

MAGICK



THE MASTER THERION

Section 3

APPENDIX I.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Pages 372-375 — Example of a seasonal ritual.

Pages 376-383 — Ritual to invoke Horus.

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

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

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

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

VOL. III.

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

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

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

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

CURRICULUM OF A . . . A . . .

COURSE I.

GENERAL READING.

SECTION I. — Books for Serious Study:

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

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

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

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

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

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

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

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

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

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

The Hathayoga Pradipika. Similar to The Shiva Sanhita.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Essays of David Hume. The Classic of Academic Scepticism.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Works of François Rabelais. Invaluable for Wisdom.

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

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

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

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

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

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

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

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

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

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

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

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

Sidonia the Sorceress, by Wilhelm Meinhold.

The Amber Witch, by Wilhelm Meinhold.

These two tales are highly informative.

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

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

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

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

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

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

For Mythology, as teaching Correspondences:

Books of Fairy Tales generally.

Oriental Classics generally.

Sufi Poetry generally.

Scandinavian and Teutonic Sagas generally.

Celtic Folk-Lore generally.

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

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

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

Liber I.

Liber B vel Magi.

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

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

Equinox VII, p. 5.

Liber II.

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

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

Liber III.

Liber Jugorum

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

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

Liber IV. ABA.

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

Part. 1. *Mysticism* — published.

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

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

4. *The Law*. Not yet completed.

Liber VI.

Liber O Vel Manus et Sagittæ.

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

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

Liber VII.

Liber Liberi vel Lapis Lazuli, Adumbratio Kabbalæ Aegyptiorum.

sub Figura VII.

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

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

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

Liber VIII.

See CCCCXVIII.

Liber IX.

Liber E Vel Exercitiorum.

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

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

Liber X.

Liber Porta Lucis.

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

Equinox VI, p. 3.

Liber XI.

Liber NV.

An Instruction for attaining Nuit.

Equinox VII, p. 11.

Liber XIII.

Graduum Montis Abiegni.

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

Equinox III, p. 3.

Liber XV.

Ecclesiæ Gnosticæ Catholicæ Canon Missæ.

Represents the original and true pre-Christian Christianity.

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

Liber XVI.

Liber Turris Vel Domus Dei.

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

Equinox VI, p. 9.

Liber XVII.

Liber I.A.O.

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

Unpublished. It is the active form of Liber CCCLXI.

Liber XXI.

The Classic of Purity, by Ko Hsuen.

A new translation from the Chinese by the Master Therion.

Unpublished.

Liber XXV.

The Ritual of the Star Ruby.

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

Also Appendix VI of this book.

Liber XXVII.

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

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

Unpublished.

Liber XXX.

Liber Libræ.

An elementary course of morality suitable for the average man.

Equinox I, p. 17.

Liber XXXIII.

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

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

Equinox I, p. 4.

Liber XXXVI.

The Star Sapphire.

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

Liber XLI.

Thien Tao.

An Essay on Attainment by the Way of Equilibrium.

Konx Om Pax, p. 52.

Liber XLIV.

The Mass of the Phœrix.

A Ritual of the Law.

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

Liber XLVI.

The Key of the Mysteries.

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

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

Equinox X, Supplement.

Liber XLIX.

Shi Yi Chien.

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

Unpublished.

Liber LI.

The Lost Continent.

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

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

Unpublished.

Liber LV.

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

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

Equinox I, p. 88.

Liber LVIII.

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

Liber LIX.

Across the Gulf.

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

Equinox VII, p. 293.

Liber LXI.

Liber Causæ.

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

Equinox XI, p. 55.

Liber LXIV.

Liber Israfel, formerly called *Anubis*.

An instruction in a suitable method of preaching.

Unpublished.

Liber LXV.

Liber Cordis Cincti Serpente.

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

Equinox XI (vol. iii, part 1), p. 65.

Liber LXVI.

Liber Stellæ Rubæ.

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

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

Liber LXVII.

The Sword of Song.

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

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

Liber LXXI.

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

Equinox III. I. Supplement.

Liber LXXXIII. — The Urn.

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

Unpublished.

Liber LXXXVIII.

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

Part-published in Equinox VII, p. 143.

Liber LXXXI.

The Butterfly Net.

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

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

Liber LXXXIV.

Vel Chanokh.

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

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

Liber XC.

Tzaddi vel Hamus Hermeticus.

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

Equinox VI, p. 17.

Liber XCV.

The Wake-World.

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

Konx Om Pax, p. 1.

Liber XCVI.

Liber Gaias.

A Handbook of Geomancy.

Equinox II, p. 137.

Liber CVI.

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

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

Liber CXI (Aleph).

The Book of Wisdom or Folly.

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

Unpublished.

Liber CL.

De Lege Libellum.

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

Equinox III, part 1, p. 99.

Liber CLVI.

Liber Cheth, vel Vallum Abiegni.

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

Equinox VI, p. 23.

Liber CLVII.

The Tao Teh King.

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

Unpublished.

Liber CLXV.

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

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

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

Liber CLXXV.

Astarte vel Liber Berylli.

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

Equinox VII, p. 37.

Liber CLXXXV.

Liber Collegii Sancti.

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

Unpublished.

Liber CXCVII.

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

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

Equinox IV, Special Supplement.

Liber CC.

Resh vel Helios.

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

Equinox VI, p. 29.

Liber CCVI.

Liber RU Vel Spiritus.

Full instruction in Pranayama.

Equinox VII, p. 59.

Liber CCVII.

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

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

This appendix is extracted therefrom.

Liber CCXX (L vel Legis).

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

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

Liber CCXVI.

The Yi King.

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

Unpublished.

Liber CCXXXI.

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

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

Equinox VII, p. 69.

Liber CCXLII. AHA!

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

Equinox III, p. 9.

Liber CCLXV.

The Structure of the Mind.

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

Unpublished.

Liber CCC. Khabs am Pekht.

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

Equinox III. I., p. 171.

Liber CCCXXXIII.

The Book of Lies falsely so-called.

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

Published.

Liber CCCXXXV. Adonis.

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

Equinox VII, p. 117.

Liber CCCLXI.

Liber H.H.H.

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

Liber CCCLXV, vel CXX.

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

See p. 265 of this book.

Liber CD.

Liber TAU Vel Kabbalæ Trium Literarum sub figura CD.

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

Equinox VII, p. 75.

Liber CCCCXII.

A Vel Armorum.

An instruction for the preparation of the Elemental Instruments.

Equinox IV, p. 15.

Liber CCCCXVIII.

Liber XXX AERUM vel Saeculi.

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

Equinox V, Special Supplement.

Liber CDLXXIV. Os Abysmi vel Da'ath.

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

Equinox VII, p. 77.

Liber D. Sepher Sephiroth.

A dictionary of Hebrew words arranged according to their

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

Equinox VIII, Special Supplement.

Liber DXXXVI.

A complete Treatise on Astrology.

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

Unpublished.

Liber DXXXVI.

BATPAXOΦPENOBOKOΣMOMAXIA.

An instruction in expansion of the field of the mind.

Equinox X, p. 35.

Liber DLV. Liber HAD.

An instruction for attaining Hadit.

Equinox VII, p. 83.

Liber DCXXXIII.

De Thaumaturgia.

A statement of certain ethical considerations concerning Magick.

Unpublished.

Liber DCLXVI.

The Beast.

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

Unpublished.

Liber DCCLXXVII. (777).

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

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

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

The reprint with additions will shortly be published.

Liber DCCCXI.

Energised Enthusiasm.

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

Equinox IX, p. 17.

Liber DCCCXIII.

Vel ARARITA.

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

Unpublished.

Liber DCCCXXXI.

Liber IOD, formerly called VESTA.

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

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

Equinox VII, p. 101.

Liber DCCCXXXVII.

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

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

Liber DCCCLX.

John St. John.

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

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

Equinox 1, Supplement.

Liber DCCCLXVIII.

Liber Viarum Viæ.

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

Equinox VII, p. 101.

Liber DCCCLXXXVIII.

A complete study of the origins of Christianity.

Unpublished.

Liber CMXIII.

Liber Viæ Memorix.

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

Equinox VII, p. 105.

Liber CMXXXIV.

The Cactus.

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

Unpublished.

Liber DCCCCLXIII.

The Treasure House of Images.

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

Equinox III, Supplement.

Liber MMCCMXI.

A Note on Genesis.

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

Liber MCCLXIV.

The Greek Qabalah.

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

Unpublished.

APPENDIX II.

ONE STAR IN SIGHT.

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

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

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

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

Some drunkards, doting on the dream,
Despair that it should die, mistake
Themselves for their own shadow-scheme.

One star can summon them to wake
To self; star-souls serene that gleam
On life's calm lake.

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

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

ONE STAR IN SIGHT.

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

A ∴ A ∴¹.

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

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

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

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

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

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

The Order of the S. S.

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

The Order of the R. C.

(Babe of the Abyss — the link)

Adeptus Exemptus	7 ^o =	4□
Adeptus Major	6 ^o =	5□
Adeptus Minor	5 ^o =	6□

The Order of the G. D.

(Dominus Liminis — the link)

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

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

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

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

Probationer. — His principal business is to begin such practices as he may prefer, and to write a careful record of the same for one year.

Neophyte. — Has to acquire perfect control of the Astral Plane.

Zelator. — His main work is to achieve complete success in Asana and Pranayama. He also begins to study the formula of the Rosy Cross.

Practicus. — Is expected to complete his intellectual training, and in particular to study the Qabalah.

Philosophus. — Is expected to complete his moral training. He is tested in Devotion to the Order.

Dominus Liminis. — Is expected to show mastery of Pratyahara and Dharana.

Adeptus (without). — Is expected to perform the Great Work and to attain the Knowledge and Conversation of the Holy Guardian Angel.

Adeptus (within). — Is admitted to the practice of the formula of the Rosy Cross on entering the College of the Holy Ghost.

Adeptus (Major). — Obtains a general mastery of practical Magick, though without comprehension.

Adeptus (Exemptus). — Completes in perfection all these matters. He then either (*a*) becomes a Brother of the Left Hand Path or, (*b*) is stripped of all his attainments and of himself as well, even of his Holy Guardian Angel, and becomes a Babe of the Abyss, who, having transcended the Reason, does nothing but grow in the womb of its mother. It then finds itself a

Magister Templi. — (Master of the Temple) : whose functions are fully described in Liber 418, as is this whole initiation from Adeptus Exemptus. See also "Aha!". His principal business is to tend his "garden" of disciples, and to obtain a perfect understanding of the Universe. He is a Master of Samadhi.

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

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

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

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

We append a more detailed account.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

To attain the grade of Magus he must accomplish Three

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Love is the Law, love under will.

O. M. 7 = 4□ A.∴ A.∴
Praemonstrator of the
Order of the R... C....

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

APPENDIX III

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

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

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

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

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

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

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

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

2. See Poincaré, passages quoted infra.

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

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

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

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

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

¹ The passages referred to are as follows :

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2 See the story, *infra*, about Amalantrah.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

one sees and hears is "real" in its way, whether it be itself, or, distorted by one's desires, or created by one's personality. There is no touchstone of truth: the authentic Nakhiel is indistinguishable from the image of the Magician's private idea of Nakhiel, so far as he is concerned. The stronger one is to create, the more readily the Astral Light responds, and coagulates creatures of this kind. Not that such creation is necessarily an error; but it is another branch of one's Work. One cannot obtain outside help from inside sources. One must use precautions similar to those recommended in the chapter on Divination.

The Magician may go on for a long time being fooled and flattered by the Astrals that he has himself modified or manufactured. Their natural subservience to himself will please him, poor ape!

They will pretend to show him marvellous mysteries, pageants of beauty and wonder unspeakably splendid; he will incline to accept them as true, for the very reason that they are images of himself idealized by imagination.

But his real progress will stop dead. These phantasms will prevent him from coming into contact with independent intelligences, from whom alone he can learn anything new.

He will become increasingly interested in himself, imagine himself to be attaining one initiation after another. His Ego will expand unchecked, till he seem to himself to have heaven at his feet. Yet all this will be nothing but his fool's face of Narcissus smirking up from the pool that will drown him.

Error of this kind on the Astral Plane — in quite ordinary visions with no apparent moral import — may lead to the most serious mischief. Firstly, mistakes mislead; to pollute one's view of Jupiter by permitting the influence of Venus to distort it may end in finding oneself at odds with Jupiter, later on, in some crisis of one's work.

Secondly, the habit of making mistakes and leaving them uncorrected grows upon one. He who begins by "spelling Jeheshua with a 'Resh'" may end by writing the name of the Dweller on the Threshold by mistake for that of his Angel.

Lastly, Magick is a Pyramid, built layer by layer. The work of the Body of Light — with the technique of Yoga — is the foundation of the whole. One's apprehension of the Astral Plane must be accurate, for Angels, Archangels, and Gods are derived therefrom by analysis. One must have pure materials if one wishes to brew pure beer.

If one have an incomplete and incorrect view of the universe, how can one find out its laws?

Thus, original omission or error tends to extend to the higher planes. Suppose a Magician, invoking Sol, were persuaded by a plausible spirit of Saturn that he was the Solar Intelligence required, and bade him eschew human love if he would attain to the Knowledge and Conversation of his Holy Guardian Angel; and suppose that his will, and that Angel's nature, were such that the Crux of their Formula was Lyrical Exaltation!

Apart from the regular tests — made at the time — of the integrity of any spirit, the Magician must make a careful record of every vision, omitting no detail; he must then make sure that it tallies in every point with the correspondences in Book 777 and in Liber D. Should he find (for instance) that, having invoked Mercury, his vision contains names whose numbers are Martial, or elements proper to Pisces, let him set himself most earnestly to discover the source of error, to correct it, and to prevent its recurrence.

But these tests, as implied above, will not serve to detect personation by self-suggested phantasms. Unless one's aura be a welter of muddled symbols beyond recognition, the more auto-hypnotic the vision is, the more smoothly it satisfies the seer's standards. There is nothing to puzzle him or oppose him; so he spins out his story with careless contempt of criticism. He can always prove himself right; the Qabalah can always be stretched; and Red being so nearly Orange, which is really a shade of Yellow, and Yellow a component of Green which merges into Blue, what harm if a Fiend in Vermilion appears instead of an Angel in Azure?

The true, the final test, of the Truth of one's visions is their Value. The most glorious experience on the Astral plane, let it dazzle and thrill as it may, is not necessarily in accordance with

the True Will of the seer; if not, though it be never so true objectively, it is not true for him, because not useful for him. (Said we not a while ago that Truth was no more than the Most Convenient Manner of Statement?)

It may intoxicate and exalt the Seer, it may inspire and fortify him in every way, it may throw light upon most holy mysteries, yet withal be no more than an interpretation of the individual to himself, the formula not of Abraham but of Onan.

These plastic "Portraits of the Artist as a Young Man" are well enough for those who have heard "Know Thyself". They are necessary, even, to assist that analysis of one's nature which the Probationer of A. ∴ A. ∴ is sworn to accomplish. But "Love is the Law, love under Will". And Our Lady Nuit is "divided for love's sake, for the chance of union." These mirror-mirages are therefore not Works of Magick, according to the Law of Thelema: the true Magick of Horus requires the passionate union of opposites.

Now the proof that one is in contact with an independent entity depends on a sensation which ought to be unmistakeable if one is in good health. One ought not to be liable to mistake one's own sensible impressions for somebody else's! It is only Man's incurable vanity that makes the Astral "Strayed Reveller" or the mystic confuse his own drunken babble with the voice of the Most High.

The essence of the right sensation consists in recognition of the reality of the other Being. There will be as a rule some element of hostility, even when the reaction is sympathetic. One's "soul-mate" (even) is not thought of as oneself, at first contact.

One must therefore insist that any real appearance on the Astral Plane gives the sensation of meeting a stranger. One must accept it as independent, be it Archangel or Elf, and measure one's own reaction to it. One must learn from it, though one despise it; and love it, however one loathe it.

One must realize, on writing up the record, that the meeting has effected a definite change in oneself. One must have known and felt something alien, and not merely tried on a new dress.

There must always be some slight pang of pain in a true Astral Vision; it hurts the Self to have to admit the existence of a not-Self; and it taxes the brain to register a new thought. This is true at the first touch, even when exaltation and stimulation result from the joy of making an agreeable contact.

There is a deeper effect of right reaction to a strange Self: the impact invariably tends to break up some complex in the Seer. The class of ideas concerned has always been tied up, labelled, and put away. It is now necessary to unpack it, and rearrange its contents. At least, the annoyance is like that of a man who has locked and strapped his bag for a journey, and then finds that he has forgotten his pyjamas. At most, it may revolutionise his ideas of the business, like an old bachelor with settled plans of life who meets a girl once too often.

Any really first-class Astral Vision, even on low planes, should therefore both instruct the Seer, and prepare him for Initiation. Those failing to pass this test are to be classed as "practice".

One last observation seems fit. We must not assert the "reality" or "objectivity" of an Astral Being on no better evidence than the subjective sensation of its independent existence. We must insist on proof patent to all qualified observers if we are to establish the major premiss of Religion: that there exists a Conscious Intelligence independent of brain and nerve as we know them. If it have also Power, so much the better. But we already know of inorganic forces; we have no evidence of inorganic conscious Mind.

How can the Astral Plane help us here? It is not enough to prove, as we easily do, the correspondences between Invocation and Apparition¹. We must exclude coincidence², telepathy³, and subconscious knowledge.⁴ Our praeter-human Intelligence

1. The Master Therion's regular test is to write the name of a Force on a card, and conceal it; invoke that Force secretly, send His pupil on the Astral Plane, and make him attribute his vision to some Force. The pupil then looks at the card; the Force he has named is that written upon it.

2. The most famous novel of Fielding is called "Tom Jones". It happened that FRATER PERDURABO was staying in an hotel in London.

must convey a Truth not known to any human mind, past or present. Yet this Truth must be verifiable.

There is but one document in the world which presents evidence that fully satisfies these conditions. This is

LIBER AL vel LEGIS

the Book of the Law

of this New Aeon of Horus, the Crowned and Conquering Child, the Aeon whose Logos is THE BEAST 666, whose name in the Outer Order was FRATER PERDURABO.

The nature of the proof of the separate existence of praeter-human Intelligence, independent of bodily form, is extremely complicated. Its main divisions may be briefly enumerated.

He telephoned a friend named Feilding at the latter's house, and was answered by Mr. Feilding's secretary, who said that his employer had left the house a few minutes previously, and could only be reached by telephoning a certain office in the City at between 11 o'clock and a quarter past. FRATER PERDURABO had an appointment at 11 o'clock with a music-hall star, the place being the entrance to a theatre. In order to remind himself, he made a mental note that as soon as he saw the lady, he would raise his hand and say, before greeting her: "Remind me that I must telephone at once to Feilding", when he met her. He did this, and she advanced toward Him with the same gesture, and said in the same breath, "Remind me that I have to telephone to Tom Jones" — the name of a music-hall agent employed by her.

It will be seen that there is here no question of any connection between the elements of the coincidence. If a similar occurrence had taken place in the course of communication with an alleged spirit, it would have been regarded as furnishing a very high degree of proof of the existence of an independent intelligence.

To make this clear, let me substitute the terms of the equation. Suppose two independent mediums, A and B, were to receive respectively at the same moment two messages, the first; "Ask B who wrote Hamlet", the second; "Ask A the name of Shakespeare's most famous tragedy." The coincidence is here much simpler and less striking than the one recorded above, for there is no question of arriving at the identity by way of accidental synonyms concealing their rational connection. Yet most students of Occult phenomena would admit that there was a strong presumption that a single intelligence had deliberately devised the two messages as a means of proving his existence.

3. In *The International* of November, 1918, was published the con-

AIWAZ, the name of the Intelligence in question, proves:

(a) His power to pre-arrange events unconnected with His scribe so that they should fit in with that scribe's private calculations.

E. g. The Stélé which reveals the Theogony of the Book was officially numbered 666, in the Boulak Museum. The scribe had adopted 666 as His magical number, many years previously. Again, the scribe's magical House, bought years earlier, had a name whose value was 418. The scribe had calculated 418 as the

clusion of an article called "The Revival of Magick" by the Master Therion. The last sentence reads: "Herein is Wisdom; let him that hath understanding count the number of the Beast; for it is the number of a man; and his number is six hundred and three score and six. TO MEFA ΘHPION, the Great Wild Beast, has the value, according to the Greek system, of 666. It is, of course, the title of the Master Therion.

The Master Therion was, about this time, in communication with an intelligence who gave the name of Amalantrah. On Sunday, February 24, 1918, at 9.30 p. m., The Master Therion asked Amalantrah if he could use the word ΘHPION as if it were Hebrew, with the idea of getting further information as to the mystic meaning of the Word. The answer was "Yes". He then asked: "Am I to take the Word ΘHPION alone, or the three words TO MEFA ΘHPION?" The answer was to take the word ΘHPION alone. The Master Therion then asked what Hebrew letters should be used to transliterate the Greek. The answer was: "Tau, Yod, Resh, Yod, Ayin, Nun", which adds to 740 or 1390, according as Nun is given its ordinary value of 50, or its value as the final letter of a word, 700. Neither of these numbers possessed any special significance to The Master Therion. He became very annoyed at Amalantrah's failure to be of use; so much so that the communications became confused, and the work had to be abandoned for that evening. He tried various other Hebrew spellings for the word ΘHPION, but was unable to obtain anything of interest. This is rather remarkable, as it is nearly always possible to get more or less good results by trying various possibilities. For example, the O might be equally well Ayin, Vau or Aleph.

On Monday morning, The Master Therion went to the office of *The International*, of which he was editor. At this period there was a coal famine in New York, and it was forbidden to heat office buildings on Mondays. He merely took away his mail and went home. On Tuesday morning He found on his desk a letter which had arrived on Monday for the general editor, who had sent it across to Him for reply, as it concerned The Master Therion rather than himself. This letter had been written and posted on Sunday evening, at about the same time

number of the Great Work, in 1901 e.v. He only discovered that 418 was the number of his house in consequence of AIWAZ mentioning the fact.

(b) His power to conceal a coherent system of numbers and letters in the text of a rapidly-written document, containing riddles and ciphers opening to a Master-Key unknown to the scribe, yet linked with his own system; this Key and its subordinates being moreover a comment on the text.

as the communication from Amalantrah. The letter ends as follows: "Please inform your readers that I, Samuel bar Aiwaz bie Yackou de Sherabad, have counted the number of the Beast, and it is the number of a man.

	י	ו	י	ר	ת
	N	O	I	R	Th
(Read from right to left)	50	6	10	200	400
	666				

Here, then, we see the most striking solution possible of the problem presented to Amalantrah. Observe that Amalantrah had refused to give the correct solution directly; as it would seem, in order to emphasize the remarkable character of the intervention of this Assyrian correspondent. Observe, too, that the latter was totally ignorant of the ordinary Qabalah, it being quite generally known that TO MEFA ΘHPION adds up to 666 in Greek. Observe, moreover, that nearly four months had passed since the problem was propounded in *The International*? The Assyrian lived some distance outside New York, and was an entire stranger to any of the staff of *The International*. The evidence appears overwhelming for the existence of Amalantrah, that he was more expert in the Qabalah than The Master Therion himself, and that he was (further) possessed with the power to recall this four-months-old problem to the mind of an entirely unconnected stranger, causing him to communicate the correct answer at the same moment as the question was being asked many miles away.

Coincidence, so completely adequate to explain the Fielding-Tom Jones incident, is utterly incompetent as an alternative theory. The directly purposeful character of the circumstances is undeniable; but if we are resolutely determined to deny the possibility of the existence of Amalantrah, which explains the whole affair so simply, we have still one resource. It involves difficulties which The Master Therion cannot conceive as less than those which encumber the other, but it is, at least,

E. g. "The Word of the Law is ΘΕΛΗΜΑ" (Will); this word has the value of 93.

"Love is the law, love under will." Love, Αγάπη, like Θελημα, adds to 93.

AIWAZ itself adds to 93.¹

This was all strange to the scribe; yet years later he discovered the "Lost Word" of one of his own Orders; it was 93 also.

The Word of His most holy Order proved equally to count up

not entirely beyond possibility. This theory is telepathy. One may postulate that the solution of his problem existed in the subconscious mind of the Master Therion or in that of His seer, and that this solution was telepathically impressed upon the consciousness of the Assyrian so forcibly as to impel him to communicate it to the Master Therion's colleague on *The International*. Apart from the general improbability of this hypothesis, it is strange that if "Amalantrah" were really the subconscious mind of the seer, he should have given a wrong orthography. His doing so (if he knew the correct spelling) is only explicable by his wish not to take the edge off his plan for making the Assyrian's letter a fulminating revelation of his existence, as would have happened if the secret had been prematurely disclosed.

The case is here cited in order to illustrate the extreme care which ought to be taken in excluding all alternative hypotheses before admitting the existence of disembodied intelligences. It may be mentioned, however, that in this particular case there are numerous other incidents which make the telepathic theory untenable.

4. There is a well-known story quoted in several treatises of psychology in which the heroine is an ignorant English servant girl of quite inferior intelligence, and unacquainted with any language, even her own. In the course of a fever, she became delirious, and proceeded to reel off long passages of scholarly Hebrew. Investigations showed that in her first youth she had been for a time in the service of a Jewish Rabbi who had been accustomed to declaim his sermons in the hearing of the girl. Although attaching no meaning to the words, she had stored them mechanically in her subconscious memory, to be reproduced when the action of the fever excited the group of cells where they were recorded.

1. This numeration was discovered years later. The question then arose out of consideration of this discovery through S. Jacobs: "Why is Aiwaz spelt Aiwass, not Aiwaz, in the Book of the Law?" In Greek Αιφας = 418. The author of the Book had concealed in His own name not one only but two numbers, those of supreme importance in the Book.

to 93.¹ Now 93 is thrice 31; 31 is LA, "Not" and AL, "The" or "God"; these words run throughout the Book, giving a double meaning to many passages. A third 31 is the compound letter ShT, the two hieroglyphs of Sh and T (many centuries old) being pictures of the "Dramatis Personæ" of the Book; and ShT being a haphazard line scrawled on the MS. touch letters which added to 418, valuing "this circle squared in its failure" as π correct to six places of decimals, etc.

Again: "thou shalt know not", meaning "thou shalt know LA"; and "he shall discover the Key of it all", *id est*, the Key AL.

(c) His power to combine subsequent events beyond the control of the scribe or his associates, so that they confirmed statements in the Book. Or, per contra, to predict such events.

E.g. The first Scarlet Woman proved unworthy, and suffered the exact penalties predicted.

Again, "one cometh after thee; he shall discover the key." This one was to be the "child" of the scribe, "and that strangely".

Nine months after THE BEAST 666 had gotten a Magical "child" upon His concubine Jane Foster, a "Babe of the Abyss" was born, Frater Achad asserting his right to that grade, and thus "coming after" THE BEAST 666, who had been the last Adept to do so. And this "child" was definitely "one", since "one" is the meaning of his motto Achad. Finally, he did in fact "discover the key of it all" after THE BEAST Himself had failed to do so in 14 years of study.

(d) His power to conceive and express in concise terms true solutions of the main problems of the Universe.

E.g. The formulae of Nuith and Hadith explain Existence in the terms of Mathematical-Logical Philosophy, so as to satisfy the difficulties of reconciling Dualism, Monism and Nihilism; all

1. This list by no means exhausts the series. In particular, Frater Perdurabo discovered in 1923 that the Hebrew word for "to will" is also of the value of 93: and its special technical meanings throw yet further light on the meaning of $\Theta\epsilon\lambda\eta\mu\alpha$ as used by Aiwaz.

antinomies in all spheres; and the Original Perfection with the Manifest Imperfection of Things.

Again "Do what thou wilt", the most sublimely austere ethical precept ever uttered, despite its apparent licence, is seen on analysis to be indeed "the whole of the Law", the sole and sufficient warrant for human action, the self-evident Code of Righteousness, the identification of Fate with Freewill, and the end of the Civil War in Man's nature by appointing the Canon of Truth, the conformity of things with themselves, to determine his every act. "Do what thou wilt" is to bid Stars to shine, Vines to bear grapes, Water to seek its level; man is the only being in Nature that has striven to set himself at odds with himself.

(e) His power to interpret the Spirit of the New Aeon, the relapse into ruthless savagery of the most civilised races, at a time when war was discredited by most responsible men.

(f) His power to comprehend and control these various orders of ideas and events, demonstrating thereby a mind and a means of action intelligible to, yet immensely above, all human capacity; to bind the whole into a compact cryptograph displaying mastery of English, of mathematical and philosophical conceptions, of poetic splendour and intense passion, while concealing in the letters and words a complex cipher involving the knowledge of facts never till then existing in any human mind, and depending on the control of the arm of the scribe, though He thought He was writing consciously from dictation; and to weave into a single pattern so many threads of proof of different orders that every type of mind, so it be but open and just, may be sure of the existence of AIWAZ as a being independent of body, conscious and individual, with a mind mightier than man's, and a power beyond man's set in motion by will.

In a word, the Book of the Law proves the prime postulate of Religion.

The Magician may therefore be confident that Spiritual Beings exist, and seek the Knowledge and Conversation of His own Holy Guardian Angel with the same ardour as that of FRATER PERDURABO when He abandoned all: love, wealth, rank, fame, to seek Him. Nay, this he must do or condemn himself to be

torn asunder by the Maenads of his insensate impulses; he hath no safety save he himself be Bacchus! Bacchus, divine and human! Bacchus, begotten on Semelé of Zeus, the adulterous Lord of Thunder ravishing, brutally, his virginal victim! Bacchus, babe hidden from hate in the most holy of holies, the secret of thy sire, in the Channel of the Star-Spate, Whereof one Serpent is thy Soul! Bacchus, twy-formed, man-woman, Bacchus, whose innocence tames the Tiger, while yet thy horns drip blood upon thy mouth, and sharpen the merriment of wine to the madness of murder! Bacchus, Thy thyrsus oozes sap; thine ivy clings to it; thy Lion-skin slips from thy sleek shoulders, slips from thy lissome loins; drunk on delight of the godly grape, thou knowest no more the burden of the body and the vexation of the spirit.

Come, Bacchus, come thou hither, come out of the East; come out of the East, astride the Ass of Priapus! Come with thy revel of dancers and singers! Who followeth thee, forbearing to laugh and to leap? Come, in thy name Dionysus, that maidens be mated to God-head! Come, in thy name Iacchus, with thy mystical fan to winnow the air, each gust of thy Spirit inspiring our Soul, that we bear to thee Sons in Thine Image!

Verily and Amen! Let not the Magician forget for a single second what is his one sole business. His uninitiated "self" (as he absurdly thinks it) is a mob of wild women, hysterical from uncomprehended and unsated animal instinct; they will tear Pentheus, the merely human king who presumes to repress them, into mere shreds of flesh; his own mother, Nature, the first to claw at his windpipe! None but Bacchus, the Holy Guardian Angel, hath grace to be God to this riot of maniacs; he alone can transform the disorderly rabble into a pageant of harmonious movements, tune their hyaena howls to the symphony of a paean, and their reasonless rage to self-controlled rapture. It is this Angel whose nature is doubly double, that He may partake of every sacrament. He is at once a God who is drunken with the wine of earth, and the mammal who quaffs the Blood of God to purge him of mortality. He is a woman as he accepts all impulses, are they not His? He is a man to stamp Himself upon whatever would hallow itself to Him. He wields the Wand,

with cone of pine and ivy tendrils; the Angel creates continually, wreathing His Will in clinging beauty, imperishably green.

The Tiger, the symbol of the brutal passions of man, gambols about its master's heels; and He bestrides the Ass of Priapus; he makes his sexual force carry him whither He wills to go.

Let the Magician therefore adventure himself upon the Astral Plane with the declared design to penetrate to a sanctuary of discarnate Beings such as are able to instruct and fortify him, also to prove their identity by testimony beyond rebuttal. All explanations other than these are of value only as extending and equilibrating Knowledge, or possibly as supplying Energy to such Magicians as may have found their way to the Sources of Strength. In all cases, naught is worth an obol save as it serve to help the One Great Work.

He who would reach Intelligences of the type under discussion may expect extreme difficulty. The paths are guarded; there is a lion in the way. Technical expertness will not serve here; it is necessary to satisfy the Warders of one's right to enter the presence of the Master. Particular pledges may be demanded, ordeals imposed, and initiations conferred. These are most serious matters; the Body of Light must be fully adult, irrevocably fixed, or it will be disintegrated at the outset. But, being fit to pass through such experiences, it is bound utterly to its words and acts. It cannot even appear to break an oath, as its fleshly fellow may do.

Such, then is a general description of the Astral Plane, and of the proper conduct of the Magician in his dealings therewith.

APPENDIX IV

LIBER SAMEKH

Theurgia Goetia Summa

(CONGRESSUS CUM DAEMONE)

sub figura DCCC

being the Ritual employed by the Beast 666 for the Attainment of the Knowledge and Conversation of his Holy Guardian Angel during the Semester of His performance of the Operation of the Sacred Magick of ABRAMELIN THE MAGE.

(Prepared An XVII ☉ in mꝯ at the Abbey of Thelema in Cephalædium by the Beast 666 in service to FRATER PROGRADIOR.)

OFFICIAL PUBLICATION of A.∴. A.∴. Class D for the Grade of Adeptus Minor.

POINT

I

EVANGELII TEXTUS REDACTUS

The Invocation.

Magically restored, with the significance of the

BARBAROUS NAMES

Etymologically or Qabalistically determined and paraphrased in English.

Section A.

The Oath.

1. Thee I invoke, the Bornless One.
2. Thee, that didst create the Earth and the Heavens.
3. Thee, that didst create the Night and the Day.
4. Thee, that didst create the darkness and the Light.
5. Thou art ASAR UN-NEFER ("Myself made Perfect") :
Whom no man hath seen at any time.
6. Thou art IA-BESZ ("the Truth in Matter").
7. Thou art IA-APOPHRASZ ("the Truth in Motion").
8. Thou hast distinguished between the Just and the Unjust.
9. Thou didst make the Female and the Male.
10. Thou didst produce the Seeds and the Fruit.
11. Thou didst form Men to love one another, and to hate one another.

Section Aa.

1. I am ANKH - F - N - KHONSU thy Prophet, unto Whom
Thou didst commit Thy Mysteries, the Ceremonies of
KHEM.
2. Thou didst produce the moist and the dry, and that which
nourisheth all created Life.
3. Hear Thou Me, for I am the Angel of PTAH - APO-
PHRASZ - RA (vide the Rubric): this is Thy True Name,
handed down to the Prophets of KHEM.

Section B.**Air.**

Hear Me: —

AR

“O breathing, flowing Sun!”

ThIAF¹

“O Sun IAF! O Lion-Serpent Sun, The
Beast that whirlest forth, a thunder-
bolt, begetter of Life!”

RhEIBET

“Thou that flowest! Thou that goest!”

A-ThELE-BER-SET

“Thou Satan-Sun Hadith that goest
without Will!”

A

“Thou Air! Breath! Spirit! Thou
without bound or bond!”

BELAThA

“Thou Essence, Air Swift-streaming,
Elasticity!”

ABEU

“Thou Wanderer, Father of All!”

EBEU

“Thou Wanderer, Spirit of All!”

PhI-ThETA-SOE

“Thou Shining Force of Breath! Thou
Lion-Serpent Sun! Thou Saviour,
save!”

IB

“Thou Ibis, secret solitary Bird, inviolate
Wisdom, whose Word is Truth,
creating the World by its Magick!”

ThIAF

“O Sun IAF! O Lion-Serpent Sun, The
Beast that whirlest forth, a thunder-
bolt, begetter of Life!”

(The conception is of Air, glowing, inhabited by a Solar-Phallic Bird, “the Holy Ghost”, of a Mercurial Nature.)

Hear me, and make all Spirits subject unto Me; so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth, on dry land and in the water; of Whirling Air, and of rushing Fire, and every Spell and Scourge of God may be obedient unto Me.

1. The letter F is used to represent the Hebrew Vau and the Greek Digamma; its sound lies between those of the English long o and long oo, as in Rope and Tooth.

Section C.**Fire.**

I invoke Thee, the Terrible and Invisible God: Who dwellest in the Void Place of the Spirit: —

AR-O-GO-GO-RU-ABRAO “Thou spiritual Sun! Satan, Thou Eye, Thou Lust! Cry aloud! Cry aloud! Whirl the Wheel, O my Father, O Satan, O Sun!”

SOTOU “Thou, the Saviour!”

MUDORIO “Silence! Give me Thy Secret!”

PhALARThAO “Give me suck, Thou Phallus, Thou Sun!”

OOO “Satan, thou Eye, thou Lust!”

“Satan, thou Eye, thou Lust!”

“Satan, thou Eye, thou Lust!”

AEPE “Thou self-caused, self-determined, exalted, Most High!”

The Bornless One. (Vide supra).

(The conception is of Fire, glowing, inhabited by a Solar-Phallic Lion of a Uranian nature.)

Hear Me, and make all Spirits subject unto Me: so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth: on dry Land and in the Water: of Whirling Air, and of rushing Fire, and every Spell and Scourge of God may be obedient unto Me.

Section D.**Water.**

Hear Me : —

RU-ABRA-IAF¹ “Thou the Wheel, thou the Womb, that containeth the Father IAF !”

MRIODOM “Thou the Sea, the Abode !”

BABALON-BAL-BIN-ABAFT. “Babalon! Thou Woman of Whoredom!”

1. See, for the formula of IAF, or rather FIAOF, Book 4 Part III, Chapter V. The form FIAOF will be found preferable in practice.

“Thou, Gate of the Great God ON!
Thou Lady of the Understanding of
the Ways !”

ASAL-ON-AI

“Hail Thou, the unstirred ! Hail,
sister and bride of ON, of the God
that is all and is none, by the Power
of Eleven !”

APhEN-IAF

“Thou Treasure of IAO!”

I

“Thou Virgin twin-sexed! Thou Secret
Seed! Thou inviolate Wisdom!”

PhOTETh

“Abode of the Light

ABRASAX

“ of the Father, the Sun, of
Hadith, of the spell of the Aeon
of Horus !”

AEOOU

“Our Lady of the Western Gate of
Heaven !”

ISChURE

“Mighty art Thou !”

Mighty and Bornless One! (Vide Supra)

(The conception is of Water, glowing, inhabited by a Solar-Phallic
Dragon-Serpent, of a Neptunian nature.)

Hear Me: and make all Spirits subject unto Me: so that every
Spirit of the Firmament and of the Ether: upon the Earth and
under the Earth: on dry Land and in the Water: of Whirling Air,
and of rushing Fire: and every Spell and Scourge of God may be
obedient unto Me.

Section E.

Earth.

I invoke Thee: —

MA

“O Mother! O Truth!”

BARRAIO

“Thou Mass!”¹

IOEL

“Hail, Thou that art!”

KOThA

“Thou hollow one!”

1. “Mass”, in the sense of the word which is used by physicists. The impossibility of defining it will not deter the intrepid initiate (in view of the fact that the fundamental conception is beyond the normal categories of reason.)

AThOR-e - BAL - O "Thou Goddess of Beauty and Love,
whom Satan, beholding, desireth!"

ABRAFT "The Fathers, male-female, desire
Thee!"

(The conception is of Earth, glowing, inhabited by a Solar-Phallic Hippopotamus¹ of a Venereal nature.)

Hear Me: and make all Spirits subject unto Me: so that every Spirit of the Firmament, and of the Ether: upon The Earth and under the Earth: on dry land and in the Water: of Whirling Air, and of rushing Fire: and every Spell and Scourge of God may be obedient unto Me.

Section F.

Spirit.

Hear Me:

AFT

"Male-Female Spirits!"

ABAFT

"Male-Female Sires!"

BAS-AUMGN.

"Ye that are Gods, going forth, uttering
AUMGN. (The Word that goeth
from

(A) Free Breath.

(U) through Willed Breath.

(M) and Stopped Breath.

(GN) to Continuous Breath,

thus symbolizing the whole course of
spiritual life. A is the formless Hero;
U is the six-fold solar sound of physi-
cal life, the triangle of Soul being
entwined with that of Body; M is the
silence of "death"; GN is the nasal
sound of generation & knowledge.

ISAK

"Identical Point!"

SA-BA-FT

"Nuith! Hadith! Ra-Hoor-Khuit!"

"Hail, Great Wild Beast!"

"Hail, I A O !"

1. Sacred to AHAThOOR. The idea is that of the Female conceived as invulnerable, reposeful, of enormous swallowing capacity etc.

Section Ff.

1. This is the Lord of the Gods:
2. This is the Lord of the Universe :
3. This is He whom the Winds fear.
4. This is He, Who having made Voice by His commandment is Lord of all Things; King, Ruler and Helper. Hear Me, and make all Spirits subject unto Me : so that every Spirit of the Firmament and of the Ether : upon the Earth and under the Earth : on dry Land and in the Water: of Whirling Air, and of rushing Fire : and every Spell and Scourge of God may be obedient unto Me.

Section G.

Spirit.

Hear Me :—

IEOU	“Indwelling Sun of Myself”
PUR	“Thou Fire! Thou Sixfold Star initiator compassed about with Force and Fire!”
IOU	“Indwelling Soul of Myself”
PUR	(Vide Supra)
IAFTh	“Sun-lion Serpent, hail! All Hail, thou Great Wild Beast, thou I A O !”
IAEO	“Breaths of my Soul, breaths of mine Angel.”
IOOU	“Lust of my Soul, lust of mine Angel!”
ABRASAX	(Vide Supra).
SABRIAM	“Ho for the Sangraal! Ho for the Cup of Babalon! Ho for mine Angel pouring Himself forth within my Soul!”
OO	“The Eye! Satan, my Lord! The Lust of the Goat!”
FF	“Mine Angel! Mine initiator! Thou one with me — the Sixfold Star!”

AD-ON-A-I ¹

“My Lord! My secret self beyond self,
Hadith, All Father! Hail, ON, thou
Sun, thou Life of Man, thou Fivefold
Sword of Flame! Thou Goat exalted
upon Earth in Lust, thou Snake ex-
tended upon Earth in Life! Spirit
most holy! Seed most Wise! Inno-
cent Babe. Inviolable Maid! Begetter
of Being! Soul of all Souls! Word
of all Words, Come forth, most
hidden Light!”

EDE

“Devour thou me!”

EDU

“Thou dost devour Me!”

ANGELOS TON THEON “Thou Angel of the Gods!”

ANLALA

“Arise thou in Me, free flowing, Thou
who art Naught, who art Naught, and
utter thy Word!”

LAI

“I also am Naught! I Will Thee! I
behold Thee! My nothingness!”

GAIA

“Leap up, thou Earth!”

(This is also an agonising appeal to the
Earth, the Mother; for at this point
of the ceremony the Adept should be
torn from his mortal attachments, and

1. In Hebrew, ADNI, 65. The Gnostic Initiates transliterated it to imply their own secret formulae; we follow so excellent an example. ON is an Arcanum of Arcana; its significance is taught, gradually, in the O.T.O. Also AD is the paternal formula, Hadit; ON is its complement NUIT; the final Yod signifies “mine” etymologically and essentially the Mercurial (transmitted) hermaphroditic virginal seed — The Hermit of the Taro — The use of the name is therefore to invoke one’s own inmost secrecy, considered as the result of the conjunction of Nuit and Hadit. If the second A is included, its import is to affirm the operation of the Holy Ghost and the formulation of the Babe in the Egg, which precedes the appearance of the Hermit.

die to himself in the orgasm of his operation. ¹⁾

AEPE

“Thou Exalted One! It (i.e. the spiritual “semen”, the Adept’s secret ideas, drawn irresistibly from their “Hell” ² by the love of his Angel) leaps up; it leaps forth! ³

DIATHARNA

THORON.

“Lo! the out-splashing of the seeds of Immortality!”

Section Gg.

The Attainment.

1. I am He! the Bornless Spirit! having sight in the feet:
Strong, and the Immortal Fire!
2. I am He! the Truth!
3. I am He! Who hate that evil should be wrought in the
World!
4. I am He, that lighteneth and thundereth!
5. I am He, from whom is the Shower of the Life of Earth!
6. I am He, whose mouth ever flameth!
7. I am He, the Begetter and Manifester unto the Light!
8. I am He, The Grace of the Worlds!
9. “The Heart Girt with a Serpent” is my name!

Section H

The “Charge to the Spirit”.

Come thou forth, and follow me: and make all Spirits subject unto Me so that every Spirit of the Firmament, and of the Ether, upon the Earth und under the Earth: on dry Land, or in the Water: of Whirling Air or of rushing Fire, and every Spell and Scourge of God, may be obedient unto me!

Section J.

The Proclamation of the Beast 666.

IAF : SABAF ⁴

Such are the Words!

1. A thorough comprehension of Psycho-analysis will contribute notably to the proper appreciation of this Ritual.

2. It is said among men that the word Hell deriveth from the word ‘helan’, to hele or conceal, in the tongue of the Anglo-Saxons. That is, it is the concealed place, which since all things are in thine own self, is the unconscious. Liber CXI (Aleph) cap Δ ς

3. But compare the use of the same word in section C.

4. See explanation in Point II.

POINT

II

ARS CONGRESSUS CUM DAEMONE.

Section A Let the Adeptus Minor be standing in this circle on the square of Tiphereth, armed with his Wand and Cup; but let him perform the Ritual throughout in his Body of Light. He may burn the Cakes of Light, or the Incense of Abramelin; he may be prepared by Liber CLXXV, the reading of Liber LXV, and by the practices of Yoga. He may invoke HADIT by "wine and strange drugs" if he so will.¹ He prepares the circle by the usual formulæ of Banishing and Consecration, etc.

He recites Section A as a rehearsal before His Holy Guardian Angel of the attributes of that Angel. Each phrase must be realized with full concentration of force, so as to make Samadhi as perfectly as possible upon the truth proclaimed.

Line 1 He identifies his Angel with the Ain Soph, and the Kether thereof; one formulation of Hadit in the boundless Body of Nuith.

Lines 2, 3, 4 He asserts that His Angel has created (for the purpose of self-realisation through projection in conditioned Form) three pairs of opposites: (a) The Fixed and the Volatile; (b) The Unmanifested and the Manifest; and (c) the Unmoved and the Moved. Otherwise, the Negative and the Positive in respect of Matter, Mind and Motion.

Line 5 He acclaims his Angel as "Himself Made Perfect"; adding that this Individuality is inscrutable and inviolable. In the Neophyte Ritual of

1. Any such formula should be used only when the adept has full knowledge based on experience of the management of such matters.

G . . . D . . . (as it is printed in Equinox I, II, for the old aeon) the Hierophant is the perfected Osiris, who brings the candidate, the natural Osiris, to identity with himself. But in the new Aeon the Hierophant is Horus (Liber CCXX, I 49) therefore the Candidate will be Horus too. What then is the formula of the initiation of Horus? It will no longer be that of the Man, through Death. It will be the natural growth of the Child. His experiences will no more be regarded as catastrophic. Their hieroglyph is the Fool: the innocent and impotent Harpocrates Babe becomes the Horus Adult by obtaining the Wand. "Der reine Thor" seizes the Sacred Lance. Bacchus becomes Pan. The Holy Guardian Angel is the Unconscious Creature Self — the Spiritual Phallus. His knowledge and Conversation contributes occult puberty. It is therefore advisable to replace the name Asar Un-nefer by that of Ra-Hoor-Khuit at the outset, and by that of one's own Holy Guardian Angel when it has been communicated.

Line 6 He hails Him as BESZ, the Matter that destroys and devours Godhead, for the purpose of the Incarnation of any God.

Line 7 He hails Him as APOPHRASZ, the Motion that destroys and devours Godhead, for the purpose of the Incarnation of any God. The combined action of these two DEVILS is to allow the God upon whom they prey to enter into enjoyment of existence through the Sacrament of dividual "Life" (Bread — the flesh of BESZ) and "Love" (Wine — the blood or venom of APOPHRASZ).

Line 8 He acclaims His Angel as having "eaten of the Fruit of the Tree of Knowledge of Good and Evil"; otherwise, having become wise (in the

Dyad, Chokmah) to apprehend the formula of Equilibrium which is now His own, being able to apply Himself accurately to His self-appointed environment.

Line 9

He acclaims His Angel as having laid down the Law of Love as the Magical formula of the Universe, that He may resolve the phenomenal again into its noumenal phase by uniting any two opposites in ecstatic passion.

Line 10

He acclaims His Angel as having appointed that this formula of Love should effect not only the dissolution of the separateness of the Lovers into His own impersonal Godhead, but their co-ordination in a "Child" quintessentialized from its parents to constitute a higher order of Being than theirs, so that each generation is an alchemical progress towards perfection in the direction of successive complexities. As Line 9 asserts Involution, Line 10 asserts Evolution.

Line 11

He acclaims His Angel as having devised this method of self-realization; the object of Incarnation is to obtain its reactions to its relations with other incarnated Beings and to observe theirs with each other.

Section Aa.

Line 1

The Adept asserts his right to enter into conscious communication with His Angel, on the ground that that Angel has Himself taught him the Secret Magick by which he may make the proper link. "Mosheh" is M H, the formation, in Jechidah, Chiah, Neschamah, Ruach, — the Sephiroth from Kether to Yesod — since 45 is Σ 1-9 while Sh, 300, is Σ 1-24, which superadds to these Nine an extra Fifteen numbers. (See in Liber D

the meanings and correspondences of 9, 15, 24, 45, 300, 345.)

45 is moreover A D M, man. "Mosheh" is thus the name of man as a God-concealing Form. But in the Ritual let the Adept replace this "Mosheh" by his own motto as Adeptus Minor. For "Ish-rael" let him prefer his own Magical Race, according to the obligations of his Oaths to Our Holy Order! (The Beast 666 Himself used "Ankh-f-n-khonsu" and "Khem" in this section.)

Line 2

The Adept reminds his Angel that He has created That One Substance of which Hermes hath written in the Table of Emerald, whose virtue is to unite in itself all opposite modes of Being, thereby to serve as a Talisman charged with the Spiritual Energy of Existence, an Elixir or Stone composed of the physical basis of Life. This Commemoration is placed between the two personal appeals to the Angel, as if to claim privilege to partake of this Eucharist which createth, sustaineth and redeemeth all things.

Line 3

He now asserts that he is himself the "Angel" or messenger of his Angel; that is, that he is a mind and body whose office is to receive and transmit the Word of his Angel. He hails his Angel not only as "un-nefer" the Perfection of "Asar" himself as a man, but as Ptah-Apophrasz-Ra, the identity (Hadit) wrapped in the Dragon (Nuith) and thereby manifested as a Sun (Ra-Hoor-Khuit). The "Egg" (or Heart) "girt with a Serpent" is a cognate symbol; the idea is thus expressed later in the ritual. (See Liber LXV. which expands this to the uttermost.)

Section B

The Adept passes from contemplation to action in the sections now following B to Gg. He is to travel astrally around the circle, making the appropriate pentagrams, sigils, and signs. His direction

is widdershins. He thus makes three curves, each covering three-fourths of the circle. He should give the sign of the Enterer on passing the Kiblah, or Direction of Boleskine. This picks up the Force naturally radiating from that point¹ and projects it in the direction of the path of the Magician. The sigils are those given in the Equinox Vol. I, No. 7, Plate X outside the square; the signs those shewn in Vol. I, No. 2, Plate "The Signs of the Grades". In these invocations he should expand his girth and his stature to the utmost², assuming the form and the consciousness of the Elemental God of the quarter. After this, he begins to vibrate the "Barbarous Names" of the Ritual.

Now let him not only fill his whole being to the uttermost with the force of the Names; but let him formulate his Will, understood thoroughly as the dynamic aspect of his Creative Self, in an appearance symbolically apt, I say not in the form of a Ray of Light, of a Fiery Sword, or of aught save that bodily Vehicle of the Holy Ghost which is sacred to BAPHOMET, by its virtue that concealeth the Lion and the Serpent that His Image may appear adorably upon the Earth for ever.

Let then the Adept extend his Will beyond the Circle in this imagined Shape and let it radiate with the Light proper to the Element invoked, and let each Word issue along the Shaft with passionate impulse, as if its voice gave command thereto that it should thrust itself leapingly forward. Let also each Word accumulate authority, so that the Head of the Shaft may plunge twice as far for the Second Word as for the First, and Four Times for

1. This is an assumption based on Liber Legis II, 78 and III, 34.

2. Having experience of success in the practices of Liber 536, βατραχο-φρενοδοσμομαχία.

the Third as the Second, and thus to the end. Moreover, let the Adept fling forth his whole consciousness thither. Then at the final Word, let him bring rushing back his Will within himself, steadily streaming, and let him offer himself to its point, as Artemis to PAN, that this perfectly pure concentration of the Element purge him thoroughly, and possess him with its passion.

In this Sacrament being wholly at one with that Element, let the Adept utter the Charge "Hear me, and make", etc. with strong sense that this unity with that quarter of the Universe confers upon him the fullest freedom and privilege appurtenant thereto.

Let the Adept take note of the wording of the Charge. The "Firmament" is the Ruach, the "mental plane"; it is the realm of Shu, or Zeus, where revolves the Wheel of the Gunas, the Three forms¹ of Being. The Aethyr is the

1. They correspond to the Sulphur, Mercury, and Salt of Alchemy; to Sattvas, Rajas, and Tamas in the Hindu system; and are rather modes of action than actual qualities even when conceived as latent. They are the apparatus of communication between the planes; as such, they are conventions. There is no absolute validity in any means of mental apprehension; but unless we make these spirits of the Firmament subject unto us by establishing right relation (within the possible limits) with the Universe, we shall fall into error when we develop our new instrument of direct understanding. It is vital that the Adept should train his intellectual faculties to tell him the truth, in the measure of their capacity. To despise the mind on account of its limitations is the most disastrous blunder; it is the common cause of the calamities which strew so many shores with the wreckage of the Mystic Armada. Bigotry, Arrogance, Bewilderment, all forms of mental and moral disorder, so often observed in people of great spiritual attainment, have brought the Path itself into discredit; almost all such catastrophes are due to trying to build the Temple of the Spirit without proper attention to the mental laws of structure and the physical necessities of foundation. The mind must be brought to its utmost pitch of perfection, but according to its own internal properties; one cannot feed a microscope on mutton chops. It must be regarded as a mechanical

“akasha”, the “Spirit”, the Aethyr or physics, which is the framework on which all forms are founded; it receives, records and transmits all impulses without itself suffering mutation thereby. The “Earth” is the sphere wherein the operation of these “fundamental” and aethyric forces appears to perception. “Under the Earth” is the world of those phenomena which inform those perceived projections, and determine their particular character. “Dry land” is the place of dead “material things”, dry (i.e. unknowable) because unable to act on our minds. “Water” is the vehicle whereby we feel such things; “air” their menstruum wherein these feelings are mentally apprehended. It is called “whirling” because of the instability of thought, and the fatuity of reason, on which we are yet dependent for what we call “life”. “Rushing Fire” is the world in which wandering thought burns up to swift-darting Will. These four stages explain how the non-Ego is transmuted into the

instrument of knowledge, independent of the personality of its possessor. One must treat it exactly as one treats one’s electroscope or one’s eyes; one influence of one’s wishes. A physician calls in a colleague to attend to his own family, knowing that personal anxiety may derange his judgment. A microscopist who trusts his eyes when his pet theory is at stake may falsify the facts, and find too late that he has made a fool of himself.

In the case of initiation itself, history is scarred with the wounds inflicted by this Dagger. It reminds us constantly of the danger of relying upon the intellectual faculties. A judge must know the law in every point, and be detached from personal prejudices, and incorruptible, or iniquity will triumph. Dogma, with persecution, delusion, paralysis of progress, and many another evil, as its satraps, has always established a tyranny when Genius has proclaimed it. Islam making a bonfire of written Wisdom, and Haeckel forging biological evidence; physicists ignorant of radioactivity disputing the conclusions of geology, and theologians impatient of truth struggling against the tide of thought; all such must perish at the hands of their own error in making their minds, internally defective or externally deflected, the measure of the Universe.

Ego. A "Spell" of God is any form of consciousness, and a "Scourge" any form of action.

The Charge, as a whole, demands for the Adept the control of every detail of the Universe which His Angel has created as a means of manifesting Himself to Himself. It covers command of the primary projection of the Possible in individuality, in the antithetical artifice which is the device of Mind, and in a balanced triplicity of modes or states of being whose combinations constitute the characteristics of Cosmos. It includes also a standard of structure, a rigidity to make reference possible. Upon these foundations of condition which are not things in themselves, but the canon to which things conform, is builded the Temple of Being, whose materials are themselves perfectly mysterious, inscrutable as the Soul, and like the Soul imagining themselves by symbols which we may feel, perceive, and adapt to our use without ever knowing the whole Truth about them. The Adept sums up all these items by claiming authority over every form of expression possible to Existence, whether it be a "spell" (idea) or a "scourge" (act) of "God", that is, of himself. The Adept must accept every "spirit", every "spell", every "scourge", as part of his environment, and make them all "subject to" himself; that is, consider them as contributory causes of himself. They have made him what he is. They correspond exactly to his own faculties. They are all — ultimately — of equal importance. The fact that he is what he is proves that each item is equilibrated. The impact of each new impression affects the entire system in due measure. He must therefore realize that every event is subject to him. It occurs because he had need of it. Iron rusts because the molecules demand oxygen for the satisfaction of

their tendencies. They do not crave hydrogen; therefore combination with that gas is an event which does not happen. All experiences contribute to make us complete in ourselves. We feel ourselves subject to them so long as we fail to recognise this; when we do, we perceive that they are subject to us. And whenever we strive to evade an experience, whatever it may be, we thereby do wrong to ourselves. We thwart our own tendencies. To live is to change; and to oppose change is to revolt against the law which we have enacted to govern our lives. To resent destiny is thus to abdicate our sovereignty, and to invoke death. Indeed, we have decreed the doom of death for every breach of the law of life. And every failure to incorporate any impression starves the particular faculty which stood in need of it.

This Section B invokes Air in the East, with a shaft of golden glory.

Section C.

The adept now invokes Fire in the South; flame red are the rays that burst from his Verendum.

Section D.

He invokes Water in the West, his Wand billowing forth blue radiance.

Section E.

He goes to the North to invoke Earth; flowers of green flame flash from his weapon. As practice makes the Adept perfect in this Work, it becomes automatic to attach all these complicated ideas and intentions to their correlated words and acts. When this is attained he may go deeper into the formula by amplifying its correspondences. Thus, he may invoke water in the manner of water, extending

his will with majestic and irresistible motion, mindful of its impulse gravitation, yet with a suave and tranquil appearance of weakness. Again, he may apply the formula of water to its peculiar purpose as it surges back into his sphere, using it with conscious skill for the cleansing and calming of the receptive and emotional elements in his character, and for the solution or sweeping away of those tangled weeds of prejudice which hamper him from freedom to act as he will. Similar applications of the remaining invocations will occur to the Adept who is ready to use them.

Section F.

The Adept now returns to the Tiphereth square of his Tau, and invokes Spirit, facing toward Boleskine, by the active Pentagrams, the sigil called the Mark of the Beast, and the Signs of L.V.X. (See plate as before). He then vibrates the Names extending his will in the same way as before, but vertically upward. At the same time he expands the Source of that Will — the secret symbol of Self — both about him and below, as if to affirm that Self, duplex as is its form, reluctant to acquiesce in its failure to coincide with the Sphere of Nuith. Let him now imagine, at the last Word, that the Head of his will, where his consciousness is fixed, opens its fissure (the Brahmarandra-Cakkra, at the junction of the cranial sutures) and exudes a drop of clear crystalline dew, and that this pearl is his Soul, a virgin offering to his Angel, pressed forth from his being by the intensity of his Aspiration.

Section Ff.

With these words the Adept does not withdraw his will within him as in the previous Sections. He thinks of them as a reflection of Truth on the

surface of the dew, where his Soul hides trembling. He takes them to be the first formulation in his consciousness of the nature of His Holy Guardian Angel.

Line 1. The "Gods" include all the conscious elements of his nature.

Line 2. The "Universe" includes all possible phenomena of which he can be aware.

Line 3. The "Winds" are his thoughts, which have prevented him from attaining to his Angel.

Line 4. His Angel has made "Voice", the magical weapon which produces "Words", and these words have been the wisdom by which He hath created all things. The "Voice" is necessary as the link between the Adept and his Angel. The Angel is "King", the One who "can", the "source of authority and the fount of honour"; also the King (or King's Son) who delivers the Enchanted Princess, and makes her his Queen. He is "Ruler", the "unconscious Will"; to be thwarted no more by the ignorant and capricious false will of the conscious man. And He is "Helper", the author of the infallible impulse that sends the Soul sweeping along the skies on its proper path with such impetus that the attraction of alien orbs is no longer sufficient to swerve it. The "Hear me" clause is now uttered by the normal human consciousness, withdrawn to the physical body; the Adept must deliberately abandon his attainment, because it is not yet his whole being which burns up before the Beloved.

Section G.

The Adept, though withdrawn, shall have maintained the Extension of his Symbol. He now repeat the signs as before, save that he makes the Passive Invoking Pentagram of Spirit. He con-

centrates his consciousness within his Twin-Symbol of Self, and endeavours to send it to sleep. But if the operation be performed properly, his Angel shall have accepted the offering of Dew, and seized with fervour upon the extended symbol of Will towards Himself. This then shall He shake vehemently with vibrations of love reverberating with the Words of the Section. Even in the physical ears of the adept there shall resound an echo thereof, yet he shall not be able to describe it. It shall seem both louder than thunder, and softer than the whisper of the night-wind. It shall at once be inarticulate, and mean more than he hath ever heard.

Now let him strive with all the strength of his Soul to withstand the Will of his Angel, concealing himself in the closest cell of the citadel of consciousness. Let him consecrate himself to resist the assault of the Voice and the Vibration until his consciousness faint away into Nothing. For if there abide unabsorbed even one single atom of the false Ego, that atom should stain the virginity of the True Self and profane the Oath; then that atom should be so inflamed by the approach of the Angel that it should overwhelm the rest of the mind, tyrannize over it, and become an insane despot to the total ruin of the realm.

But, all being dead to sense, who then is able to strive against the Angel? He shall intensify the stress of His Spirit so that His loyal legions of Lion-Serpents leap from the ambush, awakening the adept to witness their Will and sweep him with them in their enthusiasm, so that he consciously partakes their purpose, and sees in its simplicity the solution of all his perplexities. Thus then shall the Adept be aware that he is being swept away through the column of his Will Symbol,

and that His Angel is indeed himself, with intimacy so intense as to become identity, and that not in a single Ego, but in every unconscious element that shares in that manifold uprush.

This rapture is accompanied by a tempest of brilliant light, almost always, and also in many cases by an outburst of sound, stupendous and sublime in all cases, though its character may vary within wide limits.¹

The spate of stars shoots from the head of the Will-Symbol, and is scattered over the sky in glittering galaxies. This dispersion destroys the concentration of the adept, whose mind cannot master such multiplicity of majesty; as a rule, he simply sinks stunned into normality, to recall nothing of his experience but a vague though vivid impression of complete release and ineffable rapture. Repetition fortifies him to realise the nature of his attainment; and his Angel, the link once made, frequents him, and trains him subtly to be sensitive to his Holy presence, and persuasion. But it may occur, especially after repeated success, that the Adept is not flung back into his mortality by the explosion of the Star-spate, but identified with one particular "Lion-Serpent", continuing conscious thereof until it finds its proper place in Space, when its secret self flowers forth as a truth, which the Adept may then take back to earth with him.

This is but a side issue. The main purpose of the Ritual is to establish the relation of the subconscious self with the Angel in such a way that the Adept is aware that his Angel is the Unity which expresses the sum of the Elements of that Self, that his normal consciousness contains alien enemies

1. These phenomena are not wholly subjective; they may be perceived, though often under other forms, by even the ordinary man.

introduced by the accidents of environment, and that his Knowledge and Conversation of His Holy Guardian Angel destroys all doubts and delusions, confers all blessings, teaches all truth, and contains all delights. But it is important that the Adept should not rest in mere inexpressible realization of his rapture, but rouse himself to make the relation submit to analysis, to render it in rational terms, and thereby enlighten his mind and heart in a sense as superior to fanatical enthusiasm as Beethoven's music is to West African war-drums.

Section Gg.

The adept should have realised that his Act of Union with the angel implies (1) the death of his old mind save in so far as his unconscious elements preserve its memory when they absorb it, and (2) the death of his unconscious elements themselves. But their death is rather a going forth to renew their life through love. He then, by conscious comprehension of them separately and together, becomes the "Angel" of his Angel, as Hermes is the Word of Zeus, whose own voice is Thunder. Thus in this section the adept utters articulately so far as words may, what his Angel is to Himself. He says this, with his Scin-Laeca wholly withdrawn into his physical body, constraining His Angel to indwell his heart.

Line 1.

"I am He" asserts the destruction of the sense of separateness between self and Self. It affirms existence, but of the third person only. "The Bornless Spirit" is free of all space, "having sight in the feet", that they may choose their own path. "Strong" is G B R, the Magician escorted by the Sun and the Moon (See Liber D and Liber 777) The "Immortal Fire" is the creative Self; impersonal energy cannot perish, no matter what forms it assumes. Combustion is Love.

- Line 2.* "Truth" is the necessary relation of any two things; therefore, although it implies duality, it enables us to conceive of two things as being one thing such that it demands to be defined by complementals. Thus, an hyperbola is a simple idea, but its construction exacts two curves.
- Lines 3.* The Angel, as the adept knows him, is a being Tiphereth, which obscures Kether. The Adept is not officially aware of the higher Sephiroth. He cannot perceive, like the Ipsissimus, that all things soever are equally illusion and equally Absolute. He is in Tiphereth, whose office is Redemption, and he deplores the events which have caused the apparent Sorrow from which he has just escaped. He is also aware, even in the height of his ecstasy, of the limits and defects of his Attainment.
- Line 4.* This refers to the phenomena which accompany his Attainment.
- Line 5.* This means the recognition of the Angel as the True Self of his subconscious self, the hidden Life of his physical life.
- Line 6.* The Adept realises every breath, every word of his Angel as charged with creative fire. Tiphereth is the Sun, and the Angel is the spiritual Sun of the Soul of the Adept.
- Line 7.* Here is summed the entire process of bringing the conditioned Universe to knowledge of itself through the formula of generation¹; a soul implants itself in sense-hoodwinked body and reason-fettered mind, makes them aware of their Inmate, and thus to partake of its own consciousness of the Light.
- Line 8.* "Grace" has here its proper sense of "Pleasant-

1. That is, Yod Hé realizing Themselves, Will and Understanding, in the twins Vau Hé, Mind and Body.

ness". The existence of the Angel is the justification of the device of creation.¹

Line 9. This line must be studied in the light of Liber LXV (Equinox XI. p. 65).

Section H. This recapitulation demands the going forth together of the Adept and his Angel "to do their pleasure on the Earth among the living."

Section J. The Beast 666 having devised the present method of using this Ritual, having proved it by his own practice to be of infallible puissance when properly performed, and now having written it down for the world, it shall be an ornament for the Adept who adopts it to cry Hail to His name at the end of his work. This shall moreover encourage him in Magick, to recall that indeed there was One who attained by its use to the Knowledge and Conversation of His Holy Guardian Angel, the which forsook him no more, but made Him a Magus, the Word of the Aeon of Horus !

For know this, that the Name IAF in its most secret and mighty sense declareth the Formula of the Magick of the BEAST whereby he wrought many wonders. And because he doth will that the whole world shall attain to this Art, He now hideth it herein so that the worthy may win to His Wisdom.

Let I and F face all;² yet ward their A from attack. The Hermit to himself, the Fool to foes,

1. But see also the general solution of the Riddle of Existence in the Book of the Law and its Comment — Part IV of Book 4.

2. If we adopt the new orthography VIAOV (Book 4 Part III Chap. V.) we must read "The Sun-6-the Son" etc. for "all"; and elaborate this interpretation here given in other ways, accordingly. Thus O (or F) will not be "The Fifteen by function" instead of "Five" etc., and "in act free, firm, aspiring, ecstatic", rather than "gentle" etc. as in the present text.

The Hierophant to friends, Nine by nature,
Naught by attainment, Five by function. In
speech swift, subtle and secret; in thought creative,
unbiassed, unbounded; in act gentle, patient and
persistent. Hermes to hear, Dionysus to touch,
Pan to behold.

A Virgin, a Babe, and a Beast!

A Liar, an Idiot, and a Master of Men!

A kiss, a guffaw, and a bellow; he that hath
ears to hear, let him hear!

Take ten that be one, and one that is one in
three, to conceal them in six!

Thy wand to all Cups, and thy Disk to all
Swords, but betray not thine Egg!

Moreover also is IAF verily 666 by virtue of
Number; and this is a Mystery of Mysteries; Who
knoweth it, he is adept of adepts, and Mighty
among Magicians!

Now this word SABAF, being by number
Three score and Ten,¹ is a name of Ayin, the Eye,
and the Devil our Lord, and the Goat of Mendes.
He is the Lord of the Sabbath of the Adepts, and
is Satan, therefore also the Sun, whose number of
Magick is 666, the seal of His servant the BEAST.

But again SA is 61, AIN, the Naught of Nuith;
BA means go, for HADIT; and F is their Son the
Sun who is Ra — Hoor — Khuit.

So then let the Adept set his sigil upon all the
words he hath writ in the Book of the Works of
his Will.

1. There is an alternative spelling TzBA — F where the Root, "an
Host", has the value of 93. The Practicus should revive this Ritual
throughout in the Light of his personal researches in the Qabalah, and thus
make it his own peculiar property. The spelling here suggested implies that
he who utters the Word affirms his allegiance to the symbols 93 and 6;
that he is a warrior in the army of Will and of the Sun. 93 is also the
number of AIWAZ and 6 of The Beast.

And let him then end all, saying, Such are the Words ! ¹ For by this he maketh proclamation before all them that be about his Circle that these Words are true and puissant, binding what he would bind, and loosing what he would loose.

Let the Adept perform this Ritual aright, perfect in every part thereof, once daily for one moon, then twice, at dawn and dusk, for two moons, next, thrice, noon added, for three moons, afterwards, midnight making up his course, for four moons four times every day. Then let the Eleventh Moon be consecrated wholly to this Work; let him be instant in continual ardour, dismissing all but his sheer needs to eat and sleep. ² For know that the true Formula³ whose virtue sufficed the Beast in this Attainment, was thus :

INVOKE OFTEN ⁴

So may all men come at last to the Knowledge and Conversation of the Holy Guardian Angel : thus sayeth the Beast, and prayeth His own Angel that this book be as a burning Lamp, and as a living Spring, for Light and Life to them that read therein.

666

1. The consonants of LOGOS, "Word", add (Hebrew values) to 93. And EIIH, "Words", (whence "Epic") has also that value: EIAE TA EIIH might be the phrase here intended: its number is 418. This would then assert the accomplishment of the Great Work; this is the natural conclusion of the Ritual. Cf. CCXX.III. 75.

2. These needs are modified during the process of Initiation both as to quantity and quality. One should not become anxious about one's physical or mental health on a priori grounds, but pay attention only to indubitable symptoms of distress should such arise.

3. See Note page following.

4. See Equinox I, VIII, 22.

3. (Note to page 291).

The Oracles of Zoroaster utter this :

“And when, by often invoking, all the phantasms are vanished, thou shalt see that Holy and Formless Fire, that Fire which darts and flashes through all the Depths of the Universe; hear thou the Voice of the Fire!

“A similar Fire flashingly extending through the rushings of Air, or a Fire formless whence cometh the Image of a voice, or even a flashing Light abounding, revolving, whirling forth, crying aloud. Also there is the vision of the fire-flashing Courser of Light, or also a Child, borne aloft on the shoulders of the Celestial Steed, fiery, or clothed with gold, or naked, or shooting with the bow shafts or light, and standing on the shoulders of the horse, then if thy meditation prolongeth itself, thou shalt unite all these symbols into the Form of a Lion.”

This passage — combined with several others — is paraphrased in poetry by Aleister Crowley in his “Tannhauser”.

“And when, *invoking often*, thou shalt see
That formless Fire; when all the earth is shaken,
The stars abide not, and the moon is gone,
All Time crushed back into Eternity,
The Universe by earthquake overtaken;
Light is not, and the thunders roll,
The World is done:
When in the darkness Chaos rolls again
In the excited brain:
Then, O then call not to thy view that visible
Image of Nature; fatal is her name!
It fitteth not thy Body to behold
That living light of Hell,
The unluminous, dead flame,
Until that body from the crucible
Hath passed, pure gold!
For, from the confines of material space,
The twilight-moving place,
The gates of matter, and the dark threshold,
Before the faces of the Things that dwell
In the Abodes of Night,
Spring into sight
Demons, dog-faced, that show no mortal sign
Of Truth, but desecrate the Light Divine,
Seducing from the sacred mysteries.
But, after all these Folk of Fear are driven
Before the avenging levin
That rives the opening skies,
Behold that Formless and that Holy Flame

That hath no name;
The Fire that darts and flashes, writhes and creeps
Snake-wise in royal robe
Wound round that vanished glory of the globe,
Unto that sky beyond the starry deeps,
Beyond the Toils of Time, — then formulate
In thine own mind, luminous, concentrate,
The Lion of the Light, a child that stands
On the vast shoulders of the Steed of God:
Or winged, or shooting flying shafts, or shod
With the flame-sandals.

Then, lift up thine hands!
Centre thee in thine heart one scarlet thought
Limpid with brilliance of the Light above!
Draw into naught
All life, death, hatred, love:
All self centred in the sole desire —
Hear thou the Voice of Fire!”

POINT

III

SCHOLION ON SECTIONS G & Gg.

The Adept who has mastered this Ritual, successfully realising the full import of this controlled rapture, ought not to allow his mind to loosen its grip on the astral imagery of the Star-spate, Will-Symbol, or Soul-symbol, or even to forget its duty to the body and the sensible surroundings. Nor should he omit to keep his Body of Light in close touch with the phenonema of its own plane, so that its privy consciousness may fulfil its proper functions of protecting his scattered ideas from obsession.

But he should have acquired, by previous practice, the faculty of detaching these elements of his consciousness from their articulate centre, so that they become (temporarily) independent responsible units, capable of receiving communications from headquarters at will, but perfectly able (1) to take care of themselves without troubling their chief, and (2) to report to him at the proper time. In a figure, they must be like subordinate officers, expected to display self-reliance, initiative, and integrity in the execution of the Orders of the Day.

The Adept should therefore be able to rely on these individual minds of his to control their own conditions without interference from himself for the time required, and to recall them in due course, receiving an accurate report of their adventures.

This being so, the Adept will be free to concentrate his deepest self, that part of him which unconsciously orders his true Will, upon the realization of his Holy Guardian Angel. The absence of his bodily, mental and astral consciousness is indeed cardinal to success, for it is their usurpation of his attention which has made him deaf to his Soul, and his preoccupation with their affairs that has prevented him from perceiving that Soul.

The effect of the Ritual has been

(a) to keep them so busy with their own work that they cease to distract him;

(b) to separate them so completely that his soul is stripped of its sheaths;

(c) to arouse in him an enthusiasm so intense as to intoxicate and anaesthetize him, that he may not feel and resent the agony of this spiritual vivisection, just as bashful lovers get drunk on the wedding night, in order to brazen out the intensity of shame which so mysteriously coexists with their desire;

(d) to concentrate the necessary spiritual forces from every element, and fling them simultaneously into the aspiration towards the Holy Guardian Angel; and

(e) to attract the Angel by the vibration of the magical voice which invokes Him.

The method of the Ritual is thus manifold.

There is firstly an analysis of the Adept, which enables him to calculate his course of action. He can decide what must be banished, what purified, what concentrated. He can then concentrate his will upon its one essential element, over-coming its resistance — which is automatic, like a physiological reflex — by destroying inhibitions through his ego-overwhelming enthusiasm.¹ The other half of the work needs no such complex effort; for his Angel is simple and unperplexed, ready at all times to respond to rightly ordered approach.

1. A high degree of initiation is required. This means that the process of analysis must have been carried out very thoroughly. The Adept must have become aware of his deepest impulses, and understood their true significance. The "resistance" here mentioned is automatic; it increases indefinitely against direct pressure. It is useless to try to force oneself in these matters; the uninitiated Aspirant, however eager he may be, is sure to fail. One must know how to deal with each internal idea as it arises.

It is impossible to overcome one's inhibitions by conscious effort; their existence justifies them. God is on their side, as on that of the victim in Browning's *Instans Tyrannus*. A man cannot compel himself to love, however much he may want to, on various rational grounds. But on the other hand, when the true impulse comes, it overwhelms all its critics; they are powerless either to make or break a genius; it can only testify to the fact that it has met its master.

But the results of the Ritual are too various to permit of rigid description. One may say that, presuming the union to be perfect, the Adept need not retain any memory soever of what has occurred. He may be merely aware of a gap in his conscious life, and judge of its contents by observing that his nature has been subtly transfigured. Such an experience might indeed be the proof of perfection.

If the Adept is to be any wise conscious of his Angel it must be that some part of his mind is prepared to realise the rapture, and to express it to itself in one way or another. This involves the perfection of that part, its freedom from prejudice and the limitations of rationality so-called. For instance: one could not receive the illumination as to the nature of life which the doctrine of evolution should shed, if one is passionately persuaded that humanity is essentially not animal, or convinced that causality is repugnant to reason. The Adept must be ready for the utter destruction of his point of view on any subject, and even that of his innate conception of the forms and laws of thought.¹ Thus he may find that his Angel consider his "business" or his "love" to be absurd trifles; also that human ideas of "time" are invalid, and human "laws" of logic applicable only to the relations between illusions.

Now the Angel will make contact with the Adept at any point that is sensitive to His influence. Such a point will naturally be one that is salient in the Adept's character, and also one that is, in the proper sense of the word, pure².

Thus an artist, attuned to appreciate plastic beauty is likely to

1. Of course, even false tenets and modes of the mind are in one sense true. It is only their appearance which alters. Copernicus did not destroy the facts of nature, or change the instruments of observation. He merely effected a radical simplification of science. Error is really a "fool's knot". Moreover, the very tendency responsible for the entanglement is one of the necessary elements of the situation. Nothing is "wrong" in the end; and one cannot reach the "right" point of view without the aid of one's particular "wrong" point. If we reject or alter the negative of a photograph we shall not get a perfect positive.

2. This means, free from ideas, however excellent in themselves, which are foreign to it. For instance, literary interest has no proper place in a picture.

receive a visual impression of his Angel in a physical form which is sublimely quintessential of his ideal. A musician may be rapt away by majestic melodies such as he never hoped to hear. A philosopher may attain apprehension of tremendous truths, the solution of problems that had baffled him all his life.

Conformably with this doctrine, we read of illuminations experienced by simple-minded men, such as a workman who "saw God" and likened Him to "a quantity of little pears". Again, we know that ecstasy, impinging upon unbalanced minds, inflames the idolised idea, and produces fanatical faith fierce even to frenzy, with intolerance and insanely disordered energy which is yet so powerful as to effect the destinies of empires.

But the phenomena of the Knowledge and Conversation of the Holy Guardian Angel are a side issue; the essence of the Union is the intimacy. Their intimacy (or rather identity) is independent of all partial forms of expression; at its best it is therefore as inarticulate as Love.

The intensity of the consummation will more probably compel a sob or a cry, some natural physical gesture of animal sympathy with the spiritual spasm. This is to be criticised as incomplete self-control. Silence is nobler.

In any case the Adept must be in communion with his Angel, so that his Soul is suffused with sublimity, whether intelligible or not in terms of intellect. It is evident that the stress of such spiritual possession must tend to overwhelm the soul, especially at first. It actually suffers from the excess of its ecstasy, just as extreme love produces vertigo. The soul sinks and swoons. Such weakness is fatal alike to its enjoyment and its apprehension. "Be strong! then canst thou bear more rapture!" sayeth the Book of the Law.¹

The Adept must therefore play the man, arousing himself to harden his soul.

To this end, I, the Beast, have made trial and proof of divers devices. Of these the most potent is to set the body to strive with

1. Liber Al vel Legis, II, 61-68, where the details of the proper technique are discussed.

the soul. Let the muscles take grip on themselves as if one were wrestling. Let the jaw and mouth, in particular, be tightened to the utmost. Breathe deeply, slowly, yet strongly. Keep mastery over the mind by muttering forcibly and audibly. But lest such muttering tend to disturb communion with the Angel, speak only His Name. Until the Adept have heard that Name, therefore, he may not abide in the perfect possession of his Beloved. His most important task is thus to open his ears to the voice of his Angel, that he may know him, how he is called. For hearken! this Name, understood rightly and fully, declareth the nature of the Angel in every point, wherefore also that Name is the formula of the perfection to which the Adept must aspire, and also of the power of Magick by virtue whereof he must work.

He then that is as yet ignorant of that Name, let him repeat a word worthy of this particular Ritual. Such are Abrahadabra, the Word of the Aeon, which signifieth "The Great Work accomplished"; and Aumgn interpreted in Part III of Book 4¹; and the name of THE BEAST, for that His number showeth forth this Union with the Angel, and His Work is no other than to make all men partakers of this Mystery of the Mysteries of Magick.

So then saying this word or that, let the Adept wrestle with his Angel and withstand Him, that he may constrain Him to consent to continue in communion until the consciousness becomes capable of clear comprehension, and of accurate transmission² of the

1. The essence of this matter is that the word AUM, which expresses the course of Breath (spiritual life) from free utterance through controlled concentration to Silence, is transmuted by the creation of the compound letter MFN to replace M: that is, Silence is realised as passing into continuous ecstatic vibration, of the nature of "Love" under "Will" as shewn by $MFN = 40 + 3 + 50 = 93$ ΑΓΑΠΗ, ΘΕΛΗΜΑ etc., and the whole word has the value of 100, Perfection Perfected, the Unity in completion, and equivalent to KP the conjunction of the essential male and female principles.

2. The "normal" intellect is incapable of these functions; a superior faculty must have been developed. As Zoroaster says: "Extend the void mind of thy soul to that Intelligible that thou mayst learn the Intelligible, because it subsisteth beyond Mind. Thou wilt not understand It as when understanding some common thing."

transcendent Truth of the Beloved to the heart that holds him.

The firm repetition of one of these Words ought to enable the Adept to maintain the state of Union for several minutes, even at first.

In any case he must rekindle his ardour, esteeming his success rather as an encouragement to more ardent aspiration than as a triumph. He should increase his efforts.

Let him beware of the "lust of result", of expecting too much, of losing courage if his first success is followed by a series of failures.

For success makes success seem so incredible that one is apt to create an inhibition fatal to subsequent attempts. One fears to fail; the fear intrudes upon the concentration and so fulfils its own prophecy. We know how too much pleasure in a love affair makes one afraid to disgrace oneself on the next few occasions; indeed, until familiarity has accustomed one to the idea that one's lover has never supposed one to be more than human. Confidence returns gradually. Inarticulate ecstasy is replaced by a more sober enjoyment of the elements of the fascination.

Just so one's first dazzled delight in a new landscape turns, as one continues to gaze, to the appreciation of exquisite details of the view. At first they were blurred by the blinding rush of general beauty; they emerge one by one as the shock subsides, and passionate rapture yields to intelligent interest.

In the same way the Adept almost always begins by torrential lyrics panting out mystical extravagances about "ineffable love", "unimaginable bliss", "inexpressible infinities of illimitable utterness".¹ He usually loses his sense of proportion, of humour, of reality, and of sound judgment. His ego is often inflated to bursting point, till he would be abjectly ridiculous if he were not so pitifully dangerous to himself and others. He also tends to take his new-found "truths of illumination" for the entire body of truth, and insists that they must be as valid and vital for all men as they happen to be for himself.

1. This corresponds to the emotional and metaphysical fog which is characteristic of the emergence of thought from homogeneity. The clear and concise differentiation of ideas marks the adult mind.

It is wise to keep silence about those things "unlawful to utter" which one may have heard "in the seventh heaven". This may not apply to the sixth.

The Adept must keep himself in hand, however tempted to make a new heaven and a new earth in the next few days by trumpeting his triumphs. He must give time a chance to redress his balance, sore shaken by the impact of the Infinite.

As he becomes adjusted to intercourse with his Angel, he will find his passionate ecstasy develop a quality of peace and intelligibility which adds power, while it informs and fortifies his mental and moral qualities instead of obscuring and upsetting them. He will by now have become able to converse with his Angel, impossible as it once seemed; for he now knows that the storm of sound which he supposed to be the Voice was only the clamour of his own confusions. The "infinity" nonsense was born of his own inability to think clearly beyond his limits, just as a Bushman, confronted by numbers above five, can only call them "many".

The truth told by the Angel, immensely as it extends the horizon of the Adept, is perfectly definite and precise. It does not deal in ambiguities and abstractions. It possesses form, and confesses law, in exactly the same way and degree as any other body of truth. It is to the truth of the material and intellectual spheres of man very much what the Mathematics of Philosophy with its "infinite series" and "Cantorian continuity" is to schoolboy arithmetic. Each implies the other, though by that one may explore the essential nature of existence, and by this a pawnbroker's profits.

This then is the true aim of the Adept in this whole operation, to assimilate himself to his Angel by continual conscious communion. For his Angel is an intelligible image of his own true Will, to do which is the whole of the law of his Being.

Also the Angel appeareth in Tiphereth, which is the heart of the Ruach, and thus the Centre of Gravity of the Mind. It is also directly inspired from Kether, the ultimate Self, through the Path of the High Priestess, or initiated intuition. Hence the Angel is in truth the Logos or articulate expression of the whole Being of the Adept, so that as he increases in the perfect understanding of

His name, he approaches the solution of the ultimate problem, Who he himself truly is.

Unto this final statement the Adept may trust his Angel to lead him; for the Tiphereth-consciousness alone is connected by paths with the various parts of his mind.¹ None therefore save He hath the knowledge requisite for calculating the combinations of conduct which will organise and equilibrate the forces of the Adept, against the moment when it becomes necessary to confront the Abyss. The Adept must control a compact and coherent mass if he is to make sure of hurling it from him with a clean-cut gesture.

I, The Beast 666, lift up my voice and swear that I myself have been brought hither by mine Angel. After that I had attained unto the Knowledge and Conversation of Him by virtue of mine ardour towards Him, and of this Ritual that I bestow upon men my fellows, and most of His great Love that He beareth to me, yea, verily, He led me to the Abyss; He bade me fling away all that I had and all that I was; and He forsook me in that Hour. But when I came beyond the Abyss, to be reborn within the womb of BABALON, then came he unto me abiding in my virgin heart, its Lord and Lover!

Also He made me a Magus, speaking through His Law, the Word of the new Aeon, the Aeon of the Crowned and Conquering Child.² Thus he fulfilled my will to bring full freedom to the race of Men.

Yea, he wrought also in me a Work of Wonder beyond this, but in this matter I am sworn to hold my peace.

1. See the maps "Minutum Mundum" in the Equinox 1, 2 & 3 and the general relations detailed in Liber 777, of which the most important columns are reprinted in Appendix V.

2. For the account of these matters see The Equinox, Vol. 1, "The Temple of Solomon the King", Liber 418, Liber Aleph, John St John, The Urn, and Book 4, Part IV.

