L I B E R A

O. This Book A (for Angel & Aster(Star) deals with the TECHNIC of your First MAGICAL RETIREMENT & is written throughout in the SECRET SCRIPT, even as it is decreed that "The Ordeals I write not, the Rituals shall be half concealed & half revealed, the Law is for all." BAHLASTI OMPEHDA! It is to be communicated to no one save a PHILOSOPHUS who may have attained the Grade officially or received it in SILENCE & only by a Member who has already accomplished the Task herein given with the approval of the I.S. & Headquarters. If any of your own M.H. attain the Grade of PHILOSOPHUS before you yourself have executed this Task, then your own I.S. will advise you what to do or else communicate this book directly to the Member of your M.H. The execution of the Task described below constitutes your preliminary attempt at the MAGNUM OPUS. Therefore be not disappointed if you are ~~m~~apparently unsuccessful. The final execution of this Task is not expected of you until you become a DOMINUS LIMINIS.

I. You are hereby appointed to select a place for this WORKING which shall enable you to conduct yourself freely as you please undisturbed by friends or enemies without arousing too much curiosity. Any conditions not herein specified are left to your

I(cont)- own judgment, choice & discretion. If the Retirement takes place in cold weather, assure yourself of a continuous & adequate supply of heat for the appointed period, which shall be twenty-four hours consecutive. Do not under any circumstances steal this period from time which should be devoted to the fulfilment of other obligations. Choose a time to suit your own convenience & do NOT inform anyone, even your I.S., when you intend to undertake this Retirement & keep your purpose & business an absolute secret from everyone, including Members of your own M.H. and Troglodytes. If you must give some explanation of your conduct, then answer the fool according to his folly. You must remain awake during the whole twenty-four hours, but you may lie down so as to rest any time as long as you do not stop work or interfere with the appointed schedule. If anything unforseen or unavoidable happens to break into the Retirement then resume the same as soon as possible & add the time of the break to the period. During the whole Retirement you must observe a complete natural fast, which means that you will not eat, drink, smoke, or use any drugs, or do anything to relieve your hunger or thirst.

II. The object of this MAGICAL RETIREMENT is explicit, being to obtain the Knowledge & Conversation of your own HOLY.'.GUARDIAN.'.ANGEL, the.'.DAIMON who is your true Self, God, immortal Spirit, the Augoeides, Genius, etc. None of these terms are in the least adequate to represent what

II(cont)- they denote. So form absolutely no conception or prejudice in your mind of what is going to happen to you. Your motive is to achieve identity & union with your supreme ideal, to accomplish the GREAT WORK, to find out who & what you really are & what is your own business here on EARTH & to know your own nature & the powers of your Being. The method given you is both ceremonial & mystical.

III. From the moment which commences your Retirement until its end, you must keep an accurate Record & account of each moment spent. You will describe everything that happens, whether physical, mental or ought else. For this you will use a new volume of your LIBER SAPIENTIA, which must have BLACK covers & be prepared as already prescribed, prefaced with your OATH OF TRUTH & Definition of the G.W.

XVII. As soon as the Retirement begins, make a third Entry explaining fully to yourself the object of the Retirement, which you will amplify & elaborate to satisfy yourself. Then note the time & rise & go into your Square & perform the Ritual which is given you, viz. LIBER-AVD, or some other, or perhaps one which you have prepared yourself. Thereafter, you will repeat this same ritual once every two hours, so that in all you will have performed it twelve times & the Retirement ends without the thirteenth performance.

V. Between Rituals you will be busy all the time writing in your Book the content of your consciousness. You will note anything strange & also anything familiar. For example, after the first

V(cont)- Ritual take your Record & relate first anything pertinent to the performance,such as perhaps a mistake made at a certain point,a feeling or thought which you had at some particular moment. Register in your Book everything that enters your consciousness (except that of course you need not record the bare movements & words of the Ritual itself),either through your senses or from within. Having done this,other thoughts will occur to you. Write them down,no matter what they are & remember your OATH OF TRUTH! When nothing else occurs to you start & describe the furniture of your room (Temple), & observe EXACTITUDE in your description. Each time you make a new Entry note on the margin the exact time of starting it. Thus you will keep along side of your writing throughout the whole Retirement an accurate schedule of the time & if there is any moment that is not accounted for either obviously by writing or by the record of the event afterwards, you are liable to expulsion from the.'.O.'.ORDER. Here is a short excerpt from a Record to illustrate:-

"10:55 p.m. Beginning of the 9th performance.

11:10 p.m. End of ditto.

11:10 - Oh,it was terrible this time. I almost fainted. I was so weak I started to sweat & am warm from it yet. I believe I went through without a mistake though it took me longer this time. I am considerable more awake than I was. I hurried to finish it before I would fall down.

11:16 I feel sort of shook up over this last performance.

11:18 I am going to open the door again.

V(cont)- "11:19 p.m. Now the question really is are you ready to go on this journey? I am. God strengthen me & give me fortitude.

11:22 There is a sort of stingy, numb feeling about my lips.

- - - - - - -

Another example:-

4:05 p.m. Finished second Ritual.

4:06 My bed is situated in the south-west corner, over it hangs a picture of a Moorish castle with a clear blue sky -

4:13 I have a cramp in my right toe.

4:14 It seems to me that all acts must be equal; that existence asserts the right to exist, that unless evil is a mere term expressing some relation of haphazard hostility between forces equally self-justified, the universe is as inexplicable & impossible as uncompensated action; that the orgies of Bacchus & Pan are no less sacramental than the Masses of Jesus; that the scars of syphilis are sacred & worthy of honour as such -

4:21 All my life I seem to have been doing the wrong thing -

4:23 Three sharpknocks in the Northern Quarter, guess it must be the wind rattling the window -

- - - - - - -

The above illustrations are not intended to be models of SUBSTANCE, but are Technically correct. No matter what enters your consciousness, or on what plane do not fail to write it down. Your Record will be the history of the consciousness you have during the twenty-four hours, suppress none of it, for in the TRUTH of your shadow-self lies the formula of the ·.·.DAIMON. In falsehood lies the formula of the DEVIL.

VI. The Ritual is both an Invocation & an Evocation.

Whatever enters your consciousness from without is the direct result of the Evocation, whether you think so or not & whether it be something in the room from the first, or something which by no stretch of the imagination can you conceive yourself as controlling, or what. Whatever enters your consciousness from within is the result of the Invocation, whether it be a thought, memory, feeling, volition, or what. Thus, for example, every single act you perform during the whole Retirement, including the movements with your fingers to write, is a part of or result of the Invocation & even the sun shining in your window is a part of or result of the Evocation, for have you not placed yourself at a definite point in space & time for a definite purpose. All these factors, both external & internal, must be photographed in the words you write, faithfully, truthfully, with EXACTITUDE, without considering their relative importance. For every phenomenon & event in your consciousness is a particular dealing of your DAEMON with your Soul & the tiniest movement of your little finger may affect your future destiny in a manner you cannot imagine.

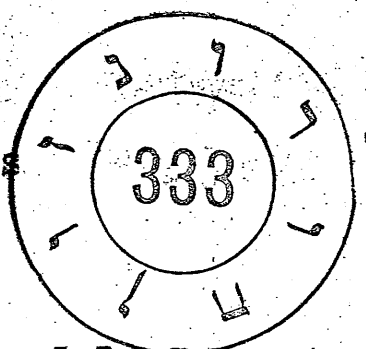
VII. The Record & the Ritual are of equal importance.

Make them both works of Art, then they will be truly Magical. The Ritual is a ceremonial OPUS which externalises your Aspiration. It is, however, but a symbol, even as the Record is but a reflection. The actual Knowledge & Conversation take place in Reality regardless of the Ritual, but less often regardless

VII(cont)- of the Record. So,all the time,conduct yourself with the REALITY in view & enflame yourself in prayer,arousing the energy of your will to love & reach the utmost attainment,whatever that may appear to be to you, & accomplish the purpose of your Retirement. Deny nothing of the Truth of what happens & affirm the whole Truth that you discover in your Record.

LOVE IS THE LAW, LOVE UNDER WILL.

Issued to -
FRATER.'.SAPIENTIA
P H I L O S O P H U S
4°=7
G.'. B.'. G.'.



By authority of
The COLL. AD.S.S.
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L I B E R - I

0. You owe your present Grade to the loyalty of your I.I.in the.'.ORDER,not otherwise than your present status as a Human Being depends upon the sacrifice of countless other lives. But if you did not exist those other beings could not evolve further. For the Race of ADAM is the generative organ of EARTH & when you consume another being you fertilise its soul; otherwise it could not bridge the gulf between its present stage of development on EARTH & its next higher on JUPITER. Just as you must secure the APOTHEOSIS of each Ultimate Particle incorporated in your Magical Being, so must you bring to the FIRST CRISIS each Member of your MAGICAL HIERARCHY. But your responsibilities are accompanied by certain privileges & you have the right to maintain a certain uniformity of likeness in your Spiritual Species. The work given you in this Liber helps to forge the necessary LINK between youself & your I.I. One of its immediate effects is to open the channel of supersensible communication along the Paths between the planetary Spheres, a province where the .'.DAIMON is MERCURY, the Messenger & Oracle of the SUN.

I. Just as you must complete your intellectual training in any way that your own I.S. advises,so your own I.I. must achieve a certain special task in the Sphere of HOD which you give them. In this way the two poles of this Sphere in your own Magical Being are equilibrated with respect to the poles of this Sphere in them, so that they can be born as your Offspring in the Inner Order & perpetuate your own Spiritual Species.

II. To this end you must prepare carefully for each of your I.I. who has reached the Grade of PRACTICUS a TEST,consisting of not less than five & not more than ten questions,on some one subject in the intellectual field; choose the subject for this examination without consulting the Candidate & with the following considerations in view.

III. As the I.S. of the Candidate you have the authority to demand that he or she exhibit a standard of mental proficiency which is not inferior to your own in some one direction,before you are willing to admit the Candidate to the Inner College.

XVII. As an integral part of your own MAGICAL HIERARCHY your I.I. is obligated to pass successfully an intellectual Test which you, yourself, devise.

V. The subject you choose for this Test must be one in which you, yourself, have acquired an unusual proficiency, in which you have accomplished something which no one else who has ever existed on this planet has done.

VI. The Test that you devise must be so constructed that in answering the questions which you propose the Candidate shall by his or her own efforts, assisted only by available text-books, but without any outside help either from you or anyone else, perform a task which displays either the same or an equal originality & novelty as that shown by your own work in this chosen field.

VII. Thus, for example, if you have made some original & valuable discoveries or inventions which contribute toward a revolution in the Science of Prosody, or Logick, or Mathematics, or Philology, or Psychology, or Ethics, or any other branch of Knowledge which is based upon a priori principles not experiment, then you will construct your examination for your your I.I. so that he or she will be led to make the same important step which you, yourself, took, or else one equally important, so that you both shall walk on common ground in advance of predecessors & contemporaries.

XI. If you have distinguished yourself in more than one field of mental activity, then you have more than one subject in which to prepare the examinations for your I.I. & may make a different Test for each I.I. within the scope of your ability; otherwise you will give the same Test to all.

IX. When you have accomplished this Task, submit the examination paper or papers which you have prepared to Headquarters, for confirmation & approval, before giving the Test to the Practicus in your M.H.

X. When the Test is returned to you for your I.I. you will deliver it & act as Examiner & refuse to be satisfied with less than the correct answer or solution to each question or problem.

O. L I B E R - G E S T O R U M

THE KIBLAH. The House of your own I.S. in the. ° . ORDER.

To face in the direction of the KIBLAH is to face in the direction of the House of your I.S. In all ceremonies your altar or table where you keep the instructions received from us shall be placed in your room(or Temple) so that when you face it you are facing in the direction of the KIBLAH.

THE GESTURE OF THE KIBLAH. During all ceremonies, each time in your circumambulations you pass this point of the compass, always turn & face the KIBLAH & than(1) make the SIGN OF HOOR-PAAR-KRAAT, while inhaling, then(2) turn again to the direction you were travelling & make the SIGN OF HORUS in your Path. This combination of gestures picks up the Force radiating from Headquarters which is passed on to you from your I.S. & projects it again directly into the Path of your WORKING. Never neglect this Gesture!

I. THE BATTERY. A series of knocks or claps(sharp sounds). A certain magical number, say eleven, may be given, or perhaps it will be divided into sections, thus 1-3-3-3-1, in which case, strike once, pause, then strike thrice rapidly in succession, pause, repeat the triple knock, pause, repeat again, pause, strike once.

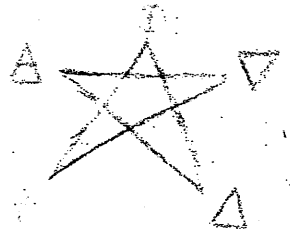
II. THE WAND. Made with either hand as directed by putting the Thumb between the index & medius. Then use the Thumb, thus placed, to trace the figures.

III. THE SIGN OF HORUS (also called THE SIGN OF THE ENTERER). Stand erect & as you inhale, imagine that a force (of a prescribed attribution & color) descends slowly to the lungs, heart, solarplexus, navel, to the generative organs. At the same time bring the hands up to the temples at the level of the eyes. The moment the breath appears to reach the Muladhara, let it rush up through the body to the Ajna, then advance quickly the left foot, throw forward the body & fling forth the force with the hands, palms downwards unless otherwise specified, straight out horizontally before you as far as you can reach, keeping them together, unless otherwise specified, thus projecting your Will.

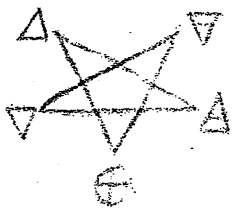
XVII. THE SIGN OF HOOR-PAAR-KRAAT (Harpocrates), also called the SIGN OF SILENCE. The opposite in effect of (III) & is used to pick up or absorb a force generated either by yourself or someone else. Place or retire the right hand, with the WAND, to your lips, letting the left drop to the side, drawing in the breath & assuming an intense feeling of attention, alertness, listening, watching, vigilance; then relax.

V. The PENTAGRAMS. These are traced in the air just as you would make them on paper, by making a continuous or unicursal line from the starting point, following straight lines from point to point of the figure until you return to the origin. The PENTAGRAM is a five-pointed Star, made of five straight lines. Each point is attributed to one of the ELEMENTS, thus:-

V(cont)-



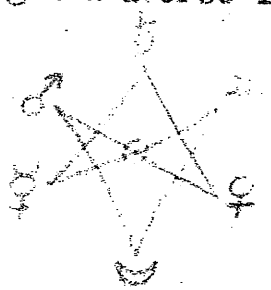
(Upright)

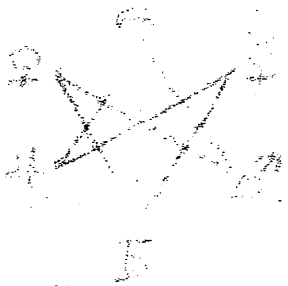


(Averse)

In order to invoke trace the figure from point to point DECSIL (i.e. dextro-rotary, as the hands of a clock move, to the right.), starting at the point attributed to the Force you wish to invoke. To banish, start at the same point, but trace WIDDERSHINS, (i.e. in contrary direction, to the left, as the Earth rotates.) To escape confusion when drawing any figure, remember that when INVOKING you start off with the leg to the right of the angle as viewed from the centre of the figure.

VI. THE HEXAGRAMS. These are also either Upright or Averse & may be used either to Banish or Invoke. The figure is made of six straight lines drawn continuously from start to finish & is NOT made, as sometimes taught, by making two triangles upright & averse interlacing. The points are:-



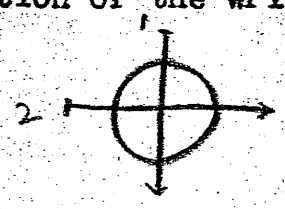


When a Pentagram is drawn within the Hexagram the whole figure is called the MARK OF THE MAGUS. To invoke or banish the force of SOL make the Hexagram six times, starting each time from a different point. The Averse is simply the Upright turned upside down but in the same plane, two-dimensional (Astral).

VII. The SIGN OF THE ROSY.'.CROSS.'. Trace with the WAND a Cross & then a Circle on the Cross.

(1) Draw the vertical line from top to bottom (2) the horizontal from left to right (3) the circle DEOSIL (4) finish by moving the Thumb to the center & then fling it erect with a backward motion of the wrist.

CAVEAT! Thus -



XI. THE SIGNS OF THE GRADES.

NEOPHYTE. (The God Set fighting)

Advance the right foot, stretch out the right hand upwards & forwards, the left hand downwards & backwards, both palms open.

ZELATOR. (The Goddess Auramoth) Raise the arms till the elbows are level with the shoulders, bring the hands, palms in, across the chest touching the thumbs & tips of fingers, so as to form the triangle of Water, apex downwards.

PRACTICUS. (The God Shu or Atlas supporting the sky) Stretch both arms upward & outward, elbows bent at right angles, hands bent back, palms up as if supporting a weight.

PHILOSOPHUS. (The Goddess Thoum-aesh-neith) Raise the arms above the head & join the hands, so the tips of the fingers & thumbs meet formulating the triangle of Fire, apex up.

DOMINUS LIMINIS. THE SIGNS OF THE PORTAL.

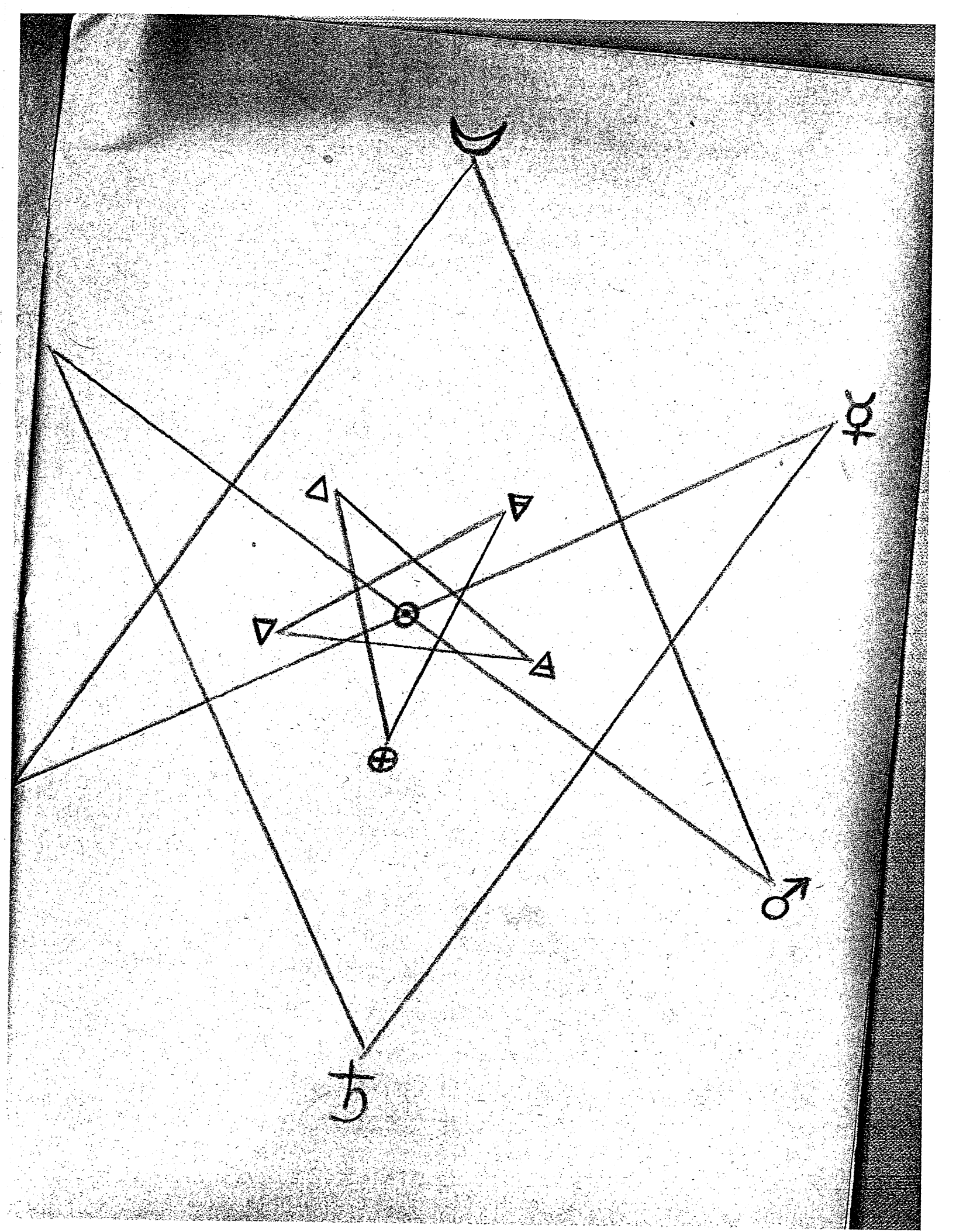
ACTIVE. (The Rending of the Veil) Extend the hands in front, palms outwards, separate them as if in the act of rending asunder a veil or curtain.

PASSIVE. (The Closing of the Veil) Bring the

XI(concl)- hands together as if closing it up & let them fall to the sides.

IX. The L.V.X. SIGNS. (1) OSIRIS SLAIN. Extend the arms in the form of a Tau, so that you stand in the shape of a cross. (2) THE MOURNING OF ISIS. Raise the right arm to point upwards, keeping the elbow square & lower the left arm to point downwards elbow square, while turning the head over the left shoulder looking down so the eyes follow the left forearm. (3) APOPHIS & TYPHON. Raise the arms at an angle of sixty degrees to each other above the head, which is thrown back. (4) OSIRIS RISEN. Cross the arms on the breast & bow the head. (5) Repeat (1) & (4) saying: "L V X, Lux, the Light of the Cross."

X. The N.O.X. SIGNS. PUELLA. Stand with feet together, head bowed, left hand shielding breast (attitude of the Venus de Medici). PUER. Stand with feet together, head erect. Let the right hand (the thumb extended at right angles to fingers) be raised, the forearm vertical at a right angle with the upper arm, which is horizontally extended in the line joining the shoulders. Let the left hand, (thumb extended forwards & fingers clenched) rest at the junction of the thighs. (Attitude of the gods, Mentu, Khem, etc.) VIR. Feet together, hands with clenched fingers & thumbs, thrust out forwards, are held to the temples, the head is bowed & pushed out as if to symbolise the butting of an horned beast. (Attitude of Pan, Bacchus, etc.) MULIER. The feet are widely separated & arms raised so as to suggest a crescent,



X(concl)- the head is thrown back.(Attitude of Isis in Welcome, the Microcosm of Vitruvius.)

MATER TRIUMPHANS.(Isis Rejoicing) The feet together, left arm curved as if supporting a child;thumb & index finger of right hand pinches the nipple of the left breast as if offering it to that child.(Correct attitude of the Madonna.)

VIII. The SECRET FOUR-FOLD WORD. Utter this by simply opening the mouth & breathing in, then breath out & close the mouth. (Symbolises the RUACH ELOHIM, the HOLY SPIRIT.)

XII. The secret significance of words used in the Ritual will be found in their numeration. Thus, LA is 31, Sh(Shin) has the ATU XX & so is 20, T(Teth) has the ATU XI & so is 11, thus ShT as a whole is 31 & LAShTAL is 93. Greek words of course follow Greek values, however the only letter you may have trouble with is the η, which has the same value as the Hebrew Cheth ח.

Note, in the SIGNS OF THE GRADES, the Zelator & Practicus are correct as given in Sect.XI, above, any other placing, such as an interchange between the two, is a mistake. You are expected to use the proper Sign of your own Grade as instructed when you make your Magical E ntry & so instruct your own I.I. when they attain a new Grade.

LIBER - WVD

O. Never under any circumstances communicate this Book unless authorised from Headquarters to do so. Learn & practice the Ritual herein given until you can perform it wholly from memory, with skill & confidence, before you use it in your First Magical Retirement.

I. On the floor of the Temple or Place of Working where the Ritual is performed have a large Square drawn with its four corners at the four cardinal points of the compass. The square must be made as large as the dimensions of the room permit; it may be painted or drawn with chalk & if you like make it on paper or cloth, which can be folded up & put away when not in use. The large Square is to be divided into sixty-four small squares, like a chess-board. Inside each of the small squares draw the proper Hexagram, as prescribed in Liber Chameleon.

II. At the beginning of your Retirement, read aloud the last Entry made in your Magical Record & see to it that the Record for your Magical Retirement is properly prepared with (1) your OATH OF TRUTH (2) your best definition of the GREAT WORK (3) an Entry which declares in detail the object of the Retirement. Then go to the center of the Square, face the Kiblah, & commence the following Ritual, which is known as

II(concl)- THE EUCHARIST OF THE FIVE IN THE SIX.

All obscure terms are defined in Liber Gestorum.

III. THE OATH OF THE ENCHANTMENT, which is called the Elevenfold Seal.

A. The Animadversion towards the .'. ORDER.

1. Say: "EN ONOMATI ASTER ARGOS"!

2. Strike the battery - 1- 3- 3 - 3- 1 .

3. Make the WAND with the right hand.

B. The Vertical Components of the Enchantment.

1. With the WAND describe a circle about your head (the Sahasrara Cakkra), crying N U I T .

2. Draw the Thumb vertically downward, touch the Muladhara Cakkra (Lingam or Yoni), crying - H A D I T.

3. Retrace the line, touch the Anahata (centre of your breast) & cry: RA - HOOR - KHUIT .

C. The Horizontal Components of the Enchantment.

1. Touch the Ajna (centre of the forehead), the mouth & the Visuddhi (larynx), crying - O I V Z (pronounced AIWAZ).

2. Draw the Thumb from right to left across the face at the level of the nostrils.

3. Touch the Anahata & the Manipura (solar plexus), crying - T H E R I O N .

4. Draw the Thumb from left to right across the breast, at the level of the sternum.

5. Touch the Svadistthana (navel) & the Muladhara, crying - B A B A L O N.

6. Draw the Thumb from right to left across the

III(cont)- abdomen, at the level of the hips.
(Thus, shall you have formulated the Sigil of the Grand Hierophant, but dependent from the Circle.)

D. The Asseveration of the Spells.

1. Hold the WAND erect before you, clasping it with your left hand, cry:- LASHTAL - THELEMA - FIAOF * - ATTANZIF* - AGAPE - A U M G N . (* The F in the two words here is the Greek Digamma & is pronounced as a vowel sound half way between O & OO) (Thus shall be declared the Words of Power whereby the Energies of the .'.ORDER do work your will in the world.)

E. The Proclamation of the Accomplishment.

1. Strike the battery, 3 - 5 - 3, crying -
A B R A H A D A B R A. (This word contains Qabalistically the Union of the Five & the Six, the Accomplishment of the GREAT WORK.)

XVII. THE ENCHANTMENT. Advance to the circumference of the circle (which would be inscribed in your large Square - you can, if you like, previously draw this circle). Turn to the right & pace with the stealth of a tiger the precincts of your circle, until you complete one revolution thereof. Remember each time, during the whole ceremony, whenever you pass the point of the KIBLAH, face in that direction & make the Sign of HOOR-PAAR-KRAAT, then turn & make the Sign of HORUS in your Path. Keep on until you come to the North. Halt & face the North.

1. Trace with the WAND (in the left-hand) the Averse Pentagram of EARTH, proper to invoke the force of Taurus & the Gnomes. Say: A R O A L H I M (pronounc-

XVII(cont)- ed *Ahroh Elouheelm*). Now draw in your breath & assume the God-form of the SIGN OF THE NEOPHYTE. Then as you exhale assume the SIGN OF THE ENTERER & project your Will to command, love & unite with the Forces of EARTH toward this Quarter, directly through the centre of the Pentagram. In this Quarter (the North) you will imagine the force that you draw in with your breath is bright GREEN. Concentrate your whole attention on what you are doing. The moment the breath begins to rush up & out vibrate with it slowly your own MAGICAL NAME. Now, as you project your will you will be standing in the SIGN OF THE ENTERER, but formulate that Will, understood thoroughly as the dynamic aspect of your Creative Self, in an appearance symbolically apt, being the form of that bodily Vehicle of the HOLY GHOST, which is acred to BAPHOMET & conceals (in Manhood) the Lion & the Serpent & (in Womanhood) the Eagle & the Dove. Extend this astral shape (Yang or Yin, as the case may be) radiating the Light proper to the Element (Green for EARTH) toward the Quarter, either to penetrate it or to embrace its naked Reality, as the case may be. With the Yang, the hands will be kept together. With the Yin, they will be separated & the palms up in yearning welcome. Now, blot out all consciousness except that of carrying out these instructions & the longer it takes to return to normal perception the better. Properly performed, the Pentagram before you will flame, its outline flashing in pure BLACK LIGHT & you will hear your M.N. vehemently roared forth as if by the concourse of ten thousand thunders, proceeding, not from yourself but, from the

XVII(cont)- Secret Seed of the Element of the Quarter, which shall become smaller & smaller & darker & darker until it attains the size of a one-dimensional point of ineffable GREEN brilliance, which then impregnates your inmost soul, which is of the pure BLACK brilliance of HADIT - BUT DO NOT ALLOW THE DIMENSION OF THE ELEMENTAL PARTICLE TO ENTIRELY VANISH AT ANY OF THE FOUR QUARTERS, reserve that experience for section 5.

Now, in this Sacrament, being wholly at one with that Element & with strong sense that this unity with that Quarter of the Universe confers upon you the fullest freedom & privilege appurtenant thereto utter the Word of the Equinox which is the current PASS-WORD of the PHILOSOPHUS.

Then, make with the WAND (in your right hand) the R.'.C.'. SIGN on the Solar-Phallic-Hippotamus of Venereal nature which shall appear.* (* Before the proper exaltation the Magician may not perceive any of the force generated with the ordinary senses. This fact need not, however, be discouraging, for never under any circumstances do the physical senses perceive any thing but physical things. Clairvoyance consists precisely in cultivating & developing organs of perception which function respectively in the FEELINGS, TROUGHTS, & VOLITIONS. Clairvoyance is not necessary for Initiation. But the Magician, if sensitive, will find that a perception arises in the VOLITION, just as ordinarily one perceives with the optic nerve. In any event, be sure to conduct yourself & maintain an attitude consistent with the fact of the presence

XVII(cont)- of the Force you invoke or evoke. Thus, in Black-Magick it is fatal to step outside of the circle. This is merely an illustration to help you to preserve the right attitude, for this present ceremony is not Black-Magick & since no banishing measures are used you may step outside the circle whenever you have occasion to do so.)

Now, give the Sign called PUELLA.

2. Now, turn to the right & pursue your path as before all around the circle & keep on until you come again to the ~~EAST~~ WEST. Here you will repeat all the Technic employed at the North, except that here you substitute the signs, etc. appropriate to the ~~EAST~~ WEST, which are the Averse Pentagram of WATER, proper to invoke the Force of Scorpio & the Undines. Say: MIM ALHIM (Meeleem Elohim). Make the Sign of the ZELATOR, instead of the Neophyte & with the Enterer the color BLUE. And after the Pass-Word (same as before) the R.'.C.'. SIGN on a Solar-Phallic-Dragon of Neptunian nature (with the head & wings of an Eagle, the body of a Snake & the tail of a Scorpion). Then give the SIGN called VIR.

3. Now go all around the circle & keep on until you come to the EAST. Here use the Averse Pentagram of AIR, proper to invoke the force of Aquarius & the Sylphs. Say: RVCh ALHIM (Rauach Elohim). Make the SIGN of the PRACTICUS. Then the Enterer with the color GOLD & unite with the quarter as before, etc. Utter the PASS-WORD & make the R.'.C.'. SIGN on a Solar-Phallic-Bird of Mercurial nature. Give the SIGN called PUER.

XVII(cont)- 4. Now go around as before & come to the South. Make the Averse Pentagram of FIRE, which is proper to invoke the force of Leo & the Salamanders. Say: ASh ALHIM (Ahsh Elohim). The SIGN of the PHILOSOPHUS. The color RED. The R.'.C.'. SIGN on a Solar-Phallic-Lion of Uranian nature. The SIGN called MULIER.

Now, break into the dance, stepping lightly & tracing a centripetal spiral deosil enriched by revolutions on your axis whirling widdershins as you pass each Quarter, until you come to the centre of the Square & Circle. Then halt & face in the direction of the KIBLAH.

5. With the left WAND make the Averse Hexagram of SOL ~~XXXXX~~ on the plane of the ceiling above your head, then the Averse Pentagram of SPIRIT in the centre thereof. Say: ATh ALHIM. Make the SIGN of the PORTAL ACTIVE. Then observe the same procedure as before, but unite with SPIRIT, extending the Image of your Will, vibrating your M.N. vertically upwards. At the same time (Yang) expand the foundation of that symbol so that your physical body shall be standing in a mighty column like a Cone with its apex an infinite distance above you. The color here is BLACK. At the last sound of the vibration let (Yang) the Head of the Will-symbol, where your consciousness is flung & fixed, open its fissure (the Brahmarandra Cakkra) - at the junction of the cranial sutures - & exude a drop of clear cxrystalline Dew. Let his Pearl be your Soul, a virgin offering to your Angel, pressed forth from your being by the intensity of your Aspiration. Then will your Angel accept this offering of Dew &

XVII(cont)- seize with fervour upon the extended symbol of your Will towards Himself. In the case of the Yin the procedure is inversely analogous (cf. the relation of the Yang & Yin procedure at the Quarters.) so that the foundation being empty you will imagine that the vacuum increases in degree approaching as a limit pure nothingness & with this nothingness at its heart the symbol itself will expand turning itself inside out until it occupies the whole upper half of the surface of the sphere, then the codling Zephyrs will cause the Dew to fall upon the whole surface thereof, anointing it with the Holy Oil. Then as you enflame yourself in Prayer to be united with your ·'·DAIMON the Canopy of Ouranos will open & discharge the River of Life, the Fire-Waters (AeShMAIeeM of Gen.1) will flare out in the shape of the curving bell-shaped Horn within which is Eden & the Shrine of the Holy of Holies - even as it is written -"In the beginning Powers He created the Fire-Waters & the Earth. And the Earth was empty & hollow(THHouVM) & it was dark in the hollow, for the Breather of the Powers, (Ruach Elohim) was throbbing upon the surface of the Waters. And Powers He said; Let the Ruach Elohim descend into the nuclear cavity & begin the mitotic movements of the World-Cell, so that the plasmic radiations will appear there & there be light in the nuclear cavity.(I.Gen.1-3)

Now do not give up to the Beloved or the Lover at once, but strive with all the strength of your Soul to withstand the Will of the ·'·ANGEL [illegible]

XVII(cont)- yourself in the closest citadel of consciousness, until you are dead to sense. Then when your physical senses are asleep you can resist no longer, but shall be (Yang) swept away through the Will-Symbol & you will perceive that your HOLY.'.DAIMON.'. is indeed yourself with intimacy so intense as to become Identity & the spate of Stars will shoot from the Head of the Will-symbol & be scattered in glittering galaxies. In the case of the Yin one third of the Substance of Heaven shall fall to EARTH & the Lightning will issue as a series of minute sparks from the Horn of the Altar & there will arise in the vast nuclear cavity the Oak of Thunder who is PEGASOS & who wields the Lightnings & the Twins shall be born & so on.

Whatever happens at this point which consummates the Rite the Candidate can be guided only by the Lords of Karma & the Forces placed at his or her disposal by the Lords of Initiation. If the will of the Micrososm be pure & unassuaged of purpose, delivered from the lust of result, then it is in every way perfect & the perfect & the perfect shall become one perfect, not two - nay, they shall become none, the Chymical Marriage of the Five & the Six shall be comsummated, otherwise this blessed wedlock will simply be deferred until a more favorable opportunity. In any event what the Magician has to say at this point shall be entirely impromptu & consonant with the PANTACLE. Herein is silence, for who hath rightly performed the ceremony will understand the inner meaning hereof & it shall serve as a test of both the Aspirant & others.

XVII(concl)- The Key of the whole Operation is SINCERITY. The effect of the Rite itself is (a) to keep the physical, mental & astral vehicles so busy with their own work that they cease to distract that part of you which orders & concentrates itself upon the realisation of the H.'.G.'.A.'., for previously the preoccupation with the affairs of these has prevented your perceiving your Soul:(b) to separate the Soul & completely strip it from its sheaths:(c) to arouse in you an enthusiasm so intense as to intoxicate the inmost while anaesthetising the outmost, so that you may not feel & resent the agony of this spiritual vivisection, just as bashful lovers on the wedding night get drunk in order to brazen out the intensity of the shame which so mysteriously coexists with their desire:(d) to concentrate the necessary spiritual forces from every ELEMENT & fling them simultaneously into the Aspiration towards the .'.DAIMON & (e) to attract the .'.ANGEL by the vibration of the Magical Voice which invokes Him & the formula of the ROSY.'.CROSS.'. which is externalised at every point & formulated also in the ritual as a whole.

Now, withdraw the Will-Symbol from the Zenith, with the same procedure as before, but use the SIGN of the PORTAL PASSIVE. The PASS-WORD. The R.'.C.'. SIGN over your own HEART, you being in the Form of the SPHINX. Then give the SIGN of MATER TRIUMPHANS & face the East.

V. THE FINAL GESTURES being the Seals of your own

.'.DAIMON & the .'.DAIMON of the .'.ORDER.

1. Extend the arms in the form of a Tau(the SIGN of OSIRIS SLAIN) & chant:- (the Greek is easy to learn, & should be memorised & used;otherwise use the English translation given in parentheses.)

PRO MOU O ANDROPOS (Before me the MAN!)

OPICHO MOU O AETOS (Behind me the DRAGON!)

EPI DEXIA O LEON (On my right hand the LION!)

EPARISTERA O TAUROS (On my left hand the BULL!)

PHEG EI GAR PERI MOU (For about me flames -)

O RHODON KAI O STAUROS (The Rose.'. & Cross.'.!)

KAI EN THIS STELEI (And in the column -)

O ASTER ARGOS ! (THE SILVER STAR!)

Now give the rest of the L.V.X. signs & proclaim Light in Extension with these words: KONX OM PAX !

2. Repeat the Sigil of the Grand Hierophant, being sections B & C of part III, then chant:-

"Before me the Powers of AL,

Behind me the Powers of LA,

On my right hand the Powers of AL,

On my left hand the Powers of LA,

Beneath me the Powers of ShT *(*prolong the sibilant as in "hu-sh" & make the dental abrupt & vigorous & as you say this word, stamp your left foot.)

Above me the Powers of ShT (leap in the air)

Within me the Powers of - (utter the SECRET FOUR-FOLD WORD)

About me flames my Father's Face, the Star of Force & Fire

V(concl)- "And in the Column stands His six-rayed Splendour!"

3. Repeat Sections D & E of Part III.

VI. Go to your desk & write an accurate Record of what has happened to you & does happen.

VII. Those who possess a set of "MAGICK in Theory & Practice, being Part III of Book 4" by the ·.'. Master Therion, will find the ENCHANTMENT adapted to a Ritual for daily practice in Liber V vel Reguli in the Fourth Section, & elaborate additions to the Ritual which the ·.'. Master made for his own Secret Rite, in Liber Samekh in the Third Section. But the Candidate is advised to use the Ritual as here given for the First Magical Retirement & study the other if he can, to help in the construction of his or her own Secret Rite, which is the Task of the DOMINUS LIMINIS.

XI. The Ritual can be performed in about ten minutes, but during the Retirement it should be done very slowly, carefully & deliberately & prolonged to about thirty minutes.

XII. Study this whole book carefully & endeavour to perform the whole Ritual, using your other documents which further explain it before you seek the advice of your own I.S. on points which you may not clearly comprehend. But by all means see to it that you can do the whole without mistake before beginning your First MAGICAL RETIREMENT.

CHORONZON CLUB

HEADQUARTERS

DAATH

24 Oct. '30 e.v.

Dear Frater .·. SAPIENTIA -

93

Your favour of 22 Oct. 1:12 p.m. to hand today for which I thank you.

Of course you should wait until you have the whole ritual learned thoroughly, but "several days" sounds much more reasonable than "several weeks". It appears complicated when written down on paper, but a little practice will convince you that this is not really the case & you will get to a point where you wish it were much more complex. As a matter of fact, I wanted to give you a thrity- two fold ritual, in which you would have used all the elements, planets & zodiacl signs, with a hierarchy of about a dozen names at each of these points, but my superior vetoed it, saying that it would take you until the Vernal Equinox to get it learned. I tried to convince him that you were a very advanced student & it would be just like apple-pie for you. Then we discussed giving you a modification of the Preliminary Invocation from the Goetia, with which one of our Australian Brothers was so successful, & which contains in the rubric only twenty-three pages, but there were points in it which conflicted toomuch with the Elementals of this vicinity.

Liber AVD is very easy to learn if you realise that it is built up on a logical basis. First learn the points of the compass. For example, North is Earth & the color is green, the power of the Sphinx is the Bull & the signs are those of Set & Puella. Similarly with the other quarters. Simply make a map of your Operation after the fashion of the enclosed

(over)

sketch. By the time you have your map complete, you will have everything memorised. Then take your sheet of paper & practice the ritual, referring to your plot. Making the pentagrams is very simple, all you have to do is remember the points & start from the proper point at each quarter, that is all.

Your square should be made as large as possible, with the corners at the points of the compass. You can use anything you wish for a table, which should be placed out of your way. If you hafe a robe, by all means use it, although it is not necessary. But if the robe has any symbols on it, you had better tell me what they are or sketch them so I can see if they are possibly not proper to this ceremony - a plain black robe would not be improved upon, especially if it had a hood. But since you employ some Hebrew words in the ritual, one without a hood would not be out of place.

You will find as you prepare things that everything has its significance; thus if you had to make your square 7 X 7, Much of the whole business is left for you to wrok out for that reason; in that way the macrocosm comes in conjunction with the microcosm. But I shall be glad to advise you or answer any questions you like.

Enclosed also you will find a rough sketch of the Hexagrams appropriate for eahh square. You will perceive the method whereby they are arranged & if I have made any mistake in this hasty sketch of course you should correct it.

[redacted]d. After this use the term vesica & circle. The great merit of the use of the circle is that it avoids contact with the inferior planes that it is self-sufficient; it involves no responsibilities. Also you should observe that an Opus is essentially a bloody sacrifice, a matter around which all ancinet Magick revolves. Thus there is the slaying of Osiris

Jan. 1 1912 from (temple) [illegible] be consecrated to the [illegible] so you [illegible] be the first [illegible]

CHORONZON CLUB

HEADQUARTERS

DAATH

Adonis; the story of Hercules & Melcarth; the legends of Dionysus & Mithra, Cain & Abel, etc. You will note that most grimmoires speak of the animal being killed within the Circle or the Triangle, so that its energy cannot escape. For the highest spiritual workings one must accordingly choose a victim which contains the greatest & purest force. Thus the most satisfactory & suitable victim is a male child of perfect innocence & high intelligence. (the nature of this child of course depends upon the ability of the Magicain to form it) The sacrifice must coincide with the utterance of the most sublime & secret name of the "god" whom one wishes to invoke. It is a great effort for the mind to remain concentrated upon the purpose of the ceremony, but the overcoming of this difficulty in sincerity lends most powerful aid to the Magician. The Magician should not neglect to sacrifice the female child too. If the Priestess be an Initiate their purposes should coincide; if not then the Priest must make the proper invocations for her when she makes the sacrifice prior or simultaneous with his own. The aim in the triune formula should be ~~ka~~ for the two to work together to arouse ecstasy in the third Person. Thus the Priest represents Hadit & the Priestess, Nuit. His duty is to bring Nuit, Herself to the point of ecstasy & hers to attain Hadit & together they igve the supreme pleasure to the Ain Suph Aur.

Permit me to remind you that you must take no one into your confidence with regard to your retirement & you must not discuss its details with anyone (except myself, of course). You must observe the rule of Silence, just as you do with regard to

(over)

your Magical Entries.

CHORONZON CLUB
93=93/93
HEADQUARTERS

Yours fraternally,

DAATH

CFR/G
7:44 p.m.

CHORONZON CLUB

HEADQUARTERS

DAATH

26 Oct. '30 e.v.

Dear Frater. ·.SAPIENTIA

93

Thanks for your favour of 25 Oct. 2:46 p.m. to hand today.

Enclosed is Liber B for Frater. ·.ARMONIA.

Do not neglect your college work; we know that you are busy, so every allowance is made for you.

In making the L.V.X. signs you utter the designated works as you make each sign. Thus with your arms extended in the form of a Tau you say "Osiris Slain". Then you make the sign of the Mourning of Isis, at the same time saying: "Virgo, Isis, Mighty Mother" and so on.

Either one of the robes you mention is O.K., provided you keep your presence of mind.

In making the Averse Hexagram of the Magus you always start from the point attributed to the planetary force, just as you would do if it were Upright. In the Averse Hexagram the point of Saturn would be the bottom. But the Force you wish to invoke is that of the Sun, which is the central point. In order to do this you must make the Hexagram six times, once from each point. You will note that the attributions are precisely in the same order as the Sephiroth. Start with Saturn; then Jupiter, Mars, Venus, Mercury & Luna. Then having made these six Hexagrams in the above order make the Pentagram of Spirit (averse) inside your figure once.

Donot forget the pass-word in each quarter at the appropriate moment & also in the center at the same time.

The Hexagrams (Chinese) are to be drawn or painted in the small squares. You should do this from memory, not

(over)

merely copying the sketch I gave you. All you need is ten minutes to memorise the trigrams (see Liber Y); then another five minutes to fix in your mind the order in which these are multiplied to get the Hexagrams. Associate the Yetziratic attribution of each trigram with it thus: ☲ is Sol & its opposite ☵ is Luna. ☰ is Lingam (Heaven) & its opposite, ☷ is Yoni (Earth). The "earth" here refers to the world.

Thus Heaven & Earth is Ouranos & Ge; Dyaus & Prithevi, Niordr & Hiordis, Ymer & Aurboda, etc. The element of Earth, ☷, is also attributed to Venus (via Netzach). Replace the Yins with Yangs & the Yang with a Yin & you have ☳ which is Water & Jupiter (via Chesed) One way to remember these would be to say that the two elements whose symbols are formed by inverted triangles are changed into each other by swapping yins for yangs & vice versa & you can remeber that Earth has one yang or "crust" on top. And these two elements have their Sephiroth both on the right pillar of the Tree. The same rule holds for ☲ Fire, Mars & Gebruah, with ☴ Air, Mercury, & Hod, which are both on the left pillar & both upright triangles. You will also perceive that the order of sequence is the only order which is precisely balanced. Thus it starts with Linxgam & ends with Yoni & starting from either end you will see that the line at the opposite end in the same sequential place is opposite, e.g. count eight from the left & you find a yin; count eight from the right & you find a yang, & so forth. These are but suggestions in mnemonics, perhaps you will find straight memorising better. Anyway, after you learn the names of the trigrams & the order of the multiplication, which is across from left to right & the same, down from top to bottom, you can multiply them to make a Hexagram in each square without referring to my sketch.

28

CHORONZON CLUB

HEADQUARTERS

DAATH

Your dream of the 25th a.m. is excellent. However you made some errors in it. Note that the Ritual may or may not have anything to do with the Ordeal X, you must not speak of the "Ritual in Ordeal X". The "second crisis" is scarcely an "invocation" in any ordinary sense of that word. While it is true that the second crisis does sometimes follow right upon the first crisis, or even coincide with it, yet this seldom happens unless the candidate have previously severed all possible relations with Malkuth, such as might happen, e.g. if he went to the top of a rock (desert) without taking any water with him & with the intention of making his Magical Retirement last for seven days, which is what one Brother actually did. An "Infernal Rite" (see the article in the August Digest) is one in which something is made god (or a king) & then slain & eaten, as in the Catholic Mass or the legend of Melcarth, it is not necessarily an invocation of the Devil. Your impulse to repair the bridge is a very good sign. However you will find that when a bridge falls to pieces it is time to make an entirely new one or else find another way across the abyss that it spand.

During the ritual every movement you make has significance, & must be planned out beforehand. There must be no hap-hazard gestures. Any physical movement or gesture is purely spiritual, whether it is walking down a street, or scratching ones head. It is possible to attain a species of illumination simply by watching a dance, such as those Isadora Duncan used to do, or the Danse du Ventre given at the Columbian Exposition.

(over)

CHORONZON CLUB

HEADQUARTERS

DAATH

So you will make sure of just what you are going to do at each step or point in the ritual & do the same thing each time, of course striving to improve each time wherever anything is left to your own ability, such as in the extension of your Will-Symbol. You will rehearse just as though you were going to give a performance on the stage & make it letter-perfect & go beyond that to develop skill, just as a Juggler. You know that the greater part of the thrill or entertainment there is in watching some vaudeville artist perform is not in the things that he does, but in the appreciation of his skill & mastery of his art, with the knowledge that he has perfected himself in some accomplishment which we can't do. The word "king" as Carlyle has pointed out comes from the same root as the word "can". The King is the man who can. This is also the principle at the back of these Marathon dances & flag-pole sittings, although there it is simply a test of endurance.

Each movement you make in the ritual generates a particular force & the whole ceremony itself builds up or generates a Force; just as you would do in making some of the Tables from the Book of Enoch. As you make one of those tables (see Eqx. VII p.229 & VIII p.99, you are generating a particular force, especially when you do it with due care & ceremonially. I remember once working on an Air Tablet & when I had reached a certain point a great wind arose from somewhere & nearly blew the roof off the house. I was somewhat amateur at the game then & decided at that point that I had done enough work for that evening.

The Abra-Melin talismans have a habit of going off

(over)

unexpectedly. You will note, by the way, that there is a connection between the squares etc. you find in Abra-Melin & the square that you are going to make on your floor & the use is quite similar.

So you will make sure of that & are going to do at each step exactly right in the ritual & do the same thing each time, of course striving to improve each time wherever anything is left to your own ability, such as in the extension of the Will Symbol. You will rehearse that as though you were going to give a performance on the stage & take it better-perfect & go beyond that to develop skill, just as a juggler. You know that the greater part of the thrill or entertainment there is in watching some vaudeville artist perform is not in the things that he does, but in the appreciation of his skill & mastery of his art, with the knowledge that he has perfected himself in some accomplishment which we can't do. The word "King" as Carlyle has pointed out comes from the same root as the word "can". The King is the man who can. This is also the principle at the back of these Marathon dances & flag-pole sittings, although there it is simply a test of endurance.

Each movement you make in the ritual generates a particular force & the whole ceremony itself builds up or generates a force; just as you would do in making some of the Tables from the Book of Enoch. As you make one of those tables (see Ex.VII p.229 & VIII p.29), you are generating a particular force, especially when you do it with due care & ceremonially. I remember once working on an Air Tablet & when I had reached a certain point a great wind arose from somewhere & nearly blew the roof of the house. I was somewhat amateur at the game then & decided at that point that I had done enough work for that evening.

The Abra-Melin talismans have a habit of going off

(over)

CHORONZON CLUB
HEADQUARTERS
DAATH

93=93/93

Yours fraternally,

CFR/G

circa 8:55 p.m.

143

CHORONZON CLUB

HEADQUARTERS

DAATH 30 Oct. '30 e.v.

Care Frater. '.SAPIENTIA -

93

Thanks for your favour of 29 Oct. 1:42 p.m. with your Opus VIII & Frater. '.A's comment on Liber B, which is very good.

In the Opus you should always describe fully the nature of the preliminaries. Also remember that the best type of motion after intromission is spiral instead of perpendicular. The movements of course should be rhythmical & here there are two methods, the better of which can be determined by experiement.

(1) The tempo is regular throughout & during the climax.

(2) The tempo slowly but ~~gradua~~ constantly increases up to the climax.

Each of these methods may be employed with (A) muscular tension or (B) total muscular relaxation especially during the climax. And each of the above four combinations can be used with or without the accompaniment of deep rhythmic breathing or Pranayama. Combining these with either the vesica or the circle & you have sixteen different combinations each of which has its own merits.

A book could be written & not do full justice to the discussion or advice which might be pertient to your Retirement. So I will add just a couple more points to what has been said already & leave the rest to you.

Bear in mind the nature of the elementals attributed to the quarters. Thus you might invoke Water in the manner of water itself by extending your will with majestic & irrestible

motion, mindful of its impulse gravitation, yet with a suave & tranquil appearance of weakness. Then allow the force to surge back into your sphere applying it with conscious skill for its own peculiar purpose to cleanse & calm the receptive & emotional elements of your character & to dissolve & sweep away the tangled weeds of prejudice which hamper the freedom to act as you will. Analagous applications will occur to you for the other elements.

Another point is that you should bear in mind that whether or not you can perceive the force which you invoke, the moment the proper signs & expressions are given the force is immediately present & incarnates itself in what you do see or are aware of. Hence the necessity for acute observation & accurate description in your Record. The Ritual & the Record are of equal importance to the Angel & the Crisis.

93-93/93

Yours fraternally,

Γ∈√∈σΘαι

143

CFR/G
9:33 p.m.

CHORONZON CLUB

HEADQUARTERS

DAATH 5 Nov. '30 e.v.

Care Frater.'. SAPIENTIA -

93

Your favour of 3 Nov. 1:10 p.m. to hand for which I thank you.

You say: "As to results I have nothing to say." That is exactly the attitude we wish you to adopt & preserve. The next thing for you to do is to make in the Record any comments which occur to you on reading it over, then send it in.

93-93/93

Yours fraternally,

Teveodac

143

CFR/G
10:50 a.m.

CHORONZON CLUB

HEADQUARTERS
DAATH

18 Nov.'30 e.v.

Care Frater.'.SAPIENTIA -
93

Thanks for your favour of 16 Nov.5:28 p.m.

Frater.'.SALIAS's choice has been confirmed; please instruct him to write & sign his M.N. with its Number in the Hebrew characters thus - [illegible]

In writing to any supposed Member you should always put the line where it belongs in your first letter, so as to give the other party the chance to reply properly. Also bear in mind that not all the names given you happened to be Zelators.

Hard C is always K, soft C is usually S or Z, but might be Tz or even G, depending on the derivation of the word. F is the same as V.

I received my copies of the Digest so you may keep that one I gave you. The SEER does not appear to be a very remarkable magazine; I will save it, however & return along with the other interesting literature along Bolshevik lines. Received a catalogue of Manly Hall's books from L.A. the other day, did you send them my name?

Please be very careful to get correct dates, times, etc. in all entries in all books.

Bear in mind that the PHILOSOPHUS is supposed to complete his moral training during that Grade. Your dream of 4:45 a.m. 14 Nov. shows that there is a little bit of work in that

(over)

connection for you yet to do.

Your mistake in Opus XIII was in trying to remove what would have been an excellent lubricant. Of course you turned the accident into best, but it seems to me you ought to punish yourself severely for carelessness by observing strict Dianism for at least three Opii. You have just got to get complete control of yourself. You can establish your power over the destiny of the Magical Child only if you can govern all the circumstances of its conception.

In short, it is the power of the Opus itself which makes us give you Liber Q, not merely your Record of it.

Enclosed is Liber J-J for Frater .'. PERFIKIO. Send me his thorough comment & we will see about Liber E for him.

93-93/93

Yours fraternally,

Frater Q

CFR/G
12:15 a.m. 19-11

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CHORONZON CLUB

HEADQUARTERS

DAATH 1 Dec. '30 e.v.

Care Frater.'.SAPIENTIA -

93

Enclosed is Liber E for Frater.'.PERFIKIO.

Please note corrections in the technic of his letter & make sure that after this his correspondence with a Member of the .'.ORDER of the Grade of ZELATOR or higher, on business connected with the .'.ORDER is framed properly.

93-93/93

Yours fraternally,

Frater Pan

93

CFR/G
1:23 p.m.

(32)

CHORONZON CLUB

HEADQUARTERS

DAATH 9 Dec.'30 e.v.

Care Frater.'.SAPIENTIA -

93

Thanks for the letter from Frater.'.PERFIKIO of 3 Dec. 10:32 p.m. which I am returning.

I trust that you will advise him concerning his comment on Liber B & show him that he has not really touched upon its nature - except in his appeal for help.

With regard to his Liber O - even a faint memory is a memory & its content should be recorded.

We want to see copies from all three of his books from time to time until further notice.

He should begin the building of his own Magical Hierarchy, so as not to delay his own progress.

The Pass-Word of the PHILOSOPHUS for the ~~Xxxxx~~ Fall Equinox is ANU, the numeration is 57. Do not use this in testing until you receive the regular notice about it. I am giving it to you now for your own private use: its meaning is that "We are all being tested to the limit in order to eliminate rotten material." It also means WE in the old Egyptian.

93-93/93

Yours fraternally,

Fra Q.D.

CFR/G
5:15 p.m.

CHORONZON CLUB

HEADQUARTERS

DAATH

An I,17,
Sol in Sagittary

Care Frater.'.SAPIENTIA -

93

Frater.'.ARMONIA became a PHILOSOPHUS at 1:10 a.m. 10 Dec.'30 e.v. Please communicate to him both the Vernal & the Autumnal words of that Grade with the formula of testing for that Grade, but instruct him to use only hte Vernal Word for testing until further notice; the latter is for his own private use in the Ritual. I have already sent him the instruction papers for his first Magical Retirement & trust you to advise him concerning any parts which are not clear to him.

You became a Dominus Liminus officially at the same time that he became a Philosophus, so you may now reveal that fact to your own Immediate Inferiors & you may now test any other Philosophus for the Grade of D.L.

The formula of communication for the D.L. is the same as heretofore, except that the e.v. dating is to be placed beneath the time & the New Aeon dating is to be placed at the head of your letters. This N.A. dating is not to be used below the Grade of D.L.

The current date until the next Vernal Eqx. is as above; then it will be AnI,5 until the next & so on. The I is always in Roman & the 17 (etc) in Arabic numerals. Always place the Sun's & Moon's place (exact if you have an Ephemeris) beside your year. Any D.L. is aware of the method for calculating this N.A. dating, which is as follows:

(over)

The Roman numeral represents the number of the cycles, a cycle is 22 years. The first cycle was numbered 0; thus the present is numbered I. The second numeral, the Arabic, represents the number of the year in the cycle. In both cases the numbers follow the number of the Atus in the same order as the Hebrew alphabet, according to Liber Y. Thus from 21 March (or thereabouts) 1904 E.V. to 21 March '05 e.v. was the year 0 of the first cycle. 1925-26 was the year 21 of the first cycle. 1926-27 was the year I,0 & so on.

In testing for D.L. substitute O.S. for the E.V. after the dating in your letter to a Philosophus. The correct reply is to use the N.A. dating & full formula of D.L. If this is not done by your correspondent, then return to using the E.V. in the dating. The O.S. stands for Old Style.

A Philosophus is passed to D.L. in silence by his I.S. if & when the M.R. of the first Retirement is approved by the I.S. He becomes a D.L. officially when one of his own I.S. become a Philosophus. The formula of correspondence is not to be communicated until D.L. is attained officially, hence familiarity with & understanding of this method of N.A. dating is prima facie evidence of having attained the Grade of D.L. officially & if you had to test a person orally for D.L. simply do the same as you would in a letter. Anyone who is a D.L. in Silence, of course would not admit it & also, of course, would fail in the test.

93-93/93

Yours fraternally,

ΓΕΥΕΟΟΔΔ

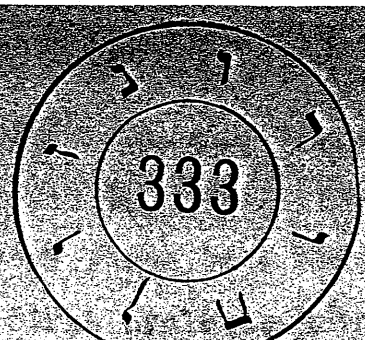
CFR/G
7:37 p.m.
11 Dec. '30 e.v.

143

FRATER. SAPIENTIA

DOMINUS LIMINIS
4 = 7

G.'.S.'.G.'.



L I B E R - C A L E N D A R I U M

Sub Figura CCCLXV

O. You were passed to the Grade of DOMINUS LIMINIS at

The content of this Book is not to be communicated to anyone except a PHILOSOPHUS who has had the Record of the First MAGICAL RETIREMENT approved at Headquarters.

I. When the Task of Liber A has been executed the I.S. will forward the Candidate's Record of the Retirement to Headquarters & communicate nothing before its return.

II. The D.L. will always use the Serpentine Dating at the head of letters to all Members of the Grade of D.L. & higher, but never below, & will place the E.V. dating after the time at the end of the letter.

III. To test for the Grade of D.L. substitute the letters O.S. (which mean "Old Style") for the E.V. in a letter to a proven PHILOSOPHUS. The proper reply is the use of the Serpentine dating explained below.

XVII. The Serpentine counting uses cycles of 22 instead of 10, as the Troglodytes do. The numbers follow the order of the ATUS as given in Liber Y The digit's place is occupied by Arabic & the ten's by Roman numerals. Thus, the first cycle is numbered 0,

XVII(cont)- so the ten's place of the first 22 numbers will be occupied by a zero. Each place is separated from the next place by a comma. Thus the fifth number of the first cycle is written, 0,17 & the vulgar number 27 is written I,17.

V. A Year is from one Vernal Equinox to the next Vernal Equinox. The Zero cycle began at the Equinox of the Gods, 21 March 1904 e.v. which began the Aeon of HORUS, the Crowned & Conquering Child whose Twin, Harpocrates, is hidden within Him.

VI. In writing the date, use the Latin word ANNO (which means "in the year") or its abbreviation An. Follow this with the number of the year reckoned after the Serpentine manner & then write the Sun's place & if you have an Ephemeris, the Moon's place, i.e. the Sign of the Zodiac in which the planet is at the time. Thus, e.g. a letter written 9 June 1929 e.v. would be dated at the head, An.I,3 Sol in Gemini & one written on the 1 Jan.'31 e.v. would be dated, An.I,17 Sol in Capricornus & a letter 18 Oct.1956 e.v. would be dated, An.II,11 Sol in Libra.

VII. You are also to use the Serpentine counting to number your OPII; thus if eleven Opii had been performed before learning this method, then the next one would be numbered OPUS VIII & the thirtieth Opus in your Book would be OPUS I,7.

XI. Your whole Task as a DOMINUS LIMINIS, aside from taking care of those in your M.H. who are confided to your charge, is to obtain the Knowledge & Conversation of your own HOLY.·. DAIMON.·.

XI(cont)- your true Self, the BORNLESS-ONE whose shadow or reflection is your EGO in any particular incarnation. To this end, make & practice often a Secret Rite of your own, based on the Ritual used in your First MAGICAL RETIREMENT, but one whose every detail & part is thoroughly understood & selected & incorporated because it pleases you. Thus, if you are confronted with any obstacles in your environment or circumstances, you will so construct your Rite as to abolish all interference & friction. You will make your own Formula of INITIATION according to the eight & ninety rules of Art exactly & wholly to suit yourself & your success will depend entirely on how well you do please yourself in this, which is the MAGNUM OPUS. Any adivice or help you may need shall be freely given you by your I.S. but you must never under any circumstances reveal your own Rite to any living person. Valuable suggestions are given on this Rite in Liber Samekh in the third section of "MAGICK" by the Master .'.THERION. When your Rite is constructed, perform it daily when possible always recording your Working in your LIBER----------.

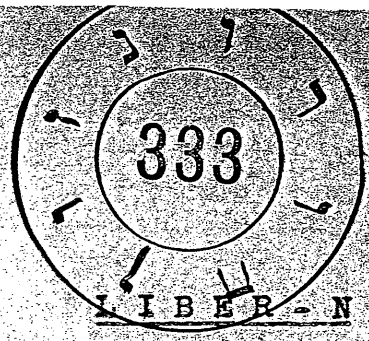
IX. You may cease making Entries in your M.R. now any time that you wish but you will continue to record your dreams in Liber O & submit copies to your I.S. from time to time.

X. DO WHAT THOU WILT SHALL BE THE WHOLE OF THE LAW.

LOVE IS THE LAW, LOVE UNDER WILL!

.'.

Issued to -
FRATER ∴ SAPIENTIA
D.L. 4° = 7□
G∴B∴G∴



By Authority of
The COLL. ad S.S.
(O.O. ED)

43

LIBER - N

O. You are expected to exercise care & caution so as to prevent the content of Liber J-J & Liber E from falling into the hands of Troglodytes. You are never to communicate these books to any of your I.I. if there is the slightest danger of their becoming disloyal to the ∴ ORDER. Whenver you approve these documents will be given you for your I.I., but you are held responsible in case of their abuse, consequently do not ask-for them or deliver them unless you are prepared to accept the consequences.

I. In connection with these & the work assigned you to record in your LIBER SAPIENTIA, study carefully the content of the following references to be found in Part III of Book 4. Never under any circumstances discuss anything connected with the OPUS with anyone but your own I.S. or your own I.I. to whom this same work has been assigned.

II. Page 2, note 2.
Page 14, last paragraph.
The whole of Chap. III - page 22.
Page 25, notes 2 & 3.
Page 27, note 1.
Page 28, note 1.
Tables on pages 32 & 33 & ensuing discussion of the V.I.A.O.V. Formula.
Chap. VII. Sect. 1, also Sect. V. the discussion of the A.U.M.G.N. Formula. & page 43, the formulae of the two Pass-Words.
P. 60, paragraph one, with notes.
P. 61, note 2.
P. 74, note 1.
P. 89 paragraph four to end of chapter.
P. 95 note 4.
P. 97 Sect. II., with especial reference to note 2, P. 100.
The whole of Chapter XIV

III. P. 131 note 2.
P. 137 second new paragraph.
P. 139 first paragraph.
P. 152 note 2.
P. 179 the whole of Chapter XX.

XVII. P. 272, note 1.
P. 297 last paragraph cont. on p. 298.

V. P 325 Appendix VI.
P 345 study the symbolism of Liber XV.
P. 366 Sect. III, SSS.
P. 403 Sect. 44 & 45 on p. 404
P. 432 the whole of Liber A'ASH.

Issued to -
FRATER.'.SAPIENTIA
D.L.4 = 7°□
G.'.B.'.G.'.

333

(7)

By Authority of
The COLL.AD S.S.
(O,2, ED)

47

SPECIAL WORK IN THE SPHERE OF HOD

O. In order that you may not fall down into the pit called Because, & there perish with the dogs of Reason, when you enter the Sphere of Tiamaat, where your equilibrium depends on applying the rules of supersensible Logick, you must always think logically while in the Sphere of Apsu & give particular attention to the development of your reasoning faculty. To test your ability to think logically the following questions are given you & you are expected to pass this examination with a mark of one hundred per cent.

I. Reduce the following example of a fortiori reasoning to a perfect syllogism in the classic mood of bArbArA:

"M is greater than P,
S is greater than M,
∴ S is greater than P" Therefore anything that is greater than M is greater than P

II. Work out the following problem giving your reasoning in full at each step:- Find the exact time when the two hands of a clock shall be at right angles to each other between 5:30 & 6:0'clock.

III. What conclusion can be deduced from the following two premises?

"All square circles are circles,
"All square circles are squares, - hence some squares are circles

XVII. Quantifying & qualifying both the subject & the predicate, what is the total possible number of different types of proposition? Represent these by a convenient notation. Discard those which can be converted by contraposition into some other present & how many are left?

V. Combine each of the different types of proposition (those which cannot be converted into any other) with itself & each of the other types to make a combination of two premises (or a syzygy) & represent all thse in your notation in tabular form. Now deduce the conclusion which follows from each syzygy & write it in the same notation under the syzygy, so that you have a table of all the possible species of syllogisms. In your work disregard figure ,since when both the subject & predicate are both qualified & quantified the terms are commutative & the conclusion will be the same no matter what figure is used,but for convenience of comparison make up your table in one figure throughout,either the first or the fourth.

VI. Now upon inspection of your table you will find that from a certain number of the syzygies no valid conclusion can be drawn. Formulate concisely the rule which determines when a valid conclusion is possible. Make up a Master Rule for finding the conclusion, which may be worked for any syllogism,when it is written in your notational form, mechanically & infallibly deducing the conclusion,without reference to what the symbols stand-for, & without any reasoning whatever being involved in the application of the rule.

VII. Can contradictory statements both be true? Why?

(34)

CHORONZON CLUB

HEADQUARTERS

DAATH

14 Dec.'30 e.v.

Care Frater.'.SAPIENTIA -

93

Enclosed are the current Word & Hexagram.

Please fill in your own M.N. under the "communicated by" on the two sheets for Frater.'.Armonia & give to him, along with the sheet for Frater.'.GBRIAL, which he is to fill in & deliver to the latter.

93-93/93

Yours fraternally,

Teveodac

143

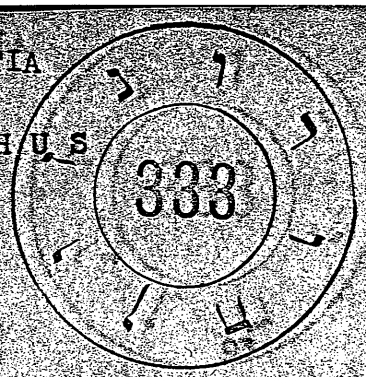
CFR/G
7:34 p.m.

FRATER .·. SAPIENTIA

P H I L O S O P H U S

$4^{\circ} = 7^{\square}$

G.·.B.·.G.·.



Given from

THE CITY OF THE PYRAMIDS

Under the N.O.X. of PAN

An.I,17 Sol in 0° Libra

34

Care Frater:-

93

The WORD of the EQUINOX of AUTUMN is A N U

The Numeration is 57.

The implication is of a mysterious Birth in Secret. It is improper to divulge details, but the Working transcends the material plane more than usual.

This Word goes into effect as the official test at the Solstice.

93-93/93

Fraternally yours,

תורונון

$11^{\circ} = 0^{\square}$

333

per GENESTHAI

143

Communicated by

ΓΕΝΕΣΘΑΙ

143

14 December 1930 -E.V.

CFR/G

7:25 p.m. Chicago

35 35

CHORONZON CLUB

HEADQUARTERS

DAATH 18 Dec.'30 e.v.

Care Frater. ⁚.SAPIENTIA -

93

Frater, ⁚.Perficio's entry in Liber O for 6 Dec. (no time) & the one from Vol.II of his M.R. for 1 Dec.11:15 p.m. to hand for which I thank you. Perhaps the date of the latter is an error for 12 Dec.?

The entry is very good. Tell him to bear in mind that his true self is the Daimon & that his physical ego is but a transitory reflection & to keep this thought in mind while making his entries & to watch his "I" & "me"'s & "mine"s. Henceforth he is to keep his M.R. entirely to himself. No one, not even you, is to have access to it from now on. Please instruct him to always observe the following procedure when he makes his entries in his M.R.

(1) Read the Oath of Truth.

(2) Read the definition of the G.W.

(3) Make the Sign of the Zelator.

(4) Make the entry.

The Sign of the Zelator is made as follows:-

Raise the arms to the level of the shoulders. Bring the hands across the breast palms on breast, thumbs & fingers touching, so as to make the triangle of Water, apex down.

His dream shows that he is able to penetrate quite far into the sphere of Tiamaat. We wish to see more copies from his Liber O, before making any further comment.

93-93/93

Yours fraternally,

Fe Le Ro Dee

143

CFR/G

7:50 p.m. P.S. He should have his own letter-heads & begin building his M.H. as soon as possible.

36

CHORONZON CLUB

HEADQUARTERS

DAATH

An.I.,17
Sol in Capricornus

Care Frater.'.SAPIENTIA -

93

Thanks for your favour of 23 Dec. 8:47 p.m. with your Opus XXI. Your Record also came to hand. I am returning the typewritten slip, it does not seem intelligible as it stands, perhaps it is part of something.

Please let me know if you received my letters with the Autumnal words etc. to be transmitted to your Hierarchy as indicated.

Yes, I received the portrait of Crowley & was very much pleased with it. Thank you very much! I shall have to come over some day & let you make a photo of me. I think it was a really artistic piece of work.

The attitude of doing things, especially Magick, in a routine manner is a difficult one to acquire. You seem to have reached it without any special effort. I wouldn't let it worry you, if I were you.

Your record of Opus XXI does not seem to make it quite clear whether the end was Dianistic or Alphistic. The important point for you in connection with the Opus now is to cultivate what may be termed a very strong Ego feeling or consciousness & then strive to penetrate into the Ego of the female, so that your own Ego will be as a seed which grows up in the Ego of the other. Or to use the analogy of music, the dominant note of your Ego will sound in the note of the other, the product being more or less of an harmoy.

(over).

The feminine or Harpocrates part of this formula is to open your own Ego freely to the Ego of another, so that the Ego of the other becomes a part of your own Ego & the force that resides in the spirit of the other flows forth from within your "I" going out toward that which is before you. Your Ego is really a symphony composed of all the individual tones of the Elements, Planets & Signs which make up your Magical Being. The method outlined above is especially valuable in the Opus & has its application to in ceremonies like that of Liber AVD. It leads directly to what is termed "Inspiration" in anthroposophical circles, i.e. the reading of the Secret Script & in connection with the Opus can be carried even to the point of "Intuition" which is the same as Samadhi in the lagguage of Yoga.

I will look over your Record & try to make some helpful comments. I think it would be a very good plan for you to perform your Ritual every night, just after making your Magical Entry, in which case make an entry of the fact, with the time, etc. in your Liber Sapientia. Of course I don't know the details of the Ritual you have constructed, but in making a ceremony of that sort one should know very thoroughly what one is doing, so that the symbols & gestures which are to work in the ego & astral body are both harmonious & embody the forces or force one wishes to invoke. For the Ritual consists precisely in writing your will in the Secret Script. So you should spare no pains to make your ritual perfect in every way, so that when you regard it you will have the same sense of pleasure that an artist has when he contemplates his masterpiece. Then its force cannot help but penetrate into your heart & awaken the DAIMON. Art is the key of Life & enthusiasm. 93-93/93 Yours fraternally,

CFR/G 10:p.m. 26 Dec.'30 e.v.

143

CHORONZON CLUB

HEADQUARTERS

DAATH

An.I,17
Sol in Cap.

Care Frater.'.SAPIENTIA -

93

Please deliver the enclosed Practicus sheet to Frater.'.PERFICIO. We received notice from him today that he is sending in the M.R. of his first I.I. Liber Y for him will follow.

93-93/93

Yours fraternally,

Teve o Dec

143

CFR/G
8:56 p.m.
20 Jan.'31 e.v.

CHORONZON CLUB

HEADQUARTERS

DAATH

An.I,17
Sol in Aquarius

Care Frater.'.SAPIENTIA -

93

Please give the enclosed Liber Y to Frater.'. Perficio & also the M.R. of Frater.'.Sanas with the XVII,10 -D & Liber M for the last named Brother.

I am sending these last two papers via you instead of directly to Frater.'.Perficio in order to give you the opportunity of noting for your own benefit some additions which have been made in the latest editions of the Zelator's Instructions.

I shall be very glad to hear from you any time.

93-93/93

Yours fraternally,

Teleotic

143

CFR/G
6:50 a.m.
23 Jan.'31 e.v.

39

CHORONZON CLUB

HEADQUARTERS

DAATH

An.I,17,
Sol in Aquarius

Care Frater.'.SAPIENTIA -

93

Thanks for your favour of 6 Feb.9:48 p.m.

You should use the N.A. dating in your letters to me.

No one is expected to work when on the sick-list. I suggest that you make one complete entry in your M.R. Then,from time to time, simply make additional entries covering anything not already described. Your main task is to acquire the Knowledge,Conversation, Confidence, Wisdom & Power of the .'.DAIMON; everything else is subordiante to that. You already have all the information you need to that end. The essential thing is to construct your secret rite & practice it often. Thus you make & use your own formula of Initiation. It doesn't make the slightest difference what that formula consists of. Do entirely what you please. If I get a chance I will drop over & see you sometime in the near future.

93-93/93 Yours fraternally,

Teveodac

143

CFR/G
9:03 p.m. Chicago
10 Feb.'31 e.v.

40

CHORONZON CLUB

HEADQUARTERS

DAATH

An.I,17
Sol in Pisces

CARE FRATER.'.SAPIENTIA -

93

Will you do me the favour of writing to the name on the enclosed clipping from the April issue of the OCCULT DIGEST & find out just what he is up to. It may be o.k. but I wish to make sure. Mr.Resch was made a Philosophus in the G.'.B.'.G.'. on the 18th of January last & I have not heard from him since.

Please do not use your Club letterhead or give any sign that you are connected with the.'.ORDER & let me know what you find out at your earliest convenience.

93-93/93

Yours fraternally,

Teveodac

143

CFR/G
2:55 p.m.Chicago
7 March 1931 E.V.

CHORONZON CLUB

HEADQUARTERS

DAATH

An.I,17
Sun in Pisces

CARE FRATER.'.SAPIENTIA -

93

Your favour of 15 March,11:17 p.m. to hand today for which I thank you.

I thank you for the promptness in taking up the matter I requested & shall be interested to receive the next report. Please send the book or pamphlet or whatever it is along & I will advise you what to do next so far as it may interest us.

Enclosed is the dollar.

93-93/93

Yours fraternally,

Teveotor

CFR/G
5:15 p.m.
17 March '31 e.v.

42

CHORONZON CLUB

HEADQUARTERS

DAATH

Chicago,

An.I,5 Sol in Aries

CARE FRATER.'.SAPIENTIA =

93

Many thanks for your favour of 18 March,9:48 p.m. & also the pamphlet received today.

If you don't mind I will keep it & you can give the dollar to Frater.'.ARMONIA or else send for another one for him. It happens to be an almost 100% plagiarism of a little book entitled "It Works" published & copyrighted by the Larger Life Library,Inc. in 1926, except that Brother Resch has left out the most important part, i.e. about keeping silence. Since he has now your name on his mailing list, perhaps he will send you further offers,etc. if so please let me know about it. The "School of Psycholgy" course on "practical psychology" Box 152,K.C. is run by Dr.Francis X.Resch,presumably his father or uncle or something & we do not care to follow that up.

You can get a copy of "It Works" from the Purdy Pub.Co., 1723 Stevens Bldg. Chicago & you will find it interesting to compare it with Resch's book.

If you have moved from the W.22nd St. address I should like to have your new phone number. I presume your mail address is the same?

93-93/93 Yours fraternally,

Teleodc

143

CFR/G
8:27 p.m.
21 March '31 e.v.

(over)

P.S. I would like your estimate on what it would cost to make several photographic copies of Liber Legis. I have the prints of the original, natural size; there are sixty-six of them. If each of these were photographed how many prints could be made from each plate, etc.?

43

CHORONZON CLUB

HEADQUARTERS

DAATH

An.I,5
Sol in Aries

CARE FRATER ..'.SAPIENTIA -

93

Thanks for your favour of 25 March, 9:13 p.m. with stamps. Since Frater .'.Armonia insists on making me a present of Resch's book, I suppose I shall have to let it be that way & hope I can do a similar service for him sometime. Much obliged to all concerned.

Liber N was sent to you on the chance that you or some of your friends might have the Part III. Just file it away & sooner or later perhaps you will be able to use it. Just now I haven't any complete set to dispose of, but expect to have some in the course of a few weeks. Then, if you care to make a trade on any sort of terms for the "Confessions", you to have the difference in the market value, it will be agreeable to me; otherwise I guess I can give you the "Magick" at some discount. Have already sent eight sets to various Members.

Thanks for the estimate on prints, etc. It seems quite reasonable & I will take advantage of it as soon as we decide to have it done. I should say that the size 5 by 7 is the right one.

13 B

CHORONZON CLUB

HEADQUARTERS

DAATH

There seems to be an omenous silence with regard to Frater.'.Sanas, which my inquiries do not penetrate. We should like to hear something about this Zelator from Frater.'.P.

You certainly may come over almost any time, & I am equally anxious to get over to see you, but the Powers that Be have prevented my taking any steps in that direction. I wish you would phone me any time you feel inclined to either step out or have me step in. Then if we succeed in making a contact by wire perhaps we can arrange one that is more tangible.

I wish you would give me a full list of all the Members you are in correspondence with & I will supplement it, if you like.

Has Frater.'.ARMONIA ever done anything about his First Magical Retirement?

Are you acquainted with George Wiggs?

Do you feel like giving me the address of Brother Jones, or would that involve embarrassment. We have Members in Vancouver & Victoria & if he is active out there it could be so arranged that I could also get his address from another source.

I don't suppose you have much spare time, but I am enclosing a couple of documents anyway, so that you can finish up the work you are supposed to do in the Outer College. This work on Logick may seem to you more or less beside the point, but it accomplishes much which is not explicit on the face of it. When you have completed the work given you will find, for one thing, that the channel of supersensible communication is opened up between you & your I.S. who gives you this special work. A rough illustration of the effect would be to say that you & he could then speak the same language. You are really the Magical Child of your I.S., just as your I.I. are your own Magical Children. But there are eight spheres where this work of Magical Generation has to take place. This work given in Liber I does this Working in the Sphere of HOD, which is the most important one, at this particular time. But you will be given some other work for Netzach later on. You need not wait until you have done your own work before preparing the Test for Frater.'. ARMONIA & PERFICIO. Please send me the test papers you want to give them as soon as convenient, then I can give you Liber I for Frater.'.A, when the Test is returned to you for him. Then he can make his Test for Frater.'.GBRIAL. Then I am sure the opening oup of the channel in this particular Hierarchy will be of great advantage to all concerned.

You might tell me whether you are making any progress in the construction of your own Secret Rite. The Ritual of Liber AVD is devised so as to take advantage of the androgyne constitution of the Magical Being. You might find one based solely on male characteristics more immediately powerful. For example, leaving out the zenith & nadir operations & expending all the fertilising force in the four quarters, then making yourself wholly receptive & reminine in the center. In that case you would omit the Sign of Harpocrates entirely at the Quarters. On the other hand, this Rite in question need not necessarily be a "ceremony". Eating is a rite; so is wearing clothes.

93=93/93

Yours fraternally,

Τεὺθρας

CFR/G
10:32 p.m.
26 March '31 e.v.

143

[NO PAGE 3]