how this can be, how death itself is an ecstasy like love, but more intense, the reunion of the soul with its true self. And what are the conditions of this joy, and peace, and glory? Is ours the gloomy asceticism of the Christian, and the Buddhist, and the Hindu? Are we walking in eternal fear lest some "sin" should cut us off from "grace?" By no means.

"Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam!

Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me."

This is the only point to bear in mind, that every act must be a ritual, an act of worship, a sacrament. Live as the kings and princes, crowned and uncrowned, of this world, have always lived, as masters always live; but let it not be self-indulgence; make your self-indulgence your religion.

When you drink and dance and take delight, you are not being "immoral," you are not "risking your immortal soul"; you are fulfilling the precepts of our holy religion – provided only that you remember to regard your actions in this light. Do not lower yourself and destroy and cheapen your pleasure by leaving out the supreme joy, the consciousness of the Peace that passeth understanding. Do not embrace mere Marian or Melusine; she is Nuit Herself, specially concentrated and incarnated in human form to give you infinite love, to bid you taste even on earth the Elixir of Immortality. "But ecstasy be thine and joy of earth: ever To me! To me!" Again She speaks: "Love is the law, love under will." Keep pure your highest ideal; strive ever toward it without allowing aught to stop you or turn you aside, even as a star sweeps upon its incalculable and infinite course of glory, and all is Love. The Law of your being becomes Light, Life, Love and Liberty All is peace, all is harmony and beauty, all is joy. For hear, how gracious is the Goddess; "I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice."

Is this not better than the death-in-life of the slaves of Slave-Gods, as they go oppressed by consciousness of "sin," wearily seeking or simulating wearisome and tedious "virtues"?

With such, we who have accepted the Law of Thelema have nothing to do. We have heard the Voice of the Star-Goddess: "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!" And thus She ends:

"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!" And with these words "The Manifestion of Nuit is at an end."

III

IN THE NEXT CHAPTER of our book is given the word of Hadit, who is the complement of Nuit. He is eternal energy, the Infinite Motion of Thing, the central core of all being. The manifested Universe comes from the marriage of Nuit and Hadit; without this could no thing be. This eternal, this perpetual marriage-feast is then the nature of things themselves; and therefore everything that is, is a crystallization of divine ecstasy. Hadit tells us of Himself "I am the flame that burns in every heart of man, and in the core of every star." He is then your own inmost divine self; it is you, and not another, who are lost in the constant rapture of the embraces of Infinite Beauty. A little further on He speaks of us: "We are not for the poor and the sad: the lords of the earth are our kinsfolk." "Is God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us." "Beauty and strength, leaping laughter and delicious languor, force and fire, are of us." Later, concerning death, He says: "Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever." When you know that, what is left but delight? And how are we to live meanwhile? "It is a lie, this folly against self." [...] "Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this." Again and again, in words like these, He sees the expansion and the development of the soul through joy. Here is the Calendar of our Church: "But ye, o my people, rise up & awake! Let the rituals be rightly performed with joy and beauty!" Remember that all acts of love and pleasure are rituals, must be rituals. "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 child of the Prophet—secret, O Prophet! A feast for the Supreme Ritual, and 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! Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu."

It all depends on your own acceptance of this new law, and you are not asked to believe anything, to accept a string of foolish fables beneath the intellectual level of a Bushman and the moral level of a drug-fiend. All you have to do is to be yourself, to do your will, and to rejoice. "Dost thou fail? Art thou sorry? Is fear in thine heart?" He says again: "Where I am, these are not." There is much more of the same kind; enough has been quoted already to make all clear. But there is a further injunction. "Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein! But exceed! exceed! Strive ever to more! and if thou art truly mine—and doubt it not, an if thou art ever joyous!—death is the crown of all." Lift yourselves up, my brothers and sisters of the earth! Put beneath your feet all fears, all qualms, all hesitations! Lift yourselves up! Come forth, free and joyous, by night and day, to do your will; for "There is no law beyond Do what thou wilt." Lift yourselves up! Walk forth with us in Light and Life and Love and Liberty, taking our pleasure as Kings and Queens in Heaven and on Earth. The sun is arisen; the spectre of the ages has been put to flight. "The word of Sin is Restriction," or as it has been otherwise said on this text: That is Sin, to hold thine holy spirit in! Go on, go on in thy might; and let no man make thee afraid.

Love is the law, love under will.

O.T.O. Study guide

I° – Lustration – Man and Brother, or Woman and Sister (M.)

Element: Water. Chakra: Vishuddha.

“2. The Child experiences Birth.” *Magick Without Tears*

“It chooses to enter into relations with the solar system. It incarnates. I explain the significance of birth and the conditions established by the process.”

The Confessions of Aleister Crowley

Recommended for Study:

Liber AL

Liber Tzaddi vel Hamus Hermeticus, sub figura XC

Book 4, Part I, Chapters 1-4

Book 4, Part II, Chapter 12 (The Robe)

MTP, Chapters 13 (Banishings and Purifications) and 167, Part I (The Oath)

MWT, Chapters 14, 45, 46

Liber E, especially sections III, IV, VI

Liber O, section IV: The Lesser Banishing Ritual of the Pentagram

Dogme et Rituel de Haute Magie, Part 2, Chapter I

Eight Lectures on Yoga, by Aleister Crowley

O.T.O. First Degree: Requirements for advancement and Supplemental Instruction (attached)

“Camp, Oasis and Lodge” (attached)

“The Lamen of the O.T.O.”, by Soror Meral (attached)

“A Brief History of Ordo Templi Orientis” (attached)

“Styles of address” (attached)

“A short history of the Templars”, by Soror Meral (attached)

Study the First Degree Ritual with your initiator.

Recommended Practices:

Yama: continence – the elimination of distractions – it is especially important to reserve a time and place where you can work undisturbed.

Asana: stilling the body.

Pranayama: breath (spirit) control.

Thelemic Lesser Banishing Ritual of the Pentagram (attached).

Lunar Adorations (see attached).

Meditate on the Tarot Trumps The Star, The Priestess and The Empress.

Relaxation exercises (examples attached).

Ritual bathing (example attached) & other techniques of purification.

Visualization practices in general.

Strive to increase your self-reliance.

In your diary, include a record of your experiments in determining your physical and mental limitations.

Recommended for Memorization:

Portions of *Liber AL*, as you see fit

777: Columns I, II, III, VII, XII 1

The Mantra *Gayatri* (*Book 4, Part I, Chapter 2, #7*, attached)

The Step, Sign, Grip, Word and Catechism of the First Degree

Supplementary Reading:

Liber CCXLII, AHA! by Aleister Crowley

Raja Yoga, by Vivekananda

“Psychology of Hashish”, by ‘Oliver Haddo’ (Aleister Crowley)

A general study of hypnotism and mesmerism

“Before the Beginning of Years” from *Atalanta in Calydon*, by A.C. Swinburne (attached)

The *gayatri* mantra is given in *Book 4 Part II* thus:

Aum tat savitur varenyam
Bhargo devasya dhimahi
Dhiyo yo nah pracodayat

"Scan this as trochaic tetrameters." Crowley gives the translation: "O! let us strictly meditate on the adorable light of that divine Savitri (the interior Sun, *etc.*). May she enlighten our minds!" (a paraphrase in English verse appears in "Pentecost" in *The Sword of Song*). The mantra was suggested by Crowley as a lunar adoration; this may sound odd, but is apparently historically valid and not A.C.'s invention.

The "Thelemic Lesser Banishing Ritual of the Pentagram" does not refer to the Star Ruby, but to an L.B.R.P. variant which modifies the Qabalistic Cross, as discussed e.g. in DuQuette's *Magick of Thelema*. The vertical component is thus as follows:

touch the forehead and say ATEH ("to thee"),
touch the centre of your chest and say AIWASS, or the name of your Holy Guardian Angel if known, or simply pause, then bring the hand down to groin level and say MALKUTH ("the Kingdom"), before proceeding with the rest of the ritual as per the usual G.D. form.

Various versions of the history of the O.T.O., the majority motivated by a desire to support or undermine the position of one or another of the multifarious groups laying claim to the name, are extant.

The information on forms of address is contained in the Bodymaster's handbook, as is a description of the different types of O.T.O. body. I have been unable to locate copies of Soror Meral's pieces on the Templars and the Lamens of O.T.O., or the material on ritual bathing or visualisation.

The catechism of the First Degree runs thus (according to the published versions):

Q: Where were you first prepared for your initiation?

A: In heart verily.

Q: Where next?

A: In a convenient place, hard by a spring.

Q: How long did you remain there?

A: For nine moons.

Q: Where were you initiated?

A: In an Oasis.

Q: At what hour?

A: Dawn.

At least 9 months in I°; obviously add memorising the catechism, sign, grip and word. It is suggested, but not an absolute requirement, that the candidate for II° procure a ritual sword and bring it to the initiation.]

Some Relaxation Exercises

The following exercises are presented as examples. Many other exercises can be found in the literature. You are free to select, modify and invent according to your own needs and preferences.

Stand or be seated in a comfortable position with your back straight. Take several deep breaths, inhaling and exhaling as fully as you can, then proceed to one or more of the techniques below.

1. Shake your hands very vigorously, for about a minute, as if you had honey on your fingers and were trying to shake it off. If you are standing, bounce up and down slightly on the balls of your feet as well, keeping your legs straight but not locked. Do not stop suddenly, slow down gradually.
2. Tense and relax each distinct muscle group in your body. Start with the scalp, and proceed to the forehead, the eyes, the nose, jaws, tongue, lips, throat and neck. Work down both arms at the same time; shoulders, upper arms, forearms, wrists, fingers. Work down the trunk and legs, ending with the toes. Then repeat the entire process. The above sequence may be reversed.
3. Simply place your full consciousness and attention in each distinct part of your body for a few moments each, in sequence. Rather than focusing on parallel parts simultaneously as above, focus on them alternately: left hand, right hand; left wrist, right wrist, etc.
4. Imagine a cool, silvery fluid spreading from your forehead very, slowly across the entire surface of your body.
5. Visualize your body as filled with a glowing orange fluid. Imagine that there are valves for this fluid in your fingers and toes. Imagine that the valves in your fingers open and allow the glowing orange fluid to slowly drain from your head, shoulders and arms, leaving a deep blue glow in its place. Then imagine the valves in your toes open and allow the glowing orange fluid to drain from the rest of your body, leaving the same deep blue glow.
6. Imagine a cup located in your lower abdomen. Picture as much detail on the cup as you like. Imagine that the cup is bottomless, and can never be filled. Picture the muscular tension in your body as a bright red fluid, and allow this fluid to begin to flow into the cup, leaving a clear green light in its place. Continue until the last drop of red has been drained into the cup, and nothing is left but green.

A Ritual Bath of Purification

The following ritual is presented as an example. You are free to modify it, embellish it, or invent your own according to your own needs and preferences.

Have a shower and perform whatever other ablutions are necessary to make clean.

Remove any clutter from your bathroom. Place a soft towel, a small container of salt and a white taper in a crystal or silver candle holder in the bathroom near the tub. Your robe and a vial of Abramelin Oil should also be in the bathroom. if you are going to proceed with further ritual work after the purification:

Light the taper. Draw a quarter to half a tub of cold water. Add a sprig or sachet of hyssop if you wish. Leave the bathroom, undress (or finish undressing, removing all jewelry, etc.) and return. Consider that you have left the cares and concerns of daily life with your clothes, bathrobe, jewelry, etc. throw some salt into the tub. Step into the tub. Take a few deep breaths and relax completely. Perform one of the relaxation exercises, if necessary, but in any case, focus on relaxing for a few minutes. Clear your mind. Sprinkle yourself with the bath water (using your fingers, or the hyssop sprig or sachet),

"Asperges me Domine,
Hyssopo et mundabor;
Lavabis me,
Et super nivem dealbabor."

As you sprinkle yourself, visualize yourself as a pure and innocent Child, surrounded by an egg" of clear blue light. Continue this visualization for a few minutes, increasing the intensity and clarity of the blue color. Get out of the tub, drain it later) and dry off.

If you are preparing for further ritual work, continue with the following:

Anoint yourself with Oil of Abramelin: forehead, heart, a point about two inches your navel, the palms of your hands, and the soles of your feet. Don your robe, saying:

"In the Name of RA HOOR KHUIT, I arm myself with the Vestments of Truth; that I may do Battle in the cause of Freedom according to the Book of the Law."

Proceed to the Temple, carrying the taper with you.

Hyperlink towards a history of O'.T'.O'.

<http://home.sunrise.ch/~prkoenig/>

FORMS OF ADDRESS

Certain forms or styles of address are used in formal correspondence with members of the various degrees of O.T.O. These should be employed when you are writing to (1) someone whose degree is known to you, or (2) an officer whose *office* is associated with a particular degree, whether you know the officer's *actual* degree or not. For instance, if writing to the President of the Electoral College, you would use the form of address for a Senator; if writing to a member of the Grand Tribunal, you would use the form of address for a G.I.C. When in doubt, keep it simple: Dear Brother (Sister). The official forms of address for formal correspondence are given below:

0°–III° Dear Sir and Brother / Dear Madam and Sister.

IV° Excellect Companion.

P.I. No form of address, no signature, and no closing should be used within the C.P.I.; within this degree, the

writer of the letter should be indicated, if doubt exists, by some allusion in the text.

K.E.W. Instructed Brother / Instructed Sister

V° Very Excellent and Perfect Prince / Very Excellent and Perfect Princess.

Senate Very Excellent and Perfect Prince, and Reverend Senior /

Very Excellent and Perfect Princess, and Noble Dame of the Red Eagle.

VI° Illustrious Sir Knight / Illustrious Dame Companion of the Holy Grail.

G.I.C. Illustrious and Just Sir Knight / Illustrious and Just Dame Knight.

P.R.S. Illustrious, Just, and Enlightened Sir Knight / Illustrious , Just, and Enlightened Dame Knight.

VII° Very Illustrious Sir Knight / Very Illustrious Dame Knight.

For members of the Supreme Grand Council, add "and Most Wise and Excellent Councillor of His Most

Sacred Majesty."

VIII° Perfectly Illuminated and Very Illustrious Brother (Sister).

IX° Thrice Holy, Thrice Illuminated and Thrice Illustrious Brother (Sister).

X° Most Holy, Most Illuminated and Most Worshipful Father (Mother). Other X° substitute "Brother" or "Sister" for "Father" or "Mother." The National Grand Master X° is not approachable as such by any person who has not reached the VI°, except by special permission.

O.H.O. Most Holy and Most Beloved Father (Mother) in the Lord. The Frater Superior and Outer Head of the Order is not approachable as such by any person who has not reached the VIII°, except by special permission.

For those addresses in which fraternity is not mentioned, the writer may add "and dear Brother (Sister)" or "and very dear Brother (Sister)" as his or her feelings dictate.

The closing (before your signature) should be as follows: Within the V° to X° sign "In the Bond of the Order," with such additional expressions of duty as may be suited to the degree of the writer. For K.E.W. and all lower degrees, use "Yours Fraternally." Additionally, the signature of members of the Supreme Grand Council and higher degrees is prefixed by the triple cross crosslet, or "elevenfold cross" (female members of these degrees use the triple cross with curved crosslets). The signature of members of the VII° is prefixed by the triple cross without crosslets. The Grail Name of members of the VI° is prefixed by the Cross Paltée. Members of the V° sign with the consonants of the name only. A superscription should be prefixed to the letter in the following terms:

For X°: "A Petition to His Most Sacred Majesty the Supreme and Holy King of (country) that is in the Sanctuary of the Gnosis."

In the case of a Viceroy, the superscription should be "To His Excellency (name of addressee) Viceroy of (Country) that is in the Sanctuary of the Gnosis."

For a member of the IX°: "To the Thrice Holy, Thrice Illuminated and Thrice Illustrious (name) IX°."

For a member of the VIII°: "To the Perfectly Illuminated and Very Illustrious (name) VIII°."

For a member of the VII°: "To the Very Illustrious Sir Knight (name) VII°."

And so on for the lesser degrees. It is not strictly necessary for any member below the X° to assume a Magical Title; however, many members prefer to use magical names or mottoes in lieu of their civil names. To avoid confusion, the civil name should always be included in any correspondence.

Headquarters. The Latin "Frater/Soror" is an acceptable alternative to the English "Brother / Sister" when magical names or mottoes are used.

The Latin salutations corresponding to "Dear Brother", "Dear Sister", *etc.* are as follows:

Care Frater Cara Soror

Cari Fratres Carae Sorores

Cari Fratres et Sorores (Carae Sorores et Fratres) or Cari Fratres Sororesque (Carae Sorores Fratresque)

Chorus "Before the beginning of years" from *Atalanta in Calydon*

by Algernon Charles Swinburne

Before the beginning of years,
There came to the making of man
Time, with a gift of tears;
Grief, with a glass that ran;
Pleasure, with pain for leaven;
Summer with leaves that fell;
Remembrance fallen from heaven,
And madness risen from hell;
Strength without hands to smite,
Love that endures for a breath:
Night, the shadow of light,
And life, the shadow of death.
And the high gods took in hand
Fire and the falling of tears
And a measure of shifting sand
From under the feet of the years;
And froth and drift of the sea;
And dust of the labouring earth;
And bodies of things to be
In the houses of death and birth;
And wrought with weeping and laughter,
And furnished with loathing and love
With life before and after
And death beneath and above,
For a day and a night and a morrow,
That his strength might endure for a span
With travail and heavy sorrow,
The holy spirit of man.
From the winds of the north and the south
They gathered as unto strife;
They breathed upon his mouth,
They filled his body with life;
Eyesight and speech they wrought
For the veils of the soul therein
A time for labour and thought,
A time to serve and to sin;
They gave him light in his ways,
And love, and a space for delight,
And beauty and length of days,
And night, and sleep in the night.
His speech is a burning fire;
With lips he travaileth;
In his heart is a blind desire,
In his eyes foreknowledge of death;
He weaves, and is cloaked with derision;
Sows, and he shall not reap;
His life is a watch or a vision
Between a sleep and a sleep.

Θ.Τ.Θ. STUDY GUIDE

II°

CONSECRATION

Magician (M..)

Element: Air. Chakra: Anâhata ("Un-struck [Sound]").

"3. The Man experiences Life." – MWT

"I next show how it may best carry out its object in the eucharist of life. It partakes, so to speak, of its own godhead in every action, but especially through the typical sacrament of marriage, understood as the voluntary union of itself with each element of its environment." - Confessions

Recommended for Study:

Liber AL

Liber B vel Magi, sub figura I [HBT, B4]

Liber Librae sub figura XXX (30), the Book of the Balance [EQ III:10]

Liber LXXVII (77): Oz--The Rights of Mankind [EQ III:10, B4]

"Observations on Liber Oz" by Sabazius [Attached]

Liber CXCIV (194): An Intimation with Reference to the Constitution of the Order [EQ III:10]1

"The Three Triads of the O.T.O." [EQ III:10]

Liber CL (150) vel NOL, A Sandal: De Lege Libellum L-L-L-L-L [EQ III:10]

Liber Aleph vel CXI (111): The Book of Wisdom or Folly [Weiser] -- Chapters 151-159

Book 4, Part I, Chapter 3 (Yama and Niyama)

Book 4, Part II

"The Dangers of Mysticism," by Aleister Crowley [EQ I:6]

MTP, Chapters 1, 2, 3, 8, 14, 19, 21

MWT, Chapters 15, 21, 22, 23, 24, 33, 49, 60, 64, 72, 78, 80

Liber DCXXXIII (633): De Thaumaturgia [EQ III:10]

Liber Had, sub figura DLV (555) [EQ I:7]

Liber E, section II: Physical Clairvoyance

Liber O, Sections II, III and IV: Correspondences, Assumption of God-Forms, Vibration of God-Names, Pentagram Rituals

Liber Israfel, sub figura LXIV (64) [B4]

Liber XXV (25): The Star Ruby [B4]

The Chaldean Oracles of Zoroaster (Julianus), ed. by W.W. Wescott or G.R.S. Mead

DRHM, Part 1, Chapter I; Part 2, Chapters II, IV, VIII

777: Preface, Introductory Essay, Columns XIV, XV, XVI, XVII, XVIII, XL, XLI, XLII, XLV, LIV, LV,

LXIII, Appendix A, Appendix B. Note: many columns have additional explanations contained in a long section between the columns and the notes. (Also see Book 4, Appendix V: Columns 14, 30, 31, 32, 33, 55, 56, 57, 58, 60, 61, and 62)

Study the Second Degree Ritual with your initiator

Recommended for Memorization:

Book 4, Appendix V: Columns 14, 33, 60, 61, 62 (777: Columns XIV, XLI, LIV, LV, LXIII)
The Step, Sign, Grip, Word and Catechism of the Second Degree

Supplementary Reading:

Comte de Gabalis, by the Abbé N. de Montfaucon de Villars [The Brothers]
Faust, by Johann Wolfgang von Goethe
Gargantua and Pantagruel, by François Rabelais
Liber XCV (95): The Wake World [Konx Om Pax]
Qabalah, a Primer, by John Bonner [Skoob]
Golden Verses of Pythagoras, transl. by Fabre D'Olivet
Liber V (5) vel Reguli [B4]
DRHM, Part 2 in general
Three Books of Occult Philosophy, by Henry Cornelius Agrippa, edited and annotated by Donald Tyson [Llewellyn]
Magic, White and Black, by Franz Hartmann
Foundations of Practical Magic, by Israel Regardie
The Magick of Thelema, by Lon Milo DuQuette [Weiser]
"Orpheus," by Aleister Crowley [CW]
"Tannhäuser," by Aleister Crowley [CW]
"The Priestess of Panormita," by Aleister Crowley [The Equinox, Vol. I, No. 2]
"Pan to Artemis," by Aleister Crowley [The Equinox, Vol. I, No. 4]
"Prometheus Unbound," by Percy Bysshe Shelley
"We Have Seen Thee, O Love" from Atalanta in Calydon, by A.C. Swinburne
"Dolores," by A.C. Swinburne

Study the principal doctrines of the major World Religions. A few useful references:

Religious classics: the Qur'an (Koran); the Pentateuch; the Gospels; the Vedas, the Upanishads and the Bhagavad-Gita; the Dhammapada and the Questions of King Milinda; the Gathas and the Zend-Avesta.
The Light of Asia, by Edwin A. Arnold
The Song Celestial, by Edwin A. Arnold
The Eliade Guide to World Religions, by Mircea Eliade and Ioan P. Couliano [Harper San Francisco]
The Encyclopedia of Religions, ed. by Mircea Eliade, [MacMillan]
Faiths of Man, a Cyclopaedia of Religions, by J.G.R. Forlong [University Books]
The Gods of the Egyptians, by Sir E.A. Wallis Budge [Dover]
The Egyptian Book of the Dead, transl. by Dr. Raymond Faulkner [Chronicle Books]

Study the techniques of the ancient, medieval and Renaissance magicians. A few useful references:

The Lesser Key of Solomon: Goetia, transl. by S. L. MacGregor Mathers and Aleister Crowley [Weiser]
The Greater Key of Solomon, transl. by S.L. MacGregor Mathers
The Book of Ceremonial Magic, by A.E. Waite
The Enochian Evocation of John Dee, by Geoffrey James [Heptangle]
The Book of the Sacred Magic of Abramelin the Mage, transl. by S. L. MacGregor Mathers [Dover]

Study the basic symbolism and use of the Tarot. A few useful references:

The Book of Thoth, by Aleister Crowley [Weiser]
The Book of Tokens, by Paul Foster Case
The Qabalistic Tarot, by Robert Wang
The Magical Ritual of the Sanctum Regnum, by Eliphaz Levi [Weiser]
Tarot of the Bohemians, by Papus (Dr. Encausse)

Study the basic principles of astrology. A few useful references:

Liber DXXXVI (536): A Treatise on Astrology [in The Complete Astrological Writings of Aleister Crowley, Duckworth, 1973]
Astrology, Your Place in the Sun, by Evangeline Adams (ghost-written by Aleister Crowley)
Astrology, Your Place among the Stars, by Evangeline Adams (ghost-written by Aleister Crowley)
Psychology, Astrology and Western Magic, by Luis Alvarado [Llewellyn]

Recommended Practices:

Niyama: virtue -- pursuit of right action
Continue with regular practice of Asana and Prânâyâma.
Mantrayoga (see Eight Lectures on Yoga and Book IV)
Banishing and Invoking Pentagram Rituals
The Star Ruby
Liber Israfil
Meditate on the Tarot Trumps The Magus and The Lovers, in terms of your initiation.
Divination: especially by I Ching (Liber CCXVI (216)) and Tarot
Strive for a balanced development of all your faculties.
Develop a personal moral code, and stick to it.
In your diary, include an ongoing interpretation of the events in your life, including your successes and failures, in terms of your current practices, the four powers of the Sphinx, and the Magical Viewpoint in general.
If it is your will, volunteer for service to the Supreme and Holy King as described in Liber 194.

Supplementary Practices:

Experiment with various magical or mystical practices, rituals, or techniques which attract your attention. Keep records.
Required for Advancement:
Fulfil the task appointed in the Ritual with respect to Liber OZ (take care to avoid damage to property: you are making an ideological statement, not performing an act of vandalism).
Memorize the Catechism [attached] and the Step, Signs, Grip and Word of the Second Degree.
Pay your dues and initiation fees, and apply for advancement.
Minimum time in degree: one year. As in the previous degrees, you are encouraged to make your own decision as to your readiness to proceed.

CATECHISM OF THE SECOND DEGREE

To be learned word-perfect before taking the Third Degree
Under the seal of the obligation of the Second Degree

Q: How were you prepared to be consecrated a Magician?

A: I obtained the four powers of the Sphinx.

Q: Which are?

A: Knowledge, Will, Courage, and Silence.

Q: In the Latin language, these are?

A: Scire, Velle, Audere, Tacere.

Q: Their initials are identical with those of what sentence?

A: Sub Umbra Alarum Tetragrammaton, or Tahuti, the Master of Magick

Q: Have you completed your travels with the Sun?

A: I have fulfilled seventy years.

THE BOULOMETER

'Obtaining the Proper Knowledge'
The secret instruction of the Second Degree

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

As issued by the Inner Sanctuaries of the Brocken Mountain Lodge of the ORDO TEMPLI ORIENTIS to all & sundry
whom it may concern under its jurisdiction within the state of Connecticut.

Frafer Achad Osher

Thou has obtained the sacred symbol of the descending tongue of grace which as a fire consumes the burnt offering upon the altar and as a wedge of Light divides the clouds allowing the spiritual waters to descend upon thee. 'This triangle is also the special symbol of the Lord of the Aeon Ra-Hoor-Khuit; the Crowned and Conquering Child - the eternal Sun that dieth not, whom we adore'. The deep red colour of this symbol represents blood, for it is the heart chakra, or the Anahata which is activated during the Second Degree rites of initiation.

The opening of this chakra must be balanced first with the activation of the Anja chakra and the Vishuddha chakra and as taught in previous papers the Anja is opened through the .-interval ritual with the initiate becoming the Man of Earth and the Vishuddha during the First Degree initiation.

One should consult Liber 777, Col.CXVTII; for an

understanding of the chakras in relationship to the Qabalistic Tree of Life.

II

By the unity of opposites, the female understanding of Binah and the male wisdom oriented in Chockmah is the birth of Daath, or Knowledge fully achieved and 'the depths are broken Up'; or rather the Hidden Door is opened.

The influence descends via the Qabalistic path of the High Priestess upon the Tree of Life., fully activating the sphere of Tiphereth, or the Sun.

The High Priestess sits between two twin pillars of opposite colour, one white and the other black. The white pillar, or male is known as Jachin while the black pillar. or female is called Boaz.

The WORD of the First Degree of the OTO is 'JA', or Jachin while the WORD of the Second Degree is 'BO'; Boaz.

Proverbs

19. By his knowledge the depths are broken up, and the clouds drop down the dew.
20. The Lord of wisdom hath founded the earth; and by understanding hath he established the heavens.

III.

The Powers of the Sphinx

Lord of all Magick
I hereby invoke
Upon this candidate
the Powers of the Sphinx
May he acquire
Knowledge Will Courage and Silence
to the Glory of
Thine Ineffable Name AUM

Saladin

Outside of the opening and closing of the Temple there are four 'Points', or stages which the candidate is brought through in his initiation into Second Degree. These stages each correspond to one of the four Powers of the Sphinx, or Knowledge, Will, Courage and the ability to keep Silence.

It is during the First Point of the ritual that the candidate is consecrated a Magician, persisting in his 'Will' to become such and is given a special Pass Word which is Thelema ... 'which means WILL in the Creek language.' The next Point of the initiation is the OATH and by virtue of such refers to ones ability to keep silent. The third Point is where the new Magician is brought through the 'ordeals' which summon forth his courage. The fourth Point he is given the Knowledge of Second Degree,

IV. THE BOULOMETER

At the beginning of the Fourth Point Saladin calls forth saying, "O Lord of all Magick, I hereby invoke upon this candidate, the Powers of the Sphinx. May he acquire Knowledge, Will, Courage, and Silence, to the Glory of Thine Ineffable Name, AUM." It is at this stage of the ritual that the candidate is handed the Boulometer and informed that he must put his thumb therein and tighten down the screw. Afterwards Saladin looks at the scale and explains, "Then, this, is the measure of your courage, will, and power to keep silence." Obviously the candidate lacks the fourth power of the Sphinx, for if he had 'knowledge' he would have known how to properly use the Boulometer.

In the actual initiation ritual there is a small paragraph written in parenthesis which states that "the boulometer consists of an attachment to the thumb, with a screw and a graduated wheel. The candidate has to turn the screw as far as he can, and his ability to do so is marked on the scale and recorded".

Saladin then says, "This, then, is the measure of your courage, will, and power to keep silence. Now let me show you." He then takes the boulometer from the candidate and adjusts it, or rather 'screws it to the end.' He further states, "My brother, if you had Knowledge, you would have known how to adjust this screw so that it was out of gear".

This section of the ritual being so simplistic is rarely pursued by the candidate for a deeper meaning. At the time he doesn't realize that there is alot of common sense involved with the proper use of the implement. When he was told to put his thumb therein and tighten down the screw he automatically did so without question and often causing himself considerable pain. If he had the proper 'knowledge' as Saladin informs him, he would have realized that there are two directions which the screw could be

tightened. The obvious, pressed tightly against the thumb and the other 'out of gear'

opened all the way so that it expressed no restriction (Liber AL 1:41), but there is a Greater Mystery.

V. STRUCTURE OF THE BOULOMETER

The Hidden Door of Knowledge!

To fully activate the sphere of Tiphereth, the Sun (Anahata Chakra) one must first discover the Hidden Door upon the Tree of Life and through its use allowing the descending influence, Mezla to come to bloom. This door can only be opened through the Unity of Chockmah and Binah. Or by an individual taking First Degree and Minerval initiation within the Ordo Templi Orientis.

a. The boulometer is a symbol representing the universe, of which man, the Star is the center. Its wooden shape is approximately 6± inches in length and its width is 1 square, thus rectangular with its four sides representing the Four Powers of the Sphinx. The rectangular shape is that of the Tree of Life itself.

On the side of the boulometer toward the top is cut a round hole directly through to the opposite side and large enough for a thumb to be inserted. On the square top is drilled & tapped another hole which intersects the larger hole. In this is placed a large bolt. On the side of the implement is attached a scale to which one can be 'measured' by.

b. When an initiate is informed to put his thumb within the hole and tighten down the screw he does the obvious by placing such in the visible hole in the top of the rectangle. He does not at this point realize that cut within the base of the boulometer is another hole making the shaft hollow. When the boulometer is extended to the candidate, vertically he can not see this hole. It is this 'Hidden Door' which he should place his thumb within, leaving the obvious hole untouched and its screw out of gear.

c. The initiate should extend his hand, fist clenched with thumb extended upward as if he were offering his hand to another fellow initiate for the O.T.O. Grip as taught in every initiation rite. The boulometer is extended vertical to the candidate. The candidate should then gently bring his thumb upward underneath the boulometer into the hollow of the base, symbolising that he has the proper Knowledge.

d. This hole lies perfectly in the centre of the four-sided base and is balanced in harmony. This 'Hidden Door' is DAATH; or Knowledge. Four, or Daleth in Hebrew translates a 'door'. The taro card ruling Daleth is the Empress which unites the sphere of Binah (Understanding) with Chockmah (VJisdorn) the Unity of which opens DAATH situated half-way between the two spheres on the path of Daleth, itself, Venus is the ruling planet of the Empress and the planet's sacred bird is the Dove which can be found upon the OTO Lamen descending.

e. The thumb is always used in the symbolism of the OTO Grips. The hand itself is subdivided into both planetary and zodiac rulers. The thumb is under the rulership of Venus.

f. The Second Degree Grip is given by two batteries of three, or a total of six. Symbolic of the Sun which is the sixth sphere of Tiphereth on the Tree of Life.

VI.

Of Life and Death

The Sign of the Second Degree of the O.T.O. is two-fold. The first being called the Sign of Life, or that of Manifestation while the second Sign is known as Death.

The Sign of Life is the god-form of Ptah who was the Egyptian god of creation, in relationship to the heavens itself. It is given by clenching the fingers of both hands, thumbs extended. The right hand is to be held with the upper arm forming a square with the shoulder, and the lower arm verticals the left hand is placed at the base of the torso with thumb extended to represent the phallus, the giver of life.

The Sign of Death, is given by dropping the left hand to the side, and with the other, giving the motion of stabbing the heart, It alludes to the penalty of your obligation in relationship to the Anahata chakra, or heart chakra.

A farewell therefore; in the name of the Secret Master & the O.T.O., Given from the Sanctuary of Gnosis in the State of Connecticut on the day of Sol. An LXXVII e.n., Sun in Leo, Luna in Pisces
(Aug.16th 81')

Liber LXVII



“the law of
the strong:
this is our law
and the joy
of the world.”
—AL II:21

“Do what thou wilt shall be the whole of the Law.”—AL I:40

“thou hast no right but to do thy will. Do that, and no other
shall say nay.”—AL I:42-3

“Every man and every woman is a star.”—AL I:3

There is no god but man.

1. Man has the right to live by his own law—
to live in the way that he wills to do:
to work as he will:
to play as he will:
to rest as he will:
to die when and how he will.
2. Man has the right to eat what he will:
to drink what he will:
to dwell where he will:
to move as he will on the face of the earth.
3. Man has the right to think what he will:
to speak what he will:
to write what he will:
to draw, paint, carve, etch, mould, build as he will:
to dress as he will.
4. Man has the right to love as he will:—
“take your fill and will of love as ye will,
where, when and with whom ye will.”—AL I:51
5. Man has the right to kill those who would thwart these rights.
“the slaves shall serve.”—AL II:58

“Love is the law, love under will.”—AL I:57

Aleister Crowley

Observations on Liber OZ

"How dreadful!"

Magick Without Tears, Chapter 72

Aleister Crowley wrote Liber OZ in 1941 for Louis Wilkinson (AKA Louis Marlow). His original name for it was "The Book of the Goat," and he considered it as a sort of manifesto for O.T.O.

The Hebrew word OZ conveys a number of meanings. Pronounced owes, it means "strength." Pronounced ezz, it means "a she-goat." Pronounced ahs, it means "strong, mighty"; but if held a bit longer, it means "to take refuge." The letters Ayin Zayin add to 77, which number also includes such words as BOH, "prayed"; and MZL, "The Influence from Kether," more commonly translated as "luck."

Those of us who accept this remarkably simple and poetic statement of the natural rights of Humankind (written entirely in words of one syllable) should contemplate it deeply and frequently, for it is both our strength and our refuge; and, if our prayers are fervent, and our luck holds out, it might not knock us on our butts. The Four Powers of the Sphinx may aid us in this. The following caveats may also be of use to some.

1. Liber Oz applies to all men and women. When you accepted Liber Oz, you laid claim to these rights as your own; but you also acknowledged that they belong to every other man and woman as well, not just you, not just Order members, not just Thelemites. "Every man and every woman is a star." Thus, in accepting Liber Oz, we have agreed not to infringe upon the rights of others (although we are not necessarily bound to cooperate with every person's exercise of these rights). Crowley states in Chapter 49 of Magick Without Tears that "to violate the rights of another is to forfeit one's own claim to protection in the matter involved." If you deny the rights of another, you have denied the very existence of those rights; and they are lost to you. You cannot possess a right which you deny to others. Also, while one may possess the right to "to love as he will," it may not be the will of the object of that love to participate. Liber Oz does not justify rape.

2. Liber Oz makes no guarantees. (A) Liber Oz does not grant us the power or the ability to exercise any of the rights it enumerates. A man may have the right "to draw, paint, carve, etch, mould, build as he will," but Liber Oz will not buy him the art supplies. He may, indeed, have the right "to drink what he will," but Liber Oz does not give him the ability to safely drive a car, operate machinery, or perform ritual while drunk. (B) Liber Oz does not provide shelter from the consequences and repercussions of the exercise of our natural rights. A man's right to "to rest as he will," does not safeguard him against losing his livelihood; his right "to eat what he will" does not immunize him against poisoning or obesity; his right to "speak what he will" does not shelter him from criticism, ridicule, lawsuit, or the loss of friendship; his right "to love as he will" does not exempt him from paternity; and his right "to kill those who would thwart these rights" does not protect him from the gas chamber. (C) Liber Oz provides no assurance that the exercise of any natural right will result in success, happiness, fulfillment, satisfaction, or any other "positive" outcome.

3. Liber Oz does not free us from our obligations. Liber Oz does not justify lying, or failure to live up to our promises, agreements and responsibilities.

With these caveats in mind, enjoy your rights. Exercise them in your quest to discover your True Will and accomplish it. When necessary, fight for your rights, and for the rights of all men and women.

S.B.

1 The Intimation should be studied not only for familiarity with the structure and workings of the Order, but as a map of the Universe; and correspondingly, of each individual being.

Θ.T.Θ. Study guide

III° – DEVOTION – Master Magician (M.'.)
Element: Fire. Chakra: Svâdisthâna ("Abode of Itself").

"4. He experiences Death."
Magick Without Tears

"I then proceed to the climax of its career in death and show how this sacrament both consecrates (or rather, sets its seal upon) the previous procedure and gives a meaning therefo, just as the auditing of an account enables the merchant to see his year's transactions in perspective."
The Confessions of Aleister Crowley.

Recommended for Study:

Liber AL

The Confessions of Aleister Crowley, pp. 705-707 on the Word of the Master Mason

Liber DCCC: The Ship

"The Emerald Tablet of Hermes" (attached)

Little Essays Toward Truth

Liber XXX Aerum vel Saeculi, sub figura CDXVIII: The Vision and the Voice

Liber CVI: Concerning Death

"Good Hunting!" by Aleister Crowley

"Transmigration," by Allan Bennett (*Magical Link*, Dec/Jan 1987/8, attached 1)

Liber bracyt vel Viae Memoriae, sub figura CMXIII

"The Dream of Scipio," from *De Republica* by Cicero (several editions available)

MTP, Chapters 7 (III, IV, V, VI), 11, 12 and 18, Appendix III

MWT, Chapters 4, 17, 37, 41, 47, 61, 63, 68, 76

Liber O, Section V and VI: Body of Light

"The Zodiac and the Tarot," by A. Crowley

"Qabalistic Dogma," by Aleister Crowley

"Gematria,"² by Aleister Crowley

Study the Third Degree Ritual with your initiator.

Recommended for Memorization:

Book 4, Appendix V: Columns 3, 4, 5, 6, 11, 64, 82, 83, 84, 90, 91, 92 (777: Columns LXVII, XCVII, XCVIII, CXXXVII, CXXXVIII, CXXXIX, CLXXV, CLXXVI, CLXXVII)³

The Steps, Signs, Grips, Words and Catechisms of the Minerval, First, Second and Third Degrees
Supplementary Reading:

Study the life and teachings of Husayn ibn-Mansur El-Hallaj (d. 922 e.v.). A few useful references:

The History of Islam, by Robert Payne (Dorset)

Scandal: Essays in Islamic Heresy, by Peter Lamborn Wilson (Autonomedia)

Dogme et Rituel de Haute Magie, Part 1

Occult Exercises and Practices, by Gareth Knight

How to Develop Psychometry, by W.E. Butler

A Strange Story, by Sir Edward Bulwer Lytton

Liber Tau vel Kabbalae Trium Literarum, sub figura CD

Sepher Sephiroth, sub figura D

The Tree of Life, by Israel Regardie

The Philosopher's Stone, by Israel Regardie

The Kabbalah Unveiled, transl. by S.L. MacGregor Mathers

The Sepher Yetzirah

Liber MMCMXI: A Note on Genesis, by Allen Bennett

¹ Missing from online copy.

² a.k.a. *Liber LVIII*.

³ Parts of the soul referred to Elements and Sephiroth (Hebrew and English), Sign of Zodiac with planetary rulerships and exaltations, numerical value of Hebrew letters, Yetziratic attributions. N.S.

The Canon: An Exposition of the Pagan Mystery Perpetuated in the Cabala as the Rule of All the Arts, by William Stirling (Research Into Lost Knowledge Organization / Thorsons)

"Abide With Me" (hymn by Henry Francis Lyte)⁴

"The Magician" by Eliphas Levi, translated by Aleister Crowley.

"Invocation to Hecate" from *Orpheus*, by Aleister Crowley.

"Anthem" from *The Ship*, by Aleister Crowley.⁵

Study the symbolism of the first three degrees of Freemasonry. A few useful references:

Manual of Freemasonry, by Richard Carlile (Kessinger)

Duncan's Masonic Ritual and Monitor, by Malcolm C. Duncan

Darkness Visible, by Walton Hannah ⁶

The Meaning of Masonry, by W.L. Wilmshurst

The Lost Key, by Prentiss Tucker

Morals and Dogma, by Albert Pike (Kessinger)

Study the Mysteries of Dionysus, Orpheus, Odin, Attis, Adonis, Isis and Osiris, Inanna and Dumuzi, and the Eleusinian Mysteries; along with the ancient customs of ritual kingship and sacrifice. A few useful references:

The Golden Bough, by J.G. Frazer

Sacrifice and Sacrament, by E.O. James (Thames & Hudson)

The Ancient Mysteries: A Sourcebook, ed. by Marvin W. Meyer (Harper San Francisco)

The New Larousse Encyclopedia of Mythology

Comparative Mythology, by Jaan Puhvel (Johns Hopkins University Press)

Rites and Symbols of Initiation, by Mircea Eliade (Harper Torchbooks)

The Greek Myths, by Robert Graves

The Histories of Herodotus

The Metamorphoses of Ovid ⁷

Recommended Practices:

Continue with regular practice of Asana, Pranayama and Mantrayoga.

Meditate on the Tarot Trumps The Tower, Death, The Moon and The Hermit, in terms of your initiation.

Using the tools you have been given, develop your awareness of Subtle Energies, and control over your Subtle Body.

In your diary, include a record of your dreams, and your interpretations thereof.

Supplementary Practices:

Past Lives: perform a series of meditative exercises with the goal of exploring your own previous incarnations.

Subtle Energy: study some branch of Martial Arts, Ch'i Kung, Reiki and/or other physical training methods that teach

awareness and use of Ki or Ch'i ⁸

Psychometry: develop your ability to perceive Subtle Energies within a physical object.

Auras: develop your ability to sense and interpret auras.

Keep a notebook of your Qabalistic researches, modeled after 777 and *Liber D*.

⁴ See for example *Hymns Ancient and Modern*; but can probably be found in most Protestant or Anglican hymnals.

⁵ Apart from three words being changed and the allocation of the semi-choruses varying slightly, this is identical to the Anthem from the Gnostic Mass. Unless the whole of the final speech by "The young John" from "I am that I am, the flame" to the end is meant.

⁶ This is an extremely hostile work, but the ritual texts are reasonably accurate, barring changes made since the 1950s. It also includes the Royal Arch and some comments on the 18°.

⁷ For Inanna and Dumuzi add *Inanna: Queen of Heaven and Earth* by Diane Wolkstein and Samuel Kramer.

⁸ CAUTION: in exploring the above fields, it is important to leaven your experiences with a healthy dose of reason. There are many "Masters" in these fields, many of whom are not pure charlatans and megalomaniacs; but most of whom will demand a certain amount of deference, time and professed loyalty from you. Treat them with respect, but do not accept their dicta with blind faith simply out of respect for their source: test them. Also, do not allow them to embroil you in their own rivalries and vendettas (note in original. This is very good advice and has a far more general application – N.S.)

Required for Advancement:

Bring two persons suitable for initiation to the Order, signing as sponsor (one of the two required) on their Preliminary Pledge Forms.⁹

Pay your dues and initiation fees, and apply for advancement.

Pass the required (closed book) examination on the Steps, Signs, Grips, Words and Catechisms of 0°, I°, II° and III°; and on Book 4, Appendix V: Columns 0, 1, 2, 3, 4, 5, 6, 8, 11, 14, 33, 60, 61, 62, 64, 82, 83, 84, 90, 91, 92 10 (777: Columns I, II, III, VII, XII, XIV, XLI, LIV, LV, LXIII, LXVII, XCVII, XCVIII, CXXXVII, CXXXVIII, CXXXIX, CLXXV, CLXXVI, CLXXVII).

Minimum time in degree: one year. As in the previous degrees, you are encouraged to make your own decision as to your readiness to proceed. When you are ready to take the examination, contact a Lodge or the Areopagus.

CATECHISM OF THE THIRD DEGREE

Variously Called

The Sign of Brotherhood, or

The Seven Bonds of Brotherhood

To be learned, along with all steps, signs, grips, words, and other catechisms of the 0°, I°, II° and III° before taking the Fourth Degree.

Under the seal of the obligation of the Third Degree

Both approach with clenched [right] hands, backs [of the hands] upwards, and then reciprocally grasp the thumbs.

Three distinct pressures are then given. One says:

I give my hand in sure relation

The other answers:

As of True Brother with True Brother.

Approach the feet, so that the right foot of each is between the two feet of the other. One says:

I pledge my foot for firm foundation

The other answers:

Of our straight walking with each other.

Touch the right knees and say together:

My knee bends not in supplication

Either to you or to another.

Advancing the lower part of the torso, one says:

My body doth not do you wrong.

The other, advancing the breast, replies:

My bosom keeps your secrets close.

The first, putting his mouth to the other's ear:

My mouth speaks to you, truth in song.

The second, putting his mouth to the ear of the first, while both throw the left arm over the back of the other:

My arm defends you from your foes.

This Sign and Grip, combined, demands a Word. It is the Word by which you were raised, the Word by which we triumph over death. This word is too sacred to utter on any other occasion; and you will therefore say instead of it, a sentence whose initials are formed from the letters of the Word taken in reverse order. This sentence is NUNC BENEDICTIO ADEST MORTIS.¹¹

⁹ Care should be taken in sponsoring candidates; because, according to Liber CI, Twelfth House, it is incumbent upon the honour of every Brother not to abuse [the privileges of membership], and the sponsors of any Brother who does so, as well as he himself, will be held strictly to account by the Grand Tribunal. Before signing on as sponsors to a candidate, prospective sponsors should familiarize themselves with the candidate's character and background (note in original).

¹⁰ Key scale; Hebrew names of Sephiroth and letters, English translation and transliteration; Hebrew letters with their English equivalent and numerical value; position of Paths and Sephiroth on the Kircher Tree; General attribution of Tarot, magical weapons; Elements and senses, letters of the Name, Four Worlds, parts of Soul by Elements; parts of Soul by Sephiroth with English transliteration and translation; Signs of Zodiac, planets ruling, planets exalted.

¹¹ Thus in the MS in McOTO. The online version had *Nunc Benedictis Adis Mortis*, but given the gloss of the code phrase in the published versions of the III° script, Now is the blessing of Death at hand, the second word should be *Benedictio* (nominative) and the third word *Adest* (3rd pers. sing. pres. indic. of *Adsum*, -esse, to be present).

Unless the code phrase and translation have been changed: e.g. to *Nunc Benedictus Adis Mortem* now you go blessed to death (*Mortis* is genitive, indicating possession, etc.; *Mortem* is accusative, which is used *inter alia* for motion towards). It has been alleged to me that most people in the Order know virtually no Latin and get the word-endings wrong anyway, so such a trivial change would not make for a reliable test.

An Analysis of the Word of a Master (Cursory) By Fraŕ ARVN

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

The Word of the Master, MABN, is an arcanum of some significance. As will be shown, it is the Tetragrammaton concealed and does, indeed, restore the dead to life. First, consider the letters which comprise the word and their Hebrew equivalents:

M is which is Water;
A is which is Air,
B is which is Mercury,
N is which is Scorpio.

Now the foetus finds its development in the waters of womb only to be brought into the air at birth. Thus, the first portion of the word, "MA" signifies the processes of Gestation and Birth which correspond in the system of OTO to the Minerval and First degrees. These degrees are attributed to the elements of Earth and Water respectively, both of which are "passive" or "feminine" elements, thus implying the Supernal Mother. And, indeed, "MA" or "AM" is the Hebrew word for "Mother." Once admitted to the Air, the Fetus begins life with a shriek or a cry. This cry is the child's first attempt at communication and communication dwells within the providence of the God Mercury. Thus we make the transition from "A" to "B."

Now a further note on Mercury should be made here. The symbol of Mercury is the wand or caduceus. This wand is merely the Holy Phallus, which is the method of communication of the Mystery. The entwined serpents about the shaft of the wand represent the message of the Mystery. They signify the union of opposites, male and female, positive and negative, active and passive, and also foreshadow the double helical nature of DNA. The wings, which surmount the caduceus, imply the transcendent nature of the God and his Divine task.

Noting now that air implies communication and that communication implies the Holy Phallus, we find that "AB" suggests the Holy Father. Also, the Hebrew word for Father has, as its root, "AB." Mercury, who is ever-living youth, has its opposite in Saturn, who is death. An idea is true from the supernal perspective only in as much as it invokes its opposite. Scorpio is astrological sign associated with the ATU of the Tarot known as "Death" and thus is the cycle completed. The babe, born to communicate the Mystery, must ultimately meet its demise. We are all born to die. It should be noted, "BN" is the Hebrew word for "Son."

Now the letters of the word, via their Hebrew equivalents, enumerate to 93. But when we consider the numbers printed on the Tarot cards associated with these letters, we make a startling discovery:

M = The Hanged Man = 12
A = The Fool = 0
B = The Magician = 1
N = Death = 13
 $12 + 0 + 1 + 13 = 26$

Now 26 is the number of Jehovah, the Great Secret Name of God given to Moses on Mt. Sinai. "Jehovah" in Hebrew is spelled with four letter, as is "MABN MABN." Thus, MABN MABN = YHVH and $93 = 26$. Utterance of this word is forbidden in the OTO except by initiators who are using it to raise candidates to the degree of Master Magician. However, the word may be used effectively during other rituals. For example, during the LBRP, SIRP, and other rituals of the Golden Dawn, a Thelemic Element may be introduced by internally vibrating the name "MABN MABN" while outwardly intoning "YHVH" during ceremony.

"Love is the law, love under will."

Flights of Furniture
Or
What's Going On With that Moving Tent!
By Frafer ARVN

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

The Oasis Degrees, commencing with the First Degree and concluding with the Third, contain some of the most profound and yet deeply hidden mysteries of the Holy Qabbalah. The use and manipulation of Temple Furniture, while at first virtually trivial or formal, is in reality a secret key to understanding the forces of the initiations.

Let us now posit that the three primary artifacts within the Oasis, the Tent, the Altar, and the Well, are emblematic of the Three Unique letters that comprise the Tetragrammaton. We now assert that the proper ascription of letters to these pieces of furniture is as follows:

I = The Altar (The Candle's Flame)
H = The Well (The Water and Draught Therein)
V = The Tent (By its movement, suggestive of Wind)

The final "H" may be seen as the Candidate himself or, perhaps more properly, as the ante-room of the Temple wherein the Ceremony of Minerval is to be held.

Considering the temple of each degree in turn, a permutation of the Tetragrammaton is derived:

First:

The Tent = V
The Alter = I
The Well = H

Name: VIHH (read left to right, not right to left)
VIHH = Sagittarius, The Path of Samekh

Second:

The Altar = I
The Tent = V
The Well = H

Name: IVHH (read left to right, not right to left)
IVHH = Gemini, The Path of Zain

Third:

The Altar = I
The Well = H
The Tent = V

Name: IHVH (read left to right, not right to left)
IHVH = Aries, The Path of Heh [Note: Use of Pre-Liber AL Conventions needed in MOE.]

These paths, it is noted, all converge on or emanate from Tiphareth. It may also be noted that

Samekh is linked via Gematria with the word "ON" thus linking the degrees of Minerval and First. "Zain" means "A Sword" which weapon is presented to the Candidate in the Second Degree. Aries, being the sign of the Ram, alludes to the Lambskin or Apron of the Master Magician.

Yet the Formula of the Tetragrammaton is present in two other obvious places in the scheme of the Oasis Degrees. First, there is the attribution of an element to each Degree:

Minerval = Earth = Heh (final)
First = Water = Heh
Second = Air = Vau
Third = Fire = Yud

Name: HHVI (red left to right, not right to left)
HHVI = Virgo, The Path of Yud

Next, using the traditional order given by Levi in his opus Transcendental Magic, we may order the elemental prayers thus:

Air = Vau
Water = Heh
Fire = Yud
Earth = Heh (final)

Name: VHIIH (read left to right, not right to left)
VHIIH = Libra, The Path of Lamed

Again it should be noted that these two paths find one of their terminals in Tiphareth. Likewise, considering the nature of the Master Magician Ceremony, the completion of the Invocation of the forces of Virgo, the forces of the Hermit as it were is fitting. (Also note the weapon of this path and the weapon placed in the hand of the initiate.) Given that the Magician is told that "Equilibrium is the Basis of the Work," what better force to invoke in the middle of that Ceremony than the powers of Libra, the Balances?

Considering the letter formed from these considerations, we have a seemingly jumbled mess of Qabbalistic nonsense:

S, Z, H, I, L = ?????

But when we take the sum of the values of these letters' Hebrew equivalents, we are surprised to find:

$60 + 7 + 5 + 10 + 30 = 112$
 $112 = 2 \times 56$
 $112 = 2 \times 2 \times 28$
 $112 = 2 \times 2 \times 2 \times 14$
 $112 = 2 \times 2 \times 2 \times 2 \times 7$

Now, $112 = YHVH \text{ ALHIM}$, the Lord of the Elements as the Lord Most High.
 $56 = NU$, hence NUIT, the Star Goddess.
 $28 = 4 \times 7$ or the Sphere of the Elements Interlocked with the Sphere of the Planets or Microcosm + Macrocosm.
 $14 = "ZHB"$ which is the Hebrew word for "Gold"-- an allusion to Tiphareth.
 $7 =$ The Number of Planets known to the Ancients, the Hebrew word for Desire, Power, Wealth.

Taking the sum of the prime factors of 112, we derive: $2 + 2 + 2 + 2 + 7 = 15$
The sum of the first fifteen Natural Numbers is 120, hence ON. This is also IH, the Monogram of the Eternal, the origin of IHVH.

"Love is the law, love under will."

The Zodiac and the Tarot

Aleister Crowley

The Universe is one, omnipotent, omniscient, omnipresent. Its substance is homogenous and this substance cannot be said to possess the qualities of Being. Consciousness, and Bliss; for these are rather the shadows of it, which are apprehended by the highly illuminated mind when it comes near thereto. Time and space themselves are but illusions which condition under veils.

This substance has received many names among many people. The Hindus call it Parabrahm, Atman, and by many other names. The Gnostics call it the Pleroma. The Qabalists give it many names, such as the White Head, the Smooth Point, the Ancient of the Ancient Ones, the Concealed of the Concealed ones and so on. In later times, it has been called God, or the Absolute, or Spirit, and even by certain philosophers as Matter. All, however, agree in its attributes. These are naturally mostly of a negative character, but the Greeks called it the One; and it is because of its essential oneness that we here consider it, for One is the first positive manifestation in computation. Since, therefore, this substance is one, homogenous, and self-conscious, it cannot be manifest in any way while it is in that state. It would be absurd to enquire into the reasons for its manifestation in any other state, because reason is not a quality appertaining to that unity. It is sufficient to know that it did divide itself into two equal and opposite courses, which have been variously described by different schools of philosophy as male and female, or active and passive, or fire and water, or being and form, or matter and motion, or the Yin and the Yan, or again personifications such as Shiva and Shakti, and in fact any other pair of deities of the first order. This dual principle, exalted as it is, comes a little nearer to the limits of the human mind, for that mind is itself dualistic, our consciousness being composed of subjective and objective, the ego and the non-ego.

It is possible to dissolve this duality back again into the unity by a mystic process; but the natural course taken by its own combination is to form a third entity, partaking of the qualities of both, yet possessing an independent existence. Thus is formed the descending triangle of father, mother, son, the Yod, He, Vau of the Qabalistic Trigrammaton and the pre-Christian trinity of such Gods as Isis, Horus, Osiris, or many others whose names will readily occur to the reader. In the ancient Greek philosophy of Paramenides, Empedocles, Heracleitus, the Eleatic Zero, and even in the philosophy of Pythagoras and the Stagirite, these three principles are recognized under the names of fire, air, and water. They are connected with the three possible states in which one can conceive the Universe: Being, Not-Being, and Becoming. The more carefully Plato and Aristotle are studied, the clearer these points become. It must, however, be understood that these principles are all active and causative. They still pertain to the divine hierarchy; in a word, to the Yetziratic world of Rabbi Ben Simeon. However, from this trinity of actives is consolidated a passive which, to continue the terminology of the Physicist school of philosophy, is called earth. The whole of this doctrine is admirably resumed, although amplified, in the Sephirotic system.

This division forms an extremely satisfactory base for any scheme of classification, and it has been necessary to enter thus briefly into pure philosophy because without some comprehension of first principles, it is impossible to obtain any idea, not so much of what astrologers mean by the signs of the Zodiac, but why they mean them. For the 12 signs are divided into four triplicities in this order, fire, earth, air, water, beginning with Aries; and each triplicity classes its members under the regimes of the three actives. Thus, Aries represents the fiery part of fire, the most active and violent manifestation of that element; Sagittarius is the watery part of fire, the passive and tractable form; while Leo represents the airy part, the balanced, perfected, and stable part of it. In nature, Aries might be compared to the lightning, Sagittarius to the rainbow, and Leo to the Sun.

Similarly with the element water. Cancer is its active form. This must not be misunderstood; water is in its nature passive and receptive, yet in this are certain active qualities, for example the power of solution. Pisces is the reflective, passive, quiet form of the elements; and Scorpio harmonizes and fixes these two. Thus, Cancer would be symbolized by clouds, rain, streams, and rivers; Pisces by wells and pools; and Scorpio by the sea.

With air, again, Libra is air in its most active form, the inter-penetrating garment of the globe. Gemini represents it in absorption and modification as the breath and mind of man. Aquarius harmonizes these two ideas. In Aquarius the air is stable and fixed to such an extent that it partakes of the nature of water; it is the bearer of water, like the clouds themselves.

Turning to earth, we perceive the same subdivision. Capricornus is the earth, considered as a formative force: mountains in particular are analogous to it, because they are salient and rugged, offering obstacles. Virgo is the earth in its passive form: fields and pastures which, as it were, yield themselves naturally to other influences. Combining these ideas in Taurus, the stable and fixed course of earth, which we can only interpret as the essence of labour.

It is hoped that these few simple preliminary remarks will aid the student in the beginning of his investigation into the meaning of the signs of the Zodiac as regarded from the standpoint of natural philosophy.

We must now consider an entirely different element, but a most important one, which enters essentially into the fundamentals of the astrological conception of the Zodiac. It is first necessary to call the attention of the student to the fact that all ancient religions were symbolic celebrations, either of the forces of Nature in the macrocosm, and so primarily of the Sun, or of the forces of Nature in the microcosm and so primarily of generation. In other words, all religious ideas are related either to the life of the earth, or to the life of man. Owing to the numerous accidents which occurred in the gradual development of civilization, and in particular we would refer to the growth of the Roman Empire, these ideas became, to some extent, confused. Political considerations entered into theology; adaptations and compromises were made by priests who had become ignorant or careless of the true traditions; and we accordingly find that these two lines of thought are interlocked to such an extent that not all the acumen of scholars, even of initiated scholars, can satisfactorily dissociate them. To take one striking example, it is very strange that the spring festival which we now call Easter should be connected with suffering and death, as in the case of Attis, Dionysus, and some others. The solution is given by considering what death is, we will not say a euphemism or a blind, but a mystic truth, which only initiates of the highest class are likely in any way to understand. But the obvious meaning is given by the fact that the birth of the Sun and of the year occurs nine months later at the winter solstice when Sol enters Capricornus. The crucifixion symbolism of the Sun, which is connected with his crossing the equator, should really be referred to his entering into Libra rather than into Aries; and nearly all the confusion which has arisen is due to this original mistake. The entry of the Sun into Aries properly signifies his resurrection, but it is not at all the time to symbolize his suffering and descent beneath the equator from which he rises, symbolically speaking, after three days and nights; that is to say, six months.

We have, fortunately, a very remarkable document, the book of the Atu of Tahuti, more commonly known as the Taro. Scholars are at issue with regard to the origin and antiquity of these extraordinary designs and it is no part of our present purpose to discuss so vexed a question. Indeed we will acquiesce readily in the contention that even in the Middle Ages, the designs had been debased and corrupted by ignorant copyists, and that they stand in urgent need of restoration. But at least a very remarkable degree of truth has been retained; and it is by careful consideration and study of these cards that we are able to draw a clear conception of the necessary sequence and significance of the signs of the Zodiac. There are, in all, 78 of these cards. Sixteen of them are court cards, king, queen, prince, and princess in each of the four elements. There are also the four aces, representing the divine root of the force of each of the four elements. There are 36 cards numbered from two to ten representing the 36 decanates of the Zodiac. Twenty-two cards remain and these refer to the 22 letters of the Hebrew alphabet, of which three are attributed to the three active elements, seven to the planets (for it must be remembered that the discovery of Uranus and Neptune is quite recent), and 12 to the signs of the Zodiac. To this last series we now turn our particular attention. The following is the list:

Aries, the Emperor or Pharaoh
Taurus, the Pope or High Priest
Gemini, the Lovers
Cancer, the Charioteer
Leo, Strength
Virgo, Prudence or the Hermit
Libra, Justice
Scorpio, Death
Sagittarius, Temperance
Capricornus, the Devil
Aquarius, the Star
Pisces, the Moon

These titles are not in all cases of any great significance. They were no doubt given in later times merely on account of some salient feature in the designs. It is therefore necessary to give some account of the designs upon the cards.

Aries

The Emperor shows a crowned king seated with orb and sceptre upon a cubical stone, on which is marked a red eagle. His arms are so placed as to form a triangle with the apex upwards, and his legs are crossed. This triangle above a cross is the alchemical sign of sulphur, which represents the element of fire in a very sublimated and sacramental form. It is easy to see the analogy between this drawing and the sign of Aries, which is ruled by the fiery planet Mars and in which the Sun is exalted and triumphant. It is the return of the year, when earth is renewed and all life awakens again to its fullest activity.

Taurus

The Pope is figured in his pontifical vestments, crowned with the triple tiara, which, of course, in more ancient times was but the yellow crown of Osiris, and represents the creative force which linked man with divinity. His hands are upraised in blessing. At his feet kneel four persons in such a position that their five heads are at the point of a pentagram, the Star of the Microcosm, the symbol of God made man.

This card, therefore, represents incarnation. In the ancient mythologies, particularly in India among the worshippers of Shiva, in Syrian among the worshippers of Mithras, and in Egypt among the worshippers of Apis, we find the Bull is the symbol of the Redeemer. We also find Isis and Hathor represented by the cow, it being from them that the Redeemer springs by incarnation. The Sun in Taurus then is a fixation on earth through woman of the fire of the Sun in his exaltation. Taurus means bull, is ruled by Venus, and in it the Moon is exalted. It is also a passive feminine earthy sign.

Gemini

The card called the Lovers is a very peculiar symbol. It represents the expansion and dispersion in air of that fiery force which has been fixed on earth. Its conventional form represents a youth standing between two women, one fair and one dark. These represent the waxing and waning moon. Above the heads of this group is flying a winged god, a child, bearing a bow and a quiver full of arrows, one of which he directs against the head of the youth. It is a symbol of inspiration, of the growth of the mind of the youth. Modern designers have mistaken this winged God for cupid, but he is really a form of the Sun in which that luminary is considered as a vehicle of a divine force beyond him, the Creator of all. This is an identification of Mercury with the Sun. (It is not generally known how intimately the myths of Hermes and of Dionysus are connected, and there is no space to prove the identification in this place). In the life of the year, this card represents the shooting of buds, the blossoming of flowers, which occur when the Sun is in Gemini in the month of May.

Cancer

The card called the Charioteer represents a crowned-king standing in a chariot, drawn by two sphinxes, one black and one white. At the corners of the chariot are four pillars, which support a canopy of azure, covered with stars. The meaning of this card and its connection with the sign Cancer are quite obvious. The Sun enters Cancer at the summer solstice, that is at the period of his greatest triumph, his extreme northern declination, the height of summer. The sphinxes are, of course, day and night. The canopy of stars is the abyss of heaven and the four pillars are the seasons. In his hands the King bears a cup and this is connected with the symbolism of the Holy Grail. In connection with the life of man it represents the quickening of the child in the womb of its mother, which takes place three months after conception, as symbolized by the Sun in Aries. Cancer being a watery sign, this period is the receptacle of the force of the previous quadrant. It is governed by the Moon and here we see its connection with the symbol of the mother, while the exaltation of Jupiter in the sign refers to the divine influence presiding over the incarnation.

Leo

The card called Strength represents a woman closing the mouth of a lion. This in the life of the year symbolizes that the fruits of the earth are now safe from the devouring elements which engender them during the spring. It is the fixation of the fire of Aries, and a similar sense of security and triumph reigns also with regard to the life of man. It is a period of security, of fine weather. The arduous work of ploughing is over. The harvest is gathered in; there is no further fear of starvation during the winter, which is already, as it were, foreseen. It should be remembered in this connection, in case this explanation seems trivial to us moderns, who by the advance of science have made ourselves permanently secure against famine, that in the times when these cards were designed the case was entirely different. Dwellers in modern cities never think about the harvest unless they are gambling in cereals; but to a family in ancient Egypt, or Chaldes, it was the constant preoccupation and anxiety. This card is a hieroglyph of the old aphorism that salvation comes to the woman whose courage and fortitude assure the preservation of the race, and again in the life of the year, it shows the benefit obtained from her housewifery. Remember that among all primitive people the women do all the hard work of the field.

Virgo

When the Sun enters Virgo, the harvest is already secure, and the fruits of the earth ripen. The symbol upon the card called the Hermit is therefore very easy to understand. It represents an aged man, hooded and cloaked, bearing a long staff and a lamp. At his feet before him goes a serpent. This man is Hermes, the messenger of the Gods, he who taught science and letters to men. It is only in the modern design that this man is old, and this is owing to confusion in etymology. The word Hermit has nothing to do with Hermes; it comes from the Greek Eremitos, one who lives in a desert, and it is because hermits, as known to the people of the Middle Ages were usually old men, that this card Hermes was replaced by a figure of a hermit. The lamp, staff, cloak, and serpent are clear

indications that the original design represented the messenger of the Gods. He symbolizes the developed mind of man, the prudence and foresight which caused him to gather up the fruits of his ploughing and sowing and reaping into granaries, for Virgo is the last sign of summer. The Sun is already prepared for his crucifixion upon the equator. Virgo is an earthy and mercurial sign and so represents the fixation of the intellect in practical ways.

Libra

The card called Justice represents a grave woman with austere and solemn countenance. In her right hand she holds an uplifted sword, in her left a pair of balances, and she is seated on a throne. At the entrance of the Sun into Libra, the days and nights are again equal, and this card is a fitting complement to the Emperor who presides over Aries. This is the moment of the crucifixion of the Sun who now descends below the Equator for the remaining six months of the year. Libra is ruled by Venus, but Saturn is exalted in the sign, and this indicates with reference to the life of man, the sorrow and burden of the woman. It will be noticed that the sceptre in the hand of the Emperor, the symbol of creation and destruction, is replaced by the sword which destroys. It is this woman who executes the fiat of the Almighty, who has appointed that every rise shall be equilibrated by a fall.

Scorpio

The card called Death is just as simple a representation as Justice was. The card shows the figure of a skeleton in whose hands is a scythe, cross-hilted, with which he is reaping a field, on which are to be seen the heads and hands alike of crowned kings and beggars. When the Sun enters Scorpio it is the death of the year. The leaves fall, nature putrefies. Scorpio, the balanced form of water, is under the rule of Mars, and its meaning in alchemy is always corruption and putrefaction. This process is necessary to rebirth; and that such is the office of death is shown by the fact that the handle of the scythe is in the shape of a cross, the sacred emblem of salvation in which the true light exists, but in a concealed form. For the letters of the Latin word LVX are formed by the arms of a cross.

Sagittarius

The card which rules over Sagittarius is called Temperance, and it represents the final operation in the Great Work. The card shows a woman in whose girdle shines the Sun. Upon her head is the crown of the twelve stars of the Zodiac. Beneath her feet is the Moon; in her right hand, she bears a cup, the water from which falls upon a lion in the midst of a fire; and in her left is a torch whose fire illuminates an eagle that crouches upon the sea. Between these symbolic animals is a cauldron boiling over a fire and the lion and the eagle emit from their mouths into the cauldron two streams. The picture is so full of signification that one cannot enter into it as fully as one might wish, but the main point to be observed in this is that, in the life of man, this represents the triumph of the woman over the destructive forces of nature: by tempering and equilibrating the opposing forces, she has succeeded in preserving that which was entrusted her by the Emperor, the active and creative force which she develops. The sign Sagittarius is ruled by Jupiter, and this is again an indication of the triumph of the father.

Capricornus

We now come to an exceedingly sinister card, the Devil. In this symbol, the makers of these hieroglyphs have been exceedingly cautious. It has seemed to them very necessary to hoodwink the eyes of the uninitiate. Apparently, the card represents the figure of a satyr or demon. He is standing upon an altar, and four other demons are worshipping him. It is simple to deduce from this that he refers to Capricornus, the goat, ruled by Saturn and having Mars exalted therein. In this exoteric reading, we see denoted earth at the end of December, an element one might say actively malevolent. The student will remember that the festival of Saturn was held at the entrance of the Sun into Capricorn. The Sun has reached his greatest southern declination. It is the culmination and finality of death, but a deeper philosophy finds a deeper meaning in this card. It is noticeable that this Devil bears the torch and cup as did his predecessor. It is also remarkable that he and his four worshippers are placed at the points of the pentagram, which, as we said before, is the symbol of God made man, the peculiar hieroglyph of Christ. It may also be observed that the Devil is standing upon the cubic

stone, and this fact is not unrelated to that upon which we have animadverted in our discussion of the Emperor.

The torch and cup are the same symbols as the sceptre and orb, in a slightly different form, and the pentagram or pentacle has previously occurred in the card of that other earthy sign, Taurus, which we call the Pope. We must then regard this Devil as the Emperor in disguise, beneath a veil; and the symbolism of the whole will become clear when we recall what festival has replaced the Saturnalia⁶, what was the principal event in the world's history which occurred at the entry of the Sun into Capricornus. This card consequently represents esoterically the complete triumph of the creative force initiated by the Emperor⁷. It is the birth of the Sun. In the life of the year, too, this is not only the period of the Sun's greatest declination, but it marks the moment of the beginning of his return. It is the supreme optimism, not of the short-sighted folk whom William James called the "once-born", but that of the thrice-born who regard life and death equally as parts of a sacrament. This card was redrawn by Eliphas Levi, who harmonized it with the ancient representations of Baphomet. In it he shows the complete equilibration and triumph of all forces and in particular the perfect wedlock of spirit and matter. The older form is, however, deeper and subtler. Particular attention should be paid to the planet Mars who represents the energy of the Sun. In Aries we saw him at work, in Scorpio in apparent defeat, here he is exalted in the house of Saturn himself. It is the force of life triumphant in the palace of the King of Death.

Aquarius

The card called the Star or Hope is of a very gracious and beautiful character. It represents a woman kneeling by the bank of a stream. In her hands are vials of water, with one she fills the stream, the other she pours over her own head. Above her shines the star of Mercury and at her side is a rose-tree about which a butterfly is flitting. As Sagittarius represented the triumph of the woman, so this card represents the recognition of that triumph; the festival of the purification of the virgin occurs in this part of the year. The sign Aquarius means water-bearer. The old astrologers gave Saturn as its ruler, but modern thinkers on this subject have inclined to suppose that this position may more properly be given to Herschel⁸. However, there are some considerations that make Saturn very suitable and one of these is that, in regard to the life of the year, February is the month of the greatest inactivity; it is also the month in which the heaviest rains fall and soften the earth for the plough. There is a very strange significance which must further be noticed. There is a reference to the story of the flood. The earth is the ark in which the precious grain is carried and kept safe from the destroying elements during the period of their greatest rage. This ark in connection with the life of man is also symbolical of woman, and the flood itself is the amniotic fluid.

Pisces

Now we come to the last, and in some respects the most curious, of these designs. The card shows the moon waning. She shines upon a landscape which shows low hills crowned by two towers; directly beneath her winds a narrow path between them; and on each side of the path is a jackal, the sacred animal of Anubis, the watcher of the Gods and the guardian of the threshold. In the foreground is a pool of water, from which emerges a beetle, the symbol of Khephra, the Sun at midnight. The entire picture is very characteristic of the moment before dawn, both of the day and of the year, and it also represents, in regard to the life of man, that preliminary period of trouble, darkness, and illusion which characterizes woman before she has discovered the purpose of her existence. This is further indicated by the fact that Pisces is the night house of Jupiter, so-called, and in it Venus is exalted. This sign is however given by modern astrologers to Neptune, for this reason, that if we interpret this hieroglyph on the plane of the mind of man, it represents his present state of doubt; the dawn in him of the capacity for full spiritual illumination.

LIBERCVI

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

CONCERNING DEATH

An Epistle of Baphomet to the Illustrious Damozel Anna Wright, Companion of the Holy Graal, Shining Like the Moon, That She and Her Sisters May Bring Comfort All Them That Are Nigh Death, and Unto Such as Love Them.

Beloved Daughter and Sister,

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

Let it be thy will, and the will of all them that tend upon the sick, to comfort and to fortify them with these words following.

It is written in the Book of the Law "Every man and every woman is a Star." It is Our Lady of the Stars that speaketh to thee, O thou that art a star, a member of the Body of Nuit. Listen, for thine ears are become dulled to the mean noises of the earth; the infinite silence of the Stars woos thee with subtle musick. Behold her bending down above thee, a flame of blue, all—touching, all penetrant, her lovely hands upon the black earth and her lithe body arched for love, and her soft feet not hurting the little flowers, and think that all thy grossness shall presently fall from thee as thou leapest to her embrace, caught up into her love as a dewdrop into the kisses of the sunrise. Is not the ecstasy of Nuit the consciousness of the continuity of existence, the omnipresence of her body? All that hath hurt thee was that thou knewest it not, and as that fadeth from thee thou shalt know as never yet how all is one.

Again she saith: "I give unimaginable joys on earth, certainty, not faith, while in life, upon death." This thou hast known. Time that eateth his children hath not power on them that would not be children of Time. To them that know themselves immortal, that dwell always in eternity, conscious of Nuit throned upon the chariot of the sun, there is no death that men call death. In all the universe, darkness is only found in the shadow of a gross and opaque planet, as it were for a moment; the Universe itself is a flood of light eternal. So also death is but through accident; thou hast hidden thyself in the shadow of thy gross body, and, taking it for reality, thou hast trembled. But the orb revolveth anon; the shadow passeth away from thee. There is the dissolution and eternal ecstasy in the kisses of Nu! For inasmuch as thou hast made the Law of Freedom thine, as thou hast lived in Light and Liberty and Love, thou hast become a Freeman of the City of the Stars.

Listen again to thine own voice within thee. Is not Hadit the flame that burns in every heart of man and in the core of every star? Is not He Life, and the giver of Life? And is not therefore the knowledge of Him the knowledge of Death? For it hath been shown unto thee in many other places how Death and Love be twins. Now art thou the hunter and Death rideth beside thee with his horse and spear as thou chasest thy Will through the forests of Eternity, whose trees are the hair of Nuit thy mistress! Thrill with the joy of life and death! Know, hunter mighty and swift, the quarry turns to bay! Thou hast but to make one sharp thrust, and thou hast won. The Virgin of Eternity lies supine at thy mercy and thou art Pan! Thy death shall be the seal of the promise of our age—long love. Hast thou not striven to the inmost in thee? Death is the crown of all. Harden! Hold up thyself! Lift thine head! breathe not so deep — die!

"Or art thou still entangled with the thorny plaits of wild briar rose that thou hast woven in thy magick dance on earth? Are not thine eyes strong enough to bear the starlight? Must thou linger yet awhile in the valley? Must thou dally with shadows in the dusk? Then if it be thy will, thou hast no right but to do thy will! Love still these phantoms of the earth; thou has made thyself a king; if it please thee to play with toys of matter, were they not made to serve thy pleasure? Then follow in thy mind the

wondrous word of the Stele of Revealing itself. Return if thou wilt from the abode of the stars: dwell with mortality and feast thereon For thou art this day made Lord of Heaven and of Earth.

The dead man Ankh-f-na-Khonsu
Saith with his voice of truth and calm:
O thou that hast a single arm!
O thou that glitterst in the moon! I weave thee in the spinning charm;
I lure thee with the billowy tune.

The dead man Ankh-f-na-Khonsu
Hath joined the dwellers of the light,
Opening Duant, the star abodes.
Their keys receiving.

The dead man Ankh—f-na—Khonsu
Hath made his passage into night,
His pleasure on the earth to do
Among the living.

Love is the law, love under will.

The Benediction of the All—Begetter, All—Devourer be upon thee. Aleister Crowley (Published in "The International", New York, ' 1917)

THE EMERALD TABLET OF HERMES

It is true, it is certain without error, it is of all truth: that which is above is as that which is below, and that which is below is as that which is above, to perform the miracles of the One Thing.

As all things originate from One, by the contemplation of One, so all things arise from this One Thing by adaptation.

The Sun is its father, and the Moon its mother. Earth is its nurse, Air bears it in its bosom.

It is the father of all works of wonder throughout the whole world. The power thereof is perfecting if it be cast into Earth.

Separate the earth from the fire, the subtle from the gross, gently, with much sagacity. It ascends from earth to heaven and descends again to earth, hence it receives the powers of things above and of things below.

By this means shalt thou obtain the glory of the whole world; and therefore shall all obscurity flee before thee.

It is the strong force of all force, for it overcometh all that is subtle and penetrateth all that is solid.

Thus was the universe created.

Hence will there be marvelous adaptations achieved, after this manner.

For this reason am I called Thrice Greatest Hermes, for I hold the three components of the wisdom of the whole world.

I have completed what I have to tell concerning the Operation of the Sun.

Mansur Al Hallaj

In a monthly magazine of standing it was stated recently that Mansur was "Stoned to death". Here is a brief story of this most remarkable man in human history, who was not "stoned to death", but subjected to inhuman cruelties for the crime of having longed for a vision of God. Islamic mysticism, called Sufism, has been variously traced to Christianity, Manichaeism, Buddhism, Hinduism and Parseeism. But Muslim mystics have always claimed, particularly after Mansur Al-Hallaj was put to a cruel death, that Sufism is based on the Koran and the Hadith only, and has no borrowings from extra-Islamic sources. The Koran is often allegorical of with a mystical touch. It defines Muslims in these words: "Those who believe in the unseen, establish daily prayers and spend of what We have given them. " (II.2) As to the Unseen, it says that it is your own soul.: "We are more nigh unto man than his own jugular vein (L.15) Again, the essential nature of the Unseen is described as light: "God is the Light of the Heaven and Earth. (XXIV.35) This doctrine is reiterated in the Sikh scripture as: "sab nain jot jot hai soi" Of these verses Sufis have developed pantheistic views about the reality behind all creation.

In support of the authenticity of the Hadith, they quote the following verse of the Koran: "As we have sent a prophet to you among yourselves, who reads our verses to you, purifies you, teaches you the Book and Wisdom and (also) teaches you what you did not know before. (III.46)

The history of Muslim mysticism, called Sufism, begins with Bayazid who died in A.D. 909. After him came Junayd, a native of Baghdad. About him not many stories are told though he was more revered than any other Sufi of his age. Describing his own mystical experiences, he once wrote that "it is like a continual burning, a continual shaking of the foundations, a continual emptiness in which nothing familiar is seen, unimaginable and unbearable in its fierce onslaught." This description of the onset of mystical experiences has its parallels in the Guru Granth at more than one place, and in the yoga texts the description of the arising of the kundalini power provides a corroboration of this process whereby the little ego of the individual breaks through its shell of self-centeredness to unite with the universal Self.

About A.D. 880 there came to this school in Baghdad a young scholar with inclinations towards mysticism and it was at once noted that he was extremely handsome, wore two jubbahs and seemed to be lost in his dreams. When he first presented himself before Junayd, the latter said of him, "his blood will stain the gibbet."

This young man was Mughit al-Hussayn bin Mansur bin Muhammad al-Baidawi al-Hallaj (A.D. 858-922) who was the grandson of a Persian follower of Zarathustra, and the son of a wool-carder, i.e. al-Hallaj. He was born at al-Tur near al-Baida, in the province of Fars, and the name of his grandfather was Sahabi abu Aiyub. After staying under the tutorship of Junayd for six years, al-Hallaj left for a pilgrimage to Mecca where he spent full six years in the shadow of the inner sanctuary of his central holy place of Islam, the Kaaba. Throughout this long period of half a dozen years he never moved except for calls of nature, ritual prayers and circumambulations of the Kaaba. He never slept but sometimes dozed and was altogether oblivious to the inclemencies of the trying weather of Arabia. Then he broke meditation and wandered through Iraq, Persia, Gujarat and Kashmir down to India and later to the periphery of China which today we call Akshai Chin, the vast bleak area conquered by the Sikhs in 1842 and made a part of the sovereign Punjab of Sarkar Khalsa and which is now occupied by China and thus excluded from the territories of the Union of India. In India he came in contact with teachers of Yoga from whom he learnt secrets of the tantra practices. There is no doubt that he acquired many supernatural powers called siddhis, through his yogic discipline in India.

On his own testimony, he saw the famous 'rope trick' performed by a woman, a magic feat the secrets of which have altogether disappeared from the living traditions of Indian magic. Briefly, this "rope trick" performance was made in the following manner:

The magician, after a preliminary prologue to provide a context for the magical trick, would throw the end of a rope into the sky in open daylight, and before the public gathering. This rope would advance into the sky until its end vanished from sight and thus it would stay taut. At this stage the magician's assistant would ride up into the sky with the aid of this rope under the pretext of taking part in some fight or battle taking place in the sky, the noise of which would be duly audible to the gathering down below. Then, from out of the blue, severed limbs, bleeding and gory, of this human ascended up in the sky would fall to the ground one by one to the horror of the onlookers. These limbs would then be gathered by the weeping magician who would put them under the basket. After a few incantations, this basket would be opened up and, to the relief of everybody, the person hacked to pieces only a few moments before would come out alive, smiling and whole from under his basket.

This is the "rope trick" which al-Hallaj saw in India with his own eyes, performed by a woman at the close of the ninth century, and this trick was also seen by emperor Jehangir at Agra in the 16th century, as testified by him in his Tozak. After that we come across no reliable written records of any testimony about, or witness having seen, this magic trick.

On return from India to Baghdad. one day, while walking in the town streets, al-Hallaj plucked an apple from nowhere, to the great surprise of his companions, and said it was from a tree in the Paradise. Though the writer of these lines has not himself witnessed it, he has it on credible evidence that there are people in even today in India who are adept in the siddhi of producing objects of wish from nowhere in broad daylight and before the eyes of an audience. In the Yoga Sutra of Patanjali this is mentioned (III.45) as one of the eight siddhis a yogi may acquire, through appropriate concentration, the power "to create all things wished for, the power to bring about everything". This particular apple produced by al-Hallaj explained as corruption produced in transit from the Mansion of Eternity into the House of Decay, from the Divyaloka to the Mrityuloka, as the Hindu yogi would say.

When the remarkable character of this man became noted by many serious-minded persons, it would usually happen that there were one or two scribes in his entourage when he strolled about in the streets of Baghdad. One day a scribe took down the following words uttered by him in an ecstasy of weeping, while he was wandering through the market square of the city:

"Oh hide me from the face of God! God has ravished me from myself and so I cannot praise Him. I am fearful of being abandoned by him.

For God made men out of simple charity and if He shines before men and sometimes wears a veil before men it is always so that men may be helped and if He did not shine all would deny His existence and if He did not veil Himself all would be spellbound!

And that is why He changes one to the other. As for me, there is no longer any veil, not so much as a wink between me and God! And now is the time of my peace when my humanity will perish in His Divinity, my body consumed in the raging flames of His Omnipotence - and then there will be no trace of me on earth, no relic, no face, no word,"

When he became 50 years old he went into the mosque of al-Mansur and made enquiries about his friend whose name became eternally associated with his own name. This was Shibli, a Turkish nobleman and a famous poet. It is this Shibli who, when al-Hallaj was, before his execution, being paraded through the streets of Baghdad for public disapprobation and chastisement, threw a flower to him instead of a stone as the Royal orders demanded, and at the impact of which flower al-Hallaj wept copiously on the ground that Shibli at least should have known the spiritual secret and status of al-Hallaj and should not have hit him even with a flower.

Such, at least, is the legend that has come down as the most striking event of the last moments of al-Hallaj. In the memory of the public - Shibli ne phul mara Mansur ro Pukara- "The flower of Shibli" has become a synonym for an act particularly unbearable when emanating from quarters who ought to have known better.

On coming before Shibli, al-Hallaj simply announced, "anal Haq."

It is this pronouncement which ultimately became the legal justification for his cruel execution and his pronouncement has been invariably interpreted in Muslim circles as a claim by al-Hallaj, to Godhead. It was certainly a most serious crime, according to the Muslim theology, the highest blasphemy for a man, a creature and servant of God, to claim equality and identity with God. But a calmer and more discerning interpretation and understanding of this pronouncement makes it clear that al-Hallaj was merely re-iterating in Arab the mahavak of the Upanishad: Aham Brahman. It does not amount to a claim of man

being the equal of and wholly identical with God. It merely asserts that the fundamental essence of man is one with that of God. But advaita was not a well understood or tolerated doctrine in the orthodox Islam of those times, or ever.

Thus al-Hallaj was accused of being a charlatan by the Mu'tazila sect, and excommunicated by a fatwa of the Zahiriya sect.

At this time, when al-Hallaj made his fatal pronouncement, Shibli was surrounded by many of his disciples and thus this supposed blasphemy of al-Hallaj became widely known. But he fearlessly went about and wandered in the streets of Baghdad, for, the Queen Shaghab, the mother of the Caliph al-Muktaḍir and of the Vazier, Hamid, 'the latter had al-Hallaj executed after a seven month trial on a fatwa approved by Kadi Abu Umar of the Maliki sect, favoured and revered him. Many other high officials of the Court of the Caliph also led him in high estimation.

At this stage, his meditations led him unto the conviction that it was necessary for him "to die unto God.

"It is the same truth which is repeated in the Sikh scripture and has become a part of the Sikh history as a necessary precondition of a successful initiation into the path of true Sikhism: *Jivatian mar rahie*

This insight into the heart of true initiation was interpreted by al-Hallaj literally when he tried to spell out to himself his intuitional knowledge, on the sophisticated and reflective level of his mind. He came to believe that it was necessary for him to offer himself as a sacrifice, following the example of Jesus, so that he might thus enter into the Godhead at the moment of the highest ecstasy. Firm in his belief he entered, one day, the mosque of al-Mansur and addressed the people gathered there as follows:

"God has made my blood lawful unto you. Therefore, kill me".

When he was asked by a bystander as to why they should kill him, he replied:

"So that I may have peace and so that you may attain the status of the soldiers for the faith, al-ghazi, and I, that of martyr, shahid.

But no one desired to kill him from amongst those gathered in the mosque.

The desire to kill him, however, was not altogether wanting in the realm of the Caliph. A sect called Hambalites were the most fanatical citizens of the Caliph. They were the followers of a fundamentalist teacher, Ahmad ibn Hambal (780-855). This Hambal regarded the doctrine of *Itihad*, identification of God with a man, as the highest form of blasphemy. It was this Hambal who, for the first time, collected the sayings of Prophet Muhammed, called *Hadith*, which ever since has formed one of the valid and ultimate sources of Muslim jurisprudence.

At this stage it is interesting to compare the technique of immediate entry into the Godhead at a moment of mental single-pointedness which al-Hallaj had in mind when he called upon the worshippers at the Mosque al-Mansur to kill him, with the almost similar technique enunciated by the Sikh martyr, Barba Gurbakhs Singh (d

. 1763), who explained it to the Sikhs at Damdamaḥ Sahib (Punjab), that the genocide campaign of Ahmad Shah Abdali against the Sikhs could be halted through miraculous intervention of God only if a Sikh courted martyrdom, at a point of single pointed ecstasy, which could take him directly to the presence of Guru Gobind Singh on High, so as to enable him to beseech divine intervention in favour of the Khalsa.

A careful study of the last years of his state of faith of al-Hallaj reveals that his religion took colours of his Zoroastrian origin. He exulted, in Persian manner, in love with fire and flame, seeing in it a symbol of all life as a continual 'dancing unto God.' He made a model of the Kaaba, to walk around it, at his own residence and he declared that it was as good as the original for the purposes of circambulations. He frequently spoke about mount Sinai, where Moses vanished into the light of God, as a holier place than Mecca itself. He was moving inevitably towards his own prognostication of his destiny when God's finger would be stained with the lover's blood." One of his compositions declares: The perfume of Thy coming suffices to make me despise all creations and all hell is nothing to the fire within me when Thou desertest me. Forgive others, do not forgive me. There are contemporary records to show that when he spoke about his desire to die he did not refer to a single motive; he suggested many motives as though his senses, his intelligence, and his willpower had separately fused into a single, all-consuming desire:

Kill me, my zealous friends, for my
 death is coming into life,
 My life is dying and death and
 my death is an awakening
 my greatest Gift the Gift of
 gifts, is an annihilation of my being.
 Again, 'T is the worst of crimes -to live a little longer
and all the corporate bits of my being
 Shall be transmuted into air, fire, power, water.
 To be sown by the seedsman into the dried soil,
 And let the dancing girls pour wine and water on my fields
 In the space of seven days a perfect flower
 shall come to birth.

Suddenly, under the mounting pressure of Hambalites, orders were being passed for his arrest and on hearing of it Mansur al-Hallaj escaped to Susa.

For three years he wandered about incognito but in A.D. 911 the police pounced upon him and brought him back to Baghdad, in chains, where he was put in prison without being charged. But soon after the "Good Vazier" celebrated in Arabian nights, Ali Ibn Musa, by name, enquired into charges brought by Hambalites against the accused and the Vazier found that the crime of blasphemy had not been committed. But he condemned him as a heretic and a charlatan. He ordered to have his beard cut off, to have him beaten with the flat of the sword and to have him exposed for four days on the pillory and then to keep him in prison in chains for further orders.

These punishments were duly carried out, but, in prison, he was treated with respect. A special building was erected for him as an outhouse of the prison enclosure, with a gate leading to a courtyard where he could preach to the prisoners. The walls of the new house were covered with carpets as would be in the case of a house prepared for the residence of a nobleman or a grandee and he was allowed to receive visitors and to keep servants. In this stature he remained in prison for two years when Caliph al-Mukatadir seemed to be dying of a fever. Mansur-al Hallaj was brought to the palace and lodged in adjacent to that of the Caliph. The queen mother visited her frequently and from his lips learnt the secrets of transmigration and divine incarnation, Hulul, avatar, the incarnation of God in human form. A host of other visitors came to marvel or to listen to his low-toned quiet sermons which he preached with downcast eyes and sitting cross-legged, Hindu-fashion, on the floor. He was sometimes seen to swell out until he filled the whole room. His miraculous power is a siddhi referred to in the text on yoga as mahima. All other times, a handkerchief dropped by him, walked back to his sleeves, an extra-physic power called parakinesis. He was able to foretell future and knew of the secrets of the past and the present, i.e. he was a trikal-darsi in the technical language of the yoga sutra of Patanjali (III:16).

He acquired fabulous reputation and was greatly venerated and his fame spread far and wide during this period and he was regarded by thousands the Imami-makhafi., i.e., the Hidden Lord of the Age.

In Shi'ite Islam there is the doctrine of the Imami-makhafi which postulates the presence of the spiritual viceregent Madrat Ali, the son-in-law of the Prophet Muhamad, in a hidden form, in every age and forever, to watch over the interests of the Islamic community and to provide true guidance to it when it is sorely needed.

But the Caliph, his Vazier, Hamid, and Munis, the Greek eunuch, who has risen to the exalted position of the Commander of the Army, entertained great fears of the growing power and agitation of the Hambalites, who were threatening action, on the outskirts of Baghdad, and quite suddenly, at the end of a feast given in honour of Munis, the drunken Caliph was persuaded to sign the order of execution of Mansur al-Hallaj.

The next morning the news of his death warrant was duly communicated to al-Hallaj in his prison and the day following was fixed for his execution. This was Tuesday, the 24th of the lunar month of dulkada.

On the night before his execution, al-Hallaj went through his customary ritual prayers, performing also two special prostrations in the direction of Mecca. Afterwards, he became silent. Thus he sat for quite a long time and someone present heard him say, "Illusion, all this is Illusion." He kept repeating this off and on, for half the night, with a look of despair on his face, as though he felt that his sacrifice was to be in vain, but

towards dawn, he bounded to his feet and shouted, "al-Haq al-Haq", "The truth, the Truth". He put on his turban, donned his jibba cloak, stretched out his arms, while facing Mecca, fell into an extacy and talked with God.

He spoke of the splendours awaiting him and of how his mortal body has been fashioned in the shining image

of God and how at last he was being tested in the furnace of his desire. He rendered thanks to God for having been permitted to utter the sacred words "al-Haq" by which he entered Creation. "Surely", he said, "I who am Thine incense shall rise again." And then he went to speak in extempore verse:

I cried to God: Sorrow over Thy witness who now departs into the Beyond to welcome the Witness of Eternity.

I cried to God: Sorrow over the hearts be dewed in vain with the waters of revelation and the ocean of Wisdom.

I cried to God: Sorrow over the Word which is lost and whose meaning is void in the mind,

I cried to God: Sorrow over Thy love and for the goodness of Thy servants whose hearts are continually ready to obey: For all have crossed away beyond the desert leaving no footprints nor watering places. And the abandoned herd runs behind blinder than the beasts, blinder than a flock of sheep.

At this stage the personal servant of al-Hallaj, Ibrahim, asked for a keepsake as a sacred memento to remind him of the holy man after his death. He cryptically answered: "I give you yourself". When the sun rose in the morning, all his bitterness against the "blind beasts" was gone and he went laughing and cheerfully to the execution ground near the new prison on the right bank of the Tigris, opposite to the Bab al-Tak gate, a place in close proximity to the Guru Nanak memorial platform, marking the halting spots of the Guru when he visited Baghdad in AD 1520. One of the multitude following the condemned man to the execution ground asked him why he was laughing and his answer was: "From the caresses of infinite Beauty."

When he saw the Gibbet, he laughed still louder and went on laughing.

To some people near him, in the huge crowd present in the execution ground, he announced calmly: "I shall return in thirty days." Standing underneath he spied his friend, Shibli, and from him he borrowed the prayer rug and performed the offices of those about to be executed. Then, he said very calmly: Those who adore Thee oh God, have assembled here to kill me out of their love for Thee so that they may come closer unto Thee. Forgive them, oh Lord! If thou hadst revealed to them what Thou hast revealed to me, they would not have done what they have done, and if Thou hadst concealed from me what Thou hast concealed from them I should not have suffered tribulations.. Power and glory unto Thee in whatsoever Thou wilt.

Such was his last prayer on earth and it is decidedly the most beautiful he ever uttered, and, perhaps the most ever uttered by a believer. A moment later he rose to face the executioner who dealt him a heavy blow between his eyes with an iron mace which smashed his forehead skull and caused the bloodstream out of his nose. Shibli shrieked and tore off his clothes and fell into a swoon and the crowd howled, : The wild beasts!"

To begin with, his skull was smashed; then he was severely scorched with barbed iron chains. In the midst of this punishment he calmly spoke to the executioner: "My friend, I have good tidings for philosophy on a basis of mystic experience and that, in this, he was a precursor of al-Gazali. Such was this man who once wrote: "I the sun should rise at night, the dawn of hearts will have no setting". This is reminiscent of the description of a perfect yogi in the Bhagavadgita: Ya nisa sarvabhutang tasyam jagriti samyami (II.61). (That which is the pitch dark night of the world of phenomena in that is awakened the perfect yogi)

The doctrines perfected in his name by his followers, al-Hallajia, held that in ceremonial Islam, fikh, all the five imperatives, the Faraid, including the pilgrimage to Mecca could be replaced by other works. In metaphysics, God's transcendence (Tanzih) was interpreted as Divine Spirit above the limits of Creation, somewhat analogous to the reference in the Purusasukta of the Rig veda to the uncreated three-fourths of the Purusa, (X.90.3). It is with this uncreated Divine Spirit that the perfected Sufi becomes united, thus becoming a personal witness of God, whence the saying, al-Haq, "I am the Creative Truth."

Although, the Idjma, the consensus of the Islamic jurisconsults have condemned him, the popular devotion has canonized him, and Sufis have made him their martyr par excellence. Of his works there remain the Kitab al-Tawasin, 26 quatrains of the year 902, and 400 fragments.

Ananda Maitreya Thera

(Allen Bennet Mac Gregor)

Transmigration

Say not "I am," I was," or "I shall be";
Think not ye pass from house to house of flesh
Like travellers who remember and forget,
Ill-lodged or well-lodged Fresh
Issues upon the Universe that sum
Which is the lattermost of lives.
Light of Asia, Book VIII

RANGOON
BURMA 1903

Next to the very difficult question of the true significance of the word Nibbana there can be no doubt that, of all the doctrines of the Buddhist Religion the one which is least comprehensible to Occidental students, the one which has given rise to the greatest number of misconceptions, is that for we are compelled, for want of a better expression, to employ the very inadequate word "Transmigration"—the passing over of the Kamma or Doing the Sankhara or Tendencies, the Character or the Destiny, of one being to another at the moment of death or birth. So much has this doctrine proved a stumbling block for Western students, that those who have understood it not at all have seen in it a proof that the Buddha taught that doctrine which of all others he most strenuously denied; the existence in man of an immortal Soul, which, like the jivatma of the Vedanta Philosophy, passes at death from one corporeal frame into another, itself unchanging and eternal; even as atman casting from himself the worn-out raiment of a day, clothes himself in new vestures, yet is himself in nowise changed. Others, better comprehending the Buddhist doctrine, yet going to the other extreme, have supposed that the true teaching of the Master was that at the death of a man, that man himself, as an individual, a separate entity in the Ocean of Existence, perished forever, whilst of his Doing naught survived save the effect his life and speech and thought had had on all his fellows; even as, in common imagery of speech, we say that Shakespeare is immortal and yet lives amongst us, in that his marvellous works still dwell within our hearts, inspire our minds and mold our actions; though of the man himself nothing whatever yet endures.

To most Occidental minds, indeed, this Buddhist doctrine of Transmigration appears either as a mystification or as a paradox, and for this fact it is not difficult to account. We are so steeped in the soul-theory, it has held so large a part in our education and in our heredity, that it is difficult for us to follow, at first consideration at least, any hypothesis concerning future existence in which, at the very beginning, the existence of a Soul is denied. "How," asks the Western student of Buddhism, "How, if there is no Soul, no permanent entity which passes over from life to life, no reincarnating Ego or Self in man, how can we understand this saying, that a man's character and his destiny are but the fruits of his thoughts and words and actions in unnumbered past existences? How can we reconcile with such a doctrine the statement, so often put forward in the *Tipitaka* by the Teacher at the termination of some story of the past, that He Himself was such a person in the tale that He had told, and Ananda or another of His disciples was such another; how can we reconcile it with the tales so common even now in Buddhist lands, tales of past lives remembered and their details confirmed; or yet again with the fact that one of the meditation-practices of Buddhism has for its aim the gaining of this very faculty of recollecting, that we may learn therefrom a lesson, lives that are hidden from us by the veils of birth and death? How can these things be, if indeed there is no Soul or Self that has passed over, that can remember its past experiences and former lives, even as we now remember the scenes and doings of our childhoods' days?"

That such questions should arise at all is, as we have said, an instance of the hold the soul-theory has over the mind of man. We are so apt to center all our thoughts and actions in an imaginary Self within us, that the great lesson of Buddhist Psychology "This is not Mine, this I am not, there is no self herein" seems, till we have given it some thought, as but a paradox at best; and all our hopes and notions of the future life are founded on this Self, as something that shall endure, after the life we know has passed away. So strong, indeed, is this our human thirst for life, that the idea of an undying principle within is perhaps the widest-spread of all principles of religious belief, and it is mainly on the ground of this soul-theory that the great conflict between Revealed Religion and Science has been and will be fought, the adherents of the various Religions other than Buddhism fighting to the last for the hope of a future life so dear to man; whilst, step by step, Science, by clear and irrefragable proofs, is analyzing this same "Soul" into the various mental elements of which it consists, and seeking to prove that all we know of man, character and mind as well as this corporeal frame, ends with the life of the body that maintained it, and leaves behind, at death, only a few decaying ounces of brain-stuff;—out of the total of the life of man heir to immemorial ages of evolution, only this piteous clay food for the fire and the worm.

Buddhism, true to its doctrine of the Middle Way, steers its clear course between these two extremes maintaining on the one hand, with our latter-day psychologists, that that which we name "Soul" is but a collection of mental phenomena and faculties, and, as such fleeting and transient as are all things phenomenal; but, on the other, teaching that the Kamma, the Doing of each individual life survives the disruption of the mind that wrought it, and, till Nibbana's Peace shall be attained, continues to manifest itself in countless lives; death being but the gate of birth, and birth the prelude to another death. And adjust this Middle Doctrine that is to the Western mind, reared in another school of thought, so difficult to comprehend or hold as true. If you he—

in a living Soul, a Ghost that hides behind these walls of flesh, looks

our eyes in seeing, and uses the brain but as we use a subtle mechanism; then for us of the West the way seems clear to talk of future life—it is this Ghost which has left the body at death, and when the Seer and the Actor has gone, how should there be more a Seeing or a Doing? And, on the other hand, if, with clearer vision and with truer comprehension, you grasp the fact that to speak of Vitality or Life apart from all this bodily mechanism is, as a great scientist has aptly put it, like talking of the "Horology" of a clock, by way of explaining its going; then it seems to us as though, when the bodily mechanism has run down and all its functions fall asleep in death, it were in vain to talk of any future life; for what power shall gather yet again the atoms of the dewdrop into one, when once the radiance of the rising sun has seized upon it, and it has melted in the morning air? Thus it is that the Buddhist hypothesis seems strange to animist and scientist alike—to the one, because, it denies the existence of any Soul to pass; and to the other, because it maintains that the forces of a life yet hold together and persist as one, when Death has broken up the mechanism that produced them, and the winds have flung every particle that once composed the living organism wide over the land and sea.

"Macá O, na ca anno"—It is not he, and yet is not another,—"this is the Buddhist statement of the extent of the persistence of identity between the man just dead and the being who, according to Buddhist ideas, springs into

life in this world or another, at the very instant of the other's death. It is the first part of this statement, with its denial of identity, that seems impossible to the vitalist; the latter part, with its inference of a continued individuality, that the psychologist is unable to accept. Let us consider these two positions from the Buddhist standpoint, and see whether there is any common meeting-place between the two.

Two men are standing by the shore of a great lake, and are watching the waves upon its surface; that, starting far away upon the horizon, seem to draw near and nearer, and break at last in foam before their feet. Both are watching the same phenomenon, and yet to each it bears a different meaning. One has no knowledge of the laws of nature, but possesses a fund of what he terms good common sense; and—for his eyes tell him that this is so—to him there is a distant mass of water, which, impelled by the moving air that fans his face, travels from the horizon towards him, retaining always its identity and shape; and, if you ask him what a wave is, he will tell you it is a mass of water that moves over the surface, by the power of the wind. The other has the trained mind of the scientific observer, and is acquainted with such few of the laws of nature as in the last few hundred years have become known to men, and to him the moving wave carries a very different meaning. For he knows that really there is no motion whatever of any mass of water in his direction, that at each point upon the surface of the lake the particles of water are only rising and then falling in their places, and that each particle in its turn, is passing on its motion to its next neighbor. To him there is no translation of matter, as to the other, but only a translation of force. In other words, the first man sees a motion of something material, and, owing to his ignorance of natural laws, mistakes the evidence of his sense for fact; the other, having a dynamic, and not a material conception of the phenomenon, sees only the translation of a portion of the universal energy, as it were individualized momentarily into a wave.

We know, of course, that the latter man, the man with the dynamic conception of the universe, is right; we know that there is no translation of water from place to place, but only the transference of an oscillatory force. Let us apply this lesson to existence. Let us grant for the moment that the two men we have spoken of are gifted with the power of seeing, not the heaving waters of an earthly lake, but the surging sea of conscious life—the power of looking back through past existences, till the mental vision fades on the far horizon of past eternity. — Then the man of common sense will say of a certain wave that it itself is one enduring changing thing, a separate portion of the waters of existence retaining identity, whilst its position and its surroundings change with each moment of the passing

hours; he will have the point of view of the vitalist or of the Vedantist, and will believe in the existence of a Soul, itself unchanging and unchangeable, passing through the universe from place to place in time, yet never altering in its changeless individuality. But the instructed man will see only the translation of an individualized force; he will know that of the life which sprung into existence in the distant past, no element remains the same for even two succeeding moments; and that the wave upon life's ocean which now mounts into being in one place is not the same as that which but a moment previous sank to apparent rest, inasmuch as it has no particle in common with the previous life; yet is the same, inasmuch as it is the result of the passing-on of the Character, the Mental Forces, the Doing or Energy of that other life. "It is not he, nor is it yet another," and, as we take it, the precise difference between the founders of the Vedanta and the Buddha was as that between these two men in our simile—both have been looking with the Higher Insight on the same phenomenon—the one has held that vision all-sufficing, proof of the Soul's existence and immortality; the other, with clearer knowledge, has perceived the actual truth, that nowhere is there an enduring Soul, but only a transference of Character, the fruit of mental Action in the past. The Vedantist has seen Substance an enduring *Principle*, an Ens; the Buddhist only Qualities, themselves in all their elements ever changing, but the sum total of their Doing passing steadily on, till the wave breaks upon Nibbana's shore, and is no more a wave for ever.

This is the Buddhist's answer to the animist, to him who, whether in high or low, in gross or subtle, imagines the existence of an enduring principle in man, a Soul which passes on from life to life, as the wave seems to pass from point to point of the sea. And to those who would maintain that it is difficult to conceive how the Character of one being can at the moment of his death in any way endure as such, or cause the existence of a similar individual; how, in a word, the individuality of the forces can persist after death, instead of being distributed throughout the universe, to these a similar analogy may serve to explain the Buddhist idea.

In the fierce radiance of a distant star a score of different elements are flaming, each tiny molecule of each tilting and trembling in its own peculiar way; and each, as it swings to and fro under the impact of the surging Aether, is sending forth a series of vibrations, the total of its Doing, the effect of its work upon the universe. Can either time or space avail to quench the individuality of one single wave, or take one flaming line from out the spectrum of each element? *Not even when the star itself has faded into dissolution.* But yesterday we beheld, flaming with a new glory in the skies, the light of Nova Persei, kindled anew by some tremendous conflagration; we read its message from the gulfs of space, and identified many a different element in its spectrum; and yet that outburst happened nigh upon three centuries ago, and Nova Persei may now be dead and cold. And could we travel with a greater velocity than that of light away from that dead star, once again might we behold that strange upheaval, and yet again and again far off and farther off, we might learn the secret of that conflagration, learn the identity, nowise unchanged by time or space, of each separate element that took part in that bygone cataclysm. The mechanism that gave rise to all that complex quivering of the Aether might indeed have ceased to operate ten million years, yet were our velocity great enough, our instruments perfect enough, our vision keen enough, we could again and again read that message flung wide into the abysses of the infinite, we would know that hydrogen had flamed out in that star, albeit it had died unnumbered centuries ago. And if the story Nova Persei told us still is telling somewhere in the depths of space, and will be telling so for so long as time shall endure, or the ocean of the Aether extend; if, centuries and milleniums after that conflagration is at end, the Doing of each element that took part in it still preserves and may record its individuality, how shall it seem strange that the vastly more complex Doing of the life and thought of man should similarly survive; and still be able, given the necessary mechanism, to reproduce, on earth or elsewhere, the Character and the Nature of what had once been a man?

For what is it that we really mean when we speak of a particular man? Surely, not the mere matter of his body—that we know is changing ever) minute as he lives and breathes. Not, also, Buddhism says, any enduring soul within him; but the sum total of his tendencies, his mental and other faculties; in a word, it is the Character we call John Smith. And for us conscious beings, that Character is made up for the most part of certain energies, mental and other; and, when we analyze these energies further, we must conclude that they affect the universe around him, in a fashion altogether peculiar to himself, in exactly the same way as the molecule of hydrogen affects it; i.e., we may suppose that the ultimate of John Smith is a particular very highly complex vibration in the Aether. To put it more crudely, the human body is a machine, and the total of its energies may be estimated, like that of any other machine, by the fuel (in the form of food) needful to keep a man in health. When we calculate this in heat-units, we find that the total energy may be set down as roughly half a horsepower. Where, in the body, does that energy go? Largely towards carrying on the vital functions, and to doing my physical work in which the man may be employed. But there is.. one organ the most important of all, namely the brain, which does no work that we can estimate directly, and yet it absorbs a large amount of the whole energy of the man. We may fairly take the amount of deoxygenated blood that comes from any organ as a rough measure of the work that organ is doing. Of the total blood supply of the body, quite a fifth is used up in the brain; and, as the returning blood is if anything more deoxygenated than usual, it is certain that the brain has somehow absorbed roughly a tenth-horsepower for its functioning. Setting aside the very liberal allowance of half of this for the control centers of the lower functions, we still have at least a twentieth of a horsepower, expended on what we know as thought, the perceptions and cognitions that make the peculiar Character of the man.

Now a twentieth of a horsepower is a large amount of energy. Still following purely physical lines, let us conceive that some part, perhaps the most, of all this output of energy, finds its expression in the man's perceptions, in what we call Thought in general, from the cognition of a simple sensation up to the most complex act of reasoning. Whatever Thought is, we must presume that it either results from, or is anyhow accompanied by, molecular changes occurring in the structure of the brain. This would follow from the deoxidization of the blood coming from that organ, and from the fact that when a man is doing hard mental work the cerebral blood supply is much increased. But all molecular changes with which we are acquainted impose strains upon the AEthyr which result in setting up some sort of vibration in that medium. So we may regard thought as consisting in, or accompanied by, certain characteristic vibrations in the AEthyr; which we may conclude are vastly more complex than those, for instance, which iron gives off when it is intensely heated. On this view, even during life, a man is, so long as he is thinking and perceiving, constantly emanating a series of vibrations peculiar to himself—as characteristic of him in their totality as the spectrum of iron is characteristic of that metal; and, had we a subtle vision and a spectroscope capable of perceiving and analyzing those vibrations, we should be able to identify our friend John Smith so long as he lived and affected the AEthyr in his own peculiar way. It may not even be many years before the substance is discovered which will react to these thought-emanations even as selenium reacts to particular waves of common light; and then, like many another seeming far-fetched theory, the dream of thought-transference may become an actual fact.

John Smith, then, in a sense is immortal; nay, every thought he thinks is deathless, and will persist, somewhere in the depths of infinity, ages after his form has crumbled into dust. But it is not this part of his energy that results in the formation of a new being when he dies—that is another matter; and, still further following this simile, I shall endeavor to show how it may happen. At the same time it must of course be understood that it is only a simile—or rather one way of putting things, looking at the universe as composed of Substance, whether we call that Substance matter or AEthyr; whilst the actual view of the Buddhist is that it is a mental state that we call matter, and that apart from the conception of it there is no form or matter or substance at all.

We may then consider the moment of John Smith's death. During his life he has not alone been setting in vibration the great ocean of the AEthyr, he has most of all been affecting, with every changing thought and mood, his own mental structure, as summed up in the fabric of his brain. So that, at the moment before his death, all his life, nay, all the life of all his ancestry, and, as we Buddhists would say, also his own past lives, is as it were existing pictured in a definite and characteristic molecular structure, a tremendously complicated representation of all that we have meant by the term John Smith; but which, unknown to him and unperceived by all, is really the outcome of the ages—the ages when John Smith was in the making, the record of the thoughts and doings of unnumbered lives. Each tiny cell of all the millions which compose the grey stuff of his brain may be likened to a charged Leyden jar, the nerve paths radiating from it thrill betimes with its discharges, carrying its meaning and its message through the man's whole body, and, through the AEthyr even to the infinitudes of space. Each cell is as it were provided with its own laboratory of appliances, its resistances, insulators, switches, and through these, when it is functioning normally, its total discharge is prevented, so that never at any time can more than a fraction of its stored up energy be dissipated—no more than the busy blood corpuscles can repair at once. And every separate cell of all those myriads has stored up in it a tremendous energy, a portion of all the energies, the passions, the desires, the hopes, the noble aspirations, that together go to make the marvel that we name a man.

And then Death comes; and, in the rent of its coming, all that locked up energy flames on the universe like a newborn star, for through the wondrous laboratory that we call the brain a sudden final cataclysm has shattered all the subtle apparatus; and, the restraining and inhibiting appliances having broken down, each little cell is utterly discharged. Imagine a being whose eyes were sensitive to the range of vibration known as thought, and he would see the man's death as we saw Nova Per-sei—a sudden conflagration in the galaxies of mind, revealing, could one but analyze it in some psychic spectroscope, the mental record of what was once a man; and, like the story of the stellar cataclysm, speeding on and on through space, so that the observer on a distant star might now be watching at the death of Newton or of Ramses the Great.

Now, setting aside the question of the possible existence of a substance opaque to our thought-vibrations, there is but one way which we know whereby the waves produced by a man's death might be arrested and their energy absorbed. If we have a flame, giving off, let us say, the yellow light of sodium, that light will, barring the presence of an opaque object, go on to all eternity, except and unless it comes to a layer of sodium vapor, i.e., to the one substance in the universe which is similar in structure to the molecule which emitted it. Then a very strange thing will happen—a thing so strange that we have no clear and simple explanation for it, although we know that it will always happen. For the sodium vapor will absorb the sodium light, and probably every element in suitable physical state will absorb the rays that element itself gives off when heated to a higher temperature—a phenomenon well manifested in stars of the same type as our sun, where the elements in the gaseous envelope about it all take up light of the same order as that which they emit at higher temperatures, giving a continuous spectrum crossed by black absorption lines.

What has become of the energy they thus absorb we do not know—only that, as energy is indestructible, it must be somehow still existent, presumably in the substance that has absorbed it,

locked up and latent, may be, yet still there. And we may perhaps see in this absorption a type of what occurs at a man's death, and the secret of the springing-up of a new life in dependence on the first.

For what substance can in this case present so similar a structure to the dying brain, save only the brain of a child or being at that instant born, which by its physical heredity is akin to the brain of the man who dies? And it is some such action that we Buddhists think does really occur. Our books teach us, indeed, of the existence of innumerable worlds, and of six great divisions of existence in our own little world. But, as the nature of those worlds is different, and as man necessarily resembles man more than any other creature, we may confine our considerations to the world of men alone. Somewhere, at the moment of a man's death, there is being born a child of parentage such that the little brain can respond to and absorb the Character of the dying man;—a brain that, without just that sort of stimulus, will never be galvanized into individual life. The man dies, and his death perturbs the AEther in the very complex way characteristic of that man;—and, at the same instant, almost, a newborn child, hovering then very near to death, receives the impact of the death-wave, and its brain thrills to a new life; the heart and respiratory centers suddenly are galvanized into action—the newborn child draws breath and lives, or, as our Buddhist Scriptures put it, “the new lamp is lighted from the dying flame.”

This image may serve also as an explanation of another difficulty, namely, the part that heredity plays in the theory of transmigration; and how it is that the Buddhist teaching on this matter maintains that when a good man dies it will be as a child of virtuous parents that his rebirth Kamma will react; how learning of a special nature is thus carried over, and in short, how the new life presents a group of mental and moral characteristics in every way similar to those of the past life. We may see this clearer from a consideration of what syntony implies. If, here in Rangoon, there is an apparatus for producing the AEtheric waves discovered by Hertz, and so adjusted that it produces waves of but one special wavelength; and if all around there are receiving appliances in which AEtheric waves will close an electric circuit and so repeat a signal, yet these appliances are tune or syntonised so as only to respond to other waves; then there will be no response in all those instruments. But if at Mandalay or at Calcutta there is a receiving appliance nearly syntonised, then that appliance, distant though it be, will respond to the waves produced—the local electric circuit will be closed, and the existence of the wave made manifest. So, we may take it, it is with, the passing-over of the forces of a man at death. There might be a hundred children being born at that moment in the town around him, but if he were, say, a profoundly learned man, and all these children were born of parents having no similar heredity, then that man's death-wave would affect none of these; but would pass unabsorbed until it came, perhaps to a far distant child, having, by virtue of a special heredity, a brain capable of responding within a small range near to that learned sort of death-wave. And in like manner with all sorts of men; some few, with lives and instincts but little above the brutes, may at their death only evolve such waves as can stimulate some animal to life; whilst others may so have lived that only a higher birth than that of man can fulfill the nobler life they led.

Thus, in this theory, the phenomena of heredity are accounted for—it is only where a suitable heredity exists that the death-wave can thrill the newborn brain to action, just as the rightly syntonized apparatus alone can respond to the AEtheric wave. And, of course, in following this analogy, it must always be remembered that the child's *Life* does not come from the action of the death-wave on its brain; the latter serves but as the AEtheric wave acts, in closing the circuit of the coherer;—it is the *instigator* of the life, but not its cause; it acts on cells all perfect, ready to respond and thrill to life, in the same fashion that an AEtheric wave will act in starting an arc or spark between two terminals, themselves at a difference of potential incapable of bridging the gulf that lies between them. The actual structure of the brain, the blood, the body and the latency of life are all, of course, the direct progeny of the parents; but, according to our ideas, there is needed something else than these, the subtle energy needful to start that mechanism into individual being; and that, we think, can only come from what, in my simile, I have termed the death-wave—from the Kamma of a being who at that moment has expired. Where the appropriate stimulus in this respect is lacking, then, although brain and blood and body are all perfect, although the latency of life is there, yet there can be no galvanizing into life, and the child never lives; or seems to carry on vital functions for a few seconds only, as it were automatically, without ever waking into individual life.

And now, before proceeding further, a few words of caution may be necessary, lest what I have written should be misunderstood. As I have already said, the hypothesis that I have been giving is intended only as an illustration, as one way of looking at what from another aspect may appear in quite a different light. Personally, it seems to me that some such mechanism as that I have suggested may serve to temporarily bridge over the gulf of our ignorance of the passing over of a life. To present a thing as a physical possibility is, to my mind, a far more satisfactory way of working than to go beyond the laws of physics; for once this is done, the theory is a possible working hypothesis no longer, but has entered into the realm of mere speculation or faith. If we adhere to physics in our hypotheses, we have the great advantage of knowing that, given certain definite conditions, such-and-such results must certainly ensue; we can to a certain extent test our hypotheses, and can follow them out with a fair degree of logical correctness. And the reason of this lies in the fact that the physical sciences are founded on the mathematical correlation of phenomena, and insofar as they are mathematical they are expressions of relative truth. But, of course, it must always be remembered that we are not acquainted with a material universe at all—the collection of phenomena to which we give that name is in reality a collection of mental, not material, phenomena; and when, for example, we speak of a cubic centimeter of water as

weighing one gram, we are merely expressing certain relations in our own minds; and we have no proof that there is any Thing-in-itself, outside and beyond our minds, to which our statement always applies; or indeed that there is any universe, or time, or space, or other conditionings, outside of the limits of our own consciousnesses. When we dream, for example, there is apparently a universe, and time, and space;—sometimes a different sort of time and space to that with which we are acquainted in the waking life; but nobody but a hopeless animist imagines that he goes in dreams to a new sort of world where the conditions are different—it is of course merely a change, not in the universe outside us, but of the mental universe, the States of Consciousness within. In so far, then, as the physical sciences supply us with a means of illustrating and clarifying our ideas, and of expressing certain relationships in the form of relative truth, their use is both legitimate and necessary; but we must not be led away by the idea that the universe of which they treat is a real universe, a Thing-in-itself outside of our own minds, for this we have no possible means of ascertaining. It is the mental phenomena, and the mental phenomena only, which we cognize, and the relations of which we determine; and all our science is but the expression of certain laws, relations, and limitations of our own minds. If an order of beings existed, gifted with an intelligence similar to ours, but with a different structure in time and space, the laws of the universe deduced by such beings would be entirely different to those which we have arrived at; still more different if the intelligence itself were of a different order altogether.

And this is really the view taken of this question of Transmigration in the Buddhist Scriptures. All question of a physical machinery is ignored, and the sole thing dealt with is the transference at the moment of death of the Sankharas or Tendencies of the individual. And the actual manner of this transference is said to be incognizable—we can only get a glimmering of the fashion in which it occurs by the use of similes, such as the standard one given in the Buddhist Books of the new lamp being lighted from the dying flame, or such more elaborate images as I have employed in the foregoing pages. We see, in a word, the phenomena, and at that all our knowledge ends. We have considered in what manner this passing-over of the character of an individual *may* take place, and must now pass on to the discussion of the arguments in

support of the Buddhist statement that it does take place at all. This statement is, for the majority of mankind at least, a pure hypothesis—as much a hypothesis, for example, as the existence of the Aether of modern physical science. Nobody, using those mental faculties and sense which are common to all mankind, ever has had any direct testimony as to the existence of the Aether at all; and yet we take the Aether as a convenient working hypothesis, because what we mean by that term offers an explanation for otherwise obscure phenomena, and fulfills the requirements of the several sciences. We have, then, to enquire whether there seems to be any need of a theory of Transmigration to account for certain phenomena; and whether that theory will cover the known facts about human births and deaths.

We may conveniently divide these arguments into four heads in progressive order of importance as follows:— (1) the argument from experience, (2) the argument of Moral Law, (3) the argument from the insufficiency of heredity to account for the observed conditions, and (4) the argument from vital statistics.

As regards the first of these, not much is to be said, for the simple reason that such experience can, for the most part, be convincing only to the person experiencing it. Briefly it is to the effect that certain persons allege themselves to be able to remember events of their past lives—a faculty which may be natural or may be acquired by the practice of a special mental training given in Visuddhi Magga and elsewhere. This does not, we must hasten to add, imply anything mysterious or magical—it is simply an extension of the ordinary powers of memory. Of course such cases are entirely without value except where the statements can be shown to be outside the normal knowledge of the percipient, and to be founded on facts with which he could not have become acquainted in the normal course of things. In Buddhist countries, it is no very unusual thing to have children gravely claiming to have had such-and-such a name, and to have lived in such-and-such a place, in their previous lives; and occasionally these claims are in a sort of fashion substantiated.

Such children are in Burma called Winzas and it is no uncommon thing for a sort of rough test to be carried out by taking a Winza to the scene of his former life, when it is said that he or she can generally identify his former dwelling and friends, and can state facts known only to the dead person and one other living man. These Winzas are so relatively frequent in Burma that their existence is commonly taken for granted; the power of remembering the past life is generally stated to disappear as the child grows up, though we have met adult Winzas who still claim to remember the past. For the present it will be best to proceed directly with the enumeration of the arguments advanced in support of Transmigration.

The argument as to the Moral Law is a species of argumentum ad hominem, and is cogent only with those who believe in the existence of a Moral Law in the universe. It may be stated thus:— Here in our human life alone we see men and women born in all manner of different positions, in every species of environment, with possibilities for good and evil the most diverse; and the question naturally arises, to what previous cause can the diversity of these conditionings be assigned? The answer on the lines of this argument will be that if there exist a Moral Law in the universe then, as we know that no effect is produced without a cause, these differences of position and opportunity are the fruit of a moral condition in the past, i.e., in a past existence; and to account for them in a manner compatible with human ideas of justice, etc., the theory of Transmigration (or equally the Hindu idea of Reincarnation) seems the only tenable hypothesis. For, on that theory, if a man is suffering now, it is because he has done evil in past lives, and vice versa; and so the apparent injustices of life are apparently set aside. We see, in effect, this “Moral Law” working in the lives of men— how certain forms of wrongdoing

carry with them an inevitable penalty of suffering, and it is not difficult to understand the Buddhist position that a man who apparently goes scatheless in this life has so far damaged his own mind by ill misdeeds that he will certainly suffer in after lives, for all the evil he has done in this; for it is his mind alone that starts the forces which go to build the future life. The difficulty which many have in conceiving a Moral Law—for all the Laws we know act equally on good and bad alike—may be lessened if this view, that a man by doing “evil” harms his own mind, be accepted; and Morality will then take a place higher than mere sentiment can give it, as a species of science of mental hygiene.

As to the argument from heredity, we know that the ascertained facts of life can only be imperfectly solved on this ground. If heredity were an absolute law, then all the children of the same parents—or at all events all twins—should have exactly the same mental abilities. We know they have not, we know that every individual child is different; and the Buddhist accounts for this fact by saying that heredity is only a little part, and that each child has really the Karma of its own past lives as the foundation of its character—that the heredity of a man only acts in so far as his own Karma is concordant with it, by the process of selective absorption set forth in our physical analogy. Apart from trivial variations, the theory of heredity pure and simple is quite unable to account for the remarkable instances of sporadic genius which occasionally occur; cases of children born of illiterate parents who, even in early childhood have manifested the most remarkable talents, such as a wonderful memory, a capacity for mathematics, music, for the sciences. The theory of Transmigration, and that theory alone, would seem to cover all those phenomena. It is not a sufficient explanation to set them down as due to accidental variations, for there can be no such thing as accident—that to which we assign that name is only a cloak for our ignorance of some unknown law. The law which will explain the divergences from heredity is the law of Transmigration.

Now we come to the final argument, that from vital statistics, and here, for the present, I can give but the barest outlines of that argument, leaving the facts to be dwelt with in a separate paper in future, for the matter is one of special importance. Briefly, it may be stated thus. In civilized races there is less tendency to extremes of individuality than in semi-civilized, and we may take it for granted that many of the mental characteristics, say of a Londoner, are common to most Londoners; and different to those, say, of a Parisian. With such accentuated characteristics, it is natural to expect, on the theory of Transmigration, that the dying Londoner will tend to take rebirth as a Londoner, and not as a Parisian. But if the majority of dying Londoners actuate a London birth, then, balancing off the normal rise in population, we will expect to find that any variation in the death rate of London will be accompanied by a similar variation in the birth rate. And this—as I shall show for various towns and countries in a future article, is an almost invariable rule. The divergencies from the average of London death rates and birth rates are synchronous—a fact which can only be explained by the theory of Transmigration; for it is impossible to suppose that the conditions which cause a rise of death rate can be suitable for causing a rise of birth rate also. Especially this syntony is noticeable in the case of catastrophes which unusually increase the death rate. When the Black Death swept over Europe it was everywhere followed by an

unusual rise in the birth rate, and double and even triple births were very common. The same is true of wars. When the Franco-Prussian war in 1870 raised the French death rate considerably above the normal, it was followed by a sudden rise in the birth rate; and the noticeable thing about this rise was that the male births were far in excess of the female—a fact which would exactly fit the theory of Transmigration, and which can be accounted for on that theory alone. It is only men who are killed in modern warfare, and according to Buddhist ideas such men as would be killed in battle would be the sort of men that would take rebirth as men, and not as women. Many other similar instances must be left to a future occasion—suffice it now to say that, as a general rule, there is a syntony between the death and birth rates; a syntony which, in our opinion, can only be accounted for by the Buddhist hypothesis of Transmigration.

We have now taken a general survey of all that is implied to Buddhists in the word transmigration and it only remains to consider what this Buddhist theory really amounts to. The first thing that will probably occur to the Western reader is, that there is here nothing at all of personal immortality. We are immortal, in the Buddhist view, only in so far as we are a portion of the forces of the great Ocean of Existence. All life is one in very truth, and that which today our ignorance calls “I” was yesterday the farce that flamed in a bygone star, and will tomorrow be speeding outwards to eternity; entering here a new life and there awaking in a distant alien mind the thought that once was ours; life flashing as light from star to star, and nowhere an end of it, nowhere a beginning, so long as Thought, Thought that has built the Universe about us, shall endure. Thus, in the Buddhist view of life, there is no conception of personal immortality—“Abbhantare jivo n’atthi”—“there is no future life”—for life as we have known it is but a little ripple in the Ocean of Existence, which yesterday was not, and tomorrow shall be no more for ever.

And if to those trained in another way of thought, if to him who has cherished the chimera of selfhood till all the universe were vain without his personal and continued life, if to such an one the Master’s teaching should seem dreary and forlorn, yet to the true Buddhist otherwise appears this solemn lesson of the mystery of life. For him great and heart-inspiring, this doctrine of the transmigration, and the secret source of all true happiness; to him who knows himself as Master of Eternity—the Moulder and the Fashioner this day of a new and grander life to come;—what matter if another should enjoy the fruits, so long as he may have the privilege of sowing them?

And so his hopes and aspirations, free of the sad and selfish dream of personal immortality, are fixed, not on the future, but on the life he lives—the one life over which he has in very truth control,

which he may make grander and more pure and noble than it came to him from bygone immemorial lives. To live in love with all that lives, not seeking or not earning for tomorrow's guerdon; to make of his life an oasis in the desert of self-desire; to strive ever, even here and now, after true Love and Wisdom and the Perfect Peace;—this is for the Buddhist the supreme ideal, the glory of his Dhamma and the hope of all his ways. All else—all thought of future gain on life for self, is but a mockery and delusion. As something real and true, as Buddhaghosa tells us, there rises in us the thought “I am,” “I was” or “I shall be.” And it is all illusion, the dewdrop deeming itself a permanent and separate entity, though

the waters which compose it lay yesterday in the ocean's depths, and with the dawning light will rise and melt into the wandering airs. But if this universal life be ever changing, sorrowful, and without a Soul, there is still, our Religion teaches, an End and a Cessation. Thought is the Creator of these worlds, the Builder of this earthly tabernacle, the Maker of Illusion; and to him who gains the victory over Thought comes in this life the Unutterable Peace. He is the Victor who here and now has triumphed over Ignorance; who has overcome all Passion, Hatred and Illusion, and has passed where nevermore the woes of earth can come. To him is joy beyond all joy we know, the joy of Liberation from this vanity of life; who knows that for him rebirth is finished and his toil at end; and that, when Death shall claim his body, there will be no more of Change or Sorrow or Delusion, even as the Master has said:—

Decay must come to all that is,
Impermanent the Elements of life!
What has been born must cease to be;
Surely in Cessation alone is Happiness!

Θ.T.O. STUDY GUIDE

IV°

EXALTATION

Perfect Magician (P:M:.)

Companion of the Holy Royal Arch of Enoch

Chakras: Manipura ("Jewelled City") and Ajna ("Command").

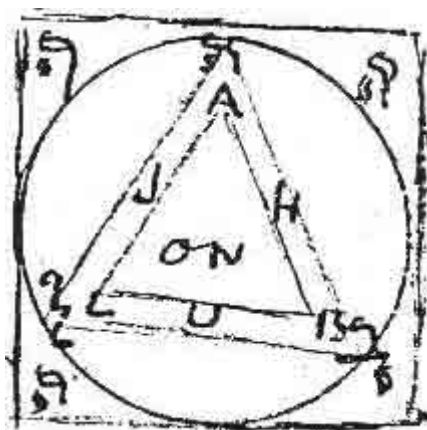
Address: Excellent Companion.

"5. He experiences the World beyond Death." - MWT

"...the Fourth Degree, of which the Ritual is not yet complete, represents the glorified state of the initiated Man" - Preface to the Revised Rituals

"In the next ceremony I show how the individual, released by death from the obsession of personality, resumes relations with the truth of the universe. Reality bursts upon him in a blaze of adorable light; he is able to appreciate its splendour as he could not previously do, since his incarnation has enabled him to establish particular relations between the elements of eternity." - Confessions

"The Constitution, Trust Deeds, Charters, Warrants and all other documents, are exhibited to candidates on their exaltation to the IVo, should they desire it." - Liber 52



$$\begin{aligned} 174 + 26 &= 200 = \odot \\ + 33 &= 233 \end{aligned}$$

Recommended for Study:

Liber AL

Liber O, Section VI: Rising on the Planes

Liber DCCCXIII (813) vel Ararita, sub figura DLXX (570) [HBT]

Liber DXXXVI (806): Batrachophrenoboccosmomachia [EQ I:10]

MWT, Chapters 30, 36, 51

Sepher Sephiroth, sub figura D [in 777 and other Qabalistic Works of A.C., Weiser, 1973]

Study the Fourth Degree Ritual with your initiator.

Recommended for Memorization:

777: Columns XV, XVI, XVII, XVIII, LIII, CLXXXV

The Signs and Word of the Fourth Degree

Supplementary Reading:

Constitution of the United Rites of Ordo Templi Orientis

Constitution of the Antient Order of Oriental Templars (Ordo Templi Orientis) [EQ III:10]

Ancient Order of Oriental Templars. Mystera Mystica Maxima. Constitution of British Section.

Liber 333, Chapter 58

The Arcane Schools, by John Yarker

Sources of the Additional Degrees Mentioned in the Ritual:

*Scottish Rite degrees may be found in Scotch Rite Masonry Illustrated by Blanchard (Powner), and in Magnum Opus by Albert Pike (Kessinger)

*Lectures of the Antient and Primitive degrees may be found in Lectures of a Chapter, Senate and Council, by John Yarker [Kessinger]

*Secrets of the Scottish and Memphis degrees may be found in The Sanctuary of Memphis, or Hermes, by E.J. Marconis [Kessinger]

*A description of the rites of the Illuminati may be found in Proofs of a Conspiracy, by John Robison (1789)

*A version of the American "York Rite" Royal Arch degree may be found in Duncan's Masonic Ritual and Monitor, by Malcolm C. Duncan

*Two versions of the English Royal Arch degree may be found in Manual of Freemasonry, by Richard Carlile [Kessinger] and Darkness Visible, by Walton Hannah

*Secrets of the Rite of de Kerval are to be found through etymological analysis.

The Secret Tradition in Freemasonry, by A.E. Waite [Kessinger]

Freemasonry of the Ancient Egyptians, by Manly P. Hall

"Aleister Crowley: Freemason!," by Martin P. Starr [Ars Quatuor Coronatorum, V. 108, 1995]

The Rosicrucians, their Rites and Mysteries, by Hargrave Jennings

The Real History of the Rosicrucians, by A.E. Waite [Kessinger]

The Gnostics and their Remains, by C. W. King

Gnosis, by Kurt Rudolph [Harper San Francisco]

Recommended Practices:

Continue with regular practice of Asana, Pranayama and Mantrayoga.

Meditate on the Tarot Trumps Fortune and The Priestess, in terms of your initiation.

Meditate on the Words of the 0°, 1°, II°, III° and IV°.

Establish an Astral Temple.

Practice Rising on the Planes.

Participate in group rituals, such as the Gnostic Mass, M.M.M. Initiations, Rites of Eleusis, "rituals of the elements and feasts of the times," etc.

Lodge of Perfection

Titles Mentioned in the IV° Ritual and their Original Sources

Ancient and Accepted Rite:

Secret Master
Perfect Master
Intimate Secretary
Provost and Judge
Intendant of the Building
Elect of Nine
Elect of Fifteen
Sublime Elect
Grand Master Architect
Companion of the Royal Arch of Enoch
Scottish Knight of Perfection

Reduced Rite of Memphis, or Ancient and Primitive Rite

Discreet Master
Sublime Master
Knight of the Sacred Arch
Knight of the Secret Vault

Illuminati of Bavaria

Sublime Minerval
Sublime Epopot

Ancient Oriental Rite of Memphis

(The Obsolete Degrees)

Perfect Master Balahate
Knight of the Iris
Knight of the Golden Fleece
Knight of the Triangle

Ancient Athenian Rite of de Kerval

Grand Elect Mysophilote

Ancient Oriental Rite of Mizraim

(The Obsolete Degrees)

Secret Master
Perfect Master
Master by Curiosity or Intimate Secretary
Provost and Judge or Irish Master or Egyptian
Knight
English Master or Knight of Israel
Elect of Nine
Elect of the Unknown
Elect of Fifteen
Perfect Elect
Illustrious Elect
Scottish Trinitarian
Scottish Companion
Scottish Master
Scottish Panissière
Scottish Sublime Master
Scottish Master of the Triple Tau
Scottish Master of the Sacred Vault of James VI
Scottish Master of St. Andrew
Little Architect
Grand Architect
Perfect Architect
Apprentice Perfect Architect
Companion Perfect Architect
Master Perfect Architect
Very Perfect Architect
Sublime Scottish Architect of Heredom
Knight of the Sacred Arch
Grand Axe or Grand Ark
Sublime Knight of Choice

[Here follows chapter 58 of *The Book of Lies*.]

HAGGAI-HOWLINGS

Haggard am I, an hyaena; I hunger and howl. Men think it laughter—ha! ha! ha!

There is nothing moveable or immovable under the firmament of heaven on which I may write the symbols of the secret of my soul.

Yea, though I were lowered by ropes into the utmost Caverns and Vaults of Eternity, there is no word to express even the first whisper of the Initiator in mine ear: yea, I abhor birth, ululating lamentations of Night!

Agony! Agony! the Light within me *breeds* veils; the song within me dumbness.

God! in what prism may any man analyse my Light?

Immortal are the adepts; and yet They die—They die of SHAME unspeakable; They die as the Gods die, for SORROW.

Wilt Thou endure unto The End, O FRATER PERDURABO, O Lamp in The Abyss? Thou hast the Keystone of the Royal Arch; yet the Apprentices, instead of making bricks, put the straws in their hair, and think they are Jesus Christ!

O sublime tragedy and comedy of THE GREAT WORK!

COMMENTARY

Haggai, a notorious Hebrew prophet, is a Second Officer in a Chapter of the Royal Arch Masons. In this chapter the author, in a sort of raging eloquence, bewails his impotence to express himself, or to induce others to follow him to the light. In paragraph 1 he explains the sardonic laughter, for which he is justly celebrated, as being in reality the expression of this feeling.

Paragraph 2 is a reference to the Obligation of an Entered Apprentice Mason.

Paragraph 3 refers to the Ceremony of Exaltation in Royal Arch Masonry. The Initiate will be able to discover the most formidable secret of that degree concealed in the paragraph.

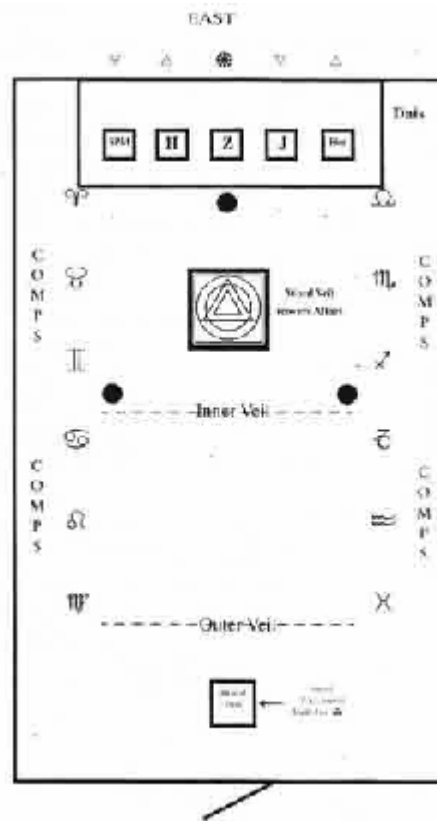
Paragraphs 4-6 express an anguish to which that of Gethsemane and Golgotha must appear like whitlows.

In paragraph 7 the agony is broken up by the sardonic or cynical laughter to which we have previously alluded.

And the final paragraph, in the words of the noblest simplicity, praises the Great Work; rejoices in its sublimity, in the supreme Art, in the intensity of the passion and ecstasy which it brings forth.

(Note that the words "passion" and "ecstasy" may be taken as symbolical of Yoni and Lingam.)

Temple Furnishings of the IV°



The IV° Temple is a rectangular space oriented towards the East (Boleskine), with a door in the West. In the East is, preferably, a raised dais. On the dais are five thrones. Above the thrones are five Elemental Banners, arranged in the form of an arch. The banners of Fire, Water, Air and Earth depict the Cherubic emblems of those elements: a lion, an eagle, a man and a bull, respectively. When the Lodge is being opened by an SGIG, the banner of Spirit is placed in the center as the “keystone” of the arch by the Herald during the Opening; otherwise, it is placed there in advance. Its design consists of a black square around a red circle, which itself circumscribes a blue, upright, equilateral triangle enclosing a gold Triple Tau. All are lineal figures on a white ground.

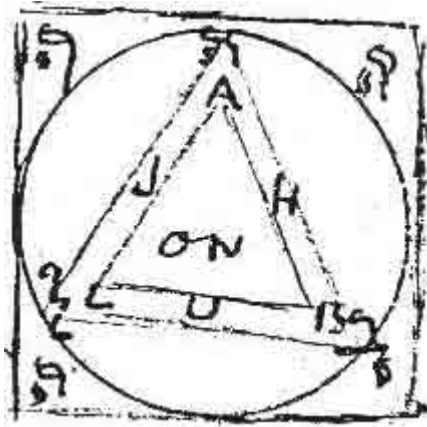
The Companions are stationed along the sides of the Temple, behind twelve Zodiacal Banners mounted on stands or hung from the ceiling (see diagram). The designs for the Zodiacal Banners may consist of the traditional zodiacal sigils, appropriately colored, or of the appropriate mythological emblems, such as a ram for Aries, etc. Representations of the principal stars of the constellations may be included.

The ceiling of the Temple should ideally be draped with a deep blue canopy embroidered or printed with stars.

Before the dais stands the Altar of the Sacred Word, consisting of a white double cube whose top is approximately 15 inches square. Ideally, the Altar should have an opening on the East side for concealment of the V.S.L. during the P.1. ceremony.

Three great candlesticks, or small pillars with candles affixed to their tops, are arranged around the Altar in an equilateral triangle with one angle pointing East. These candlesticks or pillars are placed on the floor and must be tall enough to illuminate the top of the Altar.

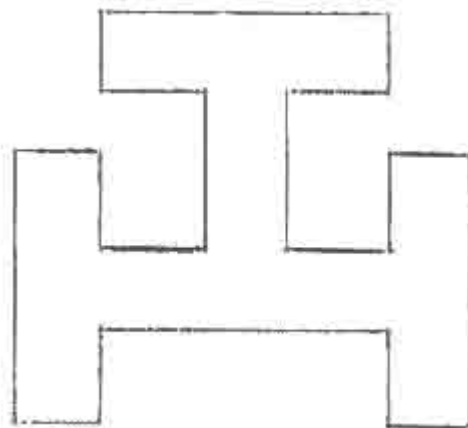
On top of the Altar is an assembly of three moveable geometric figures, ideally made of brass: a solid square plate, a hollow circle and a hollow equilateral triangle (see diagram). According to the surviving example used by Agape Lodge Master W.T. Smith, each side of the square plate measures 11 inches, the outer and inner diameters of the circle measure 11 inches and 7 inches, respectively, and the outer and inner sides of the triangle measure 6-1/2 inches and 2-7/8 inches, respectively. The square plate is engraved with the Hebrew letters of the Tetragrammaton in the four corners as shown in this diagram sketch by Baphomet:



$$174 + 26 = 200 = \textcircled{0}$$

$$+ 33 = 233$$

The circle is placed on top of the square plate, and the triangle is placed on top of the circle. Three Hebrew letters, Beth (approx. 2" v 2") Aleph (approx. 2" x 2") and lamed (approx. 2" x 2-1/2") are placed on the circle as shown. Six Roman letters j A, H, B, U, L (all 1" x 1" or slightly smaller) are placed on the triangle during the ritual. Two additional Roman letters of the same size, O and N, are placed in the hollow of the triangle. In the West stands the Altar of Oath, which is similar in shape and size to the Altar of the Sacred Word, but black in color. On it is the V.S.L. (open) with a sword and the Triple Tau  upon it (This detail is given by Baphomet: the V.S.L. in the 40 is on the Master's altar, open, with the Triple Tau and the sword on it.) This Triple Tau is used in the P.I. ceremony to support the letters O and N on top of the triangle on the Altar of the Sacred Word, so it must be sized to fit precisely on the triangle without disturbing the arrangement, while providing adequate width to support the letters O and N. The Triple Tau shown in the diagram following may be used for a template for this Triple Tau as well as for the Triple Tau emblem which is affixed to the robe of each Candidate.



The Temple is provided with three veils: the Word veil, the Inner veil, and the outer veil (see Temple layout diagram). The inner and outer veils must be hung high enough to block the line-of-sight of the Candidates, must part in the middle and must have enough room along the sides for officers to pass by. The Word veil consists of a small light cloth which is draped over the Altar of the Sacred Word. The colors of the veils should be as follows: the word veil is red (corresponding to Z.), the inner veil is yellow (for H.) and the outer veil is blue (for J.)

Dress

All Companions. have Triple Tau in gold permanently affixed to the red triangle on their robe. In the Temple, they wear IV° aprons and sashes over their robes, and bear swords. The IV° apron is a white cloth Masonic-style apron with red trim and cords and the IV° emblem on the flap. The IV° sash is a 3 inch or 4 inch wide red ribbon worn over the left shoulder with the ends attached at the right hip. On the ribbon, over the heart, is the IV° emblem. The IV° emblem consists of a red circle circumscribing a blue, upright, equilateral triangle which encloses a gold Triple Tau. All are lineal figures on a white ground.

Companions do not wear shoes in Temple.

The Candidates are initially clad in III* robes and aprons and wear slippers or sandals. A IV* apron and sash, and a gold Triple Tau, should be provided for each Candidate.

The Officers are dressed as follows:

Senior Perfect Magician:	as a Companion.
Herald:	As a Companion, but with a white mid-calf length mantle or cape in lieu of the sash.
Joshua:	As Herald, but with a blue mantle and a blue skull-cap, or the mitre and breastplate of a Hebrew High Priest.
Haggai:	As Herald, but with a yellow mantle and a yellow turban.
Zerubbabel:	As Herald, but with a scarlet mantle and a gold crown, preferably with a scarlet cap of maintenance.

Perfect Initiate

- ANNIHILATION -



Council of Prince(ss)es of Jerusalem
Chakra: Sahasrara ("Thousand-spoked").

Address: No form of address, no signature, and no closing should be used in the degree of Council of Princes of Jerusalem. In that degree, the writer of the letter should be indicated, if doubt exists, by some allusion in the text.

"6. This entire cycle of Point-Events is withdrawn into annihilation."
Magick Without Tears

"... the Degree of Perfect Initiate, which closes the series, [represents] his ultimate Perfection."
Preface to the Revised Rituals

"Finally, the cycle is closed by the reabsorption of all individuality into infinity. It ends in absolute annihilation which ... may in reality be regarded either as an exact equivalent for all other terms soever, or (by postulating the category of time) as forming the starting point for new adventure of the same kind."

The Confessions of Aleister Crowley

The Oath of the Abyss.

"I. I (motto, titles, etc.), a member of the Body of God, hereby bind myself on behalf of the whole

Universe, even as we are now physically bound unto the cross of suffering:

II. that I will lead a pure life, as a devoted servant of the Order:

III. that I will understand all things:

IV. that I will love all things:

V. that I will perform all things and endure all things:

VI. that I will continue in the Knowledge and Conversation of My Holy Guardian Angel.

VII. that I will work without attachment:

VIII. that I will work in truth:

IX. that I will rely only upon myself:

X. that I will interpret every phenomenon as a particular dealing of God with my soul.

And if I fail herein, may my pyramid be profaned, and the Eye be closed upon me!"

Recommended for Study:

Liber AL

Liber Liberi vel Lapidis Lazuli, Adumbratio Kabbalae Aegyptorum, sub figura VII

Liber Cheth vel Vallum Abiegni, sub figura CLVI (attached)

Liber Astarte vel Berylli, sub figura CLXXV

The Kasidah of Haji-Abdu el Yezdi, "translated" by Sir Richard Francis Burton (attached)

Liber NV sub figura XI

Liber Turrus vel Domus Dei, sub figura XVI

Liber Os Abysmi vel Da'ath, sub figura CDLXXIV (attached)

Liber Yod, sub figura DCCCXXXI

Book 4, Part II, Chapters 7, 8 (The Cup and the Sword)

MWT, Chapters 3, 5, 10, 11, 12, 26, 28, 29, 34, 35, 67

Liber CCCXXXIII: The Book of Lies

Liber CLVII: The Tao Te Ching

Liber XXI: Ch'ing-chang Ching (attached)

Study the P.I. Ritual with your initiator.

Recommended for Memorization:

The Signs, Grip, Word and Song of the Perfect Initiate

Supplementary Reading:

Liber CXLVII: The Soldier and the Hunchback

"Berashith, An Essay in Ontology," by Aleister Crowley

"Time," by Aleister Crowley

"The Excluded Middle; or, The Sceptic Refuted," by Aleister Crowley

"Eleusis," by Aleister Crowley

"Ali Sloper; or, the Forty Liars," by A. Crowley

"Science and Buddhism," by Aleister Crowley

"Preface to the Revised Rituals," by Aleister Crowley

Liber DCCCLXXXVIII, The Gospel According to St. Bernard Shaw, by Aleister Crowley (Have a copy of Shaw's

Androcles and the Lion, with author's preface, on hand for reference)

Origins of the Kabbalah, by Gershom Scholem (Princeton)

Deceptions and Myths of the Bible, by Lloyd M. Graham [Citadel]

Rivers of Life, by Maj. Gen. J.F.C. Forlong (Kessinger)

The Tree of Gnosis, by Ioan P. Couliano [Harper San Francisco]

The Mythmaker: Paul and the Invention of Christianity, by Hyam Maccoby

Pagan Rites in Judaism, by Theodor Reik

The Hebrew Goddess, by Raphael Patai

Science and Sanity, by Count Alfred Korzybski

The Writings of D.T. Suzuki

A History of Philosophy, by J. E. Erdmann, or

The Story of Philosophy, by Will Durant

The writings of Berkeley, Hume, Kant and Spencer

Additional Degrees Mentioned in the Ritual

The Rituals of Martinism

Recommended Practices:

Continue regular practice of Asana, Pranayama and Mantrayoga.

Pratyahara and Dharana (see Eight Lectures on Yoga and Book IV)

Liber Yod.

Meditate on the Tarot Trumps The Tower, The Magus and The Chariot, in terms of your initiation.

Meditate on the Western doctrine of renunciation, and on the Eastern doctrine of non-attachment.

Required for Advancement:

The following degrees are by invitation only. The privilege of inviting P.I.s to advance to K.E.W. belongs to the Sovereign Grand Inspectors General VII^o in counsel with the X^o. The qualifications for K.E.W. are diverse; but dedicated, active, helpful participation in local M.M.M. is a very important factor. The candidate who has been invited to advance to K.E.W. is advised to procure a plain white Tau robe with no hood, a sword, and a copy of *The Book of the Law* (including the short comment) and bring these to the ritual.

**Additional Titles Mentioned in the P.I. Ritual
and their sources:**

Ancient and Accepted Rite
15° Knight of the Sword and of the East
16° Prince of Jerusalem

Reduced Rite of Memphis, or Ancient and
Primitive Rite
8° Knight of the Sword
9° Knight of Jerusalem

Ancient Oriental Rite of Mizraim
(The Obsolete Degrees)
34° Knight of the Sublime Choice
35° Prussian Knight
36° Knight of the Temple
37° Knight of the Eagle
38° Knight of the Black Eagle
45° Prince of Jerusalem

PREFACE

To the revised Rituals

By Aleister Crowley.

WHEREAS the institution of Free Masonry has fallen to complete and derved contempt among all men, but especially among true Masons, and WHEREAS the traditional knowledge which it was designed to guard has been lost, degenerated, prostituted, or exploited; and WHEREAS, especially in America, the Institution serves as little else but a cloak for the operations of various gangs of swindlers, BE IT RESOLVED by Us, the authorised representatives of its highest degrees and the faithful depositories of its ancient secrets, that the present machinery for communicating these secrets, be declared obsolete and the work of all who may unlawfully attempt to usurp Our authority be declared void and of no effect. BE IT FURTHER FURTHER RESOLVED that the whole symbolism of Free Masonry, and its name, be disused, that the true traditional knowledge be communicated in hieroglyphs unmistakably significant, although with the proper guards, in Rituals of first rate literary and dramatic merit, and so constructed that they shall require neither a gathering of many men nor expensive elaborations for their operation. These rituals, herewith submitted, are offered, subject to modifications made by the author in such sense as the Council may deem necessary, as illustrations of the proposed work up to the Third Degree. It may be added in explanation that the Minerval Degree represents the attraction of a wandering God, or Man, within the Solar system, and that the Fourth Degree, of which the ritual is not yet complete, represents the glorified state of the initiated Man and the Degree of Perfect Initiate, which closes the series, His ultimate perfection. The Degrees from the Fifth to the Ninth are comments upon the Second, a progressive instruction in how to live.

LIBER XXI
KHING KANG KING
THE CLASSIC OF PURITY

first written down by me

KO YUEN

in the Episode of the Dynasty of Wu
and now made into a Rime by me

ALEISTER CROWLEY

I

Lao Kun the Master said:
Tao is devoid of form—
Yet Heaven And earth are brought to birth,
And nurtured by its norm.
Tao hath no will to work;
Yet by its way of heaven
The Moon and Sun rejoice to run
Among the starry seven.
Tao hath no name; its word
Is growth, and sustenance
To all; I aim to give it name:
Tao (heaven prosper chance!)
Tao hath twin phase with Teh:
The silent and the stressed.
Of motion, those; of these, repose
Sublimely manifest
Heaven moves, pure silence he;
Earth rests beneath the strain;
Shuttle and loom, as word and womb,
Their mystery sustain
Pure motion maketh rest
As silence maketh stress.
If man were still, then heaven should thrill
With earth to nothingness.
Self loveth silence. yea,
But mind distracteth it.
Mind loveth rest; but passion's pest
Allures the trembling wit.
If man restrain desire,
His mind will cease to roll,
And mind's release allow pure peace
Of silence to the soul.
The senses will not soil;
The thought will not upstress;
Nor poisons (greed, wrath, dulness) breed
Their triform deadliness.
Men earn not ease of Tao
For their desire's disease;
Because their mind is not refined
Of thought by killing these.
If one should slay desires,
His mind and body seem
No longer his, but phantasies
Danced in a wanton's dream.
Slay mind, slay body, slay
The external: matter goes.
Then space remains; renew thy pains!
Up! front the final foes!
Slay space; then naught abides.

Hold not thy holy hand!
When naught gives back before the attack,
Serene thy silence stand!
All's rest, devoid of mark;
How should desires fix tooth?
When they are past, thou surely hast
The silence of the truth.
Flawless that truth and fixed,
Yet apt to each appeal
Nature and sense to influence—
The magnet to the steel!
Oh! This true touch with all
Elastic and exact
That yet above their tides—
The silence free from act!
He that hath this shall come
Little by little, a breath,
So floweth he now, to truth of Tao,
Wherein he vanisheth.
Men style him lord of Tao,
Yet he hath none to lord.
Hid motive he of all that be:
Enough for his reward!
He that can comprehend
This doctrine may transmit
This sacred Tao to men that vow
Themselves to fathom it.

II

Lao Kun the Master said:
The adept in skill of soul
Hath never an aim: the bunglers shame
Is that he gropes a goal.
Who most possess the The
Conceal their Magick power;
Who least possess exert their strength
Seven times in every hour.
These, who cling fast to powers,
Who guard them, and display
Their magick art - they are not part
Of Tao nor yet of Teh.
Men win not truth of Tao
Because their minds are wried.
The mind uncurbed, the self's perturbed,
And loses tune of tide.
Lost, the external lures;
They turn to seek it: then
All things perplex, confuse, and vex
Those miserable men.
Disordered thoughts arise;
Body and mind grow sick.
Disgrace and fear grow year by year
To their climacteric.
Wild, they are tossed about
Through life and death; they quiver,
Sunk in sea-stress of bitterness,
And lose the Tao for ever.
The true, the abiding Tao!
Who understandeth hath;
Who hath the Tao is here and now
In silence of the path

LIBER OS ABYSMI

vel DA'ATH

sub figurâ CDLXXIV

1. This book is the Gate of the Secret of the Universe.
2. Let the Exempt Adept procure the *Prolegomena* of Kant, and study it, paying special attention to the Antimonies.
3. Also Hume's doctrine of causality in his "Enquiry."
4. Also Herbert Spencer's discussion of the three theories of the Universe in his "First Principles," Part I.
5. Also Huxley's Essays on Hume and Berkeley.
6. Also Crowley's Essays: *Berashith*, *Time*, *The Soldier and the Hunchback*, et cetera.
7. Also the "Logik" of Hegel.
8. Also the "Questions of King Milinda" and the Buddhist Suttas which bear on Metaphysic.
9. Let him also be accomplished in Logic. (*Formal Logic*, Keynes.) Further let him study any classical works to which his attention may be sufficiently directed in the course of his reading.
10. Now let him consider special problems, such as the Origin of the World, the Origin of Evil, Infinity, the Absolute, the Ego and the non-Ego, Freewill and Destiny, and such others as may attract him.
11. Let him subtly and exactly demonstrate the fallacies of every known solution, and let him seek a true solution by his right Ingenium.
12. In all this let him be guided only by clear reason, and let him forcibly suppress all other qualities such as Intuition, Aspiration, Emotion, and the like.
13. During these practices all forms of Magick Art and Meditation are forbidden to him. It is forbidden to him to seek any refuge from his intellect.
14. Let then his reason hurl itself again and again against the blank wall of mystery which will confront him.
15. Thus also following is it said, and we deny it not:
At last automatically his reason will take up the practice, *suâ sponte*, and he shall have no rest therefrom.
16. Then will all phenomena which present

themselves to him appear meaningless and disconnected, and his own Ego will break up into a series of impressions having no relation one with the other, or with any other thing.

17. Let this state then become so acute that it is in truth Insanity, and let this continue until exhaustion.

18. According to a certain deeper tendency of the individual will be the duration of this state.

19. It may end in real insanity, which concludes the activities of the Adept during this present life, or by his rebirth into his own body and mind with the simplicity of a little child.

20. And then shall he find all his faculties unimpaired, yet cleansed in a manner ineffable.

21. And he shall recall the simplicity of the Task of the Adeptus Minor, and apply himself thereto with fresh energy in a more direct manner.

22. And in his great weakness it may be that for a while the new Will and Aspiration are not puissant, yet being undisturbed by those dead weeds of doubt and reason which he hath uprooted, they grow imperceptibly and easily like a flower.

23. And with the reappearance of the Holy guardian Angel he may be granted the highest attainments, and be truly fitted for the full experience of the Destruction of the Universe. And by the Universe We mean not that petty Universe which the mind of man can conceive, but that which is revealed to his soul in the Samadhi of Atmadarshana.

24. Thence may he enter into a real communion with those that are beyond, and he shall be competent to receive communication and instruction from Ourselves directly.

25. Thus shall We prepare him for the Confrontation of Choronzon and the Ordeal of the Abyss, when we have received him into the City of the Pyramids.

26. So, being of Us, let the Master of the Temple accomplish that Work which is appointed.

(In *Liber CDXVIII* is an adequate account of this Ordeal and Reception. See also *Liber CLVI* for the preparation.)

27. Also concerning the Reward thereof, of his entering into the Palace of the King's Daughtter, and of that which shall thereafter befall, let it be understood of the Master of the Temple. Hath he not attained to Understanding? Yea, verily, hath he not attained to Understanding?

LIBER CHETH

vel Vallum Abiegni

sub figurâ 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 fornications.
3. Thou shalt mingle thy life with the universal life. Thou shalt not keep 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 guardians of the abyss.
6. And because there is no life therein, the guardians of the abyss shall bid the angels of the winds pass by. And the angels shall lay thy dust in the City of the Pyramids, and the name 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 accursèd 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 are no longer thou.
14. Then shall every gain be a new sacrament, and it shall not defile thee; thou shalt revel with the wanton 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 æon 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 or 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.

Burton's "Stanzas from the Kasidah".

NOTE: "Kasidah" is an Arabic or Persian panegyric. A panegyric is a public speech or writing in praise of some person, thing, or achievement; a laudatory discourse, a formal or elaborate encomium or eulogy. According to the ancient rules the author of a "qasîda" must begin by a reference to the forsaken camping-grounds. Next he must lament, and pray his comrades to halt, while he calls up the memory of the dwellers who had departed. The Kasidah is a very artificial composition; the same rhyme has to run through the whole of the verses, however long the poem may be.

Friends of my youth, at last adieu!
Haply some day we meet again;
Yet ne'er the self-same men shall meet;
The years shall make us other men:

Fie, fie! you visionary things,
Ye motes that dance in sunny glow,
Who base and build Eternities
On briefest moment here below;

Who pass through Life like caged birds,
The captives of a despot will;
Still wond'ring How and When and Why,
And Whence and Whither, wond'ring still;

Who knows not Whence he came nor Why,
Who kens not Whither bound and When,
Yet such is Allah's choicest gift,
The blessing dreamt by foolish men;

Hardly we learn to wield the blade
Before the wrist grows stiff and old;
Hardly we learn to ply the pen
Ere Thought and Fancy faint with cold.

When swift the Camel-rider spans
The howling waste, by Kismet sped,
And of his Magic Wand a wave
Hurries the quick to join the dead.

How Thought is impotent to divine
The secret which the gods defend,
The Why of birth and life and death,
That Isis-veil no hand may rend.

O the dread pathos of our lives!
How durst thou, Allah, thus to play
With love, Affection, Friendship,
All that shows the god in mortal clay.

Cease, Man, to mourn, to weep, to wail;
Enjoy thy shining hour of sun;
We dance along Death's icy brink,
But is the dance less full of fun?

How shall the Shown pretend to ken
Aught of the Showman or the Show?
Why meanly bargain to believe,
Which only means thou ne'er canst know?

There is no Good, there is no Bad;
These be the whims of mortal will:
What works me weal that call I "good,"
What harms and hurts I hold as "ill:"

They change with place, they shift with race;
And, in the veriest span of Time,
Each Vice has won a Virtue's crown;
All good was banned as Sin or Crime:

All Faith is false, all Faith is true:
Truth is the shattered mirror strown
In myriad bits; while each believes
His little bit the whole to own.

What is the Truth? was askt of yore.
Reply all object Truth is one
As twain of halves aye makes as whole;
The moral Truth for all is none.

With God's foreknowledge man's free will!
What monster-growth of human brain,
What powers of light shall ever pierce
This puzzle dense with words inane?

There is no Heaven, there is no Hell;
These be the dreams of baby brains;
Tools of the wily Fetisheer,
To 'fright the fools his cunning blinds.

Who drinks one bowl hath scant delight;
To poorest passion he was born;
Who drains the score must e'er expect
To rue the headache of the morn.

From self-approval seek applause:
What ken not men thou kennest, thou!
Spurn ev'ry idol others raise:
Before thine own Ideal bow:

Be thine own Deus: Make self free,
Liberal as the circling air:
Thy Thought to thee an Empire be;
Break every prisoning lock and bar:

By Sir Richard F. Burton (1821-1890).

⌘.T.⌘. M.M.

STUDY GUIDE

Knight of the East and West (K.E.W.)

Address: Instructed Brother;
or Instructed Sister.



"The degree of Knights of the East and West is but a bridge between the first and second series; but it is important, for in that grade a new pledge-form must be signed, and the new Knight vowed to devote his life to the Establishment of the Law of Thelema." - Liber 194

"I will give thee the kingdoms of the earth, O Thou Who hast mastered the kingdoms of the East and of the West." -
Liber 66

Recommended for Study:

Liber AL, especially Chapter III

The Equinox of the Gods

The Heart of the Master, by Khaled Khan (Aleister Crowley)

Liber LV (55): The Chymical Jousting of Brother Perardua

The Apocalypse of John (The Book of Revelation)

The Apocalypse Unsealed, by James M. Pryse [Kessinger].

Also see reviews of this book by Yarker and Crowley in EQ 1:6

The Mysteries of the Qabalah, by Eliphas Levi [Weiserimorsons 1974]

DRHM, Part 2, Chapter X

Five Stages of Greek Religion, by Gilbert R. Murray

Raja Yoga, by Vivekananda

MWT, Chapters 69, 70, 71, 72, 73, 77

Liber V (5) vel Reguli [MTP]

Liber CCC (300): Khabs am Pekht [EQ 111:10]

"Duty"

"Mysteria Mystica Maxima, Order of Oriental Templars, First Instruction,"

By Franz Hartmann [EQ 111.10]

"The Significance of the Ceremony of Minerval and I° "

by Aleister Crowley, edited by Frater Y.V. [attached]

Study the K.E.W. and Man of Earth Rituals with your initiator.

Recommended for Memorization:

The Gnostic Mass

Supplementary Reading:

Liber CXCVII (197): The High History of Good Sir Palamedes the Saracen Knight and of his Following of the Questing Beast [The Equinox, Vol.1, No.4, Special Supplement]

Liber LXXI (71): The Voice of the Silence [EQ 111:1]

Isis Unveiled, by Helena P. Blavatsky

The Secret Doctrine, by Helena P. Blavatsky

Anacalypsis, by Godfrey Higgins

Introduction to Tantra Shastra, by Arthur Avalon

The Serpent Power, by Arthur Avalon (Sir John Woodroffe) [Dover]

The Nag Hammadi Library, ed. by J.M. Robinson

All A.:A.: and O°=O . Documents in Classes A and E

Study the corresponding Masonic Degrees of the Ancient and Accepted Scottish Rite, the Antient and Primitive Rite, the Oriental Rite of Memphis, and the Oriental Rite of Mizraim.

E.G.C. Manual, Tau Apiryon and Soror Helena, Mystery of Mystery, Red Flame No.2
[Cornelius, P.O. Box 11693, Berkeley, CA 94712-2693]

The Nature and Function of Priesthood, E.O. James [Vanguard]

Recommended for Memorization:

"The O.T.O. Man of Earth Degrees and the Hindu Chakras" [EQ 111.10]

Recommended Practices:

Continue Yoga practices.

Liber Reguli

The Middle Pillar Ritual [in "The Art of True Healing," in Foundations of Practical Magic, by Israel Regardie]

The Gnostic Mass

Meditate on the Tarot Trumps The Fool and The Aeon, in terms of your initiation.

Write an essay on the symbolism of the Man of Earth degrees.

Strive to discover your True Will, and then to accomplish it.

Establish the Law of Thelema, in accord with all instructions in Liber AL.

Required for Advancement:

Admission to the V° is by invitation only. The details of the invitation process are confidential, but no person may be invited to the V° without the sanction of the Areopagus. It is not appropriate for K.E.W.s to inquire about their own advancement; rather, they should endeavor to exemplify the qualities expected of a Sovereign Prince or Princess of Rose Croix, namely: knowledge, leadership, dependability, harmony, helpfulness, and self control. K.E.W.s who prove themselves worthy will be called to advance in due time; which will not necessarily be at the same time as their comrades.

CATECHISM TOWARDS A BETTER KEW DEGREE

By Frafer ARVN

[Note: This is not definitive by any stretch of the imagination. I present it only to suggest how we may yet go about rebuilding our own KEW initiation. Any questions or comments about it should be directed to Frafer ARVN at victor718@hotmail.com]

Q: Are you an Instructed Brother?

A: I have passed through the Cycle of Existence and have been ordained a Priest.

Q: Describe the Cycle of Existence in a few words.

A: Ex Nihil Nihil Fit.

Q: How were you Ordained a Priest?

A: By mingling my life with the Universal Life in the Cup of Our Lady.

Q: Who is Our Lady?

A: BABALON

Q: How is Her Will known to the Men of Earth?

A: By the command of Mighty Saladin.

Q: How do we know this?

A: By the Sacred Art of Gematria, a Branch of the Holy Qabbalah.

Q: Do you have the pass-word for this Degree?

A: I do.

Q: Give it to me.

A: AUMGN.

Q: Its significance?

A: Ex Nihil Nihil Fit.

Q: Then this word signifies the cycle of existence?

A: It does.

Q: Explain.

A: "A" represents the Degree of "Apprentice."

"U" or "Vau" represents the degree of "Fellow Craft."

"M" represents the degree of "Master Mason."

"G" represents the Gnosis which is revealed in the Word of the Royal Arch.

"N" represents Death or Anihilation which is the theme of the Degree of Perfect Initiate.

These degrees form the symbolic understanding of the cycle of existence in Our Order.

Q: Can this assertion be verified by the Holy Qabbalah?

A: It can.

Q: Verify your assertion that "AUMGN" signifies the Mysteries of the Cycle of Existence.

A: Consider now that AUMGN enumerates to 100 by Gematria. Now consider that the sum of the first four natural numbers is 10. Also, note that the Initials of the last degree of the Man of Earth Triade are "P" and "I" which enumerate to 90. Taking the sum of 10 and 90 we again derive the number 100.

Q: Do you have any other tokens to present to me?

A: I do. [Knocks: /// ///]

Q: What is that?

A: The knock or alarm of a Knight of East and West.

Q: To what does it allude?

A: By numeration to the Sphere of Tiphareth. Also to the grip of a Magician.

Q: What is the significance of the Grip of a Magician?

A: Beyond this degree, all other degrees are elaborations upon the Mystery of the Degree of Magician.

Q: What is the significance of the Sphere of Tiphareth?

A: It is the Sphere of Balance, Harmony, and Beauty; It is Heliopolis, the City of the Sun.

Q: Were you sworn to secrecy in this degree?

A: No.

Q: For what reason?

A: The true secrets of the Priesthood are incommunicable and conveyed only by initiation.

Q: I find you truly an Instructed Brother.

A: AUMGN.

THE SIGNIFICANCE
OF THE CEREMONY OF
MINERVAL AND FIRST DEGREE

by Aleister Crowley

[Note: Crowley wrote this essay before he made the final revisions to the 1° ritual. The 1° portion of this essay included a discussion of Masonic symbols which do not occur in the current version of the 1° ritual. The 1° portion of this essay has, therefore, been edited to conform to the symbolism used in the current version of the 1° ritual. The edited material is given in square brackets. The original essay is preserved in the O.T.O. archives.]

Minerval

The Ceremony of Minerval, in appearance trivial and formal, contains a doctrine of substantial occult significance. The Candidate before admission is bound by an obligation in which he recognizes Baphomet as the Supreme Authority. This represents the free choice of a free will to submit itself to the magical formula represented by Baphomet. The Candidate is seized, blindfolded and bound hand and foot. This represents the first operation of this formula. The soul is drawn within the planetary current and its sight and freedom of action are immediately taken from it.

He is described as a native of Corinth, and as having attained the freedom of two cities, Athens and Mitylene: the initials of these cities K A M giving the Sanskrit word for "work" from which Karma or Kamma is derived. They add also to the number 61, a prime number whose 6 and 1 suggest the hexagram, the symbol of the Sun, which is often represented by a six rayed star with a yod in the middle. 61 also represents the word for "nonexistent," for "towards" and for "I myself." Read in conjunction these words explain the formulation of the negative in the ego. 61 also represents the Hebrew word for "womb" and that for a "little habitation." There is another and even more important explanation of these words which is however unsuited for members of any grade below the Sixth. The Candidate sees that he is traveling to the City of the Sun, which again repeats the solar symbol and gives the name of another city. The adding of this H raises the number to 66, which is the number of the Great Work, and is the sum of the first 11 numbers.

In order to obtain the freedom of the planet into whose current he has been drawn, he is obliged to take an oath, and it indicates the first sacrament, that of Earth. He thus obtains freedom to seek for a suitable medium for incarnation, indicated by the words "Be seated on my right hand." He is presented with a sacred scroll which confirms his freedom. It should have been remarked that the penalty of the oath applies to reproduction or generation.

The Soul is attempting to perform its work through the vehicles of humanity and if it fails to hold those mysteries sacred and secret, it will lose its power to employ this vehicle for its work.

The meaning of the sign and of the word ON have already been explained in the Lecture of the Fourth Degree, but there is further meaning in this word, which is heartily recommended for your profound study. A strong hint may be given by the study of the number 120. Its character should be written in Arabic.

It should be noted that Saladin is supposed to be seated in a tent and this tent should be in the shape of a cone, a geometrical figure which combines the straight line with the circle.

The new Minerval is informed that he is in need of repose, which refers to a period of contemplation necessary to the beginning of incarnation. The suitable lodging refers to the suitable human beings with whom the soul proposes to take up its residence. Its further adventure is detailed in the 1°.

First Degree

We left the Minerval within the attraction of the Planet prepared for incarnation, but I have not taken any detailed steps. The 1a describes this operation. I shall not here deal with the opening and closing of the [Oasis] as that is only a ceremonial estimation of the place and that pertains to another matter. The [Oasis] represents the World. [The noose] refers to the umbilical cord. The Candidate is received on the Dagger which signifies that he has asked for admission into a hostile world, and also refers to the cutting of the [noose]. He is asked whether he is free and of full age. His incarnation must be a deliberate act of free will.

Isis is then invoked upon him, and this Divine permission having been obtained, the permission of Nature, he enters the world of conscious life in search of Father and Mother whom he finds. I the Father is a symbol of Ithyphallus; O the Mother is a symbol of Demeter, being the beginning of the prayer made in the ancient ceremonies.

In the next part of the ceremony the powers of the [Oasis] consent to the birth, the ego (being) incarnated with the words "In myself."

All this being happily arranged, the Candidate makes nine circles of the [Oasis], as it is said, on his travels with the Moon. He then makes a final effort, and comes to the Chair of the Master. The Clauses of the Obligation are those contracts by which he can obtain freedom. It will be noticed that this refers to water, for man is of Amniote, and naturally the penalty of the (first) obligation, water, is referred to. But, in his birth, his life passes from water to air, and the penalty is, therefore, that of having his throat cut, which would prevent his breathing.

[The dagger] is by shape an I representing the Father and the initial of Ithyphallus, while the [disk] is by shape an O, which similarly represents the Mother, and is the wheel of the word Oon, Oophore. The [V.S.L.] represents the [dagger] and the [disk] combined and by its square shape the Greek gamma, the initial of Genetor. It should also have been remarked that there is another attribution of the [dagger] and the [disk] precisely opposite to that given above. This is very necessary, as every symbol is only perfect in so far as it has its opposite. The Candidate is then brought to light and greeted by the powers of the [Oasis]. The [cutting of the noose] has an obvious meaning. The Candidate is now reminded of the penalty of his obligation. Although he is born he is still condemned to death. His hopelessness is then illustrated, and that being understood, he is permitted to use all his personal comforts, which he obtained from the room, that is to say from his Mother, the [Oasis]. In Egypt, where these mysteries were founded, sons derived from their mothers not their fathers.

The Candidate is then taught first to stand upright, the use of the foot; yod, the use of the hand. It would be improper on the present occasion to go more deeply into the signification of the Secrets.

They being effected, the Candidate goes on his travels, this time with the Sun, i.e., on his life upon Earth, which he counts by days and years rather than by months. He is then tested in the use of his limbs and being found perfect, he is given a [black robe] made of [wool], referring to Aries, the ram, the sign of the Sun occurs at the Spring.

After this he is permitted to take his seat in the [Oasis]. He has an appointed place among men, and the powers of the world offer him a banquet in order to sustain him on his further journey.

LIBER STELLÆ RUBEÆ

A SECRET RITUAL OF APEP, THE HEART OF
IAO-ΘAI
DELIVERED UNTO V.V.V.V.V. FOR HIS USE IN A
CERTAIN MATTER OF LIBER LEGIS, AND
WRITTEN DOWN UNDER THE FIGURE

LXVI

1. Apep deifieth Asar.
2. Let excellent virgins evoke rejoicing, son of Night!
3. This is the book of the most secret cult of the Ruby Star. It shall be given to none, save to the shameless in deed as in word.
4. No man shall understand this writing—it is too subtle for the sons of men.
5. If the Ruby Star have shed its blood upon thee; if in the season of the moon thou hast invoked by the Iod and the Pe, then mayest thou partake of this most secret sacrament.
6. One shall instruct another, with no care for the matters of men's thought.
7. There shall be a fair altar in the midst, extended upon a black stone.
8. At the head of the altar gold, and twin images in green of the Master.
9. In the midst a cup of green wine.
10. At the foot the Star of Ruby.
11. The altar shall be entirely bare.
12. First, the ritual of the Flaming Star.
13. Next, the ritual of the Seal.
14. Next, the infernal adorations of OAI.

Mu pa felai
Tu wa melai
A, a, a.
Tu fu fulu!
Tu fu fulu!
Pa, Sa, Ca.

Qwi Mu felai
Ya Pu melai
û , û , û .
'Se gu malai;
Pe fu felai,
Fu fu lu.

Θ chi balae
Wa pa malae:—
û! û! û!
Ce; fu lafai,
Le fu malai
Kû! Hû! Nû!

AI ΘAI
Rel moai
Ti—Ti—Ti!
Wa la pelai
Tu fu lafai
Wi, Ni, Bi.

15. Also thou shalt excite the wheels with the five wounds and the five wounds.
16. Then thou shalt excite the wheels with the two and the third in the midst; even W and V, Q and R, U and T, and S.
17. Then the five—and the sixth.
18. Also the altar shall fume before the master with incense that hath no smoke.
19. That which is to be denied shall be denied; that which is to be trampled shall be trampled; that which is to be spat upon shall be spat upon.
20. These things shall be burnt in the outer fire.
21. Then again the master shall speak as he will soft words, and with music and what else he will bring forward the Victim.
22. Also he shall slay a young child upon the altar, and the blood shall cover the altar with perfume as of roses.
23. Then shall the master appear as He should appear—in His glory.
24. He shall stretch himself upon the altar, and awake it into life, and into death.
25. (For so we conceal that life which is beyond.)
26. The temple shall be darkened, save for the fire and the lamp of the altar.
27. There he shall kindle a great fire and a devouring.
28. Also he shall smite the altar with his scourge, and blood shall flow therefrom.
29. Also he shall have made roses bloom thereon.
30. In the end he shall offer up the Vast Sacrifice, at the moment when the God licks up the flame upon the altar.
31. All these things shalt thou perform strictly, observing the time.
32. And the Beloved shall abide with Thee.
33. Thou shalt not disclose the interior world of this rite unto any one: therefore have I written it

in symbols that

cannot be understood.

34. I who reveal the ritual am IAO and OAI; the Right and the Averse.

35. These are alike unto me.

36. Now the Veil of this operation is called Shame, and the Glory abideth within.

37. Thou shalt comfort the heart of the secret stone with the worm blood. Thou shalt make a subtle decoction of

delight, and the Watchers shall drink thereof.

38. I, Apep the Serpent, am the heart of IAO.

Isis shall await Asar, and I in the midst.

39. Also the Priestess shall seek another altar, and perform my ceremonies thereon.

40. There shall be no hymn nor dithyramb in my praise and the praise of the rite, seeing that it is utterly beyond.

41. Thou shalt assure thyself of the stability of the altar.

42. In this rite thou shalt be alone.

43. I will give thee another ceremony whereby many shall rejoice.

44. Before all let the Oath be taken firmly as thou rasiest up the altar from the black earth.

45. In the words that Thou knowest.

46. For I also swear unto thee by my body and soul that shall never be parted in sunder that I dwell within thee coiled and ready to spring.

47. I will give thee the kingdoms of the earth, O thou Who hast mastered the kingdoms of the East and of the West.

48. I am Apep, O thou slain One. Thou shalt slay thyself upon mine altar: I will have thy blood to drink.

49. For I am a mighty vampire, and my children shall suck up the wine of the earth which is

blood.

50. Thou shalt replenish thy veins from the chalice of heaven.

51. Thou shalt be secret, a fear to the world.

52. Thou shalt be exalted, and none shall see thee; exalted, and none shall suspect thee.

53. For there are two glories diverse, and thou who hast won the first shalt enjoy the second.

54. I leap with joy within thee; my head is arisen to strike.

55. O the lust, the sheer rapture, of the life of the snake in the spine!

56. Mightier than God or man, I am in them, and pervade them.

57. Follow out these my words.

58. Fear nothing.

Fear nothing.

Fear nothing.

59. For I am nothing, and me thou shalt fear, O my virgin, my prophet within whose bowels I rejoice.

60. Thou shalt fear with the fear of love: I will overcome thee.

61. Thou shalt be very nigh to death.

62. But I will overcome thee; the New Life shall illumine thee with the Light that is beyond the Stars.

63. Thinkest thou? I, the force that have created all, am not to be despised.

64. And I will slay thee in my lust.

65. Thou shalt scream with the joy and the pain and the fear and the love—so that the LOGOS LOGOS of a new God leaps out among the Stars.

66. There shall be no sound heard but this thy lion-roar of rapture; yea, this thy lion-roar of rapture.

THE ROSE & THE CROSS



Out of the seething cauldron of my woes, Where sweets and
salt and bitterness flung;
Where charmed music gathered from my tongue,
And where I chained strange archipelagoes Of fallen stars;
where fiery passion flows
A curious bitumen; where among
The glowing medley moved the tune unsung
Of perfect love: thence grew the Mystic Rose.
Its myriad petals of divided light; Its leaves of the most radiant emerald;
Its heart of fire like rubies. At the sight I lifted up my heart to God and called:
How shall I pluck this dream of my desire?
And lo! there shaped itself the Cross of Fire!

Sir Aleister Crowley

Ο.Τ.Ο. STUDY GUIDE V°

Sovereign Prince(ss) Rose Croix (S.P.R.C)

Knight (Dame) of the Pelican and Eagle

Address: Very Excellent and Perfect Prince; or Very Excellent and Perfect Princess. The V should sign with the consonants of the name only. Beginning with the V% the closing (before your signature) should be "In the Bonds of the Order."

"All subsequent Degrees of Ο.Τ.Ο. are accordingly elaborations of the II% since in a single ceremony It is hardly possible to sketch, even In the briefest outline, the Teaching of Initiates with regard to Life. The Rituals V° - IX° are then instructions to the Candidate how he should conduct himself; and they confer upon him, gradually, the Magical Secrets which make him Master of Life." — MWT

"In the V°, all members are pledged to bring immediate and perfect relief to all distresses of mind, body, or estate, in which they may find any of their fellows of that degree." — Liber 5

"The Degrees from the Fifth to the Ninth are comments upon the Second, a progressive instruction in how to live." — Preface to the Revised Rituals

Recommended for Study:

Liber AL

Liber 194, sections 7 and 8

The Confessions of Aleister Crowley, p. 703, first paragraph

Liber Tzaddi vel Hamus Hermeticus, sub figura XC (90) (HBTJ) Liber Cordis Cincti Serpente, sub figura LXV (65) (HBTJ)

Liber Aleph vel CXI (111): The Book of Wisdom or Folly

MTP, particularly Chapters 5, 7 (1,11), 12 and 20

MWT

DRHM

Liber DCCCXI (811): Energized Enthusiasm (GEMS)

Liber 52: Manifesto of the O.T.O.

Liber CXXIV (12'): Eden and the Sacred Oak (Magical Link, April/June, 1988, attached)

Liber 161: Concerning the Law of Thelema

O.T.O., M .. M .. M .. , Bye—laws with Reference to the Profess-Houses of the Order and Its Colleges of the Holy Ghost (E3.10)

Liber 15: The Gnostic Mass

Liber RY vel Spiritus

Liber 0, Section IV (Hexagram Rituals)

Liber XXXVI (936): The Star Sapphire (GEMS)

Study the Fifth Degree Ritual with your Initiator.

Recommended for Memorization:

Portions of Liber AL, as you see fit

The Gnostic Mass

The Signs, Words and Adorations of the Fifth Degree

Supplementary Reading:

Liber XLVI ('.6): The Key of the Mysteries, by Eliphas Levi, transi. by Aleister Crowley

Liber CMLXIII (963) vel Thesaurou Ejdolon: The Treasure—House of Images

The Chalice of Ecstasy: Parzival, by Frater Achad

Secret Symbols of the Rosicrucians, by Franz Hartmann

The True and Invisible Rosicrucian Order, by Paul Foster Case

The Golden Dawn, ed. by Israel Regardie (LlewellynJ

The Complete Golden Dawn System of Magic, ed. by Israel Regardie (Falcon Press)

The Magicians of the Golden Dawn, by Ellic Howe

The Chaldean Oracles of Zoroaster (Jullanus)

The writings of Friedrich Nietzsche and C.G. Jung, the libretti of the operas of Richard Wagner

A general study of world history

A general study of political science

A general study of the Tarot

Research the various Orders mentioned in Liber 52.

Research the Saints listed in the Collects of the Gnostic Mass.

Compare the Gnostic Mass to the Roman Catholic and Eastern Orthodox Masses.

Study the Masonic Rose Croix Degrees of the Ancient and Accepted Scottish Rite, the Antient and Primitive Rite, the Oriental Rite of Memphis, and the Oriental Rite of Mizraim.

Recommended Practices:

Continue Yoga practices

The Gnostic Mass

Banishing and invoking Hexagram Rituals

The Star Sapphire

Meditate on the Tarot Trumps The Empress, Art, The Hanged Man and The Lovers.

Consecration of Talismans

Become involved in the management of an O.T.O. local body.

Design your personal V° banner

Do something which benefits your Chapter and the Order.

A few examples:

- Perform a course of research and publish your results.
- Start a study group or O.T.O. Local Body.
- Purchase or construct something and donate it to your Chapter.
- Teach a class.

Required for Advancement

The following degrees are by invitation only, but to advance or attend any official function, you must have tattooed above your heart a design based on the theme of the Rose and Cross.

Agape & Rose Cross

A Qabalistic analysis of the Formula of Agape may proceed as follows:

Alpha	- Dionysus (Capital A)
Gamma	- The Virgin Earth
alpha	- The Babe in the Egg (small a, the Image of the Father)
pi	- The Massacre of the Innocents (winepress)
eta	- The Draught of Ecstasy

This should be attentively studied; for the Initiation of Rose Croix is dramatized in the symbolism of the grape. The agony of Golgotha is analogous to the churning of grapes in the winepress. They who possess the Mystery of the Sacramental Cup possess the key to Human regeneration.

The agony of the One Crucified — the Rose — the Great Mother -- consequently, is not the agony of death, but the agony of birth. Only to one who has found his or her life by losing It is this mystery comprehensible.

Dew of the Rose

The initiates of Rose Croix are not to be confused with those who are called, rightly or wrongly, "Rosicrucians." The history, symbolism, training and more are considerably different between the two systems despite the similarity of name and of some emblems. This cannot be too strongly emphasized. Nonetheless, in the name of that other Order is a symbol appropriate to our present purposes which we shall, therefore, cite freely.

The symbol is this: Very possibly, the name "Rosicrucian" comes not from the word "rose," but from the Latin roes. This word means "dew" or "teardrop." It refers to the morning dew upon the unfolded Rose.

In this Dew is again contained the ultimate mysteries of which this paper can be only an extensive hint. We append here Chapter 18 of The Book of Lies.

DEWDROPS

Verily, love Is death, and death is life to come.

Man returneth not again; the stream floweth not uphill; the old life is no more; there Is a new life that Is not his.

Yet that life Is of his very essence; It Is more He than all that he calls He.

In the silence of a dewdrop is every tendency of his soul, and of his mind, and of his body; it Is the Quintessence and The Elixir of his being Therein are the forces that 'made him and his father and his father's father before him.

This Is the Dew of Immortality.

Let this go free, even as It will; thou art not its master, but the vehicle of It.

The Red Room is furnished as for initiation, except that the Word is already in "its proper place," and the ladder is unnecessary.

The Black Room is optional and, if used, is furnished as for an initiation. If the Black Room is not used as such, then those forms of protocol normally used on entering the Black Room shall be used on entering whatever area acts as antechamber to the Red Room.

PROTOCOL

All Princ(ess)es wear the Black Man of Earth robe with the R.C. chasuble, collar, and jewel. No insignia of any higher degree may be worn.

No one below V° may be present. All who attend a celebration of the Rites of Rose Croix represent themselves as members of the Lovers Triad. Each shall be willing to display the characteristic stigmata if requested, as proof of degree. Except in extraordinary circumstances, all present are addressed as V° or, occasionally, Senators, regardless of any other degree they may hold.

MODES OF ADDRESS:

The Pass Word on the threshold of the Black Room shall be given, with the Grip/Word, by each Dame or Knight upon first arriving.

All members shall give the Sign of the G.S. upon entering or leaving the Red Room, and as the gesture in greeting a brother or sister. In the later case, the first says, "Ave Frater, Oriens." The other replies, "Poneus, Pax Vobiscum."

At most other times when signs are required, the first three signs are given:

The Sign of Adoration.

The Sign of Freedom, or Gr. Cross Sign of HRDM or Devotion.

The Sign of the G.S. or of Pan.

All knocks given in this degree are given as applause, not as knocks. In the ritual, a knock is signified by *.

THE OPENING OF A SOVEREIGN CHAPTER OF ROSE CROIX

Most Wise Sovereign:

* Very Excellent and Perfect Princes, be pleased to assist me to open the Babalon Chapter of the Holy Order of Rose Croix of Heredomi (All rise.)

Very Excellent and Perfect Grand Marshal, see that the Castle Gates are duly guarded, and that all is secure within.

(The door is tested. The GRAND MARSHAL receives the first three signs from all present.)

Grand Marshall: All is secure both without and within.

MWS: What is the hour?

High Priestess: (Solemn musick.)

It is the hour when the Veil of the Temple was rent in twain,
When darkness began to overspread the earth,
When the altar was thrown down,
And the Staz called Wormwood fell upon the earth,
When the Blazing Star was eclipsed,
The Sacred Tau was defiled with blood and water,
The Word was lost,
And despair and tribulation visited us.

MWS: Since the Royal Art has experienced such dire calamitie~, it is our duty, Very Excellent and Perfect Princes, to retrieve our lossj and may the influence of Truth, Silence, and Love prosper our endeavors to recover the Lost Word. (He lays down the Crucifix.)
Therefore, with my heel upon the Read of the Great Serpent, I declare this Chapter of the Rose Croix duly opened in the name of BABALON and THE BEAST conjoined, of the Secret Savior, and of IAO.

MWS:

HP:

GM:

RITUAL OF CONVOCAATION OF CHAPTER ROSE-CROIX

Discovering the Word

MWS: Very Excellent and Perfect Princes, what guides you?

All: Truth.

MWS: What defends you?

All: Silence.

MWS: What inspires you?

All: Love.

MWS: T.S.L., The Sacred Law!

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

MWS: Who is your father?

All: Iacchus.

MWS: Who is your mother?

All: Natura.

MWS: Who is your teacher?

All: Ratio.

MWS: Then who art thou?

All: IAO.

MWS: Give me the initials of the last four words.

All: I.N.R.I.

MWS: Very Excellent & Perfect Princes, we have indeed, by the aid of Truth, Silence, and Love, succeeded in restoring the Lost Word. To order! Let us analyze the Word!

Analysis of the Key-Word

(All stand to order, swords above head, lip in finger and thumb of left hand. Soft music. The three officers then form the descending triangle about Altar.)

MWS: I
HP: N
GM: R
All: I

MWS: Yod
HP: Nun
GM: Resh
All: Yod

MWS: Virgo, Iacchus, Holy Father
HP: Scorpio, Asi, Holy Mother
GM: Sol, Orus, Holy Child
All: Iacchus, Asi, Orus: LAO.

(They walk around Altar, and form a line of three giving + sign.)

All: The Sign of Orus.

(They continue circumambulation.)

HP (facing West): The Sign of the Dance of Asi.

(They continue.)

MWS (facing West): The Sign of the Joy of Iacchus.

(They continue.)

GM (facing West): The Sign of the Blazing Star.

(They continue and again form line.)

MWS/HP/GM (giving + and L.V.X. signs): L.V.X., the Light of the True cross.

MWS: Sir Knights and Noble Dames, we have found Him who is indeed the Word. In the beginning was the Word, and the Word was with God, and the Word was God.
I am Alpha and Omega, the Beginning and the End, which is and was and is to come.

The Anthem

(All others present gather about the Altar. All give Sign of Adoration. Soft music.)

MWS: Glory unto Thee, Begetter, Transmitter, Transmuter!
(Sign of Adoration.) We adore Thee, Evoel We adore Thee,
Glory unto Thee, who art hidden in the pyramid!
(Sign of Adoration.) We adore Thee, Evoel We adore Thee,
Glory unto Thee, whom men have worshipped in all forms!
(Sign of Adoration.) We adore Thee, Evoel We adore Thee,
Iacchus! Pan! K.i.hem! Ainoun! Shiva! Priapus! Jahwehl
(Sign of Adoration.) We adore Thee, Evoel We adore
Glory unto Thee, whose true name may not be spoken!
(Sign of Adoration.) We adore Thee, Evoel We adore
Glory unto Thee, Master of Hagick, Lord of Life!
(Sign of Adoration.) We adore Thee, Evoel We adore
MWS: Who art most mighty when Thou art most concealed!
All: (Sign of Adoration.) We adore Thee, Evoel We adore Thee
(All return to thrones.)

Business Meeting

(The M.W.S. may now place the Chapter at ease, Chapter may be brought forward and discussed.
M.W.S. calls the Chapter back to order and the
and the business of the When it is finished, the ritual continues.)

OPTIONAL SECTION:

Triumphal March (Black Room)

(Triumphant music. MWS and HP, then GM and a Kt/Dame; then all others leave Red Room, and march in triumph around the Chamber of Death. Then then re—entering the Red Room, two by two, in solemn silence, all in Sign of G.S., and the door is closed.)

The Mystic Repast

(All surround the altar. MWS presents the Cakes of Light to HP, standing at his left, who passes to next Kt/Daxne and so on, ending with GM who presents to MWS. All eat simultaneously. The cup then passes. Each drinks in turn.)

MWS: Consumatum est.

Living Circle & Dance

(All form the living circle, faces out, arms over neighbors' shoulders. They then move deosil round altar, faster and faster, until the chain breaks, after which they dance 2x2.)

Consumption of the Word

(HP then advances and consumes the Word. That is, she takes a second chalice, preferably containing spirits of wine in which a small quantity of strontium salt is dissolved, or otherwise pure spirits of wine. Put the Word in this chalice. Light the spirits.)

HP: Consumatum est.
(All resume thrones.)

THE CLOSING OF A SOVEREIGN CHAPTER OF ROSE CROIX

MWS: Very Excellent and Perfect Princes, assist me, if it be your pleasure, to close this Babalon Chapter of the Holy Order of Rose Croix of Heredom. (All rise.) Holy Mother, what is the hour?

HP: It is the hour when the Lost Word is found; when the Sacred Tau has bloomed into the Mystic Rose; when the Star called Wormwood is cast into the Abyss, and the Blazing Star has reappeared in all its splendor; when our altars have been renewed, and the Light restored to our eyes.

The new covenant is established: Do What Thou Wilt is the whole of the Law.

(Thelema and musick.)

MWS: Let us then, my excellent Companions, observe this Law, which will enable us to erect a pyramid in our hearts to the glory of Him, to whom belongeth Might, Majesty, Dominion, and Power; who liveth and reigneth world without end.

(All make the three signs of Adoration, Heredom and Pan.)

MWS: Therefore, with my heel upon the head of the Great Serpent (he goes out, and turns facing Red Room), I declare this Babalon Chapter of Rose—Croix duly closed in the name of Babalon and The Beast conjoined, of the Secret Savior and of IAO.

MWS: ***** *

HP: ***** *

GM: ***** *

LIBER CXXIV

Of Eden and the Sacred Oak: and of the Greater and Lesser Hospitality of the O.T.O.
an Epistle of Baphomet to His Excellency James Thomas Windram, Very Holy, Very Illuminated,
Very Illustrious, Initiate of the Sanctuary of the Gnosis, his Viceroy in the Union of South Africa.
Do what thou wilt shall be the whole of the Law.

It has seemed fitting to Us to explain in a familiar form and simple the general principles of the government of the Profess-Houses of our Holy Order, so that the Abbot and Abbess of every such house shall understand by what paths to pursue the great aims which inspire Us to the service of our Brethren.

1. Subject to the general discipline of the Order every Abbot is to be absolute master of the house of which he is in charge. Most of what follows is therefore suggestion only.
2. The first principle of the growth of the Order as of all living things is modulation or variation; uniformity is to be detested as a symbol of death. Therefore each Profess-House is expected to develop a special character of its own, subject to certain broad principles rooted in human nature: and each Profess-House should be the artistic expression of the creative genius and true character of its Abbot. Some will therefore lean to the type of a club, others again to that of the college or university, while yet others will be set definitely apart for the purposes of orphanages, schools or hospitals. But let each Abbot seek with utmost diligence his Will, and express the same in the particular rules which he may make for the order of his house. Types of houses which are found unnecessary or inconvenient will tend to disappear: those which are found generally suitable will tend to multiply. It is therefore to be understood that the authorities of the Order charged with the discipline of the Profess-Houses will not interfere with the Will of the Abbot, unless he himself should set up opposition to his own Will as expressed in his obligations solemnly taken to the Order by removing its landmarks or impinging its grand principles. The disruption in his own Nature caused thereby must cause inevitably the ruin of his house and authority will in such a case avert the threatened disaster before its effects become manifest.
3. Concerning Eden and the Oak it is not necessary that I should write openly to you. Only in those houses whose Abbot hold the Seventh Degree will this question arise. And it is here sufficient to say that the ideal condition will be that a Profess-House should enshrine four or more dedicated ministrants to the O.T.O. in the special sense of those letters which is known to higher Initiates, and such should be regarded with the most particular deference and reverence, while at the same time their lofty vow of service forbids them to share directly or indirectly in the government of the house. This ordinance is precise, and infringement will involve the removal of the Abbot. He will hold no intimate communication of any sort with the aforesaid ministrants, except in accordance with the terms of his vow as Sovereign Grand Inspector General. The symbol of the Profess-House is therefore a great Oak from which flow streams of water to every quarter fertilising indeed the ground about the hill and fortifying with moisture the rots of the oak itself, but not eddying about it and sapping its foundations. And in the spread of this Eden shall many men rejoice, taking shelter beneath overspreading branches, and refreshing their weary limbs in the fresh waters of the fount celestial pure. Alternatively, the symbol may be that of a well in the desert, sheltered by four great palms.
4. Familiarity and vulgarity are not to be tolerated in any Profess-House of the Order. Dignity and etiquette are to be strictly observed. Every member of the Order is to remember constantly that he is a King living among Kings, nay, a God in the company of Gods; and jollity itself is to be recognized as a ritual of cosmic importance, as it is said "The stars also sang together." The key of all conduct, generally speaking, is to make every common thing noble, every small thing great. In saluting a brother, therefore, think that this is the conference of two mighty monarchs on a matter affecting the destiny of empires. Laugh who will that this is the make-belief of children; it is yet the foundation of good manners. Sneer that it is pandering to human vanity; vanity is the father of self-confidence; and that is the father of power. Those fools that fall like Malvolio, let them be medicined by the rough kiss of earth, and if need be by the honest laughter of their fellows, for this is not far from the essence of the Comedy of Pan. But no man is to be despised; for he is a hero, having taken upon himself the burdern of flesh for the fulfillment of his Will. You know well that which is spoke, "Seek Beauty! In Beauty is eternal Truth revealed!" The artist is he who can discover Beauty in all things, for nothing is common or unclean; and by unvarying determination to discover beauty man comes to the heaven of the artist. By beauty, moreover, We mean not any conventional type of sensuous beauty: it lies in the dwarfts of Velasquez and the monsters of Rabelais as in the women of Titian and the heroes of Homer; nor shall one brother do otherwise than lament if he be so limited in

vision that he cannot see beauty in that which enchants another.

5. There is no rule with regard to the degree of luxury to be observed in any Profess-House. Travelling brethren are to accommodate themselves gladly to the plank-bed of one Abbot as to the eiderdown of his neighbour: either may be a paradise of love or sleep, as the Will of him that lieth thereon may conceive: for it is our Art to discover ecstasy in all things that may exist. Yet this is cardinal to the door of every Profess-House of our Order, that our great and secret Art is developed through the joys of labour. "Work and be our bed in working!" as though your toil was the basis of the ecstasy of the Marriage of the Gods! Every Profess-House is therefore in some sort a work-house, and a certain simplicity and austerity should therefrom inform even the utmost luxury. "Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein! But exceed! exceed!" The rules of Hygiene are therefore to be observed. A wise man will train for a dinner as he would for a race. To enjoy half-warmed Tibetan mutton, the noblest dish we know, it is necessary to starve for six weeks upon a glacier; and the man who has attained Pratyhara can obtain more pleasure from the movements of one muscle of his foot than a Western millionaire from his first season in New York City. The luxuries of the rich are not for all and there is but passing pleasure in them. It is the Art of Our Order to kill the belief that happiness of even pleasure lives in rare things or inaccessible, for this is but a folly as that of the child that cries for the moon. The Abbot of every Profess-House is therefore expected to be an Epicurus, a master of pleasure, an instructor in delight; and he is to know how to obtain all joy, and to be able to teach others to obtain it, by means that are within the reach of all men, excite no envy, and beget no selfishness. Asceticism is not encouraged, save in its old Greek sense of supreme excellence of physical condition; all so-called 'denial of self' is Restriction, which is 'The word of Sin.' It is not 'self-denial' for a man to refuse pleasures that hurt his health; for he chooses this course in order to obtain the greater pleasure of well-being. Confusion of thought on this subject is so common that We have no shame in explaining the true view thus fully.

6. When a guest arrives, at a Profess-House, the first evening should be set apart to making him thrice welcome, and it should be as far as possible the Will of all to acquiesce in the Will of the guest. From the following morning he becomes, as the vulgar phrase it, 'one of the family,' and he settles down to the routine of the house. Members of the Seventh and Higher Degrees are naturally received with very special honour.

7. In the theory of the Order, the guest's right to enter a Profess-House for the appointed period of three days, when the Lodge of the guest is in the same province as the Profess-House, or one month, when it is in a different province, is paramount, and overrides the right of the Abbot to close his door. But it is a main principle of the Order that power and authority, while theoretically absolute, are only to be exercised for the good of all concerned; and any brother abusing the great privilege of hospitality by failure to observe tact, courtesy and deference to the convenience and wishes of the Abbot whom he proposes to visit will become amenable to the discipline of the Order. It is evident that those who do not so abuse hospitality will find themselves welcome everywhere.

8. Abbots of those Profess-Houses which approach the domestic type act agreeably to Our will by receiving at least one person every night who is not a member of the Order, should such an one apply, and offering him freely food and shelter. If he be in need of assistance of any kind, it should be gladly given; as for example should he wish to find work, help should be afforded if it be possible to do so without injury to the interests of the members of the Order. This should not be regarded as charity, but as a tribute to the heroism of one who has incarnated in a world whose view is veiled from the uninitiated by the hoodwink called 'Suffering.'

9. All residents in the Profess-Houses of the Order are formally bound to perform the four daily Salutations to the Sun as prescribed in Liber CC (*Equinox* Vol I, No. vi, p.29). The exception is, when actually engaged in a ceremony approved by the Order, such as initiation, invocation, or meditation.

10. The use of artificial light, except for ceremonial purposes, is to be discouraged in the Profess-Houses of the Order; for the Sun is the master of the cycle of life. The exception is when serious intellectual labour is being performed. It is hoped that by this regulation the blessing of normal eyesight may be restored to humanity within a few generations.

11. All residents in the Profess-Houses of the Order are expected to co-operate in the service of the house to some extent, according to their capacity and bent. The Abbot is to be excepted from this rule, and he will appoint each task to the person best fitted to perform it. He will give to this work all the tact which he is possessed; but the others will on their side exhibit cheerful obedience as a point of honour, regarding it as a privilege to do his bidding, even though it seem unreasonable or unfair. Such conduct has its rewards in the general recognition accorded to it, and those who take advantage of the willingness of others find their loss not only in good report, but in the general deterioration of

character which accompanies sloth. The authority of the Abbot is paramount; and he may use such discipline as he may deem right to do. But in most cases, when any person refuses to perform an appointed task, it is sufficient if the Abbot enjoin upon all others to emulate the example. If one wheel jar, let the whole machine stop until it becomes free. In practice this method has been found to work with great perfection. After two or three incidents of this kind, the trouble does not recur; should it do so, let the Abbot consider well if he be not seriously in fault of fairness or consideration.

12. Members of the Order who make use of any Profess-House are expected to offer to pay for their entertainment at a rate one hundred per cent higher than that which is current for similar entertainments in the district. But the Abbot will not exact or expect such payment, but neither bestow upon his guests a present. The conflict is to be decided by consideration of the relative means of the traveller and the Profess-House. Thus let substantial justice be done by way of a contention in generosity, instead of social meanness. Payment is never accepted for any stranger received for one night only under clause 8, but should such a person desire to join the Order, he may be initiated in the Lodge adjunct to the Profess-House according to the Laws of the Order, and then become entitled to all its privileges.

13. The Profess-Houses of the Order are not to be distinguished in any way from the other houses of the neighbourhood, except those which are dedicated to special purposes, which will or will not be made known to strangers as the Viceroy of the Province may decide.

14. Every Profess-House should develop strongly its own specific tradition, and the individuality of that tradition, by the initiation of customs peculiar to itself. The model may be a madhouse or a university, a nunnery or a brothel: this matters nothing; intrinsic strength, and power of adaptability to environment will survive and grow. But intensity of tradition, and peculiarity of custom, will tend to limit the growth and prevent it from attaining unwieldy proportions. Communes, rather than cities, will develop about each parent house. Yet the interest presented to the Order in general by the individuality of each house will stimulate Brethren to visit and ensure the constant interchange of ideas. Further, the peculiarity of custom will beget *esprit de corps* and such generous rivalry as now prevails between the Universities of Oxford and Cambridge, owing to the application of the principles above set forth.

15. It is impossible to declare in an epistle what should properly form the subject of a great treatise; and it has therefore seemed good to Us merely to jot casual thoughts such as might prove of interest not so much to yourself alone as to those who wishing further information with regard to the peculiarities of our great and holy Order, may inquire of you concerning our rules.

Now there is no law beyond Do what thou wilt: and the object of rules is therefore only to assure to all men the best conditions for the execution of their Wills.

Love is the law, love under will.

The Glory of the All-Father be upon you, and Joy unutterable in the power of Him that we have known.
With our paternal benediction

Baphomet

A PRIVATE LETTER OF PARZIVAL

Given to certain Princes and Princesses of Rose Croix Under Seal of their
Obligation of

THE FIFTH DEGREE

"I knew that man alone was incomplete,
Neither to right nor left I turned to greet
The mirage of false learning, but aside
I brushed the Mystic Veil which hid the bride!-
Laid bare the path that if Man treads aright
Will lead his steps from Darkness to the Light.
Oh! Mirror Glass of Heaven and of Hell!
I spent my life with Woman and did well."

Tomb of SHEIKH HADJI IBRAHIM of Berbela

"I am divided for love's sake, for the chance of union

LIBER LEGIS.

SALUTATIO

PARZIVAL

By the Grace of God Triune & by favour and appointing of His Most Sacred Majesty Baphomet, Hon. X° O.T.O. and Viceroy for the Dominion of Canada, unto all the Very Excellent and Perfect Princesses and Princes of the British Columbia Chapter of the Holy Order of Rose Croix of Heredom; Greeting and Health, in the Name of Babalon and the Beast Conjoined, of the Secret saviour and of I.A.O.

Very Excellent and Perfect Princes and Princesses,

Do what thou wilt shall be the whole of the Law

Because of the great pains ye have suffered and of the great joys ye might have won, I am moved to write unto ye all words of consolation and of Wisdom even as the Light cometh unto me, and mine understanding of your trouble demands. Think not I pray ye, that I exceed mine authority and expound unto you Mysteries of our Holy Order that are beyond your Grade. What I now say, I say only of my own authority as a man, not in my official capacity, and what I now reveal unto you, is but my own commenton certain passages in Liber Legis, which Law we are pledged to seek to understand and to follow as the supreme rule of our Lives.

Therefore remember, "*Do what thou wilt shall be the whole of the Law*" and also "*Love is the law, love under will*"

Listen, I pray you, with attention and consider well my words by the light of your understanding.

THE COMMENT OF PARZIVAL ON THE MYSTERY OF SEX

"I am divided for loves' sake, for the chance of union."

"Every man and every woman is a star."

"Every number is infinite, there is no difference."

Liber Legis

"Each moves in an appointed course, without interference."

Message of the Master Therion

What meaneth this?

If every number be infinite, and there is no difference, let "O" represent Woman, and let "I" the Lingam, the physical organs of Man and Woman. Let there be no difference between them, they are divided for love's sake, for the chance of union. The intermediate planes are under the Law of Reason, and are accursed. That which takes place in our Spiritual Nature is not subject to Reason. The attractions and repulsions of our Physical natures are not subject to Reason. The promptings of these are Natural, and are our true guides.

Make no difference between them.

Hear then this further teaching, Very Excellent and Perfect Princes and Princesses, are divided for love's sake, for the chance of union.

If 'O' represents Woman in her Starry nature, let On, Ob, Oe, Od, be pictured in your minds as Stars following their appointed course without interference. Also, let Ia, Ib, Ic, Id, be pictured as Male Stars travelling in their courses.

The courses of the Stars are continuous, each must travel in its own orbit, but at certain times when for instance 'Oa' comes into favourable 'aspect' with 'Ia' their rays blend perfectly together and a certain union takes place. For a time the Joy of this union increases, then perchance it wanes, according to the appointed courses [of] these stars. But when, for a time, 'Oa' loses the hold on 'Ia', does she repine? Does she complaineth [sic] that 'Ia's course is ill-ordained because he passes on his journey? Nay, for then would there be inharmony and discord among the spheres. Rather does she travel on passively, until the ray from 'Id' or 'Ic' unites in the natural course with hers. Again, she feels fresh joy of union, and being a wise virgin, knoweth that joy to be that of 'O' and 'I', Man and Woman, for there is no difference in reality, all numbers are infinite.

Now let us look at ourselves, at our daily lives and at the lives of those about us. If a Spiritual love arises between a man and a woman, if they are suddenly attracted toward each other for some unknown reason, they admit it is 'unavoidable' an Act of God. Yet in most cases this love arises at a time when their reason tells them it is unwise to indulge their true feelings, and unhappiness and misery are the only results. The Spiritual Love fails to satisfy Reason.

If, on the other hand, a purely physical attraction arises 'reason' often says "this is unworthy, impure, un-natural". Again misery results. The physical will not satisfy reason.

But why should we satisfy reason, he accursed one? Are not the Spiritual and the Material divided for the chance of union?

Either Spiritual Love or Physical love, properly understood and rightfully used, will produce and attract

the other, its complement.

Nay, more, once the Sacred and Spiritual side of this Mystery is fully understood, the physical desire alone is a certain and definite guide to show us when the 'Starry' parts of our Nature are well 'aspected' to one another.

When desire for physical connection arise in a man or a woman, there is no reason why the union should not take place. Even in the lower animals, such an indication should immediately be recognised and enjoyed.

But in man the 'reasonable being' this natural sign has become insufficient, he must foolishly talk of contracts, moral laws, and the like; as if for one moment these could really take the place of nature.

In men and women of true understanding and insight, this is – thank God– not the case. They unite physically, and in so doing realise the true joy and blessedness of Spiritual Union. They realise that in reality there is spiritually but ONE MAN and ONE WOMAN, and that any two physical bodies, male and female, during the act of copulation, feel the joy of the Spiritual Union of these TWO. Who are in Truth ever united. The true indication of the individual man and woman being rightly aspected with the Heavenly Man and Woman, ever conjoined, is the NATURAL DESIRE that arises between any couple, at any given moment. There is no other certain test. There is no other true union, until, having permanently united our starry natures with THEIRS we recognise that any Physical union between the Lingam and the Yoni, will produce in us the Joy of that Divine Sacrament.

There is but one other word to say. Let those who have hitherto considered copulation as a Sacred and Sublime act for the production of Spiritual Joy, realise the value of Physical Desire, as the sole foundation of his magical operation. Without it the magician must fail in his appointed task, and blaspheme that very Sacrament which he is celebrating.

Let those who have looked upon the act as a means of producing a physical sensation only, remember it is Divine and Most Sacred.

"Also take your fill and will of love, as ye will, when, where and with whom ye will: But always unto Me. If this be not aright ; if ye confound the space-marks saying: They are one: or saying, they are many: If the ritual be not ever unto me: then expect the direful judgments of Ra-Hoor-Khuit!

This shall regenerate the world, the little world, my sister, my heart and my tongue, unto whom I send this kiss.... But extacy be mine and joy of earth: ever to me! To me!"

Let all remember this, that when the 'Active current' is operating in their lives, it is time for union with whosoever arouses that current, and that when that current passes, it is time to be 'passive' until the next manifestation of the Divine passion comes to them. Then in this alternation of the Active and the Passive will they perceive another Mystery, for they are also divided for love's sake, for the chance of union.

Love is the law, love under will.

In the name of Babalon and the Beast conjoined, of the Secret Saviour and of I.A.O.
Aumn.

LIBER XXXVI

THE STAR SAPPHIRE

Let the Adept be armed with his Magick rood (and provided with his Mystic Rose).

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

Then let him advance to the East, and make the Holy Hexagram, saying:

PATER ET MATER UNUS DEUS ARARITA.

Let him go round to the South, make the Holy Hexagram, and say:

MATER ET FILIUS UNUS DEUS ARARITA.

Let him go round to the West, make the Holy Hexagram, and say:

FILIUS ET FILIA UNUS DEUS ARARITA.

Let him go round to the North, make the Holy Hexagram, and say:

FILIA ET PATER UNUS DEUS ARARITA.

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

ARARITA ARARITA ARARITA.

(In this the Signs shall be those of Set Triumphant and of Baphomet. Also shall Set appear in the Circle. Let him drink of the Sacrament and let him communicate the same.)

Then let him say:

OMNIA IN DUOS: DUO IN UNUM: UNUS IN NIHIL: HAEC NEC QUATUOR NEC OMNIA NEC DUO NEC UNUS NEC NIHIL SUNT. GLORIA PATRI ET MATRI ET FILIO ET FILIAE ET SPIRITUI SANCTO EXTERNO ET SPIRITUI SANCTO INTERNO UT ERAT EST ERIT IN SAECULA SAECULORUM SEX IN UNO PER NOMEN SEPTEM IN UNO ARARITA.

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

Θ.T.Θ. M.M.M. STUDY GUIDE



Knight (Dame) of the Red Eagle (K.R.E.)

Member of the Senate of Knight (Dame) Hermetic Philosophers

Address: Very Excellent and Perfect Prince, and Reverend Senior; or Very Excellent and Perfect Princess, and Noble Dame of the Red Eagle.

"The degree of Knight Hermetic Philosopher follows, in which his position is further defined."

- Confessions

"The next grade, that which lies between the Fifth and Sixth Degrees, is called the Senate. This is the first of the governing bodies, properly speaking, and here we begin to insist upon Renunciation. For within this body is the Electoral College of the Θ.T.Θ."

- Liber 194

Recommended for Study:

Liber AL

Liber 194, sections 9 - 14, 25, 30.

Liber XLI (41): Thien Tao (The Way of Heaven); or, the Synagogue of Satan [Konx om Pax]

Bylaws of the Ordo Templi Orientis

Liber 333: The Book of Lies, Chapter 86 (TAT)

Supplementary Reading:

Thrice Greatest Hermes (3 Vols.), by G.R.S. Mead

The Divine Pyramider of Hermes Mercurius Trismegistus

Seven Golden Chapters of Hermes Trismegistus

Atalanta Fugiens, by Michael Maier

The Sophic Hydrolith, by J.A. Siebmacher

The Works of Paracelsus

The Works of Thomas Vaughan

The Forge and the Crucible, by Mircea Eliade

A general study of Alchemy

A general study of Hermeticism

Recommended Practices:

Continue Yoga practices.

Meditate on the Tarot Trump The Emperor in terms of your initiation.

Masonic Degrees corresponding to the Senate of Knight Hermetic Philosophers

Ancient and Accepted Scottish Rite:

19° Grand Pontif
20° Master ad Vitam
21° Prussian Knight
22° Prince of Libanus
23° Chief of the Tabernacle
24° Prince of the Tabernacle
25° Knight of the Brazen Serpent
26° Prince of Mercy
27° Grand Commander of the Temple of Jerusalem
28° Knight of the Sun, Prince Adept
29° Grand Sublime Knight of St. Andrew of Scotland

Reduced Rite of Memphis or Ancient and Primitive Rite:

12° Knight of the Red Eagle
13° Knight of the Temple
14° Knight of the Tabernacle
15° Knight of the Serpent
16° Knight Sage of Truth
17° Knight Hermetic Philosopher

Ancient Oriental Rite of Memphis:

19° Knight of the Red Eagle
20° Knight of the Temple
21° Sublime Aleophilote
22° Knight of Libanus
23° Knight of Heredom
24° Knight of the Tabernacle
25° Knight of the Serpent
26° Knight Sage of Truth
27° Knight Hermetic Philosopher
28° Knight of the Key
29° Knight of the White Eagle

Rite of Mizraim:

47° Knight of the West
48° Sublime Philosopher
49° Chaos the First, Discreet (or Discreet of Chaos)
50° Chaos the Second, Wise (or Sage of Chaos)
51° Knight of the Sun
52° Supreme Commander of the Stars
53° Sublime Philosopher Knight Noachite
54° Key of Masonry, First Grade, Miner
55° Key of Masonry, Second Grade, Washer
56° Key of Masonry, Third Grade, Bellows-Blower
57° Key of Masonry, Fourth Grade, Caster
58° True Mason Adept
59° Sovereign Elect
60° Sovereign of Sovereigns
61° Grand Master of the Symbolic Lodges
62° Very High and Very Powerful Grand Priest Sacrificer
63° Knight of Palestine
64° Knight of the White Eagle

道

(THIEN TAO)

A POLITICAL ESSAY

BY

郭
禮
雅

天 道

(THIEN TAO)

A POLITICAL ESSAY

BY

郭
禮
雅

天 道

OR

THE SYNACOGUE OF SATAN

My object all sublime
I shall achieve in time—
To make the punishment fit the crime—
The punishment fit the crime!
W.S. GILBERT.

俗 薄

I

("THE DECAY OF MANNERS.")

SINCE nobody can have the presumption to doubt the demonstration of St. Thomas Aquinas that this world is the best of all possible worlds, it follows only that the imperfect condition of things which I am about to describe can only obtain in some other universe; probably the whole affair is but the figment of my diseased imagination. Yet if this be so, how can we reconcile disease with perfection? Clearly there is something wrong here; the

apparent syllogism turns out on examination to be an enthymeme with a suppressed and impossible Major. There is no progression on these lines, and what I foolishly mistook for a nice easy way to glide into my story proves but the blindest of blind alleys.

We must begin therefore by the simple and austere process of beginning.

The condition of Japan was at this time (what time? Here we are in trouble with the historian at once. But let me say that I will have no interference with my story on the part of all these dull sensible people. I am going straight on, and if the reviews are unfavourable, one has always the recourse of suicide) dangerously unstable. The warrior aristocracy of the Upper House had been so diluted with successful cheesemongers that adulteration had become a virtue as highly profitable as adultery. In the Lower House brains were still esteemed, but they had been interpreted as the knack of passing examinations.

The recent extension of the franchise to women had rendered the Yoshiwara the most formidable of the political organizations, while the physique of the nation had been seriously impaired by the results of a law which, by assuring them in the case of injury or illness of a life-long competence in idleness which they could never have obtained otherwise by the most laborious toil, encouraged all workers to be utterly careless of their health. The training of servants indeed at this time consisted solely

of careful practical instruction in falling down stairs; and the richest man in the country was an ex-butler who, by breaking his leg on no less than thirty-eight occasions, had acquired a pension which put that of a field-marshal altogether in the shade.

As yet, however, the country was not irretrievably doomed. A system of intrigue and blackmail, elaborated by the governing classes to the highest degree of efficiency, acted as a powerful counterpoise. In theory all were equal; in practice the permanent officials, the real rulers of the country, were a distinguished and trustworthy body of men. Their interest was to govern well, for any civil or foreign disturbance would undoubtedly have fanned the sparks of discontent into the roaring flames of revolution.

And discontent there was. The unsuccessful cheesemongers were very bitter against the Upper House; and those who had failed in examinations wrote appalling diatribes against the folly of the educational system. The trouble was that they were right; the government was well enough in fact, but in theory had hardly a leg to stand on. In view of the growing clamour, the official classes were perturbed; for many of their number were intelligent enough to see that a thoroughly irrational system, however well it may work in practice, cannot for ever be maintained against the attacks of those who, though they may be secretly stigmatized as doctrinaires, can bring forward unanswerable arguments. The people had power, but not reason; so were amenable to the fallacies which they mistook for reason and not to the power which they would have imagined to be tyranny. An intelligent *plebs* is docile; an educated *canaille* expects everything to be logical. The shallow sophisms of the socialist were intelligible; they could not be refuted by the profounder and therefore unintelligible propositions of the Tory.

The mob could understand the superficial resemblance of babies; they could not be got to understand that the circumstances of education and environment made but a small portion of the equipment of a conscious being. The brutal and truthful "You cannot make a silk purse out of a sow's ear" had been forgotten for the smooth and plausible fallacies of such writer as Ki Ra Di. So serious had the situation become, indeed, that the governing classes had abandoned all dogmas of Divine Right and the like as untenable. The theory of

heredity had broken down, and the ennoblement of the cheesemongers made it not

only false, but ridiculous.

We consequently find them engaged in the fatuous task of defending the anomalies which disgusted the nation by a campaign of glaring and venal sophistries. These deceived nobody, and only inspired the contempt, which might have been harmless, with a hate which threatened to engulf the community in an abyss of the most formidable convulsions.

Such was the razor-edge upon which the unsteady feet of the republic strode when, a few years before the date of my visit, the philosopher Kwaw landed at Nagasaki after an exhilarating swim from the mainland.

獨立

II

("STANDING ALONE.")

KWAW, when he crossed the Yellow Sea, was of the full age of thirty-two years. The twenty previous equinoxes had passed over his head as he wandered, sole human tenant, among the colossal yet ignoble ruins of Wei Hai Wei. His only companions were the lion and the lizard, who frequented the crumbling ruins of the officers' quarters; while in the little cemetery the hoofs of the wild ass beat (useless, if he wishes to wake them) upon the tombs of the sportsmen that once thronged these desolate halls.

During this time Kwaw devoted his entire attention to the pursuit of philosophy; for the vast quantities of excellent stores abandoned by the British left him no anxiety upon the score of hunger.

In the first year he disciplined and conquered his body and its emotions.

In the next six years he disciplined and conquered his mind and its thoughts.

In the next two years he had reduced the Universe to the Yang and the Yin and their permutations in the trigrams of Fo-hi and the hexagrams of King Wu.

In the last year he abolished the Yang and the Yin, and became united with the great Tao.

All this was very satisfactory to Kaw. But even his iron frame had become somewhat impaired by the unvarying diet of tinned provisions; and it was perhaps only by virtue of this talisman



that he succeeded in his famous attempt to outdo the feats of Captain Webb. Nor was his reception less than a triumph. So athletic a nation as the Japanese still were could not but honour so superb an achievement, though it cost them dear, inasmuch as the Navy League (by an astute series of political moves) compelled the party in power to treble the Navy, build a continuous line of forts around the sea-coast, and expend many billions of yen upon the scientific breeding of a more voracious species of shark than had hitherto infested their shores.

So they carried Kwaw shoulder-high to the Yoshiwara, and passed him the glad hand, and called out the Indians, and annexed his personal property for relics, and otherwise followed the customs of the best New York Society, while the German Band accompanied the famous Ka Ru So to the following delightful ballad:

CHORUS. Blow the tom-tom, bang the flute!
Let us all be merry!
I'm a party with acute
Chronic beri-beri.

I.
Monday I'm a skinny critter
Quite Felicien-Rops-y.
Blow the cymbal, bang the zither!
Tuesday I have dropsy.
Chorus.

II.
Wednesday cardiac symptoms come;
Thursday diabetic.
Blow the fiddle, strum the drum!
Friday I'm paretic.
Chorus.

III.
If on Saturday my foes
Join in legions serried,
Then, on Sunday, I suppose,
I'll be beri-beried!
Chorus.

One need not be intimately familiar with the Japanese character to understand that Kwaw and his feat were forgotten in a very few days; but a wealthy Daimio, with a taste for observation, took it into his head to

inquire of Kwaw for what purpose he had entered the country in so strange a manner. It will simplify matters if I reproduce *in extenso* the correspondence, which was carried on by telegram.

(1) Who is your honourable self, and why has your excellency paid us cattle the distinguished compliment of a visit.

(2) This disgusting worm is great Tao. I humbly beg of your sublime radiance to trample his slave.

(3) Regret great toe unintelligible.

(4) Great Tao—T. A. O.—Tao.

(5) What is the great Tao.

(6) The result of subtracting the universe from itself.

(7) Good, but this decaying dog cannot grant your honourable excellency's sublime desire, but, on the contrary, would earnestly pray your brilliant serenity to spit upon his grovelling "joro."

(8) Profound thought assures your beetle-headed suppliant that your glorious nobility must meet him before the controversy can be decided.

(9) True. Would your sublimity condescend to defile himself by entering this muck-sweeper's miserable hovel?

(10) Expect leprous dragon with beri beri at your high mightiness's magnificent heavenly palace to-morrow (Thursday) afternoon at three sharp.

Thus met Kwaw, the poet-philosopher of China; and Jujum the godfather of his country.

Sublime moment in eternity! To the names of Joshua and Hezekiah add that of Kwaw! For though he was a quarter of an hour late for the appointment, the hands went back on the dial of Juju's chronometer, so that no shadow of distrust or annoyance clouded the rapture of that supreme event.



III

("THE MANIFESTING OF SIMPLICITY.")

"WHAT," said Juju, "O great Tao, do you recommend as a remedy for the ills of my unhappy country?"

The sage replied as follows: "O mighty and magniloquent Daimio, your aristocracy is not an aristocracy because it is not an aristocracy. In vain you seek to alter this circumstance by paying the noxious vermin of the Dai Li Pai Pur to write fatuous falsehoods maintaining that your aristocracy is an aristocracy because it is an

aristocracy.

"As Heracleitus overcame the antinomy of Xenophanes and Parmenides, Melissus and the Eleatic Zeno, the Ens and the Non-Ens by his Becoming, so let me say to you; the aristocracy will be an aristocracy by becoming an aristocracy.

"Ki Ra Di and his dirty-faced friends wish to level down the good practice to the bad theory; you should oppose them by levelling up the bad theory to the good practice.

"Your enviers boast that you are no better than they; prove to them that they are as good as you. They speak of a nobility of fools and knaves; show to them wise and honest men, and the socialistic ginger is no longer hot in the individualistic mouth."

Juju grunted assent. He had gone almost to sleep, but Kwaw, absorbed in his subject, never noticed the fact. He went on with the alacrity of a steam-roller, and the direct and purposeful vigour of a hypnotized butterfly.

"Man is perfected by his identity with the great Tao. Subsidiary to this he must have balanced perfectly the Yang and the Yin. Easier still is it to rule the sixfold star of Intellect; while for the base the control of the body and its emotions is the earliest step.

"Equilibrium is the great law, and perfect equilibrium is crowned by identity with the great Tao."

He emphasized this sublime assertion by a deliberate blow upon the protruding abdomen of the worthy Juju.

"Pray continue your honourable discourse!" exclaimed the half-awakened Daimio.

Kwaw went on, and I think it only fair to say that he went on for a long time, and that because you have been fool enough to read thus far, you have no excuse for being fool enough to read farther.

"Phenacetin is a useful drug in fever, but woe to that patient who shall imbibe it in collapse. Because calomel is a dangerous remedy in appendicitis, we do not condemn its use in simple indigestions.

"As above so beneath! said Hermes the thrice greatest. The laws of the physical world are precisely paralleled by those of the moral and intellectual sphere. To the prostitute I prescribe a course of training by which she shall comprehend the holiness of sex. Chastity forms part of that training, and I should hope to see her one day a happy wife and mother. To the prude equally I prescribe a course of training by which she shall comprehend the holiness of sex. Unchastity forms part of that training, and I should hope to see her one day

a happy wife and mother.

"To the bigot I commend a course of Thomas Henry Huxley; to the infidel a practical study of ceremonial magic. Then, when the bigot has knowledge and the infidel faith, each may follow without prejudice his natural inclination; for he will no longer plunge into his former excess.

"So also she who was a prostitute from native passion may indulge with safety in the pleasure of love; she who was by nature cold may enjoy a virginity in no wise marred by her disciplinary course of unchastity. But the one will understand and love the other.

"I have been taxed with assaulting what is commonly known as virtue. True; I hate it, but only in the same degree as I hate what is commonly known as vice.

"So it must be acknowledged that one who is but slightly unbalanced needs a milder correction than whoso is obsessed by prejudice. There are men who make a fetish of cleanliness; they shall work in a fitter's shop, and learn that dirt is the mark of honourable toil. There are those whose lives are rendered wretched by the fear of infection; they see bacteria of the deadliest sort in all things but the actual solutions of carbolic acid and mercuric chloride with which they hysterically combat their invisible foemen; such would I send to live in the bazaar at Delhi, where they shall happily learn that dirt makes little difference after all.

"There are slow men who need a few months' experience of the hustle of the stockyards; there are business men in a hurry, and they shall travel in Central Asia to acquire the art of repose.

"So much for the equilibrium, and for two months in every year each member of your governing classes shall undergo this training under skilled advice.

"But what of the Great Tao? For one month in every year each of these men shall seek desperately for the Stone of the Philosophers. By solitude and fasting for the social and luxurious, by drunkenness and debauch for the austere, by scourging for those afraid of physical pain, by repose for the restless, and toil for the idle, by bull-fights for the humanitarian, and the care of little children for the callous, by rituals for the rational, and by philosophy for the credulous, shall these men, while yet unbalanced, seek to attain to unity with the great Tao. But for those whose intellect is purified and co-ordinated, for those whose bodies are in health, and whose passions are at once eager and controlled, it shall be

lawful to choose their own way to the One Goal; *videlicet*, identity with that great Tao which is above the antithesis of Yang and Yin."

Even Kwaw felt tired, and applied himself to saké-and-soda. Refreshed, he continued: "The men who are willing by this means to become the saviours of their country shall be called the Synagogue of Satan, so as to keep themselves from the friendship of the fools who mistake names for things. There shall be masters of the Synagogue, but they shall never seek to dominate. They shall most carefully abstain from inducing any man to seek the Tao by any other way than that of equilibrium. They shall develop individual genius without considering whether in their opinion its fruition will tend to the good or evil of their country or of the world; for who are they to interfere with a soul whose balance has been crowned by the most holy Tao?" "The masters shall be great men among men; but among great men they shall be friends.

"Since equilibrium will have become perfect, a greater than Napoleon shall arise, and the peaceful shall rejoice thereat; a greater than Darwin, and the minister in his pulpit give open thanks to God.

"The instructed infidel shall no longer sneer at the church-goer, for he will have been compelled to go to church until he saw the good points as well as the bad; and the instructed devotee will no longer detest the blasphemer, because he will have laughed with Ingersoll and Saladin.

"Give the lion the heart of the lamb, and the lamb the force of the lion; and they will lie down in peace together."

Kwaw ceased, and the heavy and regular breathing of Juju assured him that his words had not been wasted; at last that restless and hurried soul had found supreme repose.

Kwaw tapped the gong. "I have achieved my task," said he to the obsequious major-domo, "I pray leave to retire from the Presence." "I beg your excellency to follow me," replied the gorgeous functionary, "his lordship has commanded me to see that your holiness is supplied with everything that you desire." Then the sage laughed aloud.

任 信

IV

("THINGS TO BE BELIEVED.")

SIX months passed by, and Juju, stirring in his sleep, remembered the duties of

politeness, and asked for Kwaw.

"He is on your lordship's estate at Nikko," the servants hastened to reply, "and he has turned the whole place completely upside down. Millions of yen have been expended monthly; he has even mortgaged the very palace in which your lordship has been asleep; a body of madmen has seized the reins of government—"

"The Synagogue of Satan!" gasped the outraged Daimio.

"—And you are everywhere hailed as the Godfather of your country!"

"Do not tell me that the British war has ended disastrously for us!" and he called for the elaborate apparatus of hari-kiri.

"On the contrary, my lord, the ridiculous Sa Mon, who would never go to sea because he was afraid of being sick, although his genius for naval strategy had no equal in the Seven Abysses of Water, after a month as stowaway on a fishing boat (by the orders of Kwaw) assumed the rank of Admiral of the Fleet, and has inflicted a series of complete and crushing defeats upon the British Admirals, who though they had been on the water all their lives, had incomprehensibly omitted to acquire any truly accurate knowledge of the metaphysical systems of Sho Pi Naour and Ni Tchze.

"Again, Hu Li, the financial genius, who had hitherto been practically useless to his country on account of that ugliness and deformity which led him to shun the society of his fellows, was compelled by Kwaw to exhibit himself as a freak. A fortnight of this cured him of shyness; and within three months he has nearly doubled the revenue and halved the taxes. Your lordship has spent millions of yen; but is to-day a richer man than when your excellency went to sleep."

"I will go and see this Kwaw," said the Daimio. The servants then admitted that the Mikado in person had been waiting at the palace door for over three months, for the very purpose of begging permission to conduct him thither, but that he had been unwilling to disturb the sleep of the Godfather of his country.

Impossible to describe the affecting scene when these two magnanimous beings melted away (as it were) in each other's arms. Arrived at the estate of Juju at Nikko, what wonder did these worthies express to see the simple means by which Kwaw had worked his miracles! In a glade of brilliant cherry and hibiscus (and any other beautiful trees you can think of) stood a plain building of stone, which after all had not cost millions of yen, but a very few

thousands only. Its height was equal to its breadth, and its length was equal to the sum of these, while the sum of these three measurements was precisely equal to ten times the age of Kwaw in units of the span of his hand. The walls were tremendously thick, and there was only one door and two windows, all in the eye of the sunset.

One cannot describe the inside of the building, because to do so would spoil the fun for other people. It must be seen to be understood, in any case; and there it stands to this day, open to anybody who is strong enough to force in the door.

But when they asked for Kwaw, he was not to be found. He had left trained men to carry out the discipline and the initiations, these last being the chief purpose of the building, saying that he was homesick for the lions and lizards of Wei-Hai-Wei, and that anyway he hadn't enjoyed a decent swim

for far too long.

There is unfortunately little room for doubt that the new and voracious species of sharks (which Japanese patriotism had spent such enormous sums in breeding) is responsible for the fact that he has never again been heard of.

The Mikado wept; but, brightening up, exclaimed: "Kaw found us a confused and angry mob; he left us a diverse, yet harmonious, republic; while let us never forget that not only have we developed men of genius in every branch of practical life, but many among us have had our equilibrium crowned by that supreme glory of humanity, realization of our identity with the great and holy Tao."

Wherewith he set aside no less than three hundred and sixty-five days in every year, and one extra day every fourth year, as days of special rejoicing.

Liber 333 chapter 86

TAT

Ex nihilo N. I. H. I. L. fit.

N. the Fire that twisteth itself and burneth like a scorpion.

I, the unsullied ever-flowing water.

H. the interpenetrating Spirit, without and within. Is not its **name** ABRAHADABRA

I. the unsullied ever—flowing air.

L. the green fertile earth.

Fierce are the Fires of the Universe, and on their daggers they hold aloft the bleeding heart of earth.

Upon the earth lies water, sensuous and sleepy.

Above the water hangs air; and above air, but also

below fire—and in all—the fabric of all being

woven on Its invisible design, is

AIËHP.

COMMENTARY (DF)

The number 86 refers to Elohim, the name of the elemental forces.

The title is the Sanskrit for That, in its sense of "The Existing"

This chapter is an attempt to replace Elohim by a more satisfactory hieroglyph of the elements.

The best attribution of Elohim is Aleph, Air; Lamed, Earth;

He, Spirit; Yod, Fire; Mem, Water. But the order is not good;

Lamed is not satisfactory for Earth, and Yod too spiritualised a form of Fire. (But see Book 4, part 111.)

Paragraphs 1—6. Out of Nothing, Nothing is made. The word Nihil is taken to affirm that the universe is Nothing, and that is now to be analysed. The order of the elements is that of Jeheshua. The elements are taken rather as in Nature; N is easily Fire, since Mars is the ruler of Scorpio: the virginity of I suits Air and Water, elements which in Magick are closely interwoven:

H, the letter of breath, is suitable for Spirit; Abrahadabra is called the name of Spirit, because it is Cheth: L is Earth, green and fertile, because Venus, the greenness, fertility, and earthiness of things is the Lady of Libra, Lamed.

in paragraph 7 we turn to the so-called Yetziratic attribution of Pentagrammaton that followed by Dr. Dee and by the Hindus, Tibetans, Chinese and Japanese. Fire is the Foundation, the central core, of things; above this forms a crust, tormented from below, and upon this condenses the original steam. Around this flows the air, created by Earth and Water through the action of vegetation.

Such is the globe; but all this is a mere strain in the aethyr, A 1011 P. here is a new Pentagrammaton, presumably suitable for another analysis of the elements; but after a different manner. Alpha (A) is Air; Rho (P) the Sun; these are the Spirit and the Son of Christian theology In the midst is the Father, expressed as Father-and-Ma/her. 1 11 (Yod and He), Eta (H) being used to express "the Mother" instead of Epsilon (E), to show that She has been impregnated by the Spirit; it is the rough breathing and not the soft. The centre of allis Theta (O), which was originally written as a point in a circle (O), the sublime hieroglyph of the Sun in the Macrocosm, and in the Microcosm of the Lingam in conjunction with the Yoni

This word AIËHP (Aethyr) is therefore a perfect hieroglyph of the Cosmos in terms of Gnostic Theology.

The reader should consult *La Messe et ses Mysteres* par Jean 'Marie de V.... (Paris et Nancy, 1844), for a complete demonstration of the incorporation of the Solar and Phallic Mysteries in Christianity



Θ.T.Θ.

M.M.M. STUDY GUIDE

VI°

Illustrious Knight Templar of the Order of Kadosch

(Dame) Companion of the Holy Graal

Address: Illustrious Sir Knight; or Illustrious Dame Companion of the Holy Grail.

VI° men and women prefix the Grail Name with the Cross Palfée ✠

The VI° Initiate is entitled to reside in a Profess House for up to two weeks.

"In the VI°, his position having been thus made precise, he is shown how to consecrate himself to the particular Great Work which he came to Earth in order to perform." - Confessions

"The Sixth Degree is an executive or military body, and represents the temporal power of the Supreme and Holy King. Each member is amenable to military discipline. Singly or in concert with his comrades, each Knight is vowed to enforce the decisions of authority." - Liber 194

Recommended for Study:

Liber AL

Liber 15: The Gnostic Mass

Liber DCCCXIII (813) vel Ararita, sub figura DLXX (570)

Liber 333: The Book of Lies, Chapter 33 (BAPHOMET)

Recommended for Memorization:

Sura 112 of the *Qur'an*, The Chapter of Unity (*Al Ikhlas*) [attached]

The Sign, Word, Greeting, Grip and Oath of the Sixth Degree

Supplementary Reading:

Make a general study of the Knights Templars.

Study the Masonic Kadosch Degrees of the Ancient and Accepted Scottish Rite, the Antient and Primitive Rite, the Oriental Rite of Memphis, and the Oriental Rite of Mizraim.

Recommended Practices:

Attend future Sixth Degree initiations as a Companion or Officer.

Meditate on the Tarot Trumps The Magus, Death, The Devil and Lust, in terms of your initiation.

Mantrayoga, in general.

Make or have made a Ring of Profession for yourself. The Templar Ring of Profession consists of a wide gold band with a round or octagonal bezel, enameled white. On the bezel is a red enameled croix pattée, with gold letters arrayed between its arms: V D S A.

al-ikhlaas

Sura 112 of *Al Qur'an*

The Chapter of Unity

(See Mantra No. 8 in Book IV, Part I)

qul: huua allaahu aHad
allaahu aS-Samad;
lam yalid walam yuulad;
walam yakun llahu kufuwan aHad!

Phonetically:

kool HOO-a_al-LA-hoo_AH-hahd;
al-LA-hoo_ahs-SA-mahd;
lam YA-leed WAH-lahm YOO-lahd;
WAH-lahm YAH-koon LAH-hoo KOO-fwahn AH-hahd!

Translation:

Say: He is God the One!
God the Eternal!
He begets not and is not begotten!
Nor is there like unto Him any one!

Liber 333 Chapter 33

{Kappa-Epsilon-Phi-Alpha-Lambda-Efa Lambda-Gamma}

BAPHOMET

A black two-headed Eagle is GOD; even a Black Triangle is He. In His claws He beareth a sword; yea, a sharp sword is held therein.

This Eagle is burnt up in the Great Fire; yet not a feather is scorched. This Eagle is swallowed up in the Great Sea; yet not a feather is wetted. so flieth He in the air, and lighteth upon the earth at His pleasure.

So spake IACOBUS BURGUNDUS MOLENSIS(17) the Grand Master of the Temple; and of the GOD that is Ass-headed did he dare not speak.

COMMENTARY ({Lambda-Gamma})

33 is the number of the Last Degree of Masonry, which was conferred upon Frater P. in the year 1900 of the vulgar era by Don Jesus de Medina-Sidonia in the City of Mexico.

Baphomet is the mysterious name of the God of the Templars.

The Eagle described in paragraph 1 is that of the Templars.

This Masonic symbol is, however, identified by Frater P. with a bird, which is master of the four elements, and therefore of the name Tetragrammaton.

Jacobus Burgundus Molensis suffered martyrdom in the City of Paris in the year 1314 of the vulgar era.

The secrets of his order were, however, not lost, and are still being communicated to the worthy by his successors, as is intimated by the last paragraph, which implies knowledge of a secret worship, of which the Grand Master did not speak.

The Eagle may be identified, though not too closely, with the Hawk previously spoken of.

It is perhaps the Sun, the exoteric object of worship of all sensible cults; it is not to be confused with other objects of the mystic aviary, such as the swan, phoenix, pelican, dove and so on.

NOTE

His initials I.B.M. are the initials of the Three Pillars of the Temple, and add to 52, 13x4, BN, the Son.

Liber Ararifa

Sub Figura DLXX



A: A: .

Publication in Class A

Chapter I

O.O my God! One is Thy Beginning! One is Thy Spirit, and Thy Permutation One!
Let me extol Thy perfections before men.

1. In the Image of a Sixfold Star that flameth across the Vault inane, let me re-veil Thy perfections.
2. Thou hast appeared unto me as an agid God, a venerable God, the Lord of time, bearing a sharp sickle.
3. Thou hast appeared unto me as a jocund and ruddy God, full of Majesty, a King, a Father in his prime. Thou didst bear the sceptre of the Universe, crowned with the Wheel of Spirit.
4. Thou hast appeared unto me with sword and spear, a warrior God in flaming armour among Thine horsemen.
5. Thou hast appeared unto me as a young and brilliant God, a god of music and beauty, even as a young god in his strength, playing upon the lyre.
6. Thou hast appeared unto me as the white foam of Ocean gathered into limbs whiter than the foam, the limbs of a miracle of women, as a goddess of extreme love, bearing the girdle of gold.
7. Thou hast appeared to me as a young boy mischievous and lovely, with Thy winged globe and its serpents set upon a staff.
8. Thou hast appeared to me as an huntress among Thy dogs, as a goddess virginal chaste, as a moon among the faded oaks of the wood of years.
9. But I was deceived by none of these. All these I cast aside, crying: Begone! So that all these faded from my vision.
10. Also I welded together the Flaming Star and the Sixfold Star in the forge of my soul,

and behold! a new star 418 that is above all these.

11. Yet even so was I not deceived; for the crown hath twelve rays.

12. And these twelve rays are one.

Chapter II

O.Now then I saw these things averse and evil; and they were not, even as Thou art Not.

1. I saw the twin heads that ever battle against one another, so that all their thought is a confusion. I saw Thee in these.
2. I saw the darkeners of wisdom, like black apes chattering vile nonsense. I saw Thee in these.
3. I saw the devouring mothers of Hell, that eat up their children -- O ye that are without understanding! I saw Thee in these.
4. I saw the merciless and the unmajestic like harpies tearing their foul food. I saw Thee in these.
5. I saw the burning ones, giants like volcanoes belching out the black vomit of fire and smoke in their fury. I saw Thee in these.
6. I saw the petty, the quarrelsome, the selfish, -- they were like men, O Lord, they were even like unto men. I saw Thee in these.
7. I saw the ravens of death, that flew with hoarse cries upon the carrion earth. I saw Thee in these.
8. I saw the lying spirits like frogs upon the earth, and upon the water, and upon the treacherous metal that corrodeth all things and abideth not. I saw Thee in these.
9. I saw the obscene ones, bull-men linked in the abyss of putrefaction, that gnawed each other's tongues for pain. I saw Thee in these.
10. I saw the Woman. O my God, I behold the image thereof, even as a lovely shape that concealeth a black monkey, even as a figure that draweth with her hands small images of men down into hell. I saw her from the head to the navel a woman, from the navel to the feet of her a man. I saw Thee even in her.
11. For mine was the keyword to the Closed Palace 418 and mine the reins of the Chariot of the Sphinxes, black and white.
But I was not deceived by anything of all these things.
12. For I expanded it by my subtlety into Twelve Rays of the Crown.
13. And these twelve rays were One.

Chapter III

0. Say thou that He God is one; God is the Everlasting One; nor hath He any Equal, or any Son, or any Companion. Nothing shall stand before His face.

1. Even for five hundred and eleven times nightly for one and forty days did I cry aloud unto the Lord the affirmation of His Unity.
2. Also did I glorify His wisdom, whereby He made the worlds.
3. Yea, I praised Him for His intelligible essence, whereby the universe became light.
4. I did thank Him for His manifold mercy; I did worship His magnificence and majesty.
5. I trembled before His might.
6. I delighted in the Harmony and Beauty of His Essence.
7. In His Victory I pursued His enemies; yea I drave them down the steep; I thundered after them into the utmost abyss; yea, therein I partook of the glory of my Lord.
8. His Splendour shone upon me; I adored His adorable splendour.
9. I rested myself, admiring the Stability of Him, how the shaking of His Universe, the dissolution of all things, should move Him not.
10. Yea, verily, I the Lord Viceregent of His Kingdom, I, Adonai, who speak unto my servant V.V.V.V.V. did rule and govern in His place.
11. Yet also did I formulate the word of double power in the Voice of the Master, even the word 418.
12. And all these things deceived me not, for I expanded them by my subtlety into the Twelve Rays of the Crown.
13. And these twelve rays were one.

Chapter IV

0. Also the little child, the lover of Adonai, even V.V.V.V.V., reflecting the glory of Adonai, lifted up his voice and said:

1. Glory to God, and Thanksgiving to God! There is One God alone, and God is exceeding great. He is about us, and there is no strength save in Him the exalted, the great.
2. Thus did V.V.V.V.V. become made, and wend about naked.
3. And all these things fled away, for he understood them all, that they were but as old rags upon the Divine Perfection.

4. Also he pitied them all, that they were but reflections distorted.
5. Also he smote them, lest they should bear rule over the just.
6. Also he harmonized them into one picture, beautiful to behold.
7. And having thus conquered them, there was a certain glamour of holiness even in the hollow sphere of outward brilliance.
8. So that all became splendid.
9. And having firmly established them in order and disposition,
10. He proclaimed the perfection, the bride, the delight of God in His creation.
11. But though thus he worked, he tried ever his work by the Star 418.
12. And it deceived him not; for by his subtlety he expanded it all into the Twelve Rays of the Crown.
13. And these twelve rays were one.

Chapter V

0. In the place of the cross the indivisible point which hath no points nor parts nor magnitude. Nor indeed hath it position, being beyond space. Nor hath it existence in time, for it is beyond Time. Nor hath it cause or effect, seeing that its Universe is infinite every way, and partaketh not of these our conceptions.

1. So wrote ou-mh the Exempt Adept, and the laughter of the Masters of the Temple abashed him not.
2. Nor was he ashamed, hearing the laughter of the little dogs of hell.
3. For he abode in his place, and his falsehood was truth in his place.
4. The little dogs cannot correct him, for they can do naught but bark.
5. The masters cannot correct him, for they say: Come and see.
6. And I came and saw, even I, Perdurabo, the Philosophus of the Outer College.
7. Yea, even I the man behold this wonder.
8. And I could not deliver it unto myself.
9. That which established me is invisible and unknowable in its essence.
10. Only they who know IT may be known.
11. For they have the genius of the mighty sword 418.
12. And they are not deceived by any of these things; for by their subtlety do they expand them all into the Twelve Rays of the Crown.
13. And these twelve rays are one.

Chapter VI

0. Deeper and deeper into the mire of things!
Farther and farther into the never-ending
Expansion of the Abyss.

1. The great goddess that bendeth over the
Universe is my mistress; I am the winged globe
at her heart.
2. I contract ever as she ever expandeth;
3. At the end it is all one.
4. Our loves have brought to birth the Father
and Creator of all things.
5. He hath established the elements; the
aether, the air, the water, the earth, and the
fire.
6. He hath established the wandering stars in
their courses.
7. He hath ploughed with the seven stars of his
Plough, that the Seven might move indeed, yet
ever point to the unchanging One.
8. He hath established the Eight Belts,
wherewith he hath girdled the globes.
9. He hath established the Trinity of Triads in
all things, forcing fire into fire, and ordering all
things in the Stable Abode of the Kings of
Aegypt.
10. He hath established His rule in His
kingdom.
11. Yet the Father also boweth unto the
Power of the Star 418 and thereby
12. In his subtlety He expandeth it all into
twelve rays of the Crown.
13. And these twelve rays are one.

Chapter VII

0. Then in the might of the Lion did I formulate
unto myself that holy and formless fire, *?dqn*,
which darteth and flasheth through the depths
of the Universe.

1. At the touch of the Fire Qadosh the earth
melted into a liquor clear as water.
2. At the touch of the Fire Qadosh the water
smoked into a lucid air.
3. At the touch of the Fire Qadosh the air
ignited, and became Fire.
4. At the touch of the Fire Qadosh, O Lord, the
Fire dissipated into Space.
5. At the touch of the Fire Qadosh, O Lord, the
space resolved itself into a Profundity of Mind.
6. At the touch of the Fire Qadosh the Mind of
the Father was broken up into the brilliance of
our Lord the Sun.
7. At the touch of the Fire Qadosh the
Brilliance of our Lord was absorbed in the
Naught of our Lady of the Body of the Milk of
the Stars.
8. Then only was the Fire Qadosh
extinguished, when the Enterer was driven
back from the threshold,
9. And the Lord of Silence was established
upon the Lotus flower.
10. Then was accomplished all that which
was to be accomplished.
11. And All and One and Naught were
slain in the slaying of the Warrior 418,
12. In the slaying of the subtlety that
expanded all these things into the Twelve Rays
of the Crown,
13. That returned unto One, and beyond
One, even unto the vision of the Fool in his
folly that chanted the word Ararita, and beyond
the Word and the Fool; yea, beyond the Word
and the Fool.

Θ.Τ.Θ. M.M.M. STUDY GUIDE

Prince(ss) of the Royal Secret (P.R.S.)



Address: Illustrious, Just and Enlightened Sir Knight; or Illustrious, Just and Enlightened Dame Knight.

The P.R.S. is entitled to reside in a Profess House for up to six weeks.

"Every member of this degree is devoted to the Propagation of the Law in a very special manner; for this grade is the first in which the Beginning of the Inmost Secret is declared openly. He will therefore, by his own personal exertions, induce one hundred and eleven persons to join the Order, before he may proceed to the Seventh Degree, except by special order from the Supreme and Holy King. [...] In the Seventh Degree it is a qualification to vest some real property in the Order; and no one is admitted to this grade without this preliminary." - Liber 194

"Tolerance is also taught in the higher grades; so that no man can be even an Inspector of the Order unless he be equally well disposed to all classes of opinion." - Liber 161

Recommended for Study:

Crowley's Commentary on *AL I:52*

Liber DCLXVI (666): Artemis Iota [in Chapter 15 of MWT]

Liber CLXI (161): Concerning the Law of Thelema

Liber LI (51): The Lost Continent

Liber Stellae Rubeae, sub figura LXVI (66) [HBT]

Liber A'ash vel Capricorni Pneumatici, sub figura CCCLXX (370) [HBT, B4]

Constitutions of the Order of Thelemites

Carl Kellner, *Yoga* [Magical Link, Spring/Summer 1994 e.v.]

Theodor Reuss, *Our Order* and *Mystic Anatomy* [Magical Link, Spring/Summer 1994 e.v.]

Supplementary Reading:

The Scorpion, a Tragedy in Three Acts by Aleister Crowley

Eulis, by Paschal Beverly Randolph

Study the Royal Secret and Royal Mystery degrees of the Ancient and Accepted Scottish Rite, the Antient and Primitive Rite, the Oriental Rite of Memphis, and the Oriental Rite of Mizraim.

Study the Minerval Ritual.

Recommended Practices:

Continue Yoga practices.

Meditate on the Tarot Trump The Universe in terms of your initiation.

Discover the Royal Secret.

Required for Advancement:

To qualify for advancement to the VII^o, you must induce 111 people to join the Order (unless this requirement is waived by the National Grand Master General), and donate some real property to the Order.

Additional Meanings for the inscription on the Temple Ring of Profession

V.D.S.A. = 311, 71

From A.C. diary, July 29, 1923 e.v.:

Voluntas Diaboli Sit Acta.

Virtutem Debilem Semen Adjuvat.

Vir Debeo Salvator Adire.

Vi Diaboli Salvator Adsum.

Vas Deliciarum Summum Anus.

Volo Deum Sumpsere Ano.

Prince of the Royal Secret

Lecture

(Fragmentary & Incomplete)

By Frafer ARVN

1. Camp of Minerval (Baphomet)
2. Oasis of Mysteries (Aum)
3. Lodge of Perfection (Bal)
4. Council of Princes of Jerusalem (Abaddon)
5. Knight of East and West (Legis)
6. Chapter of Rose-Croix (OTO)
7. Knight of Kadosh (Nekam)

Brother Prince, behold the Septennary (7-pointed star) which bears the Name of Our Lady, BABALON drunk upon the Blood of the Saints and Martyrs. It is the key to understanding Our Symbolic Masonry and this shall I explain to you now in detail:

The first angle bears the letter B which stands for "BAPHOMET" into whose current you were drawn during the ritual of Minerval.

The Second angle bears the letter A, the initial of "AUM" spelled A-U-M, which represents the Three Degrees of the Blue Lodge or Oasis of Mysteries.

The Third angle houses the letter B which here stands for "Bal" which is to say "The Lord" as this angle also refers to the Lodge of Perfection in which the Name of The True and Living God Most High was presented and explained to you.

The Fourth angle contains the letter A which here stands for Abaddon, the Word of Annihilation.

The Fifth angle is associated with the letter L, initial of the word "Legis" or "Law" for it was upon taking the initiation of a Knight of East & West that you were made a Priest of the Law, whose word is Thelema.

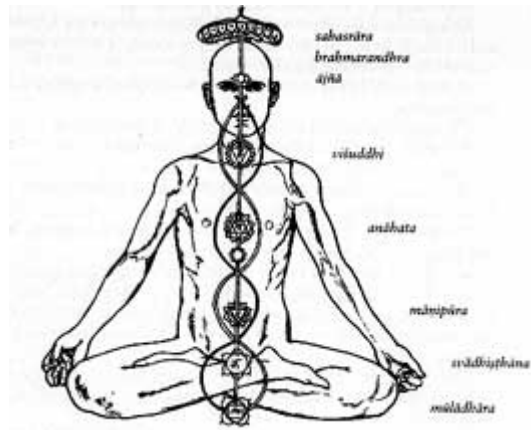
The Sixth angle, associated with the letter O for "OTO," designates the Chapter of Rose Croix.

Here we now tell you what you doubtless have already seized upon: that the Letters O and T are the Rose and Cross, whose union result in the dissolution of All and THIS is a clue and a Key to the Royal Secret. Under the Seventh angle is the letter N which stands for "Nekam" or "Vengeance." Thus is this angle associated with the Degrees of Knight Templar of Kadosh and Grand Inquisitor Commander.

Meditate well upon these Mysteries, O Brother, and you shall come the Final Degree of Masonry, that of Sovereign Grand Inspector General.

Mystic Anatomy.

Theodor Reuss [1913]



Any student who desires to study Hermetic Science must have, not only, a thorough knowledge of ordinary Anatomy, he must also be able to apply his knowledge of ordinary medical science to the requirements of Hermetic Physiology in order to understand the Finer Forces of Nature which alone will enable him to realise what Mystic Anatomy is. The Doctrines of the most prominent Mystics who most of them either were Medical Men or practised Medical Art, like Paracelsus, Van Helmont, Albertus Magnus, Cornelius Agrippa, Postellus, Cardan, Robertus de Fluctibus, Meqmer and others, are that the Moon is all powerful in certain senses. The mystic passage of the child in the mother's womb is marked by distinct stages during the 9 lunar months through which the child passes on to its birth. The influence of the moon is of feminine character. These influences are operating upon the nervus sympathicus, sensitive nerves, and the heart, the nervus Vagus. The nervus Vagus arises in the Fourth Ventricle. It forms before it leaves the skull an important ganglion ingulare, after leaving the skull it spreads like a river into a long stretched plexus Nodosus, or ganglion cervicale vagus. Thence it runs along both sides of the carotic arteries and close to the Sympathetic Nerve behind the bronchial pipe and along the oesophagus to the epigastric cavity and pelvic region. In its course it closely intermingles with the Nervus Sympathicus and the whole sympathetic system. Having thus much established at the hand of Ordinary Anatomy, we may now consider the mystic physiology of the human being (male and female) and the RATIONALE (celestial, hermetic, or otherwise) of the ethods and the motives and purposes of GENERATION. Generation is a "MIRACLE"! And a Miracle is always DIVINE, no matter what aspect it may assume in the limited view of Men! The ACT which lies at the base of, and in its consumation constitutes Generation, has been branded by misguided zelots as an act of sin, and has been explained as a supposed consequence of the imaginary Fall of Adam and Eve and connected with the Fall of the Angels! In fact it has been held up as an Act of Shame!

But the Ancient Masters of Hermetic Science who explored the wonders of the natural world and the wonders and mysteries of the supersensual world, these supposed Black Magicians, prayed down in the very depths of their abasement and humility before the "IDEA of GOD", rising thus into aithood, looked upon Nature and ALL its DEMONSTRATIONS, and materialisations of the super-sensual, with very different eyes from the ordinary man and philosopher. They were enabled in a spiritual way, to penetrate to the truth of the real meaning of the Original Fall of the Angels, of the Original Fall of Adam and Eve. The Masters of Hermetic Science hold that it is possible, by the right application of the meaning of "Original Sin" and "Fall of Angels" to arrest in magic art, i.e. Sex Magic, the Supernatural S.E.E.D.S. operating in every, and through every being, for purposes of understanding "GOD ITSELF" and "UNITING WITH GODHEAD". This is called the great act of Transmutation of the

Reproductive Energy. This Great Mystery is also embodied in the Eucharist of the Churches. It is a Hermetic Mystery. It is a Blind! Blinds are used by the Church and by Hermetic Science. No Hermetic Truth, entirely unveiled, is ever printed, or given out publicly. With this clear understanding before us we now proceed to give a definition of those Finer Forces of Nature which will lead us to understand what Mystic Anatomy is. Hermetic Science teaches us that the Sympathetic Nerve System is Shiva Vina (also Kali's Vina) i.e. Generative God's String Instrument. This is symbolically represented as a harp. The Sympathicus is played on by the Tantrikas, the writings of Sakti, or worship of female energy. The Nerve Fibres or Cords are called in Eastern Hermetic Science Nadis.

The principal 3 Nadis are

- a) Shushuma in central canal of spinal cord and medulla oblongata.
- b) Ida to the left of Shushuma.
- c) Pingala to the right of Shushuma.

These Nadis start from Ajna Lotus (Triveni Plexus) and they join on a point between the eyebrows over the nose. The Ida is negative and corresponds to the MOON, and Pingala is positive and corresponds to the SUN. Ida leaves by the left nostril and Pingala by the right one. Besides the above mentioned 3 most important Nadis, there are others. The whole of the 14 Nadis are: Shushuma, Pingala, Ida, Gandhari, Hasti-jihvica, Kuhu (generative), Sarawasti, Pusa, Sankhini, Payaswini, Varuni, Alumbusa, Viskwodan "and Yasaswini.

Chitta is the principle of thinking

The Eastern Hermetic name for Nerve Plexus is "Lotus"

The Lotuses are the Psychic Centres of the Body, within which force and life-energy are stored up. There are 42 Lotuses of which 7 are of special value and importance for practical purposes:

1) Mudladhar Lotus, wherein is the "Coiled-up-one" the Kundalini Nadi at base of Shushuma in the Sacral Plexus. It is the dormant or sleeping power of Supreme life. It embraces the 3 channels or cords, Ida, Pingala and Shushuma, or MOON, SUN and FIRE, or NEGATIVE, POSITIVE and the UNION of BOTH. and its RESULT. Solar Plexus. Coeliacus. Gods Instrument. It is known as the "Fundamental Lotus" or the "Base of Life"! The energy which surrounds this Lotus is the Seed of Love, and the whole combination is called Mudladhar Lotus which has 4 petals.

2) Swadkisthan Lotus has 6 petals.

3) Manipur Lotus has 10 petals. It is situated under the navel.

4) Anahat Lotus with 12 petals (Fibres) is in the heart. Within this Lotus dwells the flame Van-Linga!

5) Vishudda Lotus has 16 petals.

6) Ajna Lotus between the eyes on bridge of nose, it has 2 petals. The Shushuma passes up from the Sacral Plexus through the Spinal Cord, to the right side of Ajna Lotus (Pingala) and from there it passes to the left of Ajna Lotus (Ida). Pingala comes from the left side of Ajna Lotus and goes to the right side of the nostril.

7) Sakasrar Lotus, the 1000 petalled Lotus, is at the base of palate. HA is MOON or Ida; THA is SUN or Pingala; HA-THA is UNION of Prana and Apana under the navel. Hence Ha-Tha-Yoga. He-She-Union or Coition.

Prana goes from heart downwards, Apana goes from anus upwards.

From what above has been stated about the Hermetic or Mystic Value of the Sympathetic Nerve System, is shown that the Sympathetic Nerve System, of which School Science knows so very little,

forms the bridge which connects the gross and material conception of the human Body (Microcosmos) with the higher and hidden or esoteric and hermetic conception of the Finer Forces of Human Nature. And like in Microcosmos, so in Macrocosmos!

In Macrocosmos we find then (esoterically or hermetically speaking) Seven Forces, or Seven Centres of Forces. Whether it be 7 Lokas (spheres of existence in eternity, or 7 Tattvas (the reasons of existence: I am I) or the whole chain of Seven. Or whether they be Macro-Kosmic Forces, or the Micro-Kosmic, Forces, they always stand in same order and relations. The Seven Tattvas are:

Adi Tattva, the primordial universal force issuing at the beginning of manifestation, or of the "Procreative" period from the eternal immutable SAT, the substratum of ALL. It corresponds with the Auric Egg, which surrounds every Globe, as every Man. It is the Force proceeding from the First or Unmanifested Logos! Equivalent of SUN! Father! Vater!

Anupadaka Tattva, the first differentiation on the plane of being, the parentless, the God Brahma born without father or mother, sprung from that grows from Vishnu's navel. Equivalent of MOON. Logos Son! Sohn!

Akasha Tattva, this is from which all religions start: Jupiter, Indra, Pater Ether, Pneuma, or the Manifested Logos, and the biblical Holy Ghost! Heilige Geist! Its equivalent is Saturnus.

Vayu Tattva, Aerial plane; Tajias Tattva, plane of our atmosphere;

Apas Tattva, liquid substance of Water; Prithvi Tattva, solid substance of earth.

These last four correspond to the Four Elements.

Vayus corresponds to Air and Jupiter;

Ajna (Agni) corresponds to Fire and Mars;

Apas corresponds to Water and Venus;

Prithvi corresponds to Earth and Mercury.

According to Mystic Anatomy Akasha Tattva is located in the Brain; Tayas Tattva in the Shoulder, Vayus Tattva in the Navel; Apas Tattva in the knee; Prithvi Tattva in, sole of Feet. Further in Mystic Anatomy:

Spleen corresponds to Linga Sharira,

Liver corresponds to Kama,

Heart corresponds to Prana,

Corpora Quadrigemina corresponds to Kama-Manas,

Pituitary Body corresponds to Manas Antakarana,

Pineal Gland corresponds to Manas, and when this is touched by

Kundalini, it becomes Buddhi Manas or Divine Thought.

Of special importance in Mystic Anatomy is the Pituitary Body at the base of the brain. This Pituitary Body or Hypophysis Cerebri, is connected with the Pineal Gland or Conarium. Both the Hypophysis Cerebri and the Conarium are covered with a grey sand which is called Acervulus Cerebri. This sand, of which the School Physiologists know nothing to say, is found in Man only after he, or she is 7 years of age.

This sand is of the greatest mystic importance. It is connected with the production of SAT, the ultimate Essence of Everything. It stands in relationship to the Central Organ of ALL FLUIDS, the W.O.M.B., and in the womb is PRANA the Great Architect of the child. PRANA is also in the air, and is absorbed by all created living beings. Without Prana everything would die. Prana is in the air, but it is also there where air is not able to penetrate. It is independent of air while air is dependent on Prana. Prana is born from the Atma (Atem Gottes). It arises in the Atma like the shadow in the body.

We absorb the Prana of the air in every breath we take. But we can train our breathing to absorb, inhale, a greater quantity of Prana than is ordinarily required for our daily life. And this Surplus-Prana we are able to store in our Nerve-Centres, Lotuses or Plexus, until such time as we may require it again for special use. This function can be compared to the STORING of materialistic electricity in a Leyden Jar. Through this self-willed, conscious accumulation of SURPLUS PRANA in our body, the physical body develops forces which previously lay dormant in him. Persons who have by accumulation of Surplus Prana developed such special Forces by special intellectual training may become able to transfer, exhale, disseminate, pass on (part) of their own stored up Prana to Others! This is called then, and is used for, PRANA HEALING, and has been systematised by Theodor Reuss under the name of "PRANA-THERAPIE" in the year 1893. A treatise on this subject was published in 1893 in a Magazine published by Dr. Huebbe-Schleiden of Hannover entitled "Die Sphinx" and signed with the pseudonym "Theodor Regens." -- This treatise was afterwards published as a separate little book called "Pranatherapie".

ARTEMIS IOTA

vel

DE COITU SCHOLIAE TRIVIÆ

Frater T.S. of Nu-Isis workgroup who key-entered this Work

Dianae sumus in fide
Puellae et pueri integri
Dianam pueri integri
Pullaeque canamus

—Catullus

The word of Sin is Restriction. O man! refuse not thy wife, if she will; O lover, if thou wilt, depart! There is no bond that can unite the divided but love; all else is a curse. Accursed! Accursed be it to the aeons! (AL, I: 41)

Consent or refusal are to be determined by the impulse itself, without reference to any other motives such as commonly influence action.

So with thy all; thou hast no right but to do thy will. (AL, I: 42)

Every thought, word, or act without exception is subject to this law. "Do what thou wilt" does not give license to do anything else; lest this be not understood, the doctrine is here explicit: "Thou hast no right but to do thy will."

Every particle of energy must be built into this single-track machine of will; directly or indirectly, it must serve the one purpose. A very small hole in the hull may sink a very large ship. Every act, therefore, with the thoughts and words which determine its performance, is a sacrament.

Now of all acts the most intrinsically important is the act of love. Firstly, because the ecstasy which accompanies its due performance is a physical image, or hint, of the state of Samadhi, since the consciousness of the Ego is temporarily in abeyance; secondly, because its normal effect on the material plane is, or may be, incalculably vast. (The emphasis on the word "due" is absolute.) Precisely because it is so powerful a weapon, its use is hedged in with manifold precautions, and its abuse deprecated in injunctions heavily charged with menace. . . . "Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me." (2)

If this be not aright; if ye confound the space-marks, saying: They are one; or saying, They are many; if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit! (AL, I: 52)

This shall regenerate the world, the little world my sister, my heart & my tongue, unto whom I send this kiss . . . But ecstasy be thine and joy of earth: ever To me! To me! (AL, I: 53)

. . . 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 & pride; but always in the love of me, and so shall ye come to my joy. (AL, I: 61)

There is a veil: that veil is black. It is the veil of the modest woman; it is the veil of sorrow, & the pall of death: this is none of me. Tear down that lying spectre of the centuries: veil not your

vices in virtuous words: these vices are my service; ye do well, & I will reward you here and hereafter. (AL, II: 52)

There is help and hope in other spells. Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!

But exceed! exceed!

Strive ever to more! and if thou art truly mine - and doubt it not, an if thou art ever joyous - death is the crown of all. (AL, II: 70-72)

Here is confirmation in detail of AL I: 41. This act is a definite electrical or magnetic phenomenon. No other considerations apply. (It will therefore occasionally seem, to the outsider, unreasonable.) The only exception – it is only apparently so – is when satisfaction of the impulse would manifestly thwart the True Will more than it would help to fulfill it; any such case must be judged on its merits.

"But always unto me." The word "always" admits of no exception; "unto me" may be paraphrased as the "fulfillment of one possibility necessary to the achievement of the Great Work." Every act is a sacrament, but this pre-eminently so. The text continues with a plain threat: "if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit." To profane this sacrament of sacraments is the most fatal of errors and offences; for it is high treason to the Great Work itself.

The next verse repeats: "If the ritual be not ever unto me"; and it is emphasized and fortified with a threat. The offender is no longer in free enjoyment of the caresses of the Goddess of Love; he is cast out into the penal constraint of the merciless and terrible God of Chapter III (3)

". . . Be goodly therefore; dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will . . ." This refers to the technique of the art; it will be explained later in this essay.

". . . with whom ye will." This repeats what has been said already above in the notes to AL, I:41.

Verse 53 asserts the importance of this dogma. Neglect of these prescriptions has been responsible for the endless and intolerable agonies, the hideous and unmitigable disasters of the past.

The Qabalist may note that "To me!" at the end of this verse not only repeats the adjuration, but is a Magical Seal set upon the dogma. (Verse 54 is a hint to seek the secret) (4). In Greek letters TO MH (5) adds to 418; it is identical with Abrahadabra, the cipher of the Great Work. Meditation should lead the student to considerations even deeper and more fruitful.

Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God. (AL, I:57)

Beauty and strength, leaping laughter and delicious languor, force and fire, are of us. (AL, II:20)

I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this. (AL, II:22)

Behold! these be grave mysteries; for there are also of my friends who be hermits. Now think not to find them in the forest or on the mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them; there shall ye find them. (AL, II:24)

But ye, o my people, rise up & awake!

Let the rituals be rightly performed with joy & 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 child 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!
 Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in
 the kisses of Nu.
 (AL, II:34-44)*

These verses refer once more to the concomitants of the act; they indicate the adjutants to the technique; and they indicate the spirit in which it should be approached. The detached scientific attitude of enquiry and preparation is preliminary; the object is to foresee hindrances, to facilitate and to direct the current: but the impulse itself is Enthusiasm.

*There is a veil: that veil is black. It is the veil of the modest woman; it is the veil of sorrow, & the
 pall of death: this is none of me. Tear down that lying spectre of the centuries: veil not your
 vices in virtuous words: these vices are my service; ye do well, and I will reward you here and
 hereafter. (AL, II:52)*

*Let Mary inviolate be torn upon wheels: for her sake let all chaste women be utterly despised
 among you!
 Also for beauty's sake and love's! (AL, III:55-56)*

The student should assimilate the doctrine of the "Black Brothers." (6) To refuse to fulfill any of one's possibilities is the direct negation of the Great Work.

*There is help and hope in other spells. Wisdom says: be strong! Then canst thou bear more
 joy. Be not animal; refine thy rapture. If thou drink, drink by the eight and ninety rules of art: if
 thou love, exceed by delicacy; and if thou do ought joyous, let there be subtlety therein.
 But exceed! exceed!
 Strive ever to more! and if thou art truly mine—and doubt it not, an if thou art ever joyous!—
 death is the crown of all. (AL II:70-72)*

Here, in a few simple phrases, is a complete guide – in skeleton – to the Art of Love.

Genius without technique is often clumsy and unintelligible; but technique without genius is dry bones. Genius is there, or is not there; nor wit nor work avail if it be absent. Yet one may maintain that it is always there, since "Every man and every woman is a star." In any case only technique responds to study and exercise; it has been written that it "demands as much study as theology, and as much practice as billiard." All one can do is (a) to unleash and (b) to direct, the latent genius. In countries hostile to civilization (*horribilesque ultimosque Brittanos*) and their colonies, past and present, the technique is almost non-existent; individuals who possess it in any degree of perfection owe their pre-eminence, in almost every case, to tuition and training under the natives of happier and less barbarian parts of the world. Each type of race or culture has its own especial virtues.

A. *Study*: The student should study, bear in mind, and take to heart, such classics as the *Ananga-Ranga*, the *Bagh-i-Muattar* of Abdullah el Haji, the *Kama Shashtra*, the *Kama Sutra*, the *Scented Garden of the Sheikh Nefzawi*, and certain scientific or pseudo-scientific treatises (usually upon the deformities of nature, or the abuses of ignorance) by numerous authors, mostly French, German, Austrian or Italian. *Energised Enthusiasm* (*The Equinox*, Vol. 1, No. 9) is of palmary virtue. (*Liber LXVI*, *Liber CCCLXX*, *Liber DCCCXXXI*, *Liber CLXXV*, *Liber CLVI* and others, also in *The Equinox*, are official publications of the A.'.A.'.) There are also various classics of the subject, helpful to assimilate the romantic and enthusiastic atmosphere proper to practice of the Art; one may instance Catullus, Juvenal (especially the *Sixth Satire*), Martial, Petronius Arbiter, Apuleius, Boccaccio, Masucci, Francois Rabelais, de Balzac (*Contes Drolatiques*), de Sade (*Justine*, *Juliette*, et al), Andre de Nerciat, Alfred de Musset et Georges Sand (*Gamiani: ou Deux nuits d'exces*), Sacher-Masoch (*Venus in Furs*), with English and American too numerous to list, but notably the poets in Holy Orders: Swift, Sterne, Herrick, Donne, and Herbert.

There is also a complete literature of mysticism which approaches or implies this matter; but this type of work is, for the younger student, as dangerous as it is superficially attractive. It encourages the sense of guilt, teaches the venomous art of self-exculpation, and extols that very hypocrisy which Freedom notably condemns. "Tear down that lying spectre of the centuries." (AL, II:52).

B. Practice: No one teacher, however gifted, can possibly cover one hundredth part of the groundwork of this Art. The best tuition is that of trained and consecrated experts; next, that of men and women of natural genius.

C. Original Research: This should be based upon the broadest knowledge possible, and the deepest understanding of the same; and upon the results of the scope and intensity of one's practice.

But exceed! exceed!
(AL, II:72)

But always unto me.
(AL, I:51)

THE LAW IS FOR ALL; WILKINSON EDITION

52. If this be not aright; if ye confound the space-marks, saying: they are one; or saying, They are many; if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khui!

COMMENTARY: It is not true to say either that we are separate Stars, or One Star. Each Star is individual, yet each is bound to the others by Law. This Freedom under Law is one of the most difficult yet important doctrines of this Book. So too the ritual— our lives—must be unto Nuit; for She is the Ultimate to which we tend, the asymptote of our curve. Failure in this one-pointedness sets up the illusion of duality, which leads to excision and destruction.

“direful”: because Ra-Hoor-Khui is a “god of War and of Vengeance”; see Cap. III.

The doctrine of the previous verses, which appears not merely to allow sexual liberty in the ordinary sense, but even to advocate it in a sense which is calculated to shock the most abandoned libertine, can do no less than startle and alarm the magician, and that only the more so as he is familiar with the theory and practice of his art. “What is this, in the name of Adonai?” I hear him exclaim: “is it not the immemorial and unchallenged tradition that the exorcist who would apply himself to the most elementary operations of our Art is bound to prepare himself by a course of chastity? Is it not notorious that virginity is by its own virtue one of the most powerful means, and one of the most essential conditions, of all Magical works? This is no question of technical formula such as may, with propriety, be modulated in the event of an Equinox of the Gods. It is one of those eternal truths of Nature which persist, no matter what the environment, in respect of place or period.”

To these remarks I can but smile my most genial assent. The only objection that I can take to them is to point out that the connotation of the word “chastity” may have been misunderstood from a scientific point of view, just as modern science has modified our conception of the relations of the earth and the sun without presuming to alter one jot or tittle of the observed facts of Nature. So we may assert that modern discoveries in physiology have rendered obsolete the Osirian conceptions of the sexual process which interpreted chastity as physical abstinence, small regard being paid to the mental and moral concomitants of the refusal to act, still less to the physical indications. The root of the error lies in the dogma of original sin, as a result of which pollution was actually excused as being in the nature of involuntary offence, just as if one were to assert that a sleepwalker who has fallen over a precipice were any less dead than Empedocles or Sappho.

The doctrine of Thelemasolves the whole question in conformity with the facts observed by science and the proprieties prescribed by Magick. It must be obvious to the most embryonic tyro in alchemy that if there be any material substance soever endowed with Magical properties, one must class, *primus inter pares*, that vehicle of essential humanity which is the first matter of that Great Work wherein our race shares the divine prerogative of creating man in its own image, male and female.

It is evidently of minor importance whether the will to create be consciously formulated. Lot in his drunkenness served the turn of his two daughters, no less than Jupiter, who prolonged the night to forty-eight hours in order to give himself time to beget Hercules

Man is in actual possession of this supreme talisman. It is his pearl of great price,¹ in Comparison with which all other jewels are but gew-gaws. It is his prime duty to preserve the integrity of this substance. He must not allow its quality to be impaired either by malnutrition or by disease. He must not destroy it

like Origen and Klingsor. He must not waste it like Onan.

But physiology informs us that we are bound to waste it, no matter what be our continence, so long as we are liable to sleep; and Nature, whether by precaution or by prodigality, provides us with so great an excess of the substance that the reproduction of the human race need not slacken, though the proportion of men to women were no more than three to the thousand. The problem of efficiency consequently appears practically insoluble.

We are now struck with the fact that Nuit commands us to exercise the utmost freedom in our choice of the method of utilizing the services of this our first, our finest and our fieriest talisman; the license appears at first sight unconditioned in the most express and explicit terms that it is possible to employ. The caveat, "But always unto me", sounds like an afterthought. We are almost shocked when, in the following verse, we discover a menace, none the less dread because of the obscurity of its terms.

Our first consideration only adds to our sense of surprised repugnance. It becomes evident that one type of act is forbidden, with the penalty of falling altogether from the law of liberty to the code of crime; and our amazement and horror only increase as we recognize that this single gesture which is held damnable, is the natural exercise of the most fatidical function of nature, the innocent indulgence of irresistible impulse. We glance back to the previous verse—we examine our charter. We are permitted to rake our fill and will of love as we will, when, where and with whom we will, but there is nothing said about why we will. On the contrary, despite the infinite variety of lawful means, there is one end held lawful, and no more than one. The act has only one legitimate object: it must be performed unto Nuit. Further reflection reassures us to some extent, not directly, in the manner of the jurist, but indirectly, by calling our attention to the facts of Nature which underlie the ethics of the question. Nuit is that from which we have come, that to which we must return. Evasion of the issue is no more possible than was alternation of the antecedent. From Nuit we received this talisman, which conveys our physical identity through the ages of time. To Nuit, therefore, we owe it; and to defile any portion of that purest and divinest quintessence of ourselves is evidently the supreme blasphemy. Nothing in nature can be misapplied. It is our first duty to ourselves to preserve the treasure entrusted to us: "What shall it profit a man if he gain the whole world and lose his own soul?"¹

The nature of man is individual. No two faces are identical, still less are two individuals. Unspeakable is the variety of form and immeasurable the diversity of beauty, but in all is the seal of unity, inasmuch as all cometh from the womb of Nuit—to it returneth all. The apprehension of this sublimity is the mark of divinity. Knowing this, all is liberty; ignorant of this, all is bondage. As no two individuals are identical, so also, there can be no identity between the quintessential expressions of the will of any two persons; and the expression of each person, in the first instance, as his purely physical prerogative, is his sexual gesture.

One cannot say that any significance of that gesture is forbidden, for "There is no law beyond Do what thou wilt." But this may and shall be said, that a significance which indicates ignorance or forgetfulness of the central truth of the Universe, is an acquiescence in that opacity caused by the confusion of the veils which conceal the soul from the consciousness, and thus create the illusion which the aspirant calls Sorrow, and the uninitiate, Evil.

The sexual act, even to the grossest of mankind, is the agent which dissipates the fog of self for one ecstatic moment. It is the instinctive feeling that the physical spasm is symbolic of that miracle of the Mass, by which the material wafer, composed of the passive elements, earth and water, is transmuted into the substance of the Body of God, that makes the wise man dread lest so sublime a sacrament suffer profanation. It is this that has caused him, in half-instinctive, half-intellectual half-comprehension of the nature of the truth, which has driven him to fence the act about with tabus. But a little knowledge is a dangerous thing. His fear has created phantoms, and his malobservation suggested precautions scarce worthy to be called empirical. We see him combat analogous difficulties in a precisely similar manner. History shows us the physician defending mankind against plague with exorcisms on the one hand and useless herbs on the other. A charred stake is driven through the heart of a vampire, and his victim is protected with garlic. The strength of God, who can doubt? The strength of taste and of smell

are known facts. So they measured strength against strength without considering whether the one was appropriate to the other, any more than as if one were to ward off the strength of steel swords by the strength of the colour of one's armour. Modern science, by correct classification, has expounded the doctrine of the magical link. We no longer confuse the planes. We manipulate physical phenomena by physical means; mental by mental. We trace things to their true causes, and no longer seek to cut the Gordian knot of our ignorance by the sword of a postulated Pantheon.

Physiology leaves us in no doubt as to the power of our inherited talisman. And modern discoveries in psychology have made it

clear enough that the sexual peculiarities of people are hieroglyphs, obscure yet not unintelligible, revealing their histories in the first place, in the second, their relations with environment in the present, and, in the third, their possibilities with regard to the modification of the future.

In these supremely important verses of *The Book of the Law* it becomes clear that Nuit is aware of all these facts, and that she regards them as no less than the combination of the lock of the strong-room of the future. "This" (doctrine) "shall regenerate the world the little world my sister". The misunderstanding of the ignorant fear like a fog, the ignorant lust like a miasma, these things have done more to keep back humanity from realization of and from intelligent cooperation with its destiny, than any other dozen things put together. The vileness and falseness of religion itself have been the monsters aborted from the dark womb its infernal mystery.

There is nothing unclean or degrading in any manifestation soever of the sexual instinct, because, without exception, 'every act is an impulsively projected image of the Will of the individual who, whether man or woman, is a star; the Pennsylvanian with his pig no less than the Spirit with Mary; Sappho with Atthis and I

Apollo with Hyacinth as perfect as Daphnis with Chloe or as Galahad vowed to the Graal. The one thing needful, the all perfect means of purification, consecration, and sanctification-- independent of the physical and moral accidents circumstantial of the particular incident is the realization of love as a sacrament. The use of the physical means as a Magical Operation-- whose formula is that by two opposites by dissolving both, annihilating both (to create a third thing which transcends that opposition), the phase of duality which constitutes the consciousness of imperfection is perceived as the absolute negative whose apprehension is identical with that duality—is the accomplishment of the Great Work.

The anacaphalepsis of these considerations is this:

1. The accidents of any act of love, such as its protagonists and their peculiarities of expression on whatever plane, are totally immaterial to the Magical import of the act. Each person is responsible to himself, being a star, to travel in his own orbit, composed of his own elements, to shine with his own light, with the colour proper to his own nature, to revolve and to rush with his own inherent motion, and to maintain his own relation with his own galaxy in its own place in the Universe. His existence is his sole and sufficient justification for his own matter and manner.

2. His only possible error is to withdraw himself from this consciousness of himself as both unique in himself and necessary to the norm of nature.

To bring down this doctrine to a practical rule for every man or woman by which they may enjoy, in perfection, their sexual life and make it what it rightly is—the holiest part of the religious life (I say "holiest" because it redeems even physical grossness to partake with spiritual saintship)—the intention of *The Book of the Law* is perfectly simple. Whatever your sexual predilections may be, you are free, by the Law of Thelema, to be the star you are, to go your own way rejoicing. It is not indicated here in this text, though it is elsewhere implied, that only one symptom warns that you have mistaken your true Will, and that is, if you should imagine that in pursuing your way you interfere with that of another star. It may, therefore, be considered improper, as a general rule, for your sexual gratification to destroy, deform, or displease any other star. Mutual consent to the act is the condition thereof. It must,

of course, be understood that such consent is not always explicit. There are cases when seduction or rape may be emancipation or initiation to another. Such acts can only be judged by their results.

The most important condition of the act, humanly speaking, is that the attraction should be spontaneous and irresistible; a leaping up of the will to create with lyrical frenzy. This first condition once recognized, it should be surrounded with every circumstance of worship. Study and experience should furnish a technique of

love. All science, all art, every elaboration should emphasize and adorn the expression of the enthusiasm. All strength and all skill should be summoned to fulfil the frenzy, and life itself should be flung with a spendthrift gesture on the counter of the Merchant of Madness. On the steel of your helmet let there be gold inlaid with the motto "Excess."

The above indications are taken from a subsequent passage of the third chapter of this Book.'

The supreme and absolute injunction, the crux of your knightly oath, is that you lay your lance in rest to the glory of your Lady, the Queen of the Stars, Nuit. Your knighthood depends upon your refusal to fight in any lesser cause. That is what distinguishes you from the brigand and the bully. You give your life on Her Altar. You make yourself worthy of Her by your readiness to fight at any time, in any place, with any weapon, and at any odds. For Her, from Whom you come, of Whom you are, to Whom you go, your life is no more and no less than one continuous sacrament. You have no word but Her praise, no thought but love of Her. You have only one cry, of inarticulate ecstasy, the intense spasm, possession of Her, and Death, to Her. You have no act but the priest's gesture that makes your body Hers. The wafer is the disk of the Sun, the star in Her body. Your blood is spilt from your heart with every beat of your pulse into Her cup. It is the wine of Her life crushed from the grape of your sun-ripened vine. On this wine you are drunk. It washes your corpse that is as the fragment of the Host, broken by you, the Priest, into Her golden chalice. You, Knight and Priest of the Order of the Temple, saying Her mass, become God in Her, by love and death. This act of love, though in its form it be with a horse like Caligula, with a like Messalina, with a giant like Heliogabalus, with a pollard like Nero, with a monster like Baudelaire, though with de Sade it gloat on blood, with Sacher-Masoch crave for whips and furs, with Yvette Guilbert crave the glove, or dote on babes like E. T. Reed of Punch; whether one love oneself disdaining every other like Narcissus, offer oneself loveless to every love like Catherine, or find the body so vain as to enclose one's lust in the soul and make one lifelong spinthria unassuaged in the imagination like Aubrey Beardsley, the means matter no whit. Each takes one way, Keats one, Goya one. The end is everything: that by the act, whatever it is, one worships, loves, possesses, and becomes Nuit.

The act of love can no more "trammel up the consequence" than any other act. As long as you possess the talisman, it must be used from time to time, whether you will or no. If you injure the quality or diminish the quantity, of that quintessence, you blaspheme yourself, and betray the trust reposed in you when you

accepted the obligation of that austere chivalrous Order called Manhood. The powers of the talisman are irresistible like every other natural force. Every time they are used, a child must be begotten. This child must be in your own image, a symbol of your nature, an expression of your true subconscious Will.

It is, of course, only once in many times that the conditions allow of the production of a human child. What happens when (either by chance or by design) that obvious effect is prevented? The materialist may imagine that with the destruction of the complex, it becomes harmless, its potentialities aborted, just as the violence of sulphuric acid comes to naught if it be neutralized by caustic soda. But he is a very poor materialist if he says so. The full possibilities of the acid must be accounted for in one way or another. If it does not dissolve a metal, it may carbonize a sugar, generate a gas, give off heat, or in one way or another fulfil absolutely every possibility which it inherited from the forces that went to make it. It is manifestly a contradiction of the laws of the Conservation of matter and energy, that a substance should lose by being transformed. It is contrary to Nature that a man, with potentialities which can transform the face of the earth, should become nothing but inert carrion when he happens to die. Everything that he was must inevitably persist; and if the manifestation

be not to one set of senses, why then, to another! The idea of creation from nothing of something and the destruction of something to nothing, exploded with the theory of Phlogiston.

It stands plain, even to sceptical reason—indeed, most of all to the sceptic—that our talisman, one microscopic serpent of which can build for itself such a house as to rule men's bodies for a generation like Alexander, or their minds for an epoch like Plato, cannot be destroyed or diminished by any conceivable force.

When this talisman comes forth from its fortress, its action begins. The ancient Jewish Rabbins knew this, and taught that before Eve was given to Adam, the demon Lilith conceived by the spilt of his dreams, so that the hybrid races of satyrs, elves and the like began to populate those secret places of the earth which are not sensible by the organs of the normal man.

I take it as certain that every offering of this talisman infallibly begets children on one plane or another of this our cosmos, whose matter is so varied in kind. Such a child must partake of its father's nature; and its character will be determined, partly by the environment in which it is bred to manifestation, lives, and ultimately changes in what we call death, and partly by the inmost will of the father, perhaps modified to some extent by his conscious will at the time of his slipping the leash.

This being so, it becomes tremendously important to a man that he should become conscious of his true inmost Will, of his essential nature. This is the Great Work whose attainment constitutes adeptship, provided that the consciousness recognizes that its own dependence on circumstance makes it no more than a troubled image in foul water of the sun which is that Silent Self. If such a man wants to develop his powers, he must use this tremendous talisman to create in his own image. Although this talisman has such miraculous might, it is also intensely sensitive. Put in an unsuitable environment, it may produce grotesque or malignant perversions of its father's Word. We are all aware that fine children are born of healthy mothers who are true and worthy mates of their husbands. The children of hate, of debauch, of sickness, nearly always bear witness in body and mind to the abuse of the talisman. Not only the sins of the father but those of the mother, yes, more, those of their social surroundings, are visited on the children to the third and fourth generation. Nay, more, the mischief can never be mended. A man can destroy in a minute his kingdom, inherited from unnumbered dynasties of biological prudence.

It will also be admitted, without reference to Magick, that the abuse of the talisman leads to moral, mental and spiritual misfortune. Crime and insanity, as well as disease and debility, are constantly seen as the direct result of mismanaging the sexual life, either tactically, strategically, or both.

The Book of the Law emphasizes the importance of these considerations. The act of love must be spontaneous, in absolute freedom. The man must be true to himself. Romeo must not be thrust on Rosaline for family, social, or financial reasons. Desdemona must not be barred from Othello for reasons of race or religion. The homosexual must not blaspheme his nature and commit spiritual suicide by suppressing love or attempting to pervert it, as ignorance and fear, shame and weakness, so often induct him to do. Whatever the act which expresses the soul, that act and no other is right. But, on the other hand, whatever the act may be it is always a sacrament; and, however profaned, it is always efficient. To profane it is only to turn food into poison. The act must be pure and passionate. It must be held as the union with God in the heart of the Holy of Holies. One must never forget that a child will be born of that deed. One must choose the environment appropriate to the particular child which one wills to create. One must make sure that the conscious will is written, on the pure waters of a mind unstirred, in letters of fire, by the Sun of the Soul. One must not create confusion in the talisman, which belongs to the Silent Self, by letting the speaking self deny the purpose which produced it. If one's true Will, the reason of one's incarnation, be to bring peace on earth, one must not perform an act of love with motives of jealousy or emulation.

One must fortify one's body to the utmost, and protect it from every disaster, so that the substance of the talisman may be as perfect as possible. One must calm the mind, increasing its knowledge, organizing its powers, resolving its tangles, so that it may truly apprehend the Silent Self, judge partial pleas and unbalanced opinions, while supporting the concentration of the Will by its fortified frontiers, and, with unanimous enthusiasm, acclaiming the Lordship of the thought which expresses the act. The

Will must seal itself upon the substance of the talisman. It must be, in alchemical language, the Sulphur which fixes the Mercury which determines the nature of the Salt. The whole man, from his inmost Godhead to the tip of his tiniest eyelash, must be one engine, cumbered with nothing useless, nothing inharmonious; a thunderbolt from the hand of Jove. It must give itself utterly in the one act of love. It must cease to know itself as anything but the Will. It must not have the will; it must transform itself completely to be the Will.

Last of all, the act must be supreme. It must do and it must die. From that death it must rise again, purged of that Will, having accomplished it so perfectly that nothing is left thereof in its elements. It must have emptied itself into the vehicle. So shall the child be whole of spirit.

But this is not enough. The ground in which the seed is cast must be suitable for its reception. The climate must be favourable, the soil must be prepared, and the enemies of the young child that seek its life must be driven beyond range of malice. These points are obvious enough, if applied to the ordinary affair of breeding children. One needs the right woman, and the right conditions for her. It applies even more closely to other acts, for woman is protected by generations of biological adaptation, whereas spiritual children are more easily diseased and deformed, being of subtler and more sensitive matter. So infinitely varied are the possibilities of creation that each adept must work out each problem for himself as best he can. There are magical methods of making a link between the force generated and the matter on which it is desired to act; but these are, for the most part, best communicated by private instruction and developed by personal practice. The crude description is a bare framework, and (even so) more often misleads than not.

But the general rule is to arrange all the conditions beforehand with intent to facilitate the manifestation of the thing willed, and to prevent the dangers of abortion by eliminating discordant elements.

For instance: a man seeking to regain health should assist his Magical Will by taking all possible hygienic and medical measures proper to amend his malady. A man wishing to develop his genius a sculptor will devote himself to study and training, will surround himself with beautiful forms, and, if possible, live in a place where nature herself testifies to the touch of the thumb of the Great Architect. He will choose the object of his passion at the nod of his Silent Self. He will not allow the prejudice, either of sense, emotion, or rational judgment, to obscure the Sun of his Soul. In the first place, mutual magnetism, despite the masks of mind, should be unmistakable. Unless it exists, a puissant purity of passion, there is no Magical basis for the Sacrament. Yet, such magnetism is only the first condition. Where two people become intimate, each crisis of satisfaction between the terminals leaves them in a proximity which demands mutual observation; and the intense clarity of the mind which results from the discharge of the electric force makes such observation abnormally critical. The higher the type of mind, the more certain this is, and the greater the danger of finding some antipathetic trifle which experience tells us will one day be the only thing left to observe; just as a wart on the nose is remembered when the rest of the face is forgotten.

The object of Love must therefore be one with the lover in something more than the Will to unite magnetically; it must be in passionate partnership with the Will of which the Will-to-love is only the Magical symbol. Perhaps no two wills can be identical, but at least they can be so sympathetic that the manifestations are not likely to clash. It is not enough to have a partner of the passive type who bleats "Thy will be done" —that ends in contempt, boredom and distrust. One wants a passion that can blend with

one's own. Where this is the case, it does not matter so much whether the mental expression is syndromic; it is, indeed, better when two entirely different worlds of thought and experience have led to sister conclusions. But it is essential that the habit of mind should be sympathetic, that the machinery should be constructed on similar principles. The psychology of the one should be intelligible to the other.

Social position and physical appearance and habits are of far less importance, especially in a society which has accepted the Law of Thelema. Tolerance itself produces suavity, and suavity soon relieves the strain on tolerance. In any case, most people, especially women, adapt themselves adroitly

enough to their environment. I say "Especially women," for women are nearly always conscious of an important part of their true Will; the bearing of children. To them nothing else is serious in comparison, and they dismiss questions which do not bear on this as trifles, adopting the habits required of them in the interest of the domestic harmony which they recognize as a condition favourable to reproduction.

I have outlined ideal conditions. Rarely indeed can we realize even a third of our possibilities. Our Magical engine is mighty indeed when its efficiency reaches 50% of its theoretical horsepower. But the enormous majority of mankind have no idea whatever of taking Love as a sacred and serious thing, of using the eye of the microscopist, or the heart and brain of the artist. Their ignorance and their shame have made Love a carcass of pestilence; and Love has avenged the outrage by crushing their lives when they pull down the temple upon them.

The chance of finding a suitable object of Love has been reduced well nigh to zero by substituting for the actual conditions, as stated in the above paragraphs, a totally artificial and irrelevant series; the restrictions on the act itself, marriage, opinion, the conspiracy of silence, criminal laws, financial fetters, selections limited by questions of race, nationality, caste, religion, social and political cliquishness, even family exclusiveness. Out of the millions of humanity the average person is lucky if he can take his pick of a couple of score of partners.

I will here add one further pillar to my temple. It happens only too often that two people, absolutely fitted in every way to love each other, are totally debarred from expressing themselves by sheer ignorance of the technique of the act. What Nature declares as the climax of the Mass, the manifestation of God in the flesh, when the flesh is begotten, is so gross, clumsy and brutal that it disappoints and disgusts. They are horribly conscious that something is wrong. They do not know how to amend it. They are ashamed to discuss it. They have neither the experience to guide nor the imagination to experiment. Countless thousands of delicate-minded lovers turn against Love and blaspheme Him. Countless millions, not quite so fixed in refinement, accept the fact, acquiesce in the foulness, till Love is degraded to guilty grovelling. They are dragged in the dirt of the night-cart which ought to have been their "chariot of fire and the horses thereof."

This whole trouble comes from humanity's horror of Love. For the last hundred years, every first-rate writer on morals has sent forth his lightnings and thunders, hailstones and coals of fire, to burn up Gomorrah and Sodom where Love is either shameful and secret, or daubed with dung of sentiment in order that the swinish citizens may recognize their ideal therein. We do not tell the artist that his art is so sacred, so disgusting, so splendid and so disgraceful that he must not on any account learn the use of the tools of his trade, and study in school how to see with his eye, and record what he sees with his hand. We do not tell the man who would heal disease that he must not know his subject, from anatomy to pathology; or bid him undertake to remove an appendix from a valued Archbishop the first time he takes scalpel in hand.

But love is an art no less than Rembrandt's, a science no less than Lister's. The mind must make the heart articulate, and the body the temple of the soul. The animal instinct in man is the twin of the ape's or the bull's. Yet this is the one thing lawful in the code of the bourgeois. He is right to consider the act, as he knows it, degrading. It is, indeed, for him, an act ridiculous, obscene, gross, beastly; a wallowing unworthy either of the dignity of man or of the majesty of the God within him. So is the guzzling and the swilling of the savage as he crams his enemy's raw liver into his mouth, or tilts the bottle of trade gin, and gulps. Because his meal is loathly, must we insist that any methods but his are criminal? How did we come to Laperouge and Nichols' from the cannibal's cauldron unless by critical care and vigorous research?

The act of Love, to the bourgeois, is a physical relief like defaecation, and a moral relief from the strain of the drill of decency; a joyous relapse into the brute he has to pretend he despises. It is a drunkenness which drugs his shame of himself, yet leaves him deeper in disgust. It is an unclean gesture, hideous and grotesque. It is not his own act, but forced on him by a giant who holds him helpless; he is half madman, half automaton when he performs it. It is a gawky stumbling across a black foul bog, oozing a thousand dangers. It threatens him with death, disease, disaster in all manner of forms. He pays the coward's price of fear and loathing when pedlar Sex holds out his Rat-Poison in

the lead-paper wrapping he takes for silver; and pays again with vomiting and with colic when he has gulped it in his greed.

All this he knows, only too well; he is right, by his own lights, to loathe and fear the act, to hide it from his eyes, to swear he knows it not. With tawdry rags of sentiment, sacksful of greasy clouts, he swathes the corpse of Love, and, smirking, sputters that Love had never a naked limb; then as the brute in him stirs sleepily, he plasters Love with mire, and leering, grunts that Love was never a God in the Temple Man, but a toothsome lump of carrion in the corner of his own sty.

But we of Thelema, like the artist, the true lover of Love, shameless and fearless, seeing God face to face alike in our own souls within and in all Nature without, though we use, as the bourgeois does, the word Love, we hold not the word "too often profaned for us to profane it"; it burns inviolate in its sanctuary, being reborn immaculate with every breath of life. But by "Love" we mean a thing which the eye of the bourgeois hath not seen, nor his ear heard; neither hath his heart conceived it. We have accepted Love as the meaning of Change, Change being the Life of all Matter soever in the Universe. And we have accepted Love as the mode of Motion of the Will to Change. To us every act, as implying Change, is an act of Love. Life is a dance of delight, its rhythm an infinite rapture that never can weary or stale. Our personal pleasure in it is derived not only from our own part in it, but from our conscious apprehension of its total perfections. We study its structure, we expand ourselves as we lose ourselves in understanding it, and so becoming one with it. With the Egyptian initiate we exclaim "There is no part of us that is not of the Gods";¹ and add the antistrophe: "There is no part of the Gods that is not also of us."

Therefore, the Love that is Law is no less Love in the petty personal sense; for Love that makes two One is the engine whereby even the final Two, Self and Not-Self, may become One, in the mystic marriage of the Bride, the Soul, with Him appointed from eternity to espouse her; yea, even the Most High, God All-in-All, the Truth.

Therefore we hold Love holy, our heart's religion, our mind's science. Shall He not have His ordered Rite, His priests and poets, His makers of beauty in colour and form to adorn Him, His makers of music to praise Him? Shall not His theologians, divining His nature, declare Him? Shall not even those who but sweep the courts of His temple, partake thereby of His person? And shall not our science lay hands on Him, measure Him, discover the depths, calculate the heights, and decipher the laws of His nature?

Also: to us of Thelema, thus having trained our hearts and minds to be expert engineers of the sky-cleaver Love, the ship to soar to the Sun, to us the act of Love is the consecration of the body to Love. We burn the body on the altar of Love, that even the brute may serve the Will of the Soul. We must then study the art of Bodily Love. We must not balk or bungle. We must be cool and competent as surgeons; brain, eye and hand the perfectly trained instruments of Will.

We must study the subject openly and impersonally, we must read textbooks, listen to lectures, watch demonstrations, earn our diplomas ere we enter practice.

We do not mean what the bourgeois means when we say "the act of love." To us it is not the gross gesture as of a man in a seizure, a snorting struggle, a senseless spasm, and a sudden revulsion of shame, as it is to him.

We have an art of expression; we are trained to interpret the soul and the spirit in terms of the body. We do not deny the existence of the body, or despise it; but we refuse to regard it in any other light than this: it is the organ of the Self. It must nevertheless be ordered according to its own laws; those of the mental or moral Self do not apply to it. We love; that is, we will to unite:

then the one must study the other, divine every butterfly thought as it flits, and offer the flower it most fancies. The vocabulary of Love is small, and its terms are hackneyed; to seek new words and phrases is to be affected, stilted. It chills.

But the language of the body is never exhausted; one may talk for an hour by means of an eyelash. There are intimate, delicate things, shadows of the leaves of the Tree of the Soul that dance in the breeze of Love, so subtle that neither Keats nor Heine in words, neither Brahms nor Debussy in music, could give them body. It is the agony of every artist, the greater he the more fierce his despair, that he

cannot compass expression. And what they cannot do, not once in a life of ardour, is done in all fulness by the body of any that, loving, hath learnt the lesson of how to love.

Addendum: More generally, any act soever may be used to attain any end soever by the magician who knows how to make the necessary links.

An Open Epistle On the Mysteries of OTO

" ... for those who have eyes and ears to Understand."

Frafer Hymenaeus Alpha

Do what thou wilt shall be the whole of the Law. - AL I:40

This Epistle is taken from the notes of a lengthy lecture given by Grady Louis McMurtry at Brocken Mountain Lodge OTO in April of 1980. The majority of the data is from a chart which Grady drew on a blackboard correlating the chakra system, OTO initiations & theories, *The Gnostic Mass* and Aleister Crowley's *Atlantis, The Lost Continent* to the Qabalistic Tree of Life. This information may be of little worth within the present teachings of the Order but, none-the-less, we feel it should be preserved for its insights.

THE GNOSTIC MASS

I. Of the Furnishings of the Temple.

- a. Malkuth 'Earthly, or of mundane things' - LIGHT (*Liber CL*)
- b. Direction & Weapon: East - DISK
- c. Minerval & First Degree OTO (representing Birth)
- d. Chakra: Anja/Chokmah & Vishudha/Binah
[ie pillars: Jachin & Boaz]

ATLANTIS I: OF THE PLAINS BENEATH ATLAS, AND ITS SERVILE RACE.

II. Of the Officers of the Mass.

- a. Yesod/Luna - LIFE (*Liber CL*)
- b. Direction & Weapon: South - SWORD
- c. Second Degree OTO (Life)
- d. Chakra: Anahata/Chesed, Geburah & Tiphereth

ATLANTIS II: OF THE RACE OF ATLAS.

III. Of the Ceremony of the Introit.

- a. Hod/Mercury - LOVE (*Liber CL*)
- b. Direction & Weapon: West - CUP
- c. Third Degree OTO (Death)
- d. Chakra: Svadhisthana/Hod

ATLANTIS III: OF THE AIM OF THE MAGICIANS OF ATLAS:
OF ZRO: AND ITS PROPERTIES AND USES: OF THAT WHICH
COMBINED WITH IT: AND OF BLACK PHOSPHORUS.

IV. Of the Ceremony of the opening of the Veil.

- a. Netzach/Venus - LIBERTY (*Liber CL*)
- b. Direction & Weapon: North - WAND
- c. Fourth Degree OTO/Lodge of Perfection (re-birth)
- d. Chakra: Manipura/Netzach

ATLANTIS IV: OF THE SO CALLED MAGIC OF THE
ATLANTEANS.

V. Of the Office of the Collects which are Eleven in Number (The SUN)

- a. Tiphereth/Sun
- b. Direction: Center
- c. Fifth Degree/Rosecroix OTO (Electoral College, 11 members)
- d. Chakra: Anahata/Chesed, Geburah & Tiphereth

*ATLANTIS V: OF THE HIGH HOUSE OF ATLAS, OF ITS INHABITANTS,
AND OF THEIR MANNERS AND CUSTOMS, AND OF THE LIVING
ATLA.*

VI. Of the Consecration of the Elements.

- a. Geburah/Mars
- b. Sixth Degree/Kadosh OTO
- c. Chakra: Anahata/Chesed, Geburah & Tiphereth

*ATLANTIS VI: OF THE UNDERGROUND GARDENS OF ATLAS,
AND OF THE ALLEGED COMMERCE OF THE ATLANTEANS WITH
INCUBI, SUCCUBI, AND THE DEMONS OF DARKNESS.*

VII. Of the Office of the Anthem

- a. Chesed/Jupiter
- b. Seventh Degree OTO
- c. Key Word ... Minerval, 'restored' [The first word as the last]
- d. *OF THE NATURE OF THE GODS, Liber De Natura Deorum*
- e. Chakra: Anahata/Chesed, Geburah & Tiphereth

*ATLANTIS VII: OF MARRIAGE AND OTHER CURIOUS CUSTOMS OF
THE ATLANTEANS: AND OF SACRIFICES TO THE GODS.*

VIII. Of the Mystic Marriage & Consummation of the Elements.

- a. Binah/Saturn
- b. Eighth Degree OTO
- c. Key Word ... First Degree, 'rebirth'
- d. *OF THE SECRET MARRIAGE OF THE GODS WITH MEN.*
- e. Chakra: Vishudha/Binah

*ATLANTIS VIII: OF THE HISTORY OF ATLAS, FROM ITS EARLIEST
ORIGINS TO THE PERIOD IMMEDIATELY PRECEDING THE
CATASTROPHE.*

IX. Secret. (Grimorium Sanctissimum)

- a. Chokmah (Stars)
- b. Ninth Degree OTO
- c. Key Word ... Second Degree, 'life-corrected.'
- d. *AGAPE vel Liber C vel AZOTH.*
- e. Chakra: Anja/Chokmah

Love is the law, love under will. - AL I:57

Frafer A

LIBER LI THE LOST CONTINENT

by Aleister Crowley

FORWARD

"In particular there is a sort of novel, "The Lost Continent", purporting to give an account of the civilization of Atlantis. I sometimes feel that this lacks artistic unity. At times it is a fantastic rhapsody describing my ideals of Utopian society; but some passages are a satire on the conditions of our existing civilization, while others convey hints of certain profound magical secrets, or anticipations of discoveries in science."

--- Crowley, writing of the Summer of 1913 e.v. from Confessions, p. 730.

PREFACE

Last year I was chosen to succeed the venerable K-Z --- who had it in his mind to die, that is, to join Them in Venus, as one of the Seven Heirs of Atlantis, and I have been appointed to declare, so far as may found possible, the truth about that mysterious lost land. Of course, no more than one seventh of the wisdom is ever confided to one of the Seven, and the Seven meet in council but once in every thirty-three years. But its preservation is guaranteed by the interlocked systems of "dreaming true" and of "preparation of the antinomy." The former almost explains itself; the latter is almost inconceivable to normal man. Its essence is to train a man to be anything by training him to be its opposite. At the end of anything, think they, it turns out to be its opposite, and that opposite is thus mastered without having been soiled by the labours of the student, and without the false impressions of early learning being left upon the mind.

I myself, for example, had unknowingly been trained to record these observations by the life of a butterfly. All my impressions came clear on the soft wax of my brain; I had never worried because the scratch on the wax in no way resembled the sound it represented. In other words, I observed perfectly because I never knew that I was observing. So, if you pay sufficient attention to your heart, you will make it palpitate.

I accordingly proceed to a description of the country.

"Aleister Crowley"

I

OF THE PLAINS BENEATH ATLAS, AND ITS SERVILE RACE.

Atlas is the true name of this archipelago --- continent is an altogether false term, for every "house" or mountain peak was cut from its fellows by natural, though often very narrow waterways. The African Atlas is a mere offshoot of the range. It was the true Atlas that supported the ancient world by its moral and magical strength, and hence the name of the fabled globe-bearer. The root is the Lemurian "Tla" or "Tlas", black, for reasons which will appear in due course. "A" is the feminine prefix, derived from the shape of the mouth when uttering the sound. "Black woman" is therefore as near a translation as one can give in English; the Latin has aendered of the Virgin ("L") and the Serpent ("S"). "THEOS" (root "O," first written "O") means the Sun in his strength and also the Lingam-Yoni conjoined. "CHRISTOS" is "The love of passion of the Rising Sun ("R") and the Serpent" ("S"). The "I" and "T" indicate certain details which are foreign to the present discussion. "NEUMA" (Atlantean "NM") is the "Arch of the Woman," "MARIA," the Woman of the Sun.[23] The words "MEITHRAS" and "ABRAXAS"

are again derived from Atlas. "The woman entered, Lingam being conjoined with Yoni, bears the Sun from her serpent womb" and "From the womb's mouth the Sun (cometh seeking) a womb for his desire, even the womb of a serpent," the course of the year being signified in this manner, as usually with the ancients. This plain of an idea corresponding to each letter was carried out very strictly: thus "TLA," black, means the stigma or mark of the virgin's womb, "IA" (Hail! Greeting!) "Face to Face," from the other peculiarity described above. These few examples will suffice to indicate the singular character of the language,[24] and the way in which its essential dogmatic symbols have been incorporated by the heirs of Atlas in the inmost sanctuaries of races which they deemed worthy of such assistance.

I must not pass over in silence the question of sacrifice to the gods, to which a passing reference has already been made. Such sacrifices were not very frequent; the victims were the "failures," those who were useless to the social economy.[25] As they represented capital expenditure, the object was to recover this, at least, since no interest could be expected. The victim was therefore handed over to a High Priest or Priestess, who extracted the life by an instrument devised for and excellently adapted to the purpose, so that it died of exhaustion. The life thus regained was given to "the gods" in a manner too complex to be described in this brief account.

The early age at which puberty occurred was due to design. The normal period of gestation had also been shortened to four months. This was all part of the scheme to economize time. Old age had been almost done away with by the great readiness of the Atlanteans to "go and see" at the first sign of failing power. No doubt, further improvements would have been made but for the loss of interest in the matter, all generation being regarded as "the old experiment," not likely to repay the trouble of further research. In the 200 or 300 years of a man's full vigour, only 8 years on the average was the wastage of childhood, and even this was not all waste, since some time at least must be necessary for the experts to discover and direct the tendencies of the mind. The body ought therefore to be regarded as an engine, the theoretical limit of whose efficiency had been reached.

So much I mention of the customs of the Atlanteans with regard to marriage, education and religious sacrifices.

[#23] MAR is Atlantean (also Sanscrit) for die. This word throws light on their conception of death.

[#24] Note that no tautologies defile its linguistic wells. "As I have written" is never changed to "as I have observed, noted, described, said, indicated, remarked, pointed out" and so on.

[#25] I must revert for a moment to the language. OIK, Greek "OIKOS" meant the "House of the penetrating men." NOM, Greek "NOMOS", the "arch of the House of the Women," "i.e." that which roofed them in or protected them. Hence "the law."

VIII

OF THE HISTORY OF ATLAS, FROM ITS EARLIEST ORIGINS TO THE PERIOD IMMEDIATELY PRECEDING THE CATASTROPHE.

The origin of Atlas is lost in the obscurity of antiquity. The official religious explanation is this: "We came across the waters on the living Atla," which is pious but improbable. A mystic meaning is to be suspected. The lay historian says "We came, escaping from destruction, eight persons in a ship, bearing the living Zro." This reminds me one of later legends of presumably equal value. Poets frankly claim "We descended from heaven," and it has been seriously urged that seafarers would have preferred the plains to the rocks. The law of contrariety to Nature explains this away. Others maintain that the earliest settlers came "by air," or "through air." This must mean balloons or airplanes, as flying

was not known until centuries after. What is definitely known is that the earliest settlers were of a purely fighting race.

An Atlantean Homer, Ylo, has described the first battle in such detail as to leave no doubt that he is retelling facts --- a marked contradiction to his earlier books. There appear to have been but few Atlanteans, unless the names given are those of chiefs, which internal evidence contraverts. The natives were armed with every possible instrument of precision, having cavalry and artillery in abundance, as well as weapons that must have been as superior to the modern rifle (unless Ylo exaggerates) as that is to the arquebus. In spite of this the men of Atlas "smote them with rods" or "fell upon them with their cones," and routed them utterly. This mention of rods and cones has absurdly suggested to commentators that the Atlanteans used their eyes, and hypnotized the enemy. To state such an opinion is sufficient to expose its author to the contempt of the thoughtful. Altogether 86 battles were fought, extending over five years, before the natives were reduced to sue for peace. This was granted on generous terms, which the colonists broke, as soon as they dared to do so, in accordance with the invariable rule of colonists, then as much as today. However, it was nigh on an hundred years before the first college of Magic was established. Previously the Atla had been carried about as occasion demanded. It was now enshrined with some decency of ceremonial upon a mountain. About three hundred years later we find ourselves face to face with the first great Mystery of Atlas. This is a translation of the record of that most strange event.

"Now it came to pass that all men turned black and died, and that the living Atla abode alone, bearing Mercury, whereof the Sun knoweth. Thus came again the true men of Atlas, and their women, bearing gods and goddesses. And the void suffered nothing, and the earth was at peace. Now then indeed arose Art, and men builded, being blind. And there was light, and some of the light wrought mischief. Wherefore the wise men destroyed them with their Magic, and there is no record because it is written in that which is." A sort of "Si" "monumentum quaeris, circumspice" seems here implied. In any case there were clearly two gaps unbridgeable between the early struggles of the settlers, the period of great buildings, and the modern period, which proved stable of "houses." The "houses" were only made possible by the perfecting of Zro, and this helps considerably to fix the date. The next 2500 years were years of peaceable progress; the labour-mills were run without a hitch, and the next event was the discovery of black phosphorus. It had been the custom to worship the Atla with lights, and these lights had been candles of yellow phosphorus in golden sheathes. At that time the Atla was veiled. At one festival of Spring the veils were burnt up, the lights extinguished, and the yellow phosphorus was found to have been turned into the black powder. The Magicians examined this, and brought Zro to its ninth stage. This revolutionized the condition of things: old age and disease were no more, and death voluntary. Strangely enough this led directly to the Great Conspiracy.

At the end of this period of 2500 years the system of "houses" was well established. There were over 400 such "houses," each of perhaps 1000 souls on an average. These were governed by 4 "houses of houses" whose rulers took orders from the High House, at the head of which was the living Atla. The plain principle of Atla was revolution; and like all revolutionary bodies, was obliged to adopt the strictest form of autocracy. A democracy is always soddently conservative. The only hope is to catch it in one of its moments of crazy enthusiasm, and crush it before it has time to recover. Caesar and Napoleon both did this as far as they could: Cromwell and Porfirio Diaz did the same within narrower limits.

Now a certain sophist --- for philosopher one cannot call him --- tried to enunciate a magical law to the effect that the present standard of life was all that could be desired; that further progress would be harmful, that Venus was not worth attaining, and that the sole endeavour of the Magicians should be to preserve things as they were. That such a proposition could be supposed a "law" reflects no credit on its author or its supporters. Yet of these it found many. The ninth stage of Zro was a leap calculated to unsettle the calmest mind. Its reality had begared the optimist's daydream. Poets had thrown down their stilettos.[26] High Priests who had spent decades in hopeful experiment saw their results attained by an entirely different method. In short, two thirds of the people were infected with the heresy, and hoped to hear it promulgated as a Law of Magic.

It should here be explained that every Law of Magic had its turn as the principal law of practical working, and the school supporting any law, or insisting on it, became prominent with it. Every dominant law in all history had always been made insignificant by a new discovery about Zro, or other matter of practical importance, just as the "Peace with Honour" battle-cry of Disraeli was drowned by

the calculation of the cost of warships, soldiers and patriotism. Each step in Zro had consequently implied the rise to power of a new school; and the sophist was ambitious, and yet the law he wished to establish was the ruling law of the servile races.

The "law" was accordingly sent to the High House for approval. Some opposition may have been foreseen, but no one was prepared for the blackness of disapproval which actually radiated, striking hearts cold. A course without precedent, no answer was vouchsafed. On the contrary, even normal communication was suspended. The houses which favoured the innovation --- 333 in numbers --- took counsel, came to the decision that it was useless to oppose the High House, and were about to acquiesce, when a woman who had once been in the presence of "To Her" rose and thought vehemently "The Living Atla is the head of our conspiracy." In other words, they were the loyalists, the Magicians of the High House the rebels. This was why they had cut themselves off, because their own head was against them. It was instantly resolved to go to the High House, and demand the custody of "To Her." Nearing the goal, however, a remnant of the ancient reverence half cowed even the ringleaders --- I may mention that five of every six of the heretics were women --- when they saw a stern phalanx of Magicians, its point threatening their centre. As they wavered, a woman cried "They are only men such as we are." The ranks stiffened; on all sides the army closed upon the tiny phalanx, which only numbered 66 all told. It was then that the truth was known. Ere a blow could be struck, the attacking party vanished;

[#26] Needle-sharp daggers of Zro in its seventh stage were used to write on the rock walls of Atlas.

it was instantaneous and complete annihilation. From that moment it was certain that the ruling power in Atlas was Something[27] infinitely more awful than the Living Atla. In order to avoid any possible repetition of such a disaster --- for the Magicians of the High House knew that any manifestation of the Supreme must undo the work of centuries --- they gave out that they had become too terrible to look upon, and for the future they always appeared with heavy veils, or rather masks, since for the most part they were carved fantastically by the wearers in their leisure hours. A further alteration was made in the system of government. The head of one of the "houses of houses" was made supreme: the High House took no part in affairs of state. Thus the Atla was to all intents and purposes deposed, although the same reverence and sacrifice were paid to it as formerly. It became a "constitutional monarch," in our modern jargon.

The next thousand years were years of serious trial in other ways. The toil of repopulation was excessive, and there was a revolt or rather strike of the servile races, which was ended by the substitution of "bread from heaven" for those products of the earth on which they had formerly been fed, a diet which proved so adapted to their natures that no labour troubles ever recurred.

The Greek legends of the wars between Gods, giants, Titans are traditional of a real war or series of wars which continued with intervals over 200 years. The enemy had developed naval armament to an extreme. Their tactics were these:

1. To wipe out the servile races and so to interfere with the production of Zro.
2. To rush and destroy the High House.

The first of these met with a great deal of success, the floating rock being struck with projectiles and sunk. This occurred chiefly on the outlying islands, where they were not too much afraid to make raids in force. They also sent epidemic disease of many kinds. Atlas was reduced to such extremity in these ways that at one time the waterways were forced and the assault on the High House was actually carried out, bombardment continuing day and night for months together. Through a misunderstanding of well known magical law, Atlanteans at that time considered themselves prohibited from employing any other defence than the rods and the cones of their forefathers; and these, it appears, were useless against machinery, or against men protected by fortification in such a way that they could not be got at from any quarter. Thus the sharklike submarines of the enemy were unassailable. The war was therefore at first entirely one-sided. A certain youthful Magician, however, resolving to die for his country if need were, decided to retaliate. He had found that Zro in its nascent

state ("i.e." between the globes) had the power of bringing about endothermic reaction, seawater for example, becoming caustic soda and hydrochloric acid; and further that this acid thus produced was many thousand times more active than in its normal state. For example, the rock basins in which he conducted his first experiment dissolved as rapidly as butter under boiling oil. He then prepared a number of pairs of receiver-globes, and dropped them in the vicinity of the enemy's submarines by night. In this manner he destroyed the hulls of almost the whole fleet in a single night; and the remainder fled in panic at dawn. They returned the following year, carrying out daylight raids only and devoting themselves chiefly to destroying the labour-mills. The young magician had been rewarded for his services by being presented to the Atla, and this example encouraged others to find means of attacking the invaders. Artificial darkness was therefore invented, and combined with the former method; but this was only partially successful, the tremendous pace of the "sharks" enabling them to evade any threatening clouds. They did enormous

[#27] This matter is not for open discussion. Even at this distant date it would be dangerous to do so much even as indulge in speculation.

damage, and the supplies of Zro were seriously curtailed. Things now went from bad to worse, and culminated in the attack on the High House, the besiegers keeping their battleships surrounded by rafts of fire, so that attack was impossible even by night. It was then that the High House called on the heorism of its sons. Armed with long swords of Zro, they plunged into the sea, to perish under the tooth of the "Zhee-Zhou," but not before they had time to hack the invading battleships to shreds. Their floating torch-rafts only assisted the attack by directing the swimmers to their quarry. The attack on the High House had aroused Atlas at last. A counter invasion was plotted and carried out with immediate and complete success, the enemy being exterminated, and their country not merely ravaged but destroyed by arousing the forces of earthquake. All activity of this kind however was deprecable, a recurrence was guarded against by removing the High House to the lofty mountain previously described, and a "house" was chosen to cultivate the art of war, and entrusted with the duty of destroying any living thing that might approach within a hundred miles of Atlas.

Only one other adventure of historical importance remains to be recorded. It is the attempt of some foolish Atlanteans to found an "Empire," and so to be entirely distinguished from the missionary effort referred to previously. The original settlement of Atlas, as has been the case with all flourishing colonies, was made by a few hardy pioneers, who strengthened themselves gradually by growth. But Atlas in her momentary madness poured out blood and treasure in the fatuous attempt to impose alien domination on lands utterly unsuited to the genius of the people. The idea, of course, was to increase the supply of labour and consequently of crude Zro. In the first place the adventure was expensive. It was uneconomical (in the scientific sense) to send ships with less than 1000 fighting men. The Zro required for these meant the employment of at least 7000 serviles, and the naval construction was therefore of a colossal order. But although little difficulty was found in conquering the country in the military sense, the natives had to be almost exterminated, and the labour of the survivors proved difficult to enforce. It was even then not a tenth as efficient as that of the serviles at home. The imported serviles moreover caught native diseases, and died in hundreds; and though by prodigious sacrifices the West African Empire was kept going for nearly 200 years, it had to end at last no less ingloriously than the French adventure in Mexico, or the English in India, and South Africa.[28]

The main causes were the impossibility of breeding children in a climate so unsuitable, even of maintaining their own women, and above all the fact that the crude Zro was not of a quality equal to that obtained in Atlas, and that the Zro generated by the Atlanteans themselves was not to be made at all outside their own country. The lesson was learnt. Until the end no further attempt was made to advance in any but the true direction. The great majority of the colonists returned to Atlas; but many, degenerating as is the fashion with colonists of this conquering kind, abandoned Zro for gross food, intermarried with the natives, and have generally degenerated yet further to races inferior even to the present descendants of those who were in those days the equivalents of the serviles of Atlas.

[#28] I write a little, but not much, in advance of the events. To illustrate the theory here advanced I will ask the reader to compare the results of the attempts to colonize America by (a) the whole military power of Spain at her zenith, (b) the handful of exiles in the "Mayflower."

IX

OF THE CATASTROPHE, ITS ANTECEDENTS AND PRESUMED CAUSES.

In my remarks on Zro I have a necessarily somewhat diffuse account of the properties of this remarkable substance. It must now be made clearer that the crude Zro in its nine stages produced by the serviles, and consumed in the "houses" was in each stage of inferior quality to that of the same degree produced by the Atlanteans, and consumed by the High House. For example, the crude Zro was made in a labour-mill with all sorts of insulations. The first stage of the priest's Zro could be made anywhere and at any time, and naturally directed itself to the receptacle for it without any precautions. It must, I think, be presumed that the Zro generated in the High House was again of far greater purity and potency. Very little of it can have been used in the experiments of the Magicians, and it is therefore necessary to account for enormous quantities, produced during many centuries of uninterrupted labour. I have, however, no data of any kind for this investigation; the mysteries of the High House have ever been inscrutable, and were not wholly delivered to the Heirs of Atlas. They must be rediscovered by the Magicians of the new race. It may be that in some form or other the Zro had been made stable, and used to impregnate the column which is alleged to have been driven "through the Earth"; perhaps, and less improbably, only to the depth of a few hundred miles. This column, however long it may have been, had certainly its top immediately beneath the reservoir of the High House. It had been completed about 70 years before the "catastrophe" but apparently no effort was made to utilize it in any way. To me it appears probable that in some one mind the whole "catastrophe" was brooding, that the column was part of the device, and that the event which I shall now describe was the other part.

This event was the birth of a child in the High House, a child without the distinguishing mark of the daughters of Atlas. That any child at all should have been born there is so incredible that I am inclined to suspect an improper use of the word "born." I think rather that a Magician brought Zro to its eleventh stage, when it takes human form, and lives! The alternative theory is that of the "Angel of Venus" described in the chapter on the Underground Gardens of Atlas. The supporters of this theory hold that the child was not born of a Priestess, but of the Living Atla.

In any case, the whole country gave itself up to unbridled rejoicing. Work was carried on at a greater speed than ever before: one might say a delirium of labour. For eleven years this continued without cessation, and then without warning came the order to repair to the High House --- every man, woman and child of Atlas. What was then done, I know not, and dare not guess; that same day seven volunteers, heroic exiles from the reward of so many centuries of toil, voluntary maroons on the discarded planet, the Heirs of Atlas, turned their faces from the High House, and severally sought distant mountains, there each to guard his share of the Secrets of the Holy Race, and in due time to discover and train up fit children of other races of the Earth so that one day another people might be founded to undertake another such task as that now ended.

Hardly had the pinnacle of Atlas melted into the sea behind them, than the "catastrophe" occurred. The High House and the column beneath it, with all the inhabitants of Atlas, shot from the Earth with the vehemence of a million lightnings, bound for that green blaze of glory that scintillated in the West above the sunset.

Instantly the Earth, its god departed, gave itself up to anguish. The sea rushed unto the void of the column and in a thousand earthquakes Atlas, "houses" and plains together were overwhelmed forever in the ocean. Tidal waves rolled round the world; everywhere great floods carried away villages and towns; earthquakes rooked and tempest roared; tumult was triumphant. For years after the catastrophe the dying tremors of the Event still shook mankind with fear.[29] And the eternal waves of the great mother rolled over Atlas, save where Earth in her agony thrust up gaunt pinnacles, bare masts of wreckage to mark the vanished continent. Save for its heirs, of whose successors it is my

highest honour to be the youngest and the least worthy, oblivion fell, like one last night in which the Sun should be forever extinct, upon the land of Atlas and its people.
Shall such high purpose fail of emulation, such achievement and example not excite us to like striving? Then let Earth fall indeed from her high place in heaven, and mankind be outcast forever from the Sun! Men of Earth! Seek out the heirs of Atlas; let them order you into a phalanx, let them build you into a pyramid; that may pierce that appointed which awaits you, to establish a new dynasty of Atlanteans to be the mainstay and mainspring of the Earth, the pioneers of their own path to heaven, and to our lord and Father, the Sun! And he put his hand upon his thigh, and swore it.

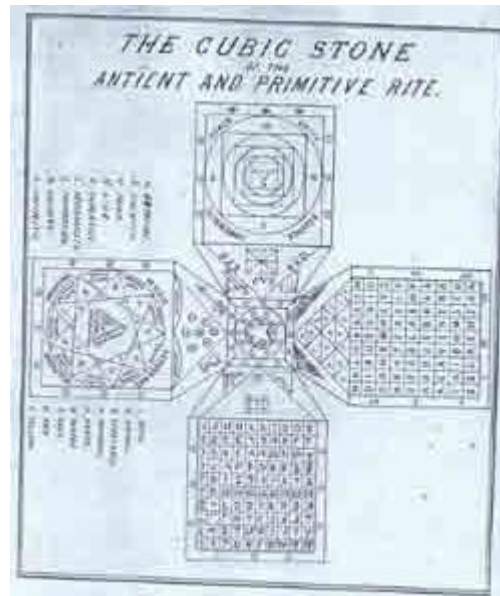
By the ineffable " , " "Tla," and the holy Zro, did he swear it, and entered into the body of the new Atla that is alive upon the Earth.

[#29] The Legend of the Deluge is derived from this event.

Θ.T.Θ. M.M.M. STUDY GUIDE

VII°

Very Illustrious Sovereign Grand Inspector General
Bishop of Ecclesia Gnostica Catholica



Spes Mea in Deo Est
Deus Meumque Jus
Deus est Homo

Address: Very Excellent Sir Knight; or Very Excellent Noble Dame. The VII° signature is prefixed with the triple cross.

The VII° Initiate is entitled to reside in a Profess House for up to two months.

The VII° is the final degree of M.: M.: M.: and the beginning of Θ.T.Θ. proper.

"The Seventh Degree is, in military language, the Great General Staff of the Army of the Sixth Degree. From its members the Supreme and Holy King appoints a Supreme Grand Council. [...] All members of the Seventh Degree travel as Sovereign Grand Inspectors General of the Order, and report, on their own initiative, to the Supreme and Most Holy King, as to the condition of all Lodges, and Chapters; to the Supreme Council, on all affairs of the Second Triad; and to the Electoral College; on those of the Third." - Liber 194

"In the VII°, which is tripartite, he is first taught the principle of equilibrium as extended to all possible moral ideas; secondly, to all possible intellectual ideas; and lastly, he is shown how, basing all his actions on this impregnable rock of justice, he may so direct his life as to undertake his Great Work with the fullest responsibility and in absolute freedom from all possibility of interferences." – Confessions

Official Instructions:

Liber 228: De Natura Deorum

Liber 333: The Book of Lies, Chapters 25 (THE STAR RUBY), 1 (The Sabbath of the Goat), 8 (Steeped Horsehair), 11 (The Glow-Worm), 15 (The Gun-Barrel), 16 (The Stag-Beetle), 18 (Dewdrops), and 32 (The Mountaineer)

Recommended for Study:

Liber AL

Little Essays Toward Truth: "Chastity"

Liber 15: The Gnostic Mass

Liber 44: The Mass of the Phoenix [B4]

The lecture of the IVø

Liber 175: Astarte vel Berylli

MTP, Chapter 14

The Libretto of Wagner's *Parsifal*

Rituals of the Fratres Lucis [Kessinger]

Supplementary Reading:

Liber 101, Privileges, Seventh House

Liber 333, Chapters 19, 21, 24, 30, 33, 85, 86

Secret Symbols of the Rosicrucians, Franz Hartmann

Rivers of Life, Maj. Gen. J.G.R. Forlong

La Messe et ses Mystères, Jean-Marie Ragon [1882] Les Éditions du Prieur, 1992

The Two Babylons, Rev. Alexander Hislop [Loizeaux Bros., New Jersey 1916, 1959]

Rome, Pagan and Papal (author unknown)

Two Essays on the Worship of Priapus, Richard Payne Knight (Later titled *A Discourse on the Worship of Priapus* by Richard Payne Knight, published along with *The Worship of the Generative Powers During the Middle Ages of Western Europe* by Thomas Wright)

Phallicism, by Hargrave Jennings

Anacalypsis, by Godfrey Higgins

The Spiritual Guide, Miguel de Molinos

Study the Masonic Inspector Degrees of the Ancient and Accepted Scottish Rite, the Antient and Primitive Rite, the Oriental Rite of Memphis, and the Oriental Rite of Mizraim.

Recommended Practices:

The practices described in "De Natura Deorum"

The Star Ruby

Meditate on the Tarot Trumps The Hermit, the Tower, the Devil, Death and the Sun, in terms of your initiation.

Inspect in accordance with your duties

Little essays towards Truth CHASTITY.

Those Works of Ancient and Mediaeval Literature which more particularly concern the Seeker after Truth, concur on one point. The most worthless Grimoires of Black Magic, no less than the highest philosophical flights of the Brotherhood which we name no, insist upon the virtue of Chastity as cardinal to the Gate of Wisdom.

Let first be noted this word Virtue, the quality of Manhood, integral with Virility. The Chastity of the Adept of the Rose and Cross, or of the Graal-Knights of Monsalvat, is not other than very opposite to that of which the poet can write:

.....Chastity that slaving sates
His lust without the walls, mews, and is gone,
Preening himself that his lewd lips relent.

Or to that emasculate frigour of Alfred Tennyson and the Academic Schools.

The Chastity whose Magical Energy both protects and urges the aspirant to the Sacred Mysteries is quite contrary in its deepest nature to all vulgar ideas of it; for it is, in the first place, a positive passion; in the second, connected only by obscure magical links with the sexual function; and, in the third, the deadliest enemy of every form of bourgeois morality and sentiment.

It may assist us to create in our minds a clear concept of this noblest and rarest -- yet most necessary -- of the Virtues, if we draw the distinction between it and one of its ingredients, Purity.

Purity is a passive or at least static quality; it connotes the absence of all alien admixture from any given idea; as, pure gallium, pure mathematics, pure race. It is a secondary and derivative use of the word which we find in such expressions as "pure milk," which imply freedom from contamination.

Chastity, *per contra*, as the etymology (*castus*, possibly connected with *castrum*, a fortified camp*)

*The root *cas* means house; and an house is *Beth*, the letter of Mercury, the Magus of the Tarot. He is not still, in a place of repose, but the quintessence of all Motion. He is the Logos; and He is phallic. This doctrine is of the utmost Qabalistic importance.

suggests, may be supposed to assert the moral attitude of readiness to resist any assault upon an existing state of Purity.

So dear to heaven is saintly chastity
That when a soul is found sincerely so
A thousand liveried angels lackey it,

sang Milton, with the true poet's veil-piercing sword-vision; for service is but waste unless action demands it.

The Sphinx is not to be mastered by holding aloof; and the brutish innocence of Paradise is always at the mercy of the Serpent. It is his Wisdom that should guard our Ways; we need his swiftness, subtlety, and his royal prerogative of dealing death.

The Innocence of the Adept? We are at once reminded of the strong Innocence of Harpocrates, and of His Energy of Silence. A chaste man is thus not merely one who avoids the contagion of impure thoughts and their results, but whose virility is competent to restore Perfection to the world about him. Thus the Parsifal who flees from Kundry and her attendant flower-witches loses his way and must

wander long years in the Desert; he is not truly chaste until he is able to redeem her, an act which he performs by the reunion of the Lance and the Sangraal.

Chastity may thus be defined as the strict observance of the Magical Oath; that is, in the Light of the Law of Thelema, absolute and perfected devotion to the Holy Guardian Angel and exclusive pursuit of the Way of the True Will.

It is entirely incompatible with the cowardice of moral attitude, the emasculation of soul and stagnation of action, which commonly denote the man called chaste by the vulgar.

"Beware of abstinence from action!" is it not written in Our lection? For the nature of the Universe being Creative Energy, aught else blasphemes the Goddess, and seeks to introduce the elements of a real death within the pulses of Life.

The chaste man, the true Knight-Errant of the Stars, imposes continually his essential virility upon the throbbing Womb of the King's Daughter; with every stroke of his Spear he penetrates the heart of Holiness, and bids spring forth the Fountain of the Sacred Blood, splashing its scarlet dew throughout Space and Time. His Innocence melts with its white-hot Energy the felon fetters of that Restriction which is Sin, and his Integrity with its fury of Righteousness establishes that Justice which alone can satisfy the yearning lust of Womanhood whose name is Opportunity. As the function of the castrum or castellum is not merely to resist a siege, but to compel to Obedience of Law and Order every pagan within range of its riders, so also it is the Way of Chastity to do more than defend its purity against assault. For he is not wholly pure who is imperfect; and perfect is no man in himself without his fulfillment in all possibility. Thus then must he be instant to seek all proper adventure and achieve it, seeing well to it that by no means should such distract him or divert his purpose, polluting his true Nature and hamstringing his true Will.

Woe, woe therefore to him the unchaste who shirks scornful the seeming-trivial, or flees fearful the desperate, adventure. And woe, thrice woe, and four times woe be to him who is allured by the adventure, slacking his Will and demitted from his Way: for as the laggard and the dastard are lost, so is the toy of circumstance dragged down to nethermost Hell.

Sir Knight, be vigilant: watch by your arms and renew your Oath; for that day is of sinister augury and deadly charged with danger which ye fill not to overflowing with gay deeds and bold of masterful, of manful Chastity!



LIBER 333

I; THE SABBATH OF THE GOAT

O! the heart of N.O.X. the Night of Pan.
{Pi-Alpha-Nu}: Duality: Energy: Death.
Death: Begetting: the supporters of O!
To beget is to die; to die is to beget.
Cast the Seed into the Field of Night.
Life and Death are two names of A.
Kill thyself.
Neither of these alone is enough.

COMMENTARY ({Alpha})

The shape of the figure I suggests the Phallus; this chapter is therefore called the Sabbath of the Goat, the Witches' Sabbath, in which the Phallus is adored.

The chapter begins with a repetition of O! referred to in the previous chapter. It is explained that this triad lives in Night, the Night of Pan, which is mystically called N.O.X., and this O is identified with the O in this word. N is the Tarot symbol, Death; and the X or Cross is the sign of the Phallus. For a fuller commentary on Nox, see Liber VII, Chapter I.

Nox adds to 210, which symbolises the reduction of duality to unity, and thence to negativity, and is thus a hieroglyph of the Great Work.

The word Pan is then explained, {Pi}, the letter of

Mars, is a hieroglyph of two pillars, and therefore suggest duality; A, by its shape, is the pentagram, energy, and N, by its Tarot attribution, is death.

Nox is then further explained, and it is shown that the ultimate Trinity, O!, is supported, or fed, by the process of death and begetting, which are the laws of the universe.

The identity of these two is then explained.

The Student is then charged to understand the spiritual importance of this physical procession in line 5.

It is then asserted that the ultimate letter A has two names, or phases, Life and Death.

Line 7 balances line 5. It will be notice that the phraseology of these two lines is so conceived that the one contains the other more than itself.

Line 8 emphasises the importance of performing both.

8; STEEPED HORSEHAIR

Mind is a disease of semen.

All that a man is or may be is hidden therein.

Bodily functions are parts of the machine; silent,
unless in dis-ease.

But mind, never at ease, creaketh "I".

This I persisteth not, posteth not through genera-
tions, changeth momentarily, finally is dead.

Therefore is man only himself when lost to himself
in The Charioting.

COMMENTARY ({Efa})

Cheth is the Chariot in the Tarot. The Charioteer is the bearer of the Holy Grail. All this should be studied in Liber 418, the 12th Aethyr.

The chapter is called "Steeped Horsehair" because of the mediaeval tradition that by steeping horsehair a snake is produced, and the snake is the hieroplyphic representation of semen, particularly in Gnostic and Egyptian emblems.

The meaning of the chapter is quite clear; the whole race-consciousness, that which is omnipotent, omniscient, omnipresent, is hidden therein.

Therefore, except in the case of an Adept, man only rises to a glimmer of the universal consciousness, while, in the orgasm, the mind is blotted out.

II; THE GLOW-WORM

Concerning the Holy Three-in-Naught.

Nuit, Hadit, Ra-Hoor-Khuit, are only to be understood by the Master of the Temple.

They are above The Abyss, and contain all contradiction in themselves.

Below them is a seeming duality of Chaos and Babalon; these are called Father and Mother, but it is not so. They are called Brother and Sister, but it is not so. They are called Husband and

Wife, but it is not so.
 The reflection of All is Pan: the Night of Pan is the
 Annihilation of the All.
 Cast down through The Abyss is the Light, the Rosy
 Cross, the rapture of Union that destroys, that is
 The Way. The Rosy Cross is the Ambassador of Pan.
 How infinite is the distance from This to That! Yet
 All is Here and Now. Nor is there any there or Then;
 for all that is, what is it but a manifestation, that is,
 a part, that is, a falsehood, of THAT which is not?
 Yet THAT which is not neither is nor is not That
 which is!
 Identity is perfect; therefore the w of Identity is
 but a lie. For there is no subject, and there is no
 predicate; nor is there the contradictory of either
 of these things.
 Holy, Holy, Holy are these Truths that I utter,
 knowing them to be but falsehoods, broken mirrors,
 troubled waters; hide me, O our Lady, in Thy
 Womb! for I may not endure the rapture.
 In this utterance of falsehood upon falsehood, whose
 contradictories are also false, it seems as if That
 which I uttered not were true.
 Blessed, unutterably blessed, is this last of the
 illusions; let me play the man, and thrust it from
 me! Amen.

COMMENTARY ({Iota Alpha})

"The Glow-Worm" may perhaps be translated as
 "a little light in the darkness", though there may be a
 subtle reference to the nature of that light.

Eleven is the great number of Magick, and this
 chapter indicates a supreme magical method; but it is
 really called eleven, because of Liber Legis, I, 60.

The first part of the chapter describes the universe
 in its highest sense, down to Tiphareth; it is the new
 and perfect cosmogony of Liber Legis.

Chaos and Babalon are Chokmah and Binah, but
 they are really one; the essential unity of the supernal
 Triad is here insisted upon.

Pan is a generic name, including this whole system
 of its manifested side. Those which are above the Abyss
 are therefore said to live in the Night of Pan; they are
 only reached by the annihilation of the All.

Thus, the Master of the Temple lives in the Night of
 Pan.

Now, below the Abyss, the manifested part of the
 Master of the temple, also reaches Samadhi, as the
 way of Annihilation.

Paragraph 7 begins by a reflection produced by the
 preceding exposition. This reflection is immediately
 contradicted, the author being a Master of the Temple.
 He thereupon enters into his Samadhi, and he piles
 contradiction upon contradiction, and thus a higher
 degree of rapture, with every sentence, until his armoury
 is exhausted, and, with the word Amen, he enters the
 supreme state.

15; THE GUN-BARREL

Mighty and erect is this Will of mine, this Pyramid
of fire whose summit is lost in Heaven. Upon it
have I burned the corpse of my desires.

Mighty and erect is this {Phi-alpha-lambda-lambda-omicron-sigma} of my
Will.

The seed thereof is That which I have borne within me
from Eternity; and it is lost within the Body of
Our Lady of the Stars.

I am not I; I am but an hollow tube to bring down
Fire from Heaven.

Mighty and marvellous is this Weakness, this
Heaven which draweth me into Her Womb, this
Dome which hideth, which absorbeth, Me.

This is The Night wherein I am lost, the Love
through which I am no longer I.

COMMENTARY ({Iota-Epsilon})

The card 15 in the Tarot is "The Devil", the
mediaeval blind for Pan.

The title of the chapter refers to the Phallus, which
is here identified with the will. The Greek word
{Pi-epsilon-rho-alpha-mu-iota-sigma}
has the same number as {Phi-alpha-lambda-lambda-omicron-sigma}.

This chapter is quite clear, but one my remark in
the last paragraph a reference to the nature of Samadhi.

As man loses his personality in physical love, so
does the magician annihilate his divine personality in
that which is beyond.

The formula of Samadhi is the same, from the
lowest to the highest. The Rosy-Cross is the Universal
Key. But, as one proceeds, the Cross becomes greater,
until it is the Ace, the Rose, until it is the Word.

16; THE STAG-BEETLE

Death implies change and individuality if thou be
THAT which hath no person, which is beyond the
changing, even beyond changelessness, what hast
thou to do with death?

The bird of individuality is ecstasy; so also is its
death.

In love the individuality is slain; who loves not love?
Love death therefore, and long eagerly for it.

Die Daily.

COMMENTARY ({Iota-Sigma})

This seems a comment on the previous chapter; the Stag-Beetle is a reference the Kheph-ra, the Egyptian God of Midnight, who bears the Sun through the Underworld; but it is called the Stag-Beetle to emphasise his horns. Horns are the universal hieroglyph of energy, particularly of Phallic energy.

The 16th key of the Tarot is "The Blasted Tower". In this chapter death is regarded as a form of marriage. Modern Greek peasants, in many cases, cling to Pagan belief, and suppose that in death they are united to the Deity which they have cultivated during life. This is "a consummation devoutly to be wished" (Shakespeare).

In the last paragraph the Master urges his pupils to practise Samadhi every day.

18; DEWDROPS

Verily, love is death, and death is life to come.
Man returneth not again; the stream floweth not
uphill; the old life is no more; there is a new life
that is not his.

Yet that life is of his very essence; it is more He
than all that he calls He.

In the silence of a dewdrop is every tendency of his
soul, and of his mind, and of his body; it is the
Quintessence and the Elixir of his being. Therein
are the forces that made him and his father and his
father's father before him.

This is the Dew of Immortality.

Let this go free, even as It will; thou art not its
master, but the vehicle of It.

COMMENTARY ({Iota-Eta})

The 18th key of the Tarot refers to the Moon, which was supposed to shed dew. The appropriateness of the chapter title is obvious.

The chapter must be read in connection with Chapters 1 and 16.

In the penultimate paragraph, Vindu is identified with Amrita, and in the last paragraph the disciple is charged to let it have its own way. It has a will of its own, which is more in accordance with the Cosmic Will, than that of the man who is its guardian and servant.

32; THE MOUNTAINEER

Consciousness is a symptom of disease.

All that moves well moves without will.

All skillfulness, all strain, all intention is contrary to ease.

Practise a thousand times, and it becomes difficult; a thousand thousand, and it becomes easy; a thousand thousand times a thousand thousand, and it is no longer Thou that doeth it, but It that doeth itself through thee. Not until then is that which is done well done.

Thus spoke FRATER PERDURABO as he leapt from rock to rock of the moraine without ever casting his eyes upon the ground.

COMMENTARY ({Lambda-Beta})

This title is a mere reference to the metaphor of the last paragraph of the chapter.

Frater P., as is well known, is a mountaineer.

This chapter should be read in conjunction with Chapters 8 and 30.

It is a practical instruction, the gist of which is easily to be apprehended by comparatively short practice of Mantra-Yoga.

A mantra is not being properly said as long as the man knows he is saying it. The same applies to all other forms of Magick.



MY STAR RUBY

A Personal Tribute to Aleister Crowley

By frater IDOMME

Do what thou wilt shall be the whole of the Law

Almost everyone today who is interested in the Western esoteric tradition will readily admit that we all owe a lot to Aleister Crowley, but -- and thereupon proceed to basically bad-mouth him for the rest of the time. I have my suspicions why this may be the case, but for here and now, instead of joining that chorus, I would like to pay a small tribute to Aleister Crowley, speaking a bit to what I like about him, and what I have learned and gained from and through him. In other words, I'm not going to repeat slanders, criticize, or apologize in this short essay; I'm just going to say nice things about the Beast. I'll start with a little something from my records.

One Sunday morning, May 28, 1977ev, I had a dream. I remember it was then because I wrote the dream down, and dated it. I have the paper it's written on beside me here. It serves as a corrective to my memory. (And is it not said the truth of a dream is in its first speaking?)

I remember a house, and danger. There was a small beast, and it scared off a cat, and maybe my dog Tai Chi too. It was something strange and sinister.

Then I was traveling, in San Francisco or Connecticut, or both. There were rumors of a man. Ceylas? Leptus? No: Aleister Crowley. I was driving in search of him.

There was an interlude with several policemen. I was with my consort and was smoking a joint. Later I remember looking around for a pipe, still holding the joint. One of the policemen is out on his feet, the other is talking about his toughness. We go on.

I am with my brother trying to find Crowley's place. (We may have been on bicycles, the movement being fluid as to vehicle.) We stop at several places, each giving us directions for a place a little further on. At one place I get some knee high slippers, with red bands on the inside of one, and blue bands the other.

A former consort is with me. We come back to the car and find it smashed in with the seat turned around. I'm looking at clothes. She is upset. I pick her up and turn her around. "There, this is my will." I put on a red shirt and she a white blouse. "I always liked wearing this." We drive on in search of Crowley.

182 Guwerde Street is the last bit of information we get. Receiving it, I bow and say, after the names have been used for Crowley: "Aiwaz" and then "Do what thou wilt shall be the whole of the Law" very loudly.

We have to go back and forth along the street to find the number, since the house numbers are not quite in numerical order. I walk up to the door with a pagan friend. I knock and the door opens, or is opened. Crowley is there in a short-sleeved shirt and pants with bald head. I introduce myself and my friend and we shake hands and sit down. There is a fireplace and a few chairs. "I suppose you'd like to see a ritual," says Crowley.

We move to an open space between houses and watch as he goes through some sort of play or rite from a light grey stage, which ends with him exploding into a million tiny white figures. One of the

people there (a woman) says: "A million stars!"

We go back inside and find A.C. in the kitchen in back, sitting at a table with a red-checked table cloth and wearing a bow tie. We thank him (you and I) and I say: "I am glad to hear rumors of your death have been -- ah -- grossly exaggerated." (I was thinking of Sulla.) He nodded and laughed. (He laughed much throughout the ritual.) There was a feeling of joy. We took our leave and I woke up.

There is one last event from this dream I have to relate which I didn't write down back then: I picked up one of the white figures in the dream to take with me. I have it still. It was of Aleister Crowley, and as soon as I took it I realized I was, too. -- Now, I don't remember seeing anyone else pick one up, although it is entirely possible and probable others did, but even if they did, that would still leave at least 900 thousand of the little Beasts out and about, give or take. And that may not have been the only ritual like that he did, so watch your step.

I first encountered Aleister Crowley (1875 -1947) on the physical plane some nine years before, in the form of an edition of The Book of Thoth, a volume he wrote on the Tarot. (Since it's a book, does that mean I first encountered him on the mental plane?) It included pictures of a 78-card set inspired by his designs and strikingly painted by Lady Frieda Harris. I was a precocious 16-year old in my first year of college, and deeply into Nietzsche, the greater portion of whose work I had just gone through the year previous. For some reason I had decided that I really wanted to be a magician, and had just gotten into the Tarot.

To say that Crowley's work on the Tarot put the others I had read to shame would be an understatement. The depth and breadth of his mythological knowledge alone awed me, and on top of that there was a serious philosophical engagement with the major eastern and western magical and mystical systems. (And scientific and mathematical: Einstein, Riemann and Lobachevsky all are mentioned, with others. Freud too is well understood, interestingly enough, as resistance to Freud and resistance to Crowley seem to run along parallel channels.) There was a conspicuous lack of hypocrisy and cant, and a truly marvelous sense of humor -- very few appreciate just how funny AC can be -- along with certain intriguing mysteries I could only discern in outline. It came as some relief to me when I found out it was written toward the end of Crowley's 72-year life, and carried the weight of many decades of research, experience and practice. That gave me a bit of time. It also gave me a certain immunity to many of the Crowley criticisms I encountered later on, after reading The Book of Thoth (BoT), which so obviously was not the product of some egotistic sexually degenerate satanic drug-addict bad boy rebel who had fallen prey to Choronzon the Demon of Dispersion back in 1909 in the Sahara Desert and gotten worse ever since. (Besides, I saw the camel tracks leading out of that desert.)

Now I could go on about any of a number of things, but, since this is intended to be an essay and not a book, I would like to spend the rest of our time taking a closer look at one short ritual of Aleister Crowley's called The Star Ruby, with a few forays into The Book of the Law along the way. The Star Ruby is the A.'.A.'. version of the Golden Dawn Lesser Ritual of the Pentagram as formulated by AC and will give me the opportunity to point towards a few of the many things I have learned from and like about "The Great Beast". This ritual has been a regular part of my magical practice for several decades now, in a version compounded from several Crowley himself gave out, and sanctioned by mine own angel, as it were.

The Lesser Ritual of the Pentagram is probably the most popular banishing ritual in use today, a hundred years after its dawn, and has served as a paradigm for most of the rest used during this period. It was most likely put together by W.W.Westcott, one of the three founders of the Hermetic Order of the Golden Dawn. Let us first look at this ritual which Crowley, rising on the horizon of the century with the Golden Dawn, learned at the beginning of his magical career, before we turn to The Star Ruby itself.

In brief, it goes as follows:

Face East with a steel dagger in right hand. Touching forehead, say "Ateh" (Thine), touching heart "Malkuth" (the Kingdom), right shoulder "ve-Geburah" (and the Power), touching left shoulder "ve-Gedulah" (and the Glory), clasping hands before you "le-olam" (forever), dagger point up "Amen."

Then the pentagram is drawn to each of the four quarters, the dagger point brought to the center each time, with vibration of the divine names YHWH, ADONAI, EHEIEH, and AGLA to East, South, West and North respectively. Facing East again, hands outstretched, say "Before me Raphael, behind me Gabriel, at my right hand Michael, at my left hand Auriel. Before me flames the Pentagram, and

behind me shines the Six-rayed Star. Ateh Malkuth, ve Geburah, ve Gedulah, Le-olam, Amen." This last with the gestures repeated as before.

I here follow the version given in Regardie's Fourth edition of THE GOLDEN DAWN, p106-110. As I indicated, variations on this abound. In the O.T.A. we use the pagan tetragrammaton AMShO, with the lost daughter restored to her rightful place in the divine alphabet, instead of the judeo-christian YHVH. Regardie himself gives a variant in THE TREE OF LIFE, p166, where, in place of "behind me shines the six-rayed Star" he gives "in the column stands the six-rayed Star", which is a direct parallel to the Greek of The Star Ruby. (More on this below.)

Now let us look at The Star Ruby, condensed from MAGICK IN THEORY AND PRACTICE (MITAP), with the Greek emended (the proofing of the Greek in MITAP was carelessly done, unlike The Book of Lies (BoL), where an earlier version appears) and a literal translation added in parentheses:

Facing East, take a deep breath, bringing your right forefinger to your lower lip. Then sweep it outwards and backwards, expelling your breath as you cry: "APO PANTOS KAKODAIMONOS" (All bad spirit begone!) Touch the finger to your forehead, saying "SOI" (For you or to you), your member, "O PhALLE" (O Phallos) right shoulder, "ISChUROS" (strong), left shoulder "EUCHARISTOS" (beneficent); clasp hands with locked fingers, cry "IAO".

Advance to East, imagine a pentagram, aright, in your forehead; brings hands to eyes and fling it forth in the sign of Horus, roaring "ThERION". Retire hand in sign of Hoor-paar-Kraat. Go round to North & repeat, but say NUIT; round to West, whisper BABALON; round to South, bellow HADIT. Complete the circle widdershins, retire to center and sing "IO PAN" with the signs of N.O.X. Extend your arms in a Tau and say low but clear: "PRO MOU IUNGES 'OPI SO MOU TELETARChAI EPI DEXIA SUNOChES EPARISTERA DAIMONES PhLEGEI GAR PERI MOU 'O ASTHR TON PENTE KAI EN TH STHLH 'O ASTHR TON HEX ESTHKE." (Before me IUNGES, behind me TELETARChAI, on my right SUNOChES on my left DAIMONES about me flames the star of five and in the pillar stands the star of six.) Repeat the cross qabalistic as above, and end as you began.

The basic form that both rituals follow consists of the following: the drawing of a vertical line through one's body crossed by a horizontal (Eliphas Levi's qabalistic cross), the extension of hands outside the body-plane, the tracing of a horizontal circle with pentagrams generated at the four cardinal directions with divine names, an invocation/visualisation of the guardians of the four quarters and of a six-rayed star, completed by a repetition of the cross qabalistic. Crowley's Naples Arrangement (BoT pp13-16) provides a handy way of conceptualizing the significance of the geometrical movement basic to the pentagram ritual: from nothing we begin with 1, a point; 2, a second point below generates a line; 3, a line drawn across the first line generates a plane; 4, a plane projected out of that plane generates a solid; 5, a solid moving out of that solid generates time; 6, in time the circling return to 1, with recall held of the fourfold generation, generates awareness of self. From this perspective, we might say that the purpose of the pentagram ritual is to serve as a magical compass, and its intent to center one's Self in awareness. Properly understood, this is no less than the Great Work.

But let us turn now to the details, and look at some of the differences between the original Golden Dawn version of the Pentagram Ritual and the A.'.A.'. version presented by the Great Beast as The Star Ruby.

The preliminary cry of The Star Ruby, APO PANTOS KAKODAIMONOS, with the forcible expelling of breath and the dashing down and away of the hand from the lips, is intended to clear the magical space of any spirit inimical to the work at hand before beginning. It has no parallel in the GD version.

A literal translation would be: "Away all (or every) bad-spirit." The Kakodaimon here is not to be seen as an objective or subjective evil, rather it is any spirit, within and without, that might interfere or distract from the work. All spirit of this sort is cast away from the sphere of working entirely. The phrase certainly should not be read (as I saw it recently in a piece on The Star Ruby of uncertain provenance) as similar to "Get Thee behind me Satan!" If you objectify an "evil" entity that way and tell it to get behind you in your magick circle, you might as well just grab your socks (or sandals) and brace yourself. Do what thou wilt, but know what you are doing.

For the qabalistic cross in the GD we have "Thine is the Kingdom and the Power and the Glory forever, Amen" (in Hebrew). This may be seen as an echo of the long bouts of prayer the medieval magicians used as banishing (and to properly impress their neighbors). It offers the possibility of two readings, one exoteric, one esoteric. In the former, "Thine" is addressed to an objective (social) God outside the speaker, to whom the kingdom and power and glory belong, and to whom the speaker is

subordinate; in the latter, "Thine", touching the forehead, is addressed to the Higher Self, a subjective (individual) God within, to whom the kingdom and power and glory of the speaker belong, and to whom the speaker aspires. These two possible readings, God without and God within, depend upon a paradigm that distinguishes outside from inside and objective from subjective, with the first reading supporting the paradigm and the second (initiated) reading challenging it.

The qabalistic cross of The Star Ruby goes a step beyond this. The exoteric reading as above is not possible; subject and object are no longer distinguishable. The seemingly objective phallos (in place of Kingdom) touched upon here (as God?) and directly addressed (the 'E' of PhALLE is the ending for the vocative case in Greek) is already a part of the subject/speaker. Crowley footnotes O PhALLE and in the footnote tells us that the secret sense of these words is to be sought in their numeration. David Godwin (in *Light in Extension*, p 183-4) points out (quite correctly) that O is a female symbol and that O PhALLE adds to 1366, which is what you get when you add phallos and kteis, the nominative form of the Greek words for the male and female genitalia respectively. Thus O PhALLE would indicate male and female in the conjunction of generation.

This conjunction, of father-lingam and mother-yoni, stands at the inception (conception) of any given subject/speaker, in an act to which we all owe our existence, and of which Mr. Crowley much approves, as do I. When, however, we add the gesture to the words a further ambiguity presents itself: is "For Thee" addressed to "O PhALLE", or to the forehead touched, with O PhALLE being called upon to witness? Is the speaker strong and beneficent for the source of life, or for its head?

(There's a pun confusing things here somewhere, I know: Feed your head -- maiden- or boy-head, as the case may be.) The line drawn, from head to the base of the spine, as it were, suggests another link in the symbol-chain of kteis/phallos & female/male: the Kteis is the brain, and the Phallos the spinal cord -- the golden bowl and silver cord of Ecclesiastes (Solomon), and the Grail and the Lance of the troubadours of lost Languedoc are similar metaphors. A little further down this chain, we can find the womb as the kteis, and the kteis as the phallos, which, as contradictory as it may sound at first, holds a key to the lost daughter, and a certain reward. Some of the older mythic traditions consider the Sun female, and the Moon male, a sport of Mobius twist in the metaphoric chain.

I suspect a certain mystery concerning this is contained in the image of the double-wanded one in Chapter 3 of *The Book of the Law*, who first appears as Hrumachis in III.34, the one to come who will replace Ra Hoor Khuit at the fall of the Great Equinox, and again at the end as Ra Hoor Khuit himself when he proclaims, III.72 "I am the Lord of the Double Wand of Power; the wand of the force of Coph Nia -- but my left hand is empty, for I have crushed an universe, and naught remains." Hrumachis, or Harmachis, is the name the Greeks gave the Egyptian "Horus who is on the Horizon". Ra Hoor Khuit is the Horus of the Horizon, or of the two Horizons, as near as I can make out. They are sometimes identified with one another. (III.71 "Hail! ye twin warriors about the pillars of the world! for your time is nigh at hand.") Harmachis is also the name given specifically to Ra Hoor Khut's manifestation at Gizeh as the Great Sphinx. The double wand of the force of the empty palm is (O Phalle!) phallos and kteis in one. Two doubled in one that is none. Know, dare, will, and keep silence.

On the crossing line of TSR we have, instead of the nouns "power" and "glory", the adjectives "strong" and "beneficent". Since the endings of ISChUROS and EUChARISTOS are not in the vocative case, they cannot be attributed to O Phalle, which leaves an implicit 'I': "For Thee, O Phalle, I am strong and beneficent." (Godwin rightly points out the adjectives in LiE, but then in a burst of humor, turns one into an adverb and mistranslates the passage a bit without really losing its spirit: "To you, O Phallos, Mighty Thankful.") Thus, instead of a kingdom, power and glory all belonging to one Thine (with its attendant ambiguity of interpretation) as in the GD, we have an implicit I who is strong and beneficent for the sake of and thanks to the sacred sexual conjunction of male and female (the evolutionary moment/movement) as manifest in the speaker's head.

The GD version seals its pledge to the unitary Thine by clasping hands and saying "Forever, Amen." Crowley's seals its pledge to manifest generation similarly, but crying IAO (EE-AH-OH). The formula of IAO is discussed at some length in Chapter 5 of MITAP, through a number of different permutations. Briefly put, it presents the dialectic of evolution through death and rebirth: the original nature of Isis is slain by Apophis and reborn as Osiris in an ongoing process. One could say that "Le-olam, amen" is the seal of changeless eternity; "IAO" that of eternal change. It was Dionysos' Word.

For my Star Ruby, instead of clasping hands, I extend them out in the form of a Tau, bringing them in as the "O" of IAO fades. (The signs of LUX are also possible: arms in an L with the "I", a U or V with the "A" and an X crossing the chest with the "O".)

Next, rather than the divine names of the GD version, the Star Ruby offers what might best be called cosmic principles. These are not vibrated while piercing a pentagram drawn to each of the quadrants in turn by a dagger, but rather roared, spoken, whispered and bellowed as a pentagram is flung forth from the eyes in the appropriate direction. The version in MITAP gives, along the North/South axis, NUIT and HADIT respectively, and for the East/West axis, THERION and

BABALON. The earlier version found in Chapter XXV of The Book of Lies gives BABALON and PSYCHE for North/South and CHAOS and EROS for East/West.

When I first began using the Star Ruby in my magical practice I followed the later MITAP version, assuming it to be the new and improved one. Of course, I did have to go back to the Book of Lies version for the correct Greek. In the later address to the guardians of the quarters there are three obvious typesetting errors in MITAP: ChUNOChES for SUNOChES, DAIMONOS for DAIMONES, and PhEG EI for PhLEGEI. In addition, there's also a mistake in the quotation from Sophocles heading the Hymn to Pan at the very beginning of MITAP.* All those mistakes bothered me, especially in a text by someone whose classical Greek was as good as Crowley's. And The Book of Lies got the same passage right. After a while I started wondering which version was better, MITAP with NUIT/HADIT and THERION/BABALON, or The Book of Lies with BABALON/PSYCHE and CHAOS/EROS.

One thing I have always liked about Crowley is the way he generates little puzzles and questions like this in his writings. The effect is to keep the reader's mind moving towards further solutions and answers only that reader can know. (Special "Do what thou wilt"s for each and every reader.) For a dead man, AC is still surprisingly active on the mental plane. He punishes unauthorized mental resting and laziness mercilessly, making a fool of the careless reader, and rewards mental zeal and careful reading handsomely. Before I describe how I was rewarded in this particular case I would like to say a few things about the elemental attributions of the quarters.

I am generally committed to the so-called quaternary of Ezekiel, from the magical, the pagan, and the thelemic perspective, and see no reason to alter these attributions for the Star Ruby. East is Air (Dawn, Spring); South Fire (Noon, Summer); West Water (Twilight, Fall); and North Earth (Midnight, Winter). These are the attributions used in all the Golden Dawn workings, up through Enochian, and by the majority of Pagan and Wiccan groups today; they are also the attributions Crowley gives in 777 (Columns LVII and LV) and in seminal rituals such as Liber Samekh. I have run across discussions of the Star Ruby that suggest alternate elemental attributions. Part of this confusion is probably caused by its proximity in MITAP to Liber V vel Reguli, the Ritual of the Mark of the Beast, where the attributions of air and earth are exchanged, so that Nuit in the North is Air, and Therion in the East is Earth. There are a number of reasons Crowley might have switched the attributions here (Earthing the Beast, for example, or Crowley's typical mischief with educational intent), but in any case I see it as an exception and hold to the 777 attributions of the elements for my Star Ruby.

There are a number of other interesting moments in Liber V, such as the gestural identification of both Hadit and Babalon with the muladhara chakra at separate moments, and Therion with the anahata (heart). Meditation on these attributions, along with the Book of Lies and MITAP quadrant attributions, eventually resulted in a revised set of divine names for the quadrants for me, combining the BoL and MITAP versions. Embraced by Babalon, I took the Beast back into my Psyche, and now I roar Chaos to the East, whisper Nuit to the North, speak Eros to the West, and shout Hadit to the South. Space/Time and Attraction/Dispersion form a cross to square the Circle of Magick and mark the Beast at the Center.

According to AC's instructions for the movement, one advances to the East, and after flinging forth the pentagram and name and stepping back with the sign of Silence, goes round to the North for the next, from there round to West for the third, then round to South for the last. The way I first read this and still practice it, I proceed deosil 270 degrees from East to North, and so on around the circle, finishing in the East again, and retiring to the center, thus completing one circle widdershin while wrapping three about it deosil. In other words, relative to the stopping points at the quarters, I move 'counter-clockwise', from Dawn in the East to Midnight in the North to Sunset in the West to Noon in the South and back to Dawn. The three clockwise circles performed at the same time, with the advance from and retirement to the center, further suggest the kundalini serpent coiled three and a half times about the base of the spine, along with many other cabalistic and magical things, and offer a chance to quote the final lines of Coleridge's "Kubla Khan", with reference to the notochordal Beast:

Weave a circle round him thrice,
And close your eyes with holy dread,
For he on honey-dew hath fed,
And drunk the milk of Paradise.

The next point in the Star Ruby has no counterpart in the GD pentagram Ritual. Back in the center, one sings "IO PAN", with the signs of NOX, those being Puella (Nuit), Puer (Hadit), Vir (Chaos/Therion) and Mulier (Eros/Babalon); in English, Girl, Boy, Man and Woman. The gesture for each is described in Liber V vel Reguli. They are the four basic aspects of humanity, the tetragrammaton of all tetragrammata, the four sides of the pyramid. (III.49: "I am in a secret fourfold

word, the blasphemy against all gods of men.") -- IO PAN can be translated 'HAIL ALL!' or 'Behold Everyone!' NOX is Night, and yes, this is Crowley's famous Night of Pan in the City of the Pyramids, and brings us to the Abyss.

What is this Abyss? A concept critical to Crowley's sublimation of the Golden Dawn into the Silver Star, or A. A. ., certainly, but here and now I don't want to deal with it as a concept directly, but rather approach it from the side, with a little help from a short passage from Liber Legis, the Beast's privileged communication from the divine pneumata of Nuit, Hadit, and Ra-Hoor-Khuit, and see if we can't catch a more direct glimpse of it. The passage is Verse 76 of The Second Chapter, the Gordian Knot of Liber Legis:

76. 4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L. What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever. There cometh one to follow thee: he shall expound it. But remember, o chosen one, to be me; to follow the love of Nu in the star-lit heaven; to look forth upon men, to tell them this glad word.

In his commentary preceding II.76 the Beast writes: "This passage following appears to be a Qabalistic test (on the regular pattern) of any person who may claim to be the Magical Heir of The Beast. Be ye well assured all that the solution, when it is found, will be unquestionable. It will be marked by the most sublime simplicity, and carry immediate conviction." (Note the stressed placement of all in "Be ye well assured all...")

Before I expound upon the deceptive simplicity of this puzzle, I would like to remind you of the great number of magical Crowley figurines in my dream, and, with particular reference to the phrase "chosen one", point out that it occurs (among many other places in Liber Legis) in the plural in I.50, as "lofty chosen ones". In general I would be very surprised if the various so-called predictions in Liber Legis only came true once. In addition it occurs to me that "My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?" (I.48 -- The Ox, Aleph, is the Fool in the Book of Thoth.) One should thus always remember that "chosen one", as nice as it sounds, also equates hermetically with fool, which makes expounding upon Liber Legis somewhat like volunteering in the Army. But, in any case, here we go, Boys and Girls, over the top.

Let me begin by saying that the Beast, by which I mean the entity including and informed by Aleister Crowley, knew the solution quite well: not. "Thou knowest not" = it meaneth not. AC's commentary on the verse (Magical & Philosophical Commentaries on the Book of the Law, edited by Symonds and Grant, p 249) spells this out clearly, in grammatical terms: "...Thou knowest not' is one of the cryptographic ambiguities characteristic of this Book. 'Thou knowest' -- see Chap.I verse 26, and 'not' is Nuith. The word 'ever' too, may be the objective of 'know', rather than merely an adverb." There is also AC's reply to Achad, quoted at the beginning of Liber 31. which reads, in part: "Thou knowest not." Your key opens palace. CCXX has unfolded like a flower. All solved, even II.76 and III.47".

This P.C. to Achad was signed "AL'AIN Priest....666". (Liber 31, by Frater Achad, p.3.)

What meaneth this? It meaneth not. Every number is infinite; there is no difference. Words and numbers, by themselves, have no meaning, until some beast, whether as speaker or hearer or writer or reader, gives them meaning. Meaning is given by and at the will of the beast. There is no power in words and numbers that can hold meaning in the absence of the beast. Without the beast, they mean everything and nothing.*

Let us look a bit further into this nothing. Liber Legis, I.46 & 47:

46. Nothing is a secret key of this law. Sixty-one the Jews call it;

I call it eight, eighty, four hundred & eighteen.

47. But they have the half; unite by thine art so that all disappear.

Sixty-one is the value of the Hebrew word "AIN" by gematria, aleph 1 + Iod 10 + Nun 50 = 61. Nuit, as speaker of Chapter One, calls it: 1) eight, the number of the Hebrew letter Cheth, attributed to The Chariot, trump VII of the Tarot, an image of the Grail Quest; 2) eighty, the number of the letter Pe, attributed to The House of God, trump XVI of the Tarot, picturing the fall of the House of Babel; 3) four hundred & eighteen, the number of the letter Cheth spelled in full, the Quest fulfilled, the Great Work, the invisible house of the Aeon, the secret word Abrahadabra, Aiwass, TO MH (the not, in Greek) and many other things. All this Nuit calls nothing, and goes on to say that the Hebrew AIN is the half.

What is the other half of nothing? Well, if we unite all by our art we get: A 1 + L 30 + L 30 = 61, and, Abrahadabra, all is not. "All solved, even II.76 and III.47," as AC said in his letter to Achad. Permit me to quote III.47:

This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the key of it all, Then this line drawn is a key: then this circle squared in its failure is a key also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it.

The key of it is all, taking the text at its word, and the one to come after comes from not, from Nuit, from "Nothing is a secret key of this law." (I.46) The manuscript has a line drawn diagonally from left top down to the right, beginning between "chance" and "shape" and ending beneath the "key" of "this line drawn is a key". The "chance shape" of this line is that of a strike-out line, a delete line, a line that means not, the secret half of all, the key given here to the Book of the Law. In his commentary on III.47 (Mag & Phil Comms., p.278) Crowley reveals his understanding of this when he ends one comment with "So that he that shall divine it shall be a Magus, $9 = 2$." and begins the following later one with: "I am now a Magus $9 = 2$, and I agree with the former comment. He need only be a Magister Templi $8 = 3$, whose word is Understanding." Reading carefully, the apparent contradiction resolves itself into the implication that the Magister Templi who divines it thereby becomes (shall be) a Magus. Crowley divined the mysteries as 'no Beast', as no-man, as Nemo, when he, not, sought to try.

But how is all (not) a key of it? Let's take it very simply, step by step, and perhaps we'll catch that promised glimpse of the Abyss yet, if we have not already. Try to imagine all there is ever, everything, using all the powers of your mind. Now, no matter how far you push your vision, and even if your mind were large enough to encompass the totality of things, an essential problem will always remain: to get whatever vision you have, you had to step back from it all, so that the closer you got to perfecting your vision, the further you were from it all, and if you could truly perfect the all in your mind, you would indeed have nothing left at all. This problem is essential to all awareness. Whatever you are aware of, whatever you know, whatever you understand, is never the thing understood, known, perceived, but rather an image of it in your head, in the head of the beast. Is the thing there at all? Are things, down to the smallest particle, illusions generated by your powers of interpretation? Do you see the Abyss here yet? Are you all there is? Is all that out there just an illusion of your mind? The illusion of numbers and words? And if you are all there is, does not that make you (I, ego) an illusion too?

Are you dizzy? Step carefully, we're treading on the edge of the Abyss now. "Harden! Hold up thyself! Lift thine head! breathe not so deep -- die!" (II.68)

"Spelling is defunct; all is not aught." (III.2) Having drawn the line of not through this all, let us turn to that which remains after this deconstruction of 'I' and 'All': the body that holds one's place in time, the third key mentioned in III.47, the circle squared in its failure. In the manuscript a crossed circle is drawn so that of the four squared radii, two, top and left, reach the circumference and two, bottom and right, fail to reach it.

And here we are back in the Night of Pan (All) in the City of the Pyramids, and the point we left off in the Star Ruby, the signs of NOX in the quartered circle: girl, boy, man, woman. These represent All (Pan) of humanity as represented in the four basic phases of the body. Any given body is only one of these four at any given moment and only two over the course of its life; it fails to square the circle, and has only the half, from birth to death. The performance of these gestures, Puella, Puer, Vir and Mulier, forces the Magician (of whatever gender) to step into the other half of the animal soul and look out through those eyes, however briefly and partially. Not until the animal soul achieves fullness will the Abyss be, so to speak, crossed, and the circle squared, and the pillar established in the void.

"Abrahadabra! the reward of Ra Hoor Khut." (III.1) This variant spelling of Ra Hoor Khut begs for gematrial analysis. Following Crowley's cues given in THE EQUINOX OF THE GODS, (p138), Hoor and Ra in Hebrew transliteration give $217 + 201 = 418$; Khu added to this, $418 + 26 = 444$. All we need do is add in teth, 9, and we get 453. Looking this up in Crowley's Sepher Sephiroth, we find two entries: Behemoth, and Nephesh Chiah, "The Animal soul, in its fullness". Permit me to quote from another "Holy Book" of Thelema, "Liber Cordis Cincti Serpente vel LXV", Chapter V, verse 5. "Now is the Pillar established in the Void; now is Asi fulfilled of Asar; now is Hoor let down into the Animal Soul of Things like a fiery star that falleth upon the darkness of the earth." It is the beast in its fullness.

After the signs of NOX, if we will and dare do them, comes the call to the guardians of the quarters, with arms outstretched in the form of a tau. In the GD version, they are the archangels; in the Greek of the Star Ruby they are certain Neoplatonic divinities who take their origin from a curious text called the Chaldean Oracles: divine revelations received by one Julianus 'the Chaldean' during the time of

the Roman Emperor Marcus Aurelius, 161-180ev, and put into Greek verse by said Julianus. His text has not survived, but there is a compilation of fragmentary quotations by the later Neo-Platonists called The Chaldean Oracles of Zoroaster. There was an edition in English, edited and revised by W.W.Westcott, to which Crowley would have had access. In what is left we find the IUNGES, SUNOChES and TELETARChAI mentioned in connection with an Intellectual and/or Intelligible Triad.

DAIMONES do not seem to come into the picture here, nor is there a place for them in the Triad. By adding DAIMONES to form a Tetrads and attributing these powers to the four quarters of the magick circle, Crowley performed a correction on these 'pagan' visions of Julianus, much as he did with the 'christian' visions of John. He restored the Element of Earth to its rightful place, out from the dark hidey-hole of suppression and repression. As soon as the 'pagans' of the Roman Empire accepted Earth and matter as evil, they became as dis-eased as the 'christians' with whom they argued, and this skewed their relations with the divine. As an example let me quote one of my favorite lines from the Chaldean Oracles: "Stoop not down unto the Darkly-Splendid World" -- using the not key from The Book of the Law, this reads: "Stoop, O Nuit, down unto the Darkly-Splendid World" and could be continued: "...a lambent flame of blue, all-touching, all-penetrant, ... lovely hands upon the black earth..." (I.26)

The IUNGES are the Spells and Charms, guardians of Air in the East. (The image is that of a small bird bound to a spinning wheel, its cries echoing out to attract the Lover.) The SUNOChES are the Maintainers, guardians of Fire in the South. The TELETARChAI are the Initiators into the Mysteries, the ones who bring final terms into correspondence with first; they are the guardians of Water in the West. The DAIMONES are the Stars of Nuit, the human spirit-guardians of Earth in the North.

After these have been addressed, the magician continues: "About me flames the pentagram, and in the pillar stands the six-rayed star." In this case, the pillar stands on two feet, and the star shines within, radiating out in the six directions of the ritual, "the axle of the wheel, and the cube in the circle." (II.7)

At this point Crowley says to repeat the qabalistic cross, "and end as you began." This last I take to mean: in silence. I note that some have interpreted this to mean shouting out "APO PANTOS KAKODAIMONOS!" again, which I think a mistake. -- To facilitate the transition to silence, instead of crying IAO I use the Beast's reconstruction of the word IAO along newaeonic lines (for details on which see MITAP pp 31+): UIAOU. Gesturally I accompany this with a movement of my hands in to my chest with the first U, then up and out and down to describe a large circle, bringing my hands back up to rest crossed on my chest with thumbs interlocked as the final U fades into silence. I generally vibrate the vowels in a deep slow pitch, letting the vowels flow one into the other. Somehow it reminds me of the feel of the passage from the Choral Movement of Beethoven's Ninth Symphony, sung very slowly by the bass section of the chorus: "Diesem Kuss der ganzen Welt" -- "This kiss to all the world."

Love is the law, love under will.

Frafer IDOMME

Footnote

*For a positive, meaningful solution to this cipher (as opposed to my meaningless one) by another Beast, along the lines of the Greek Qabalah, a move encouraged by Crowley himself, see Liber MCMIV sub figura LXXVI by Frafer Keallach (G.M.Kelly).
